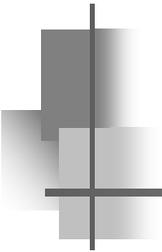


# Lesson One

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## Introduction to the History of the Church in China Since 1949 (Part One)



# Prepare to Discover

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## Lesson Overview

Did you know that there are 90 million more Christians in China today than in 1950? Have you ever wondered how Christianity can spread so fast in such a persecuted nation? In this lecture, Dr. Jonathan Chao gives an overview of what you will learn in the course. He also discusses the growth of the Chinese church and shares examples of how the Protestant, Catholic, government, and house churches have all grown over the last century. The lesson also shares the major reasons for this growth.

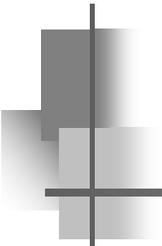
“The Christians in China are now involved in the task of evangelizing China, the renewal of the Chinese church, and the Christianization of the Chinese culture—that is the threefold goal.”

**Dr. Jonathan Chao, Lecture 1**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the approach this course will take in its study of Christianity in contemporary China.
- ◆ Appreciate the significance of the growth in the church under persecution.
- ◆ State the major factors contributing to the phenomenal church growth in China.



# Plan to Listen

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## Lecture Outline

### INTRODUCTION TO THE HISTORY OF THE CHURCH IN CHINA SINCE 1949

To understand the Christian movement in China, one must first grasp the history of the People's Republic of China. From there one must understand the development of religious policy as a result of the political changes experienced in China. Next, it is necessary to look at the impact of those changes on the state church and finally the impact on the house church and its response to those policies.

#### I. A Brief Description of the Contents of the Course

- A. Approach to the study of Christianity in contemporary China taken in this course as compared to other courses
- B. Source materials used for this course
- C. A brief introduction to the bibliography
- D. The outline structure
- E. Historical charts
- F. Reader on the History of the Church in China since 1949

#### II. The State of the Church in China Today

- A. Current data on numerical growth
  - 1. Protestant
  - 2. Catholic

**People's Republic of China (PRC)** was formed in 1949 after the Communist Party won the civil war against the Kuomintang (KMT) or Chinese National Party (CNP). The civil war represented an ideological split between the Western-supported Nationalists, and the Soviet-supported Communists.

**Mao ZeDong** was the leader of the PRC from 1949 to 1976 when he died. In the Chinese Civil War, he led the Communist Party of China (CPC) to victory against the Kuomintang (KMT).

**Deng Xiaoping** (Strong Man) was the leader of the CPC from 1978 to the early 1990's. He is credited with bringing social and economic reform to China.

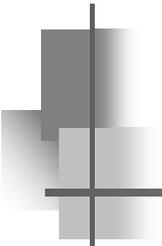
**Marxism** is a political-economic belief coined by Karl Marx and Friedrich Engels, which closely resembles communism. It is a materialistic view of history, a noncapitalist view of capitalism, and a nonreligious view of freedom.

**Three-Self Patriotic Movement** (TSPM) is the only government-sanctioned Christian organization in the People's Republic of China. The three "selves" are self-governance, self-support, and self-propagation.

#### Points of Reference

Operation Word estimates that in China there were only 1 million known Christians in 1950. Today, despite great persecution, China now has more than 91 million Christians, with more coming to know Christ every day.

The country with the fastest Christian expansion ever is China, now at 10,000 new converts every day.



# Plan to Listen

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## B. Examples of growth on the local level

1. Henan
2. Manchuria
3. Beijing
4. Wenzhou, Zhejiang

## C. Major factors contributing to this phenomenal growth

1. Spiritual hunger
2. Persecution/suffering
3. Rise of itinerant evangelist
4. Signs & miracles
5. Radio ministry
6. Foreign ministry
7. Overcoming fear

**Henan** is located in the central part of the country and has the largest population of any province in China. Henan is also known as Zhongyuan or Zhongzhou, which means “central plain” or “midland.”

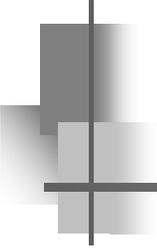
**Manchuria** is a historical name given to northeast Asia. Manchuria is considered to be entirely within China, or can also be divided between China and Russia. The Manchurian people took over Beijing and overthrew the Ming Dynasty in 1644. They ruled over all of China until 1912 when the Qing Dynasty collapsed.

**Beijing**, formerly known as Peking, is a city in northern China and the capital of the PRC. Beijing is recognized as the political, educational, and cultural center of PRC. The city hosted the 2008 Olympic Games.

# Plan to Listen

MAP OF CHINA  
By Provinces



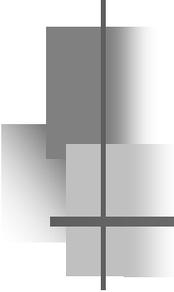


# Pause to Reflect

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## Reflection Questions

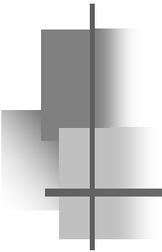
1. Why is it important for those wanting to understand the Old Testament to also understand Ancient Near Eastern history and culture? What tensions (if any) does this create for you?
2. Curiously, the story of creation is a staple of children's sermons but not as often spoken of in sermons to youth and adults. Why do you think that is?
3. What factors contributed to the phenomenal growth of the church in China?
4. What role did suffering play in the growth of Christianity in China? What role has suffering played in the growth of your own personal walk with the Lord?
5. What can we learn about God—His character, His intentions, His creativity, His patterns—as we reflect upon these foundational chapters?



# Lesson Two

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## Introduction to the History of the Church in China Since 1949 (Part Two)



# Prepare to Discover

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## Lesson Overview

What if the leaders of your country decided that religion was irrelevant? What if the government banned anyone from believing in God? Imagine how that would impact your life. In this lecture, Dr. Jonathan Chao unpacks the political theories that underline China's religious policy. This lecture also reviews Marxist, Leninist, and Confucian thought and how they have played a part in China's history. Furthermore, this lecture shows how the new cultural movement impacted Christianity and how Christianity is being responded to by both the hardliners and soft-liners within China's governmental system.

“In China, there is an assumption that the state has the rights of sovereignty over its subjects, in terms of the subjects' ideology and social and religious activities.”

**Dr. Jonathan Chao, Lecture 2**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the division of Christians in China.
- ◆ Appreciate the significance of the political theories that make up China's religious policy.
- ◆ Distinguish between the hard-liners and soft-liners.
- ◆ Explain the United Front Theory.

# Plan to Listen

## Lecture Outline

### INTRODUCTION TO THE HISTORY OF THE CHURCH IN CHINA SINCE 1949

*(continued from the previous lesson)*

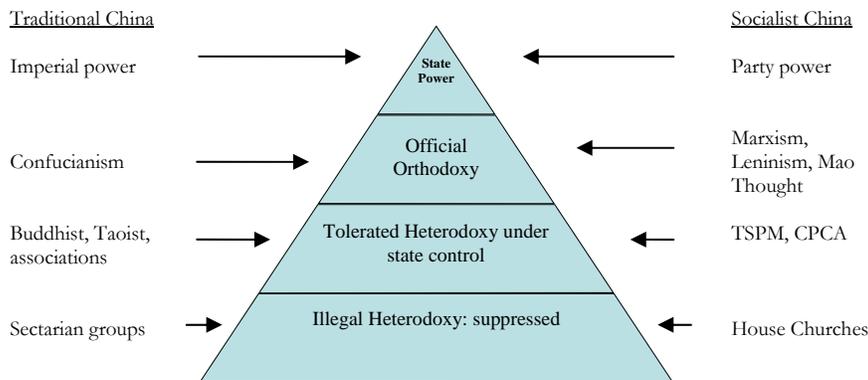
#### I. Division of Christians in China

- A. Sanctioned Chinese Church (TSPM)
- B. Non-registered house churches

#### II. China's Religious Policy

- A. Sources of Chinese Communist theory and practice of religious policy
  - 1. State control of institutional religions in traditional China

a. Chart A

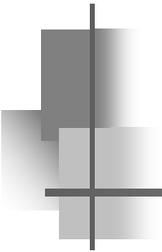


**(TSPM): Three-Self Patriotic Movement** notes in Lecture #1

**Confucianism** is an ancient Chinese religious system originally developed from the teachings of Confucius, a Chinese philosopher. It focuses on human morality and good deeds.

**Communism** is a socioeconomic structure that promotes the establishment of a classless society based on common ownership of the means of production and property in general.

**Socialism** is an economic theory that advocates state or collective ownership and administration of the production and distribution of goods and fair or egalitarian distribution of wealth. Karl Marx taught that socialism would be achieved via class struggle. It was to be a transitional stage between capitalism and communism.



# Plan to Listen

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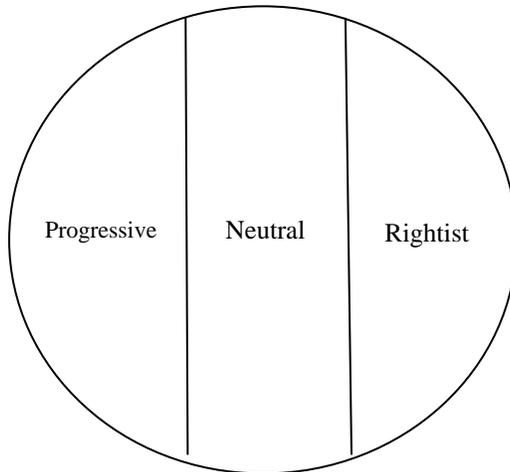
2. Marxist and Leninist interpretation of religion
  - a. Marxist: Rises → Develops → Disappears  
Religion is the opium *of* the people. It helps them forget their struggles.
  - b. Leninist: As it rises, it must be destroyed.  
Religion is the opium *for* the people, given to them by the ruling class so that the workers won't rise up and rebel.
  
3. The New Cultural Movement (1919-1923)  
Enlightenment → Rationalism
  - a. Advocated science and democracy
  - b. Religion was debated and found irrelevant and hence removed from Chinese curriculum.
  - c. It was decided that a person could have a personal religion, but it was not to be propagated.
  
4. Mao's theory of contradiction and United Front Policy
  - a. Primary and secondary enemies change with time.  
Example:
    - i. 1945, Pro-USSR, Anti-USA
    - ii. 1969, Anti-USSR, Pro-USA
  - b. Internal nonantagonist "enemies"  
Ideologically different, but not enemies. They are able to be reformed and won over.
  - c. United Front Policy

**Leninism** refers to political and economic theories created by Vladimir Lenin. It incorporates Marxist ideas and is the philosophical basis for Soviet Communist thinking.

**Marxism** notes in Lecture #1

**May 4<sup>th</sup> Movement, 1919** was a student uprising against injustices that were dished out against China at the Treaty of Versailles. One of the injustices was that Qingdao, a Chinese coastal city, was given to Japan for occupation.

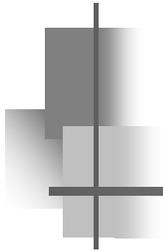
# Plan to Listen



**The United Front** was a tactic that revolutionaries who were against capitalism used to gain the support of other workers in order to promote revolutionary socialism. They did this by working and struggling alongside the nonrevolutionary workers.

## B. Two streams of thought on religious policy

1. **Hard-liners:** Religion and superstition are the same thing and they both must be expelled from society.
  
2. **Soft-liners:** World religions are different from superstitions. Religion is a personal matter and can be tolerated if kept to oneself, but superstitions must be expelled.

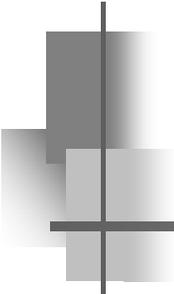


# Pause to Reflect

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## Reflection Questions

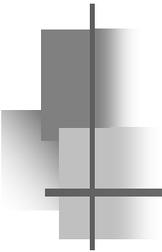
1. What are the main sources of Chinese Communist religious policy?
2. What are some of the chief differences between the religious policies of the hard-liners and soft-liners?
3. Why does the Communist Party shift between hard-line and soft-line policy? What factors determine such shifts?
4. What would you do if there was a New Cultural Movement today and Christianity was forbidden from your country? Would you continue to practice Christianity? How and why?



# Lesson Three

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## A Brief Survey of History, 635–1949 (Part One)



# Prepare to Discover

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## Lesson Overview

Throughout history, many missionaries have attempted to bring Christianity to China. However, during each historic time period the missionaries were driven out. In this lecture, Dr. Jonathan Chao gives a historical overview of the church in China before 1949. This lecture covers the four time periods in which Christianity was presented to China by the Jesuits, Catholics, and Protestants. This lecture also discusses the opening of China to the gospel as well as the approaches and problems that Christian missionaries used and faced in China.

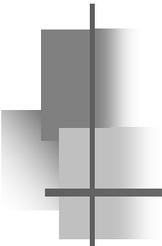
“Oh, rock, rock when will thou open thyself to my Lord?”

Dr. Jonathan Chao, quoting a Jesuit Missionary in China, Lecture 3

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Distinguish between the stages in which Christianity was introduced into Chinese society.
- ◆ Appreciate the significance of the Opium Wars for Christian missions in China.
- ◆ State the major factors contributing to the opening of China.
- ◆ Articulate the approaches and problems faced by Western missionaries in China.



# Plan to Listen

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## Lecture Outline

### A BRIEF SURVEY OF HISTORY, 635–1949 (Part One)

#### I. A Brief Survey of the History of Christianity in Imperial China (AD 635–1911)

##### A. Four stages of the coming of Christianity to China

1. The Nestorians during the Tang Dynasty: 618–907 (635–845)

Workers:

Fatal Mistakes:

2. The Nestorians and the Catholics during the Yuan Dynasty: 1271–1368 (1245–1362)

Workers:

Fatal Mistakes:

3. The Jesuits, Franciscans and the Dominicans during the Ming (1368–1644) and the Qing Dynasties: 1644–1911 (1552–1842)

Workers:

Fatal Mistakes:

4. Protestants and Catholics during the late Qing Dynasties: (1807–1949)

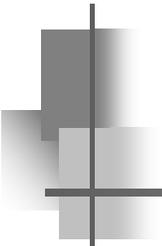
**Silk Route** is a collective network of routes across Asia. It connects Eastern, Southern, and Western Asia with the Mediterranean, North African and European worlds for purposes of trade.

**Buddhism** is based on the teachings of Gautama Buddha, who is believed to be an enlightened teacher who shared his insights in order to help people end their suffering by teaching them about ethical conduct, altruistic behavior, renunciation of worldly matters, and the training of one's mind to achieve "Enlightenment."

**Marco Polo** was a trader and explorer who gained fame for his worldwide travels. He was one of the first Westerners to travel the Silk Road to China.

**St. Francis Xavier** was a Spanish priest and missionary who ministered throughout Asia. He was the first Jesuit to attempt to reach China. He died just before reaching the mainland.

**Matteo Ricci** was an Italian Jesuit who succeeded in initiating mission work in China. He worked with many Confucian scholars, showing them the intellectual proof of God's existence.



# Plan to Listen

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## B. A brief survey of Protestant missions in China, 1807–1911

1. Pre-opening pioneers, 1807–1842
2. Opening of five treaty ports, 1842–1860
3. Opening of the Interior, 1860–1895
4. Opening to the West, 1895–1911
  - a. Reformed Movement
  - b. Empress Dowager
  - c. Boxer Movement
  - d. Golden opportunity for evangelism
  - e. Collapse of Qing Dynasty

## C. 19th-Century Protestant Missions Approaches

1. Methods
  - a. Evangelistic
  - b. Educational
  - c. Medical

**Robert Morrison** was with the London Missionary Society. He translated the Bible into Chinese and baptized 10 Chinese Christians.

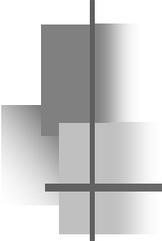
**The Opium Wars**, which lasted from 1839 to 1842 and 1856 to 1860, were a trade disputes between China and Great Britain. The British were smuggling opium into China and the Chinese government's efforts to enforce its drug laws erupted in conflict. China's defeat in both wars forced the government to tolerate the opium trade.

**The Treaty of Nanking** marked the end of the First Opium War. The purpose of the treaty was to change the foreign trade laws and allow Britons to trade with anyone they wanted, thus giving them access to greater portions of China.

**The Treaty of Tientsin** ended the Second Opium War between China, France, the United Kingdom, Russia, and the United States. It opened 11 Chinese ports to foreigners, brought additional diplomats to Beijing, legalized Christian missionary activity, and permitted opium imports.

**Empress Dowager Cixi** was ruler of the Manchu Qing Dynasty in China for 47 years. She was powerful and charismatic yet conservative during her rule. She refused to restructure the political system and is considered to be responsible for the fall of the Qing Dynasty.

**The Boxer Rebellion** began as an anti-foreign, anti-imperialist peasant-based movement in Northern China. In June 1900, the Boxers invaded Beijing and killed 230 foreign diplomats and other foreigners. The consequences of the rebellion were the end of the Qing Dynasty and the establishment of the modern Chinese Republic.



# Plan to Listen

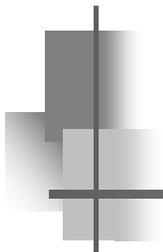
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## 2. Problems

- a. Dependency
- b. Cultural superiority
- c. Leadership

**The London Missionary Society** was a nondenominational missionary group that began in England in 1795. They provided missions in the South Pacific islands and in Africa.

**Sun Yatsen** was an admired political leader and revolutionary in China. He helped lead the overthrow of the Qing Dynasty, was president and founder of the Republic of China, and leader and co-founder of the Kuomintang (KMT).

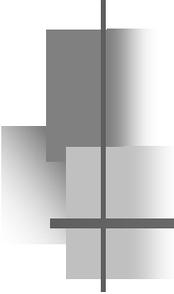


# Pause to Reflect

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## Reflection Questions

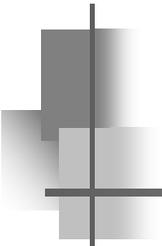
1. Describe the four stages of Christianity's entry into China. How did each stage begin, and how were missionaries driven out of Chinese history in each stage?
2. Name the different periods of Protestant missions in China during 1807–1949. How did each one end and what kind of impact did each make?
3. How did Nestorian Christianity fail to develop after the persecution of 845?
4. How did the Jesuits make their way to the courts of Beijing?
5. How significant was the Treaty of Tientsin for Christian missions?



# Lesson Four

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## A Brief Survey of History, 635–1949 (Part Two)



# Prepare to Discover

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## Lesson Overview

The 20th century brought about many influential political leaders including Adolf Hitler, Nelson Mandela, Franklin D. Roosevelt, Winston Churchill, Vladimir Lenin, and many more. Have you ever wondered which early 20th Century leaders contributed most to China's religious culture today? In this lecture, Dr. Jonathan Chao gives a brief survey of the history of the protestant missions and the development of the Chinese church in Republican China during 1912–1949. He also covers the establishment of the Republic, the Warlord Period, as well as the rise of communism and the war with Japan.

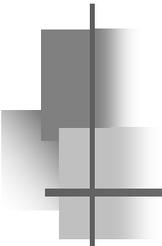
“In the 1930s, China enjoyed a time of revival similar to that of the time of Charles Finney ... in spite of such suffering from the KMT and CCP, there was continued growth among the Chinese believers, and for that we must give thanks to God.”

Dr. Jonathan Chao, Lecture 4

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Distinguish between the various political movements from 1912–1949.
- ◆ Contrast the Communist and the Kuomintang movements.
- ◆ Appraise the significance of the accelerated growth of the church in China during severe persecution.



# Plan to Listen

## Lecture Outline

### A BRIEF SURVEY OF HISTORY, 635–1949 (Part Two)

*(continued from the previous lesson)*

- I. **A Brief History of Christianity in Republican China, 1912–1949**
  - A. The establishment of the Republic under Sun Yat-sen, 1912
    1. Republic established
    2. Christian developments
  - B. The Warlord Period, 1916–1928
    1. May 4th Movement
    2. China for Christ Movement
    3. New Culture Movement
  - C. The rise of the Communist Movement, 1920–1924
    1. Lenin and his cohorts advocated that to believe in religion meant to be controlled by the imperial West.
    2. The Chinese Communist Youth Corp started an anti-Christian movement.
    3. National Christian Conferences held in China.
      - a. The Fourth Conference included nationals and foreigners.
      - b. They discussed the differing aspects of Christianity in China and created a report on the history of the church in China.
  - D. Collaboration between CCP and KMT under Sun Yat-sen and Chiang Kai-shek with Soviet model, 1924–1927

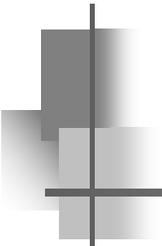
**Yuan Shikai** was a Chinese military official and politician. At the beginning of the Republic, he used his military power to declare himself emperor.

**New Youth** was a Chinese magazine, which began in 1915 and is held responsible for starting the New Culture Movement. The magazine promoted science democracy and literature and, by 1917, Marxist thought. It was eventually shut down in 1926 but not before influencing many people, including some Chinese leaders.

**Chiang Kai-shek** was Chairman of the Nationalist Government of the Republic of China (ROC) from 1926 to 1948. When Sun, Yat-sen died. He took control of the Kuomintang (KMT) to end the Warlord era and unify China. He became the overall leader of the ROC in 1928. He attempted to remove the Chinese Communists but failed, forcing his KMT government to Taiwan.

**Zhou Enlai** was the first Premier of the PRC from 1949 to 1976 when he died. He helped the Communist Party gain power and restructure their society. He served as the Chinese foreign minister from 1949 to 1958. He pushed for peace with the West by taking part in the Geneva Conference and coordinating President Nixon's visit to China.

**The Kuomintang (KMT)** was founded by Song Jiaoren and Sun Yat-sen and later led by Chiang Kai-shek. It ruled much of China from 1928 until its retreat to Taiwan in 1949. It is not only the founding political party of the ROC but is also currently the majority party.



# Plan to Listen

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E. Yet-sen died in 1925. In 1928, Chiang Kai-shek took leadership.

1. He led expeditions through southern China to conquer the Communists and bring an end to religion.
2. In 1927, Communism was suppressed, so Chiang called for an end to the anti-Christian movement.
3. He moved north to conquer Beijing and unified China.
4. Economic Pluralism
5. Chiang's wife pushed for religious freedom. The Church of Christ in China formed.

F. The Nanking Years, 1928–1937

1. A period of peace allowed for a rise in Chinese evangelism.
2. Revival meetings broke out throughout China.

G. War of Resistance against Japan, 1937–1945

1. KMT and CCP stopped fighting each other and worked together to fight Japan.
2. CCP recuperated and strengthened in numbers, while KMT fought the Japanese.

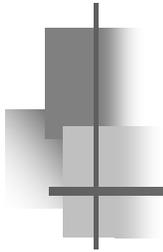
H. Post-war confusion and resurrection of civil war, 1945–1949

1. Chiang Kai-shek and the Nationalist KMT lost the civil war and Communist regained control of China.
2. The church waited anxiously to find out what Communist rule would mean to them.
3. In 1946, missionaries who fled during Japanese attack returned, but by 1951 they were expelled again.
4. Despite suffering, the church still continued to grow.

**Watchman Nee** was a Chinese Christian author and church leader. His ministry began in 1922 at 19 years of age, two years after becoming a Christian. He planted churches throughout much of China over a period of 30 years. He was greatly persecuted by the Chinese Communists and eventually imprisoned from 1952 until 1972 when he died.

**Wang Mingdao** was a Chinese Christian Protestant leader. He founded and led the *Christian Tabernacle Church*. He was arrested in 1955 for refusing to join the TSPM. Wang eventually signed a confession statement and was released from prison. Shortly after his release, he claimed that he had a “guilty and grieved conscience,” recanted, and spent 22 years in a prison labor camp until 1980. After Wang was released for the second time, he became actively involved with the House Church Movement.

**Sung Shang Chieh** was an evangelist during the 1920s and 30s when he helped during the Chinese Revival Movement in Mainland China, Taiwan and Southeast Asia.

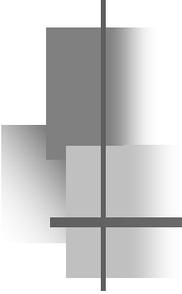


# Pause to Reflect

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## Reflection Questions

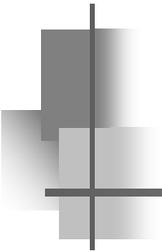
1. What is the significance of the May Fourth Movement for subsequent Chinese intellectuals' attitudes toward Christianity?
2. What was the impact of the anti-Christian movement on the Chinese church?
3. Dr. Chao notes that missionaries through the years have made many errors in evangelizing. Which of these errors are still being made today?
4. What do you know about John Nevius and his mission method? Why was his approach not accepted by other missionaries to China? What difference did his method make for missions to Korea?



# Lesson Five

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## Separating the Protestant Church from Imperialism: The Rise of the Three-Self Reform Movement, 1949–1954 (Part One)



# Prepare to Discover

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## Lesson Overview

In 1949, the Christian church in China was quite strong. But due to a shift in government and the Korean War, churches began to suffer. In this lecture, Dr. Jonathan Chao covers the time period from 1949–1954. He discusses the theme of separating the church from imperialism and the rise of the Three-Self Patriotic Movement (TSPM). He also discusses the effects that the Korean War had on the Protestant Church in China and how the government advocated freedom within the church, from imperial control.

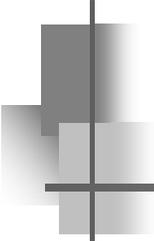
“Christian missions pioneered modern education in China. Likewise the Christian leaders pioneered athletic events in China.”

Dr. Jonathan Chao, Lecture 5

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Appreciate the strength of the Chinese church in 1949.
- ◆ Describe the main causes of the collapse of the National government.
- ◆ Identify the different parts of the Chinese Christian Manifesto created in 1950.
- ◆ State the effects that the Korean War had on the Protestant church in China.
- ◆ Articulate the lessons learned from the Peking Edict of 1950.
- ◆ Evaluate the Three-Self Patriotic Movement.



# Plan to Listen

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## Lecture Outline

### SEPARATING THE CHURCH FROM IMPERIALISM THE RISE OF THE THREE-SELF REFORM MOVEMENT, 1949–1954 (Part One)

#### Introduction

- The rise of the Protestant church on the eve of the Chinese Communist revolution.
- Political change: The communist victory

#### I. Strength of the Church in 1949

- A. Protestant task force
- B. Catholic task force
- C. Indigenous churches
- D. Parachurches & Christian organizations

#### II. Causes of the Collapse of the Nationalist Government

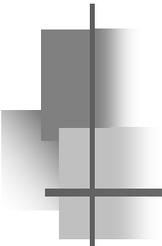
- A. Economy was overlooked during the civil war and therefore was destabilized.
- B. Communists promoted land reform and the rise of the proletariat.

#### III. The Setting up of the Communist Government

- A. Finish conquering KMT
- B. Set up economic reform and deal with inflation
- C. Set up a new socialist government
- D. Create international ties
- E. A low priority, religious leaders were left alone and religion had a time of peaceful revival.

**Land reform** was the major focus of policy for the Communist Party. Since 90% of the population was farmers, Mao won over the peasants by confiscating land owned by landlords and redistributing it to the lower-class peasants. In rural China, political movements against landlords caused the humiliation and death of many former landowners.

**The Chinese People's Political Consultative Conference (CPPCC)**, is a political advisory board in the PRC. The organization consists of both Party members and non-Party members, who discuss Chinese Communism's principles. The members are chosen by the Communist Party of China, and they make important national-level political decisions.



# Plan to Listen

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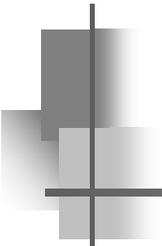
## IV. The Beginning of the Three-Self Reform Movement

- A. Liberal Christians' participation in the Chinese People's Political Consultative Conference (CPPCC), September 23–30, 1949
1. Common Program, “communist constitution” was created.
    - a. People's Democratic Federation included workers, farmers, and entrepreneurs.
    - b. People were given freedom of religious belief.
    - c. People from each class and group were invited to attend, giving Mao the ability to show that it was a government of the people.
    - d. Christianity and the New Era Conference was formed (United Front Policy).
    - e. Y. T. Wu agrees to take the “communist constitution” to the countryside to promote Communism among the Christians.
- B. Zhou Enlai, Y. T. Wu and the “Christian Manifesto,” July 28, 1950
1. Christians should know how Western imperialists have used Christianity to commit cultural aggression.
  2. Christians must cleanse the influence of imperialism from the church.
  3. Christians should support the common program and accept the leadership of the government.
  4. Christians must promote independence and engage in church reform.

**Three-Self Reform Movement (TSRM)**—Chinese Christian anti-America aid Korean Three-Self Reform Movement.

**Y. T. Wu (Wu Yaotsung)** became a Christian at a young age. Together with Premier Zhou Enlai, he published the “Christian Manifesto” which led to the creation of the Three-Self Patriotic Movement.

**The United Front Policy** notes in Lecture #2



# Plan to Listen

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C. The “Christian Manifesto”; to sign it or not to sign it:

1. Pressure to demonstrate patriotism
2. Pressure by accusation
3. Pressure to join or not join the Three-Self Patriotic Movement

## V. The Korean War and Intensification of State Control of the Protestant Church, June 1950–April 1951

A. The Korean War begins on June 25, 1950 and its negative, hostile effect on the Christian church.

1. Ousting of foreign missionaries
2. Christian publishers were forced to register, stop accepting foreign subsidies and publish from an anti-imperialist viewpoint.

B. The Peking Conference of April 16–21, 1951, called by Religious Affairs Bureau of the State Council

C. Zhou Enlai presented a draft statement on “Methods for Dealing with Bodies and Receiving Subsidies from America” to 151 church leaders.

1. Used to teach Christians not to rely on foreign subsidies
2. Taught them how to conduct reform within the church
3. Showed them how to conduct accusation meetings
4. Showed church leaders how to support communist leaders

**The Korean War** was between the North Korean and South Korean regimes. Both were attempting to reunify Korea under their respective governments, with both sides supported by external powers (USSR & USA). In China, the conflict was known as the “War to Resist America and Aid Korea.”

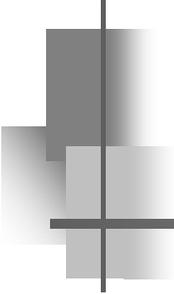
**Douglas MacArthur** served as a general in the United States Army. He led the United Nations Command forces in defense of South Korea against the North Korean invasion. In 1951, MacArthur was discharged by President Harry S. Truman for publicly disagreeing with the President’s Korean War Policy.

**The 38th parallel** became the border between North and South Korea in 1948, making them independent nations. It is the place where the ceasefire was called that ended the Korean War. At the end of the Korean War, a new border was created which cut across the 38th parallel.

**The Yellow River** is the second-longest river in China. Beginning in western China, it weaves across nine provinces, and resides at the Bohai Sea.

**Religious Affairs Bureau (RAB)** is a state council department which oversees religious affairs for the PRC.

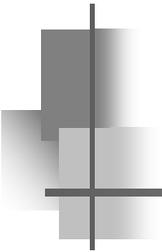




# Lesson Six

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## Separating the Protestant Church from Imperialism: The Rise of the Three-Self Reform Movement, 1949–1954 (Part Two)



# Prepare to Discover

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## Lesson Overview

Imagine that you have been asked to accuse a fellow colleague of being disloyal to the government. Have you ever wondered how the Chinese government gained control of the churches and other religious organizations? In this lecture, Dr. Jonathan Chao covers the events between 1949 and 1954. He discusses the Christian conferences initiated by the government that disallowed acceptance of international funds, set the precedent for accusation meetings, and established the Three-Self Reform Movement. He also comments on the reform movement, and the reason that pastors either chose to join or not to join the Three-Self Reform Movement.

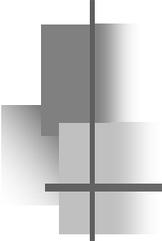
“By the end of 1953, practically all Western-founded institutional churches and organizations were brought under control of the government.”

**Dr. Jonathan Chao, Lecture 6**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Describe the Three-Self Reform Movement.
- ◆ Clarify why the government started the TSRM.
- ◆ Articulate the pressures placed upon pastors to join in the accusation meetings.
- ◆ Explain why and how Christian leaders were to hold accusation meetings.
- ◆ Recall the reasons pastors gave for joining or abstaining from the TSRM.



# Plan to Listen

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## Lecture Outline

### SEPARATING THE CHURCH FROM IMPERIALISM THE RISE OF THE THREE-SELF REFORM MOVEMENT, 1949–1954 (Part Two)

*(continued from the previous lesson)*

#### I. Naming of the Reform Movement

##### A. Three Selves

- 1.
- 2.
- 3.

##### B. Anti-American, aided by Korea

##### C. Official adoption of the name

#### II. The Accusation Meetings: Pressure No. 2: To Accuse or Not to Accuse Fellow Workers to Demonstrate Patriotism.

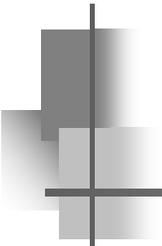
##### A. Demonstration of accusations at the Beijing Conference

##### B. Chinese Christian leaders engaged in the accusation of their former colleagues

##### C. The impact of the accusation meetings in Peking

- 1.
- 2.
- 3.
- 4.

**Peking** is modern-day Beijing, the capital of China.



# Plan to Listen

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## D. Reasons to conduct accusations in the churches

- 1.
- 2.
- 3.

## E. How to conduct accusation meetings

- 1.
- 2.
- 3.
- 4.
- 5.

## F. The expansion of the accusation meetings

## G. Accusation meetings and the organization of the TSRM

## H. Impact of these accusation meetings

### III. Political Studies for Pastors

- A. Y. T. Wu's autobiographical confession, "How the Communist Party Has Educated Me"
- B. Reverend Marcus Cheng of Covenant Church wrote, "How My Political Thinking Has Changed"

### III. To Join or Not to Join the TSRM: Pressure No. 3

- A. TSRM instructed all the churches to contribute towards the Anti-America and Aid Korea Fund.

**YMCA**, The Young Men's Christian Association, was founded in London, England, on June 6, 1844. In the 1980s it branched into China to help fight off typhus. It has since expanded into a national movement helping raise up leaders among the youth.

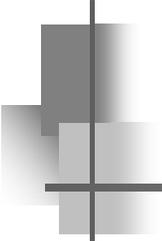
**TianFeng Magazine** (Heavenly Wind) was founded in 1945 by Y. T. Wu and is published by the China Christian Council. The intent was to give people a Christian perspective of the Chinese society during war. It currently has 100,000 subscribers.

**Wang Mingdao** notes in lecture #4

**Samuel Lamb** was a Chinese house church leader and resisted the TSPM. He was imprisoned for over 20 years, but only a year after his release. He started his church again, which now hosts four meetings a week with an estimated 4,000 to 5,000 people in attendance. He also published a booklet called "Voice of the Spirit."

#### Points of Reference

The government restricted the TSPM churches by not allowing them to preach from the book of Revelation, not allowing them to speak about the Second Coming of Christ, and not allowing them to witness to children under 18.



# Plan to Listen

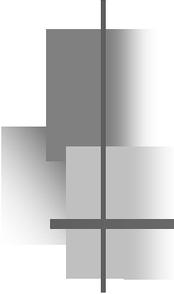
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- B. TSRM required churches to hang the Red Five-star Flag
- C. Government took over Christian schools and universities
- D. Merging seminaries: to Yenching Seminary in the North and to Nanjing Seminary in the South

#### **IV. Significance of This Period**

- A. Mainline denominations and parachurch organizations were brought under the control of the state through the TSRM.
- B. Through the work of the TSRM, the government cast off the influence of foreign missions and taught its leaders to “love country and love church.”
- C. The TSRM replaced the NCC as the national coordinating agent.

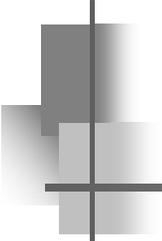




# Lesson Seven

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## The Formation of the Three-Self Patriotic Movement and the Destruction of the Institutional Church, 1954–1958 (Part One)



# Prepare to Discover

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## Lesson Overview

Imagine yourself being attacked for refusing to join a certain political movement. What if you were captured and imprisoned for 15 years or more? How do you think you would handle this situation? In this lecture, Dr. Jonathan Chao covers the period from 1954–1958, which includes the formation of the Three-Self Patriotic Movement and the destruction of the institutional churches. He gives a brief overview of the political movements that have shaped modern-day China as well as the National Christian Conference and the attack on Wang Mingdao and Watchmen Nee which silenced the recalcitrant evangelical and fundamentalist church leaders.

“Christians who were not willing to go along with the TSPM began to meet in a secret manner, and that was the beginning of the underground church movement.”

**Dr. Jonathan Chao, Lecture 7**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Enumerate the political movements in China’s history that have created the current political and religious atmosphere.
- ◆ Appraise the First National Christian Council and the impact it had on religions in China.
- ◆ Distinguish between the various Chinese Christian leaders and the roles they played in the political and religious movements.
- ◆ Explain the goals of the Three-Self Patriotic Movement.

# Plan to Listen

## Lecture Outline

### THE FORMATION OF THE THREE-SELF PATRIOTIC MOVEMENT AND THE DESTRUCTION OF THE INSTITUTIONAL CHURCH 1954–1958 (Part One)

#### I. Introduction: Major Political Movements During 1954–1958

- A. The People's Republic of China started the first of its Five-Year Plans in October 1953.
- B. The First National People's Congress held in August 1954.
- C. Military rule abolished and centralization of power inaugurated in October 1954.
- D. Most private industrial production nationalized in 1954.
- E. The Anti-Hu Feng Movement (anti-revolutionary purges) began on May 13, 1955.
- F. Collectivization of agriculture implemented in April 1955.
- G. Mao encouraged "Hundred Flowers Blossom" Campaign during May 1956 to May 1957.
- H. "Anti-Rightist Campaign" was launched by Mao in May 1957.
- I. Mao launched the "Great Leap Forward" in January 1958, after visiting the USSR.
- J. The Great Leap Forward, the People's Communes, and the Socialist General Guideline.

#### II. The First National Christian Conference was held by the TSRM in July 1954.

- A. The name of TSRM was changed to Three-Self Patriotic Movement (TSPM).

**The Public Security Bureau (PSB)** is the Chinese government offices which handles policing, public security, social order, residence registration and immigration and foreign travelers.

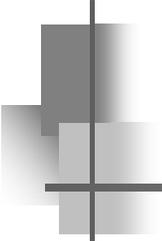
**The Hundred Flowers Blossom** was a small break in the PRC when the government welcomed different ideas and solutions to national issues. The campaign eventually led to a loss of individual rights, and it is thought by some scholars that the campaign was a political trap, alleging that Mao persecuted those who had views different from the party during the Anti-Rightist Movement.

**The Anti-Rightist Movement** was a government response to the Hundred Flowers Blossom. It was a series of attacks where more than 300,000 people were labeled "rights" (those who advocated equality of opportunities instead of equality of outcome) within the CPC and abroad.

**The Great Leap Forward** was promoted by Mao Zedong when he wanted to change China from a primarily farming community into an industrialized society. The movement ended with a massive famine resulting in millions of deaths. Many people now consider it to be a "Great Leap Backward."

#### Points of Reference

Three-Self Reform Movement (TSRM) is Renamed Three-Self Patriotic Movement (TSPM).



# Plan to Listen

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B. Y. T. Wu gave his report of the achievements of the TSRM.

1. Self-governing churches
2. Imperialistic influences are being purged
3. Heightened awareness of anti-imperialism and patriotism
4. New appearance; love country and love religion

C. The constitution of the TSPM stated that it will respect the faith and church policies of the various denominations.

1. Article 3 calls for mutual respect of faith, institutions, and rituals.
2. Eventually removed because denominations were destroyed.

D. Published a Four-point decision on the future task of Christians within the TSPM.

1. Goal is unity within the TSPM
2. Support constitution of PRC
3. Protect world peace and fight against imperialists
4. Learn how to be more patriotic and purge imperialism

### **III. Anti-Revolutionary Purges: Attacks on recalcitrant church Leaders Who Refused to Join the TSPM**

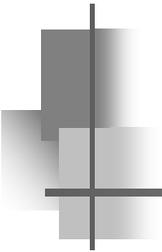
A. The Anti-Hu Feng Movement; May 1955

B. Anti-revolutionary attacks were focused on nonconformist, indigenous church leaders.

1. Wang Mingdao, the most prominent evangelical, was arrested on August 7, 1955.

**Wang Mingdao** notes in Lecture #4

**Watchmen Nee** notes in Lecture #4

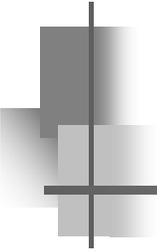


# Plan to Listen

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2. Watchman Nee, author and martyr, was arrested in March 1952 and later tried in January 1956. He spent 15 years in prison where he died.
  3. Samuel Lamb resisted the TSPM and was arrested in September 1955.
  4. Kung Ping-Mei, Catholic Bishop of Shanghai, was arrested in September 1955 and spent 30 years in prison.
- D. Following the purge of 1955, the TSPM began to organize more local branches in the cities and countries.

**Samuel Lamb** notes in Lecture #6

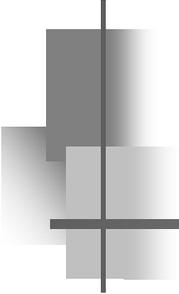


# Pause to Reflect

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## Reflection Questions

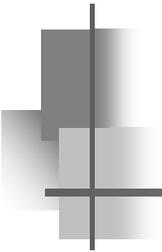
1. What were some of the main results of the First National Christian Conference held in July of 1954?
2. How did Y. T. Wu summarize the achievements of the TSPM during 1950–1954?
3. What was the Hu Feng Movement, and what impact did it have on the church?
4. Romans 13:2 says, “Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.” In light of this passage, how do you think the church leaders should have responded to the TSPM?



# Lesson Eight

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## The Formation of the Three-Self Patriotic Movement and the Destruction of the Institutional Church, 1954–1958 (Part Two)



# Prepare to Discover

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## Lesson Overview

What would happen to a free nation if the government started controlling religious freedom? How do you think the people would respond? How would you feel if a fellow believer betrayed you to the government? In this lecture, Dr. Jonathan Chao continues his discussion on the time period between 1954 and 1959, starting with the “Hundred Flowers Campaign” where Mao encouraged criticism of the government and then persecuted those who spoke out. He also discusses how Mao used socialism to transform the church and the impact the Religious Affairs Bureau (RAB) had on the Three-Self Patriotic Movement (TSPM).

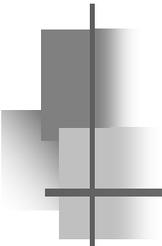
“Letting a hundred flowers blossom and a hundred schools of thought contend is the policy for promoting progress in the arts and the sciences and a flourishing socialist culture in our land.”

Hundred Flowers Campaign Slogan, China, 1956–1957

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of “Hundred Flowers Blossom” campaign on the church in China.
- ◆ Examine the Anti-Rightist Campaign and the purges it led to within the TSPM.
- ◆ Describe what led up to the Great Leap Forward.
- ◆ Explain the impact socialist education had on the pastors and churches.
- ◆ Communicate the instructions Mao gave to shut down local house churches and bring Christianity under the control of the government through TSPM.



# Plan to Listen

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## Lecture Outline

### THE FORMATION OF THE THREE-SELF PATRIOTIC MOVEMENT AND THE DESTRUCTION OF THE INSTITUTIONAL CHURCH 1954–1958 (Part Two)

*(continued from previous lesson)*

#### I. The Hundred Flowers Bloom (1956)

- A. People are encouraged to speak out against the government.
- B. Marcus Cheng speaks out on behalf of Christians, stating that the party is biased against Christians.

#### II. Anti-rightist campaign (June 1957) and Further Purges Within the TSPM

- A. To be patriotic you must walk the pathway of socialism
- B. Aimed at intellectuals who criticized the party
- C. Aimed at church leaders who criticized the party

#### III. The Great Leap Forward Movement and Socialist Education for Church Leaders

- A. Mao returned from Moscow dissatisfied with the Russian leadership and model of economic development.
- B. Mao's ideal for new man and new society
- C. The transformation of the church by Socialist Education

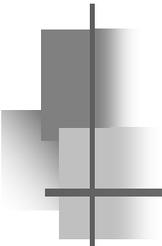
**Socialism** notes in Lecture #2

**The proletariat** refers to a person who is part of the lower social or working class.

**The Hundred Flowers Campaign** notes in Lecture #7

**Great Leap Forward** notes in Lecture #7

**Anti-Rightist Campaign** notes in Lecture #7



# Plan to Listen

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## 1. Political study sessions for pastors

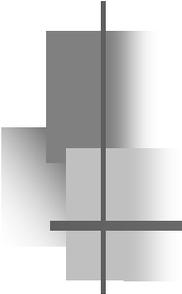
- a. Exploiters or exploited?
- b. Pastors became workers to show patriotism
- c. Pastors signed a covenant of self-reform
- d. Churches were given instructions
  - i. not to pray for the healing of people. Instead, they were to tell them to go to the hospital.
  - ii. to stop the meetings of home churches, instead telling people to go to the Three-Self church.
  - iii. to eliminate itinerate evangelists.

**The Covenant of Self-Reform** was a standard of showing loyalty to the Chinese Communist government and a willingness to walk the way of socialism by opposing those who support the house church movement, evangelistic preaching, or imperialism.

## IV. Impact of These Political Movements on the Christian Church During this Period

- A. By 1959, all churches were brought under the control of the state, and were considerably reduced in size, and their leadership was crushed.
- B. As most churches were closed down, pastors and Christians began meeting in homes. This was the beginning of the house meeting.
- C. Some forsook their faith and others even betrayed fellow believers to gain favor in the sight of the state.
- D. Some people signed a covenant showing loyalty to Chinese Communism and a willingness to walk the way of socialism.
- E. The Three-Self Patriotic Movement shows itself to be a wing of the state managed by the Religious Affairs Bureau rather than an independent Christian organization.

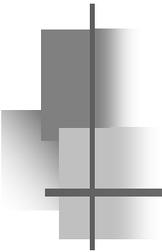




# Lesson Nine

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## Reforming the Church Under Socialist Education, 1958–1966



# Prepare to Discover

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## Lesson Overview

Genesis 1:1 says, “In the beginning God created the heavens and the earth.” In Matthew 28:7, the angel of the Lord says about Jesus, “He has risen from the dead and is going ahead of you into Galilee.” Are these accounts true? The Chinese government says, “No!” In this lecture, Dr. Jonathan Chao covers the period between 1956–1958. He deals with the church under socialism as well as the Great Leap Forward and the ramifications this had on the Chinese church and its ability to teach Scripture. Dr. Chao also discusses the rules and regulations that were put into place to govern the Three-Self Patriotic Movement.

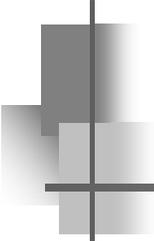
“In the TSPM, the doctrine of the second coming of Christ and the creation story were discouraged if not forbidden because they contradicted the communist view of an eventual emergence of a utopia as well as their view of creation.”

**Dr. Jonathan Chao, Lecture 9**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the ideology behind the Great Leap Forward.
- ◆ Explain why the Great Leap Forward failed.
- ◆ Distinguish between the views held by the hard-liners and the soft-liners.
- ◆ Delineate the guidelines set by the Religious Affairs Bureau for the TSPM.



# Plan to Listen

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## Lecture Outline

### REFORMING THE CHURCH UNDER SOCIALIST EDUCATION, 1958-1966

**Introduction: An Overview on the Dual-Track Politics during this Period (see historical chart for 1959–1966)**

#### I. The Church under Socialism

- A. Mao launched the Great Leap Forward Movement 1958
- B. Fiasco of the Great Leap Forward, 1959; Mao had to give up the leadership of the state to Liu Shaoqi
- C. Two-track leadership between Liu and Mao
  1. Liu—United Front Policy
  2. Mao—Socialism

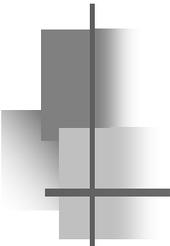
#### II. The Failure of the Great Leap Forward

- A. The Great Leap Forward Movement was launched in January of 1958; its goal was to make an accelerated transition from socialism to communism.
  1. Three Flags Flying:
    - a. Socialist construction (Mental)
    - b. Industrial/agricultural production (Financial)
    - c. Communal living (Lifestyle)
- B. Mao emphasized the transformation of the Chinese mind as the way to achieve the communist ideal.
- C. He set unrealistically high goals that could not be attained but ended up with low results.
- D. Reasons the Great Leap Forward failed

**Liu Shaoqi** was chairman of the PRC from 1959 to 1968. He was considered a revolutionary and fell from political favor when he advocated more pragmatic policies and capitalism and opposed Mao's radical ideas. He was purged during the Cultural Revolution and was seen as a challenge to Mao's power. He was ultimately deemed a traitor.

**United Front Policy** notes in Lecture #2

**Great Leap Forward** notes in Lecture #7



# Plan to Listen

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1. Mao's view
2. Liu's view
3. Other contributing factors

### III. Changing of the Guard

- A. Mao admitted his failure in the Great Leap Forward and gave up the Chairmanship of the State, Nov. 29–Dec. 10, 1958.
- B. Liu Shaoqi was elected Chairman of the State at the first meeting of the Second National People's Congress.
- C. Mao and Liu formed two-track politics for China.
  1. Mao (ideological)
  2. Liu (economic)

### IV. Implications of this Change for the Christian Church

- A. It brought a shift from a hard-line approach (leftist) to a soft-line approach (moderate) in religious policy.
- B. Adopted a more tolerant attitude toward the church.

### V. The Second National Christian Conference, January 9-14, 1961, Shanghai

- A. A pre-conference political study was held for TSPM pastors during Nov.13–Jan 9, 1961.
- B. The Main Conference: January 9-14, 1961

**Nikita Khrushchev** served as First Secretary of the Communist Party of the Soviet Union from 1953 to 1964. He was evicted from power in 1964 by his colleagues. He once branded Mao, who had been at odds with Khrushchev since the denunciation of Stalin, an “old galosh,” which was translated as “old boot.” In Mandarin, the word “boot” is used to describe a prostitute or immoral woman.

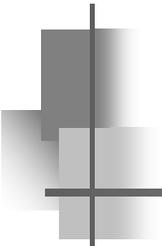
**National People's Congress (NPC)** notes in Lecture #15

**Hard-line (Leftist)** refers to a government that is entirely authoritarian. The movements are extremely aggressive and uncompromising.

**Soft-line (Moderate)** refers to a government that is more compromising and willing to negotiate.

#### Points of Reference

**The Little Red Book** is a collection of Mao Zedong's sayings. It was often required reading and was published by the government between 1964 and 1976.



# Plan to Listen

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## VI. The Church under Socialism After the Second National Conference, 1961–1966

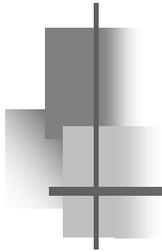
- A. The TSPM continued to function as a Protestant political organization to implement the party's religious policy.
- B. Limited freedom of religion was granted to churches under the TSPM.
- C. Former denominational leaders were told to rewrite their history from an anti-imperialistic perspective.
- D. Sunday schools were prohibited in July 1961.
- E. Sermon topics were restricted.
- F. Adult baptisms were restricted.
- G. Theological education confined to Nanjing Seminary; Yenchin Seminary was closed.
- H. Christians who did not agree with the TSPM were still under pressure, and they had to survive.

## VII. The Socialist Education Movement (SEM) and the Debate on Religion, 1962–1965

- A. The Socialist Education Movement launched in 1957
- B. Debate on religion between the hard-liners and soft-liners, 1963-1965
  - 1. Hard-liners view
  - 2. Soft-liners view

### Points of Reference

Today there is still a great deal of disagreement between the house church pastors and those in the TSPM as the teaching on divine healing, deliverance from demons, second coming of Christ, and the resurrection of the dead is still prohibited. However, restrictions are not always harshly enforced, and some pastors within the TSPM have the freedom to exposit Christian teachings more fully.

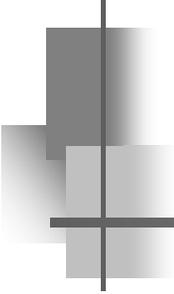


# Pause to Reflect

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## Reflection Questions

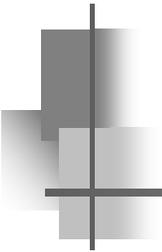
1. What did Mao hope to accomplish through the Great Leap Forward Movement? Why did it fail?
2. Describe the dual-track politics in China during 1959–1966.
3. How did the changing of the guard (Mao to Liu) affect the church?
4. What was church life like after the Second National Christian Conference?
5. What was the difference between the hard-liners and soft-liners in Chinese communist religious policy?



# Lesson Ten

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## The Cultural Revolution and Christian Suffering, 1966–1969



# Prepare to Discover

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## Lesson Overview

What would you do if you lost your property because of your religion? What if you were deprived of your rights? In this lecture, Dr. Jonathan Chao will cover the time period of 1966–1976. This will include the Cultural Revolution, how it developed and the effects it had on China. Dr. Chao will also share how Christians suffered because of it and what they learned from their suffering.

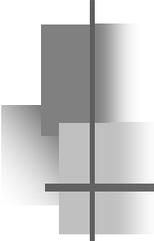
“In suffering, believers learned to experience the presence of God and found God’s grace to be sufficient.”

**Dr. Jonathan Chao, Lecture 10**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Explain the steps of the Cultural Revolution.
- ◆ Explain the effects the Cultural Revolution had on China.
- ◆ Articulate the lessons learned by the Christians who faced such great persecution and suffering.
- ◆ Clarify the types of persecution faced by Christians during the Cultural Revolution.



# Plan to Listen

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## Lecture Outline

### THE CULTURAL REVOLUTION AND CHRISTIAN SUFFERING, 1966–1969

#### I. Development of the Cultural Revolution

Background: Preparatory Stage: Attack on the academic world, November 1965 to May 1966

A. Stage I: Mobilization of the Red Guards and the seizure of central power, starting May 6

1. Destruction of the Four Olds

B. Stage II: Seizure of local power (1967)

1. January Revolution/Shanghai Revolution

2. Revolutionary committees replaced local governments

C. Stage III: Consolidating the gains of the Cultural Revolution: setting up the Revolutionary Committee, June 1968

#### II. Effects of the Cultural Revolution

A. Changes made in the countryside

1. Intellectuals were sent to countryside for reeducation.

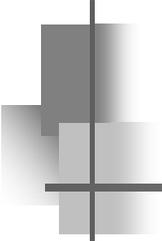
2. Communal living was set up.

**The Gang of Four** was a leftist political group of four CCP officials. The leader of the gang was Jiang Qing, Mao's last wife. It also included her close companions Zhang Chunqiao, Yao Wenyuan, and Wang Hongwen. This group gained power during the Cultural Revolution and is blamed for the worst societal chaos that occurred during the 10 years of turmoil.

**The Four Olds** were old customs, old culture, old habits, and old ideas. It was a goal of the Cultural Revolution to bring an end to these "Four Olds." The CPC did not have strict guidelines to classify what was "old." As a result, any art, literature, paintings, etc. that existed before 1949 were subject to destruction. People caught possessing anything "old" were mocked, tortured, or killed.

**The Red Guards** were a civilian military composed largely of passionate students who followed Mao's doctrines and instructions in the hopes of bringing about a greater China.

**Liu Shaoqi** notes in Lecture #9



# Plan to Listen

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B. Educational changes (schools suspended during 1966–70)

1. Reduction of time and quality
2. Admission to lower-class students given priority

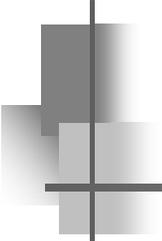
C. Changes in medical care; barefoot doctors

D. Effects on religion; destruction of temples, mosques, and churches

### III. Christians Suffering during the Cultural Revolution

- A. Christians suffered physically and were subjected to humiliation during “struggle sessions.”
- B. Christians suffered from the loss of property by the Red Guards.
- C. Christians suffered the loss of human dignity and were deprived of their rights of citizenship.
- D. Christians were often imprisoned without trial or were sentenced to 5–10 years of hard labor.

**The Struggle Sessions** were a kind of court in Communist China in which an individual was coerced into confessing crimes. These struggle sessions were infamous during the Chinese Cultural Revolution as a way of securing political power and humiliating, and sometimes murdering, personal enemies.



# Plan to Listen

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## IV. Lessons Learned from Suffering

- A. Suffering is an integral part of discipleship.
  
- B. Suffering is a school of faith.
  
- C. Suffering enables a believer to understand the meaning of dying and rising with Christ.
  
- D. Enduring prolonged suffering enables the believer to experience the sufficiency of God's grace.

### Points of Reference

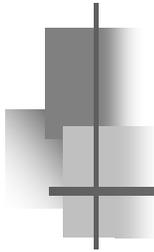
I Peter 4:16: "However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name."

I Peter 4:19: "So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good."

Psalm 119:50: "My comfort in my suffering is this: Your promise preserves my life."

Romans 5:3: "Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance."

II Corinthians 1:5: "For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows."

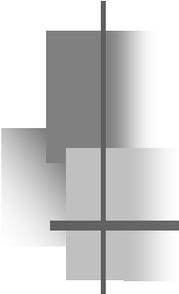


# Pause to Reflect

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## Reflection Questions

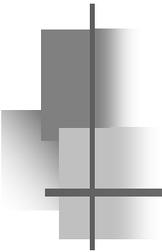
1. What are the three stages of the Cultural Revolution? From Mao's perspective, what was accomplished in each stage?
2. What effects did the Cultural Revolution have upon religion in general?
3. Can you enumerate the four types of Christian suffering and give an example for each?
4. Romans 5:3 says, "Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance." What can you learn from this passage as it relates to the church in China?



# Lesson Eleven

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## The Church Under the Gang of Four, 1969–1976



# Prepare to Discover

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## Lesson Overview

If you were imprisoned for your faith, would you be able to persevere? Would you be able to forgive your captors? In this lecture Dr. Jonathan Chao deals with the church under the “Gang of Four,” covering the years 1969–1976. First he gives a brief survey of the political developments, and then he discusses the Chinese communist attitude towards Christianity and the emergence and development of the house church. From there he covers the methods of evangelism that were developed during this period, ending with a reflection on the costs of Christian commitment at this time.

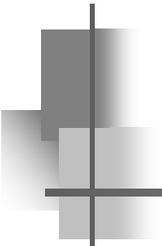
“During the 10 years of the Cultural Revolution, it was not only illegal to worship, it was illegal to believe.”

**Dr. Jonathan Chao, Lecture 11**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the political developments from 1969–1976.
- ◆ Appreciate the significance of the generational accounts for linking the Israelites to their heritage and to the history of the world.
- ◆ Explain the Chinese communist attitude toward religion.
- ◆ Recall how the house church developed.
- ◆ Evaluate the Wenzhou model for the house church.
- ◆ Contemplate the Christian witness during this time period.



# Plan to Listen

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## Lecture Outline

### THE RISE OF THE HOUSE CHURCHES UNDER THE GANG OF FOUR 1969–1976

#### I. Political Developments during 1969–1976

- A. Mao-Lin collaboration and split, April 1969–August 1973
  
- B. Mao-Zhou and Gang of Four struggles, August 1973 to April 1976

#### II. Chinese Communist Attitude Toward Religion, 1969–1976

- A. Anti-theism propaganda
  
- B. The United Front Policy used religion as a propaganda tool with a soft-line approach.
  
- C. Religion is used to promote international diplomacy.

#### III. The House Church Development, 1969–1976

- A. Itinerant evangelists began prayer meetings in Hunan, Hubei, and Fujian.
  
- B. Prayer meetings usually consisted of prayer, singing, testimonies, and fellowship with a possible guest speaker to provide the message.

**Lin Biao** was General of the PLA and led them into Beijing in 1949. He became Mao's second in command during the Cultural Revolution. After his death, he was condemned as a traitor and blamed for a great number of the atrocities that occurred during the Cultural Revolution.

**Gang of Four** notes in Lecture #10

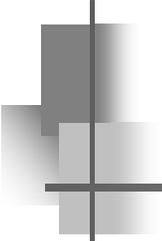
**The House Church** was first called Prayer Meetings.

**United Front Policy** notes in Lecture #2

**Soft-line policy** notes in Lecture #9

#### Points of Reference

President Richard Nixon's 1972 visit to China was the first step in formally normalizing relations between the United States and the People's Republic of China. It also marked the first time a U.S. president visited the PRC, who at that time considered the U.S. one of its biggest enemies.



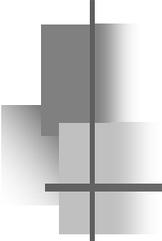
# Plan to Listen

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- C. Lay leadership began to be developed in central China and urban workers assumed leadership in eastern China.

## IV. House Church Movement in Wenzhou-Model, 1974-1976

- A. Spiritual revival broke out for several reasons.
  - 1.
  - 2.
  - 3.
- B. Believers were trained and encouraged to get involved in evangelism.
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
- C. Cell groups began to split into home cell groups.
- D. Lay elders or “Responsible Brothers” are elected through prayer, seven are nominated but only five are elected through a 2/3 majority vote. District leaders elected the same way.
- E. Many groups across cells were created for fellowship and training.
- F. Bibles were scarce. Therefore stencils were cut with rollers to produce literature.



# Plan to Listen

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G. Prayer was an effective weapon in opening doors for the house churches to meet.

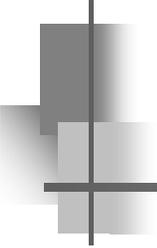
## V. The Christian Witness during 1969–1976

A. The attractiveness of the Christian's faith helped spread the gospel.

1. Peacefulness of believers
2. Perseverance of imprisoned believers
3. Seeing prayers answered
4. Love and forgiveness from believers

B. Cost of commitment

1. Imprisonment
2. Humiliation
3. Torture
4. Death

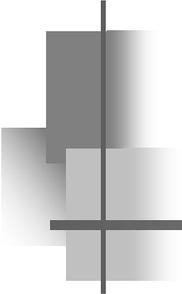


# Pause To Reflect

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## Reflection Questions

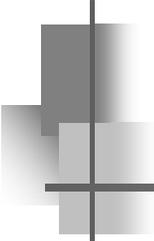
1. How would you describe the nature of the political struggle in China during this period?
2. What kind of religious policy was practiced during this period?
3. How did the house churches develop during 1969–1976? What factors contributed to their rise?
4. How did Christians witness for Christ under those circumstances? How are you currently a witness for Christ?



# Lesson Twelve

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## The Emergence of House Churches in Post-Mao China, 1976–1979



# Prepare to Discover

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## Lesson Overview

Have you ever taken part in communion? Are you able to have fellowship with believers outside of your church? Have you been baptized? Many Christians in China are limited in their abilities to take part in these acts of worship. In this lecture, Dr. Jonathan Chao covers the years from 1976–1979 and the increasing restrictions the communists placed on the Christian’s ability to freely worship. He discusses the transition in power from Mao Zedong to Hua Guofeng and finally to Deng Xiaoping. Dr. Chao addresses the modernization or political/economic reform movement led by Deng Xiaoping as well as the transitions in religious policy in the Post-Mao era.

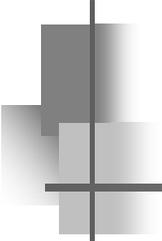
“Christians in China have a deep longing to fellowship with believers outside of China...tears will flow down because they know that fellow believers outside care for them and pray for them and take the trouble to visit them in their confinement.”

Dr. Jonathan Chao, Lecture 12

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the marks of a house church.
- ◆ Appreciate the significance of the transition from a hard-line religious policy to a soft-line religious policy.
- ◆ Identify the political changes in Post-Mao China.
- ◆ Explain the aspects of Deng Xiaoping’s reform movement.



# Plan to Listen

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## Lecture Outline

### THE EMERGENCE OF HOUSE CHURCHES IN POST-MAO CHINA 1976–1979

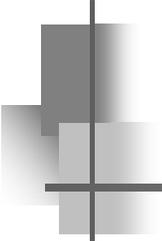
#### I. Political Changes after Mao's Death

- A. Hua Guofeng's rise to power after April 5, 1976
- B. Gang of Four arrested (October 1976)
- C. Deng Xiaoping restored to power in 1977
- D. Deng started a reform movement
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
  - 6.
  - 7.
- E. Sino-American relations normalized (January 1979)
- F. Mao criticized

**Hua Guofeng** succeeded Zhou Enlai as Premier of the PRC after Enlai's death in 1986 and, soon after, also succeeded Mao as Chairman of the CPC when Mao died. He is credited with bringing an end to the Cultural Revolution and removing the Gang of Four from power. He was quickly removed from power himself a few years later when Deng Xiaoping forced him into early retirement.

**Gang of Four** notes in Lecture #10

**Deng Xiaoping** notes in Lecture #1



# Plan to Listen

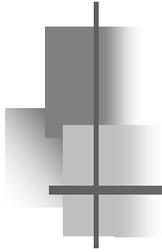
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## II. Religious Policy in Transition

- A. Hard-line position from Cultural Revolution days continued, but was not fully implemented; no United Front Work Department, Religious Affairs Bureau, or patriotic organization until April 1979.
  
- B. Official study of atheism and of religions continued from a Marxist perspective.
  
- C. Religious policy began to move toward the soft-line policy.

## III. Emergence of House Churches

- A. Information on house churches came primarily from coastal provinces
  
- B. Four dynamics of a house church
  
- C. Marks of a house church
  
- D. Limitations of house churches

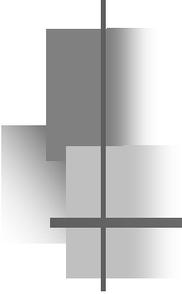


# Pause to Reflect

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## Reflection Questions

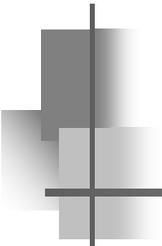
1. What kind of religious policy was in practice during 1976–1979?
2. What were the four dynamics of the house churches that emerged during the Cultural Revolution?
3. What kind of limitations did the house churches experience after some 20 years of isolation and persecution?
4. Based upon Scripture, why is it so important for people to continue to fellowship together, even during times of great persecution?



# Lesson Thirteen

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The United Front Policy, the  
Restoration of the TSPM, and  
Revival in the House Churches,  
1979–1982  
(Part One)



# Prepare to Discover

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## Lesson Overview

In Exodus 20:1-17, Israel received the 10 Commandments. These laws distinguished Israel from other nations as God's chosen people. But what if you were given a new set of commandments by your government? What if you needed the government's approval to plant a church or you could only pray on Sundays? In this and the subsequent lecture, Dr. Jonathan Chao covers Deng Xiaoping's reform movement, the restoration of the Three-Self Patriotic Movement (TSPM) and the revival in the house churches from 1979–1982. The lecture focuses on four topics, the first being the political developments during this period. Then he discusses the United Front type of religious policy that was being restored and consolidated. From there he addresses the application of religious policy and the restoration of the TSPM, as well as the reformation of the China Christian Council. Dr. Chao ends the lecture with the revival in the House Church Movement.

“1979 and early 1980 was a time of rejoicing when the Three-Self churches that had been closed for 20 years were reopened.”

**Dr. Jonathan Chao, Lecture 13**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Specify the four modernizations that Deng Xiaoping set about developing in the late 1970s.
- ◆ Articulate the significance of new Religious Policy in China stated in Document 19.
- ◆ Distinguish between the Three-Self Patriotic Movement and the China Christian Council.
- ◆ Explain the role of the Religious Affairs Bureau.
- ◆ Enumerate the TSPM's version of the 10 Commandments.

# Plan to Listen

## Lecture Outline

### DENG XIAOPING'S REFORM MOVEMENT, THE RESTORATION OF THE TSPM, AND REVIVAL IN THE HOUSE CHURCHES 1979–1982 (Part One)

#### I. Political Developments during 1979–1982

- A. CCP History reinterpreted; earlier Mao affirmed; latter Mao (since 1975) and the Cultural Revolution criticized
- B. Changes in Leadership; Mao's leadership was defused.
  - 1. Hu Yaobang (Head of Communist Party)
  - 2. Zhao Ziyang (Premiere of State Council)
  - 3. Deng Xiaoping (Head of Military Commission)
- C. Democratic movement continued among the youth through big character posters and underground papers, but was suppressed by September 1979.
  - 1. Nineteen editors of the democracy movement arrested
  - 2. Most famous was Wei Jingsheng
- E. Since March 1979, Deng Xiaoping proposed a socialism of Four Modernization.
  - 1.
  - 2.
  - 3.
  - 4.
- E. The Fifth National People's Congress (NPC) held in Beijing. April 27, 1982. Congress issued draft of the Constitution.

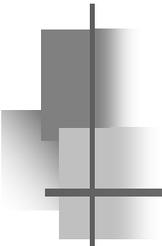
CCP – Chinese Communist Party

**Hua Guofeng** notes in Lecture #12

**Hu Yaobang** was leader of the PRC until 1987. He was forced out of office by hard-line Communist leaders who opposed many of his political and economic reforms. The day after he died in April of 1989, a demonstration was held to honor him. A week later, 100,000 students marched on Tiananmen Square.

**Zhao Ziyang** was Premier of the People's Republic of China from 1980 to 1987, and General Secretary of the Communist Party of China from 1987 to 1989. As a high-ranking government official, he was a leading reformer who implemented market reforms that greatly increased production. Zhao Ziyang wanted to address the corruption and inefficiency in PRC's state-owned enterprises by privatizing them. He believed that China should separate the party and the state, and adopt capitalism. He shared these views with Hu Yaobang and both were overthrown by the party. He spent the last 15 years of his life under house arrest. His name has been a taboo since 1989. When he died, the press in PRC did not even mention that he was once a leader of PRC.

**Deng Xiaoping** notes in Lecture #12



# Plan to Listen

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## II. A United Front Type of Religious Policy Was Restored and Consolidated during this Period

- A. The United Front Work Department of the Party and the Religious Affairs Bureau of the State Council were restored, and the RAB resumed operation in 1979.

Purpose of the RAB:

- 1.
- 2.
- 3.
- 4.

- B. Document 19 created in 1982—comprehensive document on China’s religious policy.

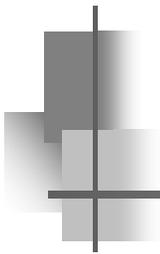
1. Freedom of Religious Beliefs
2. Forbidden Religious Activities
3. Normal Religious Activities
4. Patriotic Organizations
5. Abnormal Religious Activities

- C. This policy statement was quickly communicated to the various provinces and cities through the restored Religious Affairs Bureau and various “patriotic organizations.”

**Document 6** – Revised version of Document 19, published 1991

**Religious Affairs Bureau (RAB)** notes in Lecture #5

**United Front Policy** notes in Lecture #2



# Plan to Listen

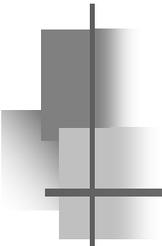
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## D. Hunan Patriotic Covenant

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

## E. 10 Commandments of the TSPM

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.



# Plan to Listen

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## F. Three Designates

- 1.
- 2.
- 3.

G. Christian boundaries were clearly stated through this document and the summaries sent out to each province.

## III. Application of Religious Policy: Restoration of the Chinese Protestant Three-Self Patriotic Movement (TSPM)

A. Beijing TSPM church opened to Chinese worshippers.

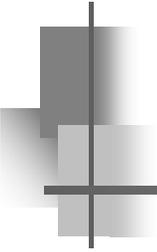
B. Shanghai TSPM committee reorganized in August 1979, and the Ward Memorial Church first opened for services on September 2, 1979. This was followed by churches in other cities.

C. A discussion on the necessity of the TSPM was held. It was decided that the TSPM was still needed to heighten the awareness of the danger of imperialistic infiltration and to help the government implement its religious policy.

D. China Christian Council created

1. External purpose
2. Internal purpose

**The China Christian Council (CCC)** was founded by its president Bishop K. H. Ting in 1980. It serves as the main organization for all of the Protestant churches in the PRC. It is government approved and works with the TSPM to produce Bibles, hymnals, and other literature. It has devised instructions for local churches and continues to develop relations with international churches.

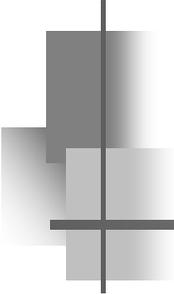


# Pause to Reflect

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## Reflection Questions

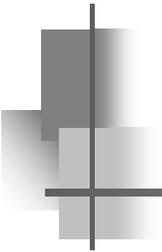
1. What kind of significant political changes took place during 1979–1982?
2. What are the tasks of the Religious Affairs Bureau?
3. What is the essential nature of China's religious policy as represented by Document 19 of 1982?
4. When was the China Christian Council established, and what functions does it have as compared with the TSPM?



# Lesson Fourteen

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The United Front Policy, the  
Restoration of the TSPM, and  
Revival in the House Churches,  
1979–1982  
(Part Two)



# Prepare to Discover

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## Lesson Overview

Many signs and miracles were a part of the revival that took place in China from 1979 to 1982. Imagine suddenly adding 400 believers to your church today. In this lecture, Dr. Jonathan Chao continues to discuss the formation of the Three-Self Patriotic Movement at the Third National Christian Conference. He differentiates between the functions of the Three-Self Patriotic Movement and the China Christian Council as well as presents the religious policies created by these two governing bodies and the impact they had on the Chinese church. Dr. Chao also explains the revival of the house church and the problems it faced between 1979 and 1982.

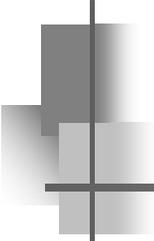
“As the church emerged from a period of oppression, God used signs and miracles to demonstrate His power and to vindicate His servants. God used such to draw people to Himself.”

**Dr. Jonathan Chao, Lecture 14**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of different levels of people involved in the TSPM.
- ◆ Appreciate the significance of the freedom enjoyed by the house church during this period.
- ◆ Distinguish between the TSPM and the CCC.
- ◆ Explain the problems that the house church faced during this time period.
- ◆ Expound on the ways in which the house church experienced expansion and revival during this time.



# Plan to Listen

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## Lecture Outline

### DENG XIAOPING'S REFORM MOVEMENT, THE RESTORATION OF THE TSPM, AND REVIVAL IN THE HOUSE CHURCHES 1979–1982 (Part Two)

*(continued from the previous lesson)*

#### I. Differentiating between the TSPM and the CCC

- A. Purposes of the TSPM and the CCC as laid out in Articles 2 & 3 of the Constitution
  - 1. Purpose of the TSPM
  - 2. Purpose of the CCC
- B. Functions of the TSPM and the CCC as written in an open letter to the church
  - 1. Functions of the TSPM
  - 2. Functions of the CCC

#### II. Application of Religious Policy: Restoration of the Chinese Protestant Three-Self Patriotic Movement (TSPM)

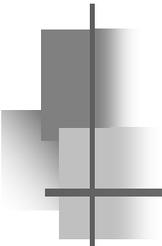
- A. TSPM began sending delegations to visit churches abroad to make known their purpose, function, and view of religious freedom.
  - 1. Hong Kong
  - 2. Canada

**Three-Self Patriotic Movement TSPM** notes in Lecture #1

**China Christian Council (CCC)** notes in Lecture #13

**Tianfeng** notes in Lecture #6

**Bibles in China** – China has published more than 20 million Bibles in the past two decades. The embassy of the PRC in the United States says that Christian Scriptures from the Old and New Testaments have been published in over 20 different versions, including English editions with Chinese translations, Chinese editions in traditional and simplified characters, editions in ethnic minority languages, and in both portable and desk forms. The works are published and distributed by the TSPM Committee of the Protestant Churches of China and the CCC.



# Plan to Listen

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B. TSPM began to organize provincial branches in 1981 and county branches in 1982.

1. Ran into conflict with house churches
2. First seemed to endorse house meetings
3. Later, conflict increased

C. Levels of people within the TSPM

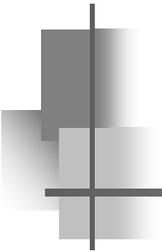
1. Congregation
2. Evangelist pastors
3. Liberal pastors
4. Secretary

### III. Revival in the House Church Movement

A. While the RAB and TSPM were getting organized, house churches experienced relative freedom from 1979–1982, especially in the rural areas.

1. Shanghai Park Meetings
2. Party members joining the church
3. Signs and miracles
4. Itinerant evangelism reemerges

**Yuan** is the name of Chinese currency.  
1 Yuan is equivalent to .14 cents in USD.  
500 Yuan= \$71.50 (As of August 4, 2009).



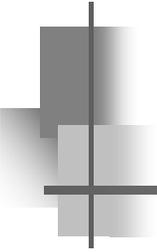
# Plan to Listen

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B. Problems faced by house churches during this period:

1. Doctrinal
2. Moral
3. Political: Pressure from TSPM
4. Ecclesiastical: Lack of pastors

C. Expansion of the churches

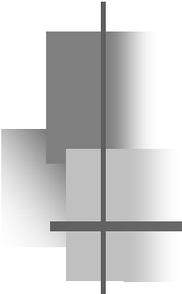


# Pause to Reflect

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## Reflection Questions

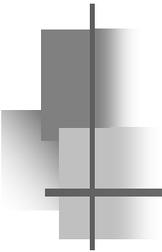
1. Why did the house church resist being organized by and into the TSPM?
2. What were some of the critical problems faced by the house churches during this period? How did they solve these problems, and what kind of solution did they come up with?
3. Describe the organizational structure of the house churches. Which ecclesiastical systems in the West does it resemble?



# Lesson Fifteen

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## The Consolidation of the Religious Policy and Renewed Persecution, 1982–1984 (Part One)



# Prepare to Discover

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## Lesson Overview

Evangelists sometimes stand on street corners trying to bring people to Christ by shouting about God. Have you ever done this yourself? In this and the subsequent lecture, Dr. Jonathan Chao covers the time period between 1982–1984. This is a period of great conflict between two spiritual forces, one represented by the state and the other represented by the church. This lecture focuses on three areas: first; the political movements between 1982–84; next, the Religious Affairs Bureau (RAB) and the Three-Self Patriotic Movement (TSPM) consolidation and the pressure they put on the house church and finally on the response of the house church.

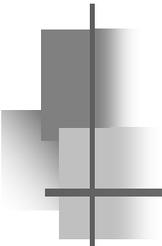
“In order to preserve the purity of the faith and to do patriotic religious work well, we must resist all who preach the gospel, resist those who expound the Scriptures causing confusion to many and abstracting money from people, and oppose those who pray for the sick and cast out demons because such illegal activities might harm the people.”

**Taken from a TSPM Patriotic Covenant, Dr. Jonathan Chao, Lecture 15**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of the twelfth CCP Congress.
- ◆ Appreciate the significance of the political covenants established by the TSPM and CCC.
- ◆ Distinguish between the Shouters and other religious organizations.
- ◆ Explain the pressure placed on the house church from the TSPM and CCC.
- ◆ State the functions of the National Security Bureau.
- ◆ Define the Anti-Revolutionary campaign.



# Plan to Listen

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## Lecture Outline

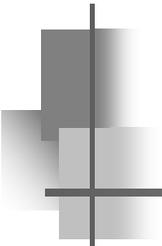
### THE CONSOLIDATION OF THE RELIGIOUS POLICY AND RENEWED PERSECUTION, 1982–1984 (Part One)

#### I. Political Movements during 1982–1984

- A. At the Twelfth CCP Congress held in Beijing, September 1-12, 1982, Deng Xiaoping formalized and institutionalized his Reform Program.
  - 1. Diffuse Mao power
  - 2. Change Communist Party membership
  - 3. Build a Socialist spiritual civilization
- B. *People's Daily* published articles celebrating the 100th anniversary of Karl Marx's death and relativized Marxism to its historical usefulness.
- C. The sixth National Peoples' Congress held in June 1983
  - 1. One country (PRC), two systems (capitalism and socialism)
  - 2. Desire to unite Hong Kong and China
- D. Li Wei-han published article on "The United Front under the Direction of the Thought of Mao Zedong," in *Peoples Daily*, December 17, 1983.
  - 1. Winning those who needed to be won over to the Chinese Communist program
  - 2. Restraining those whose negative influences are not desired

**The Peoples Daily** is a worldwide daily newspaper that has a circulation of 3 million to 4 million. It was founded in 1948 and served as the voice for the CCP. It is under direct control of the party's leaders and provides information about their policies and perspectives. During the Cultural Revolution, it was one of the only sources of government information and policy. It is published in Chinese, English, Japanese, French, Spanish, Russian, and Arabic.

**The National Peoples Congress (NPC)** is the highest state body and legislative house in the PRC, and membership is decided by the CPC. Delegates are elected for 5-year terms. The NPC has recently become a forum for discussing differences in policy between opposing parts of the party and the government. They meet each year with the Chinese People's Political Consultative Conference (CPPCC) where they make national level political decisions.



# Plan to Listen

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- E. Functions of the National Security Bureau
  - 1. Create Chinese CIA
  - 2. Implement Chinese security
  - 3. Monitor ideological influences from outside
- F. The NPC launched an “Anti-Crime Campaign” at its standing Committee Meeting, August 26—September 2, 1983, and authorized local courts to dish out capital punishment.
  - 1. Crime was out of control; 10,000 criminals were executed as a show of Chinese power.
  - 2. Not very effective; crime is still a problem.
- G. Anti-Spiritual Pollution Movement, October 1983

## II. RAB and TSPM Consolidation and Their Pressures on the House Churches

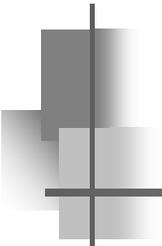
- A. TSPM/CCC held enlarged executive meetings in Beijing. September 19-24, 1983, to study Document #19. Director’s Speech at the meeting held four directives
  - 1.
  - 2.
  - 3.
  - 4.

**The United Front** notes in Lecture #2

**The Anti-Spiritual Pollution Campaign** was a Chinese political campaign that lasted from October 1983 to February 1984. It began with divisions among the leaders of the CPC who were afraid of the spread of Western ideas among the Chinese people. “Spiritual Pollution” is defined by the Communist Party Propaganda Chief, Deng Liqun, as “obscene, barbarous or reactionary materials, vulgar taste in artistic performances, indulgence in individualism.”

**RAB** — Religious Affairs Bureau

**TSPM** — Three-Self Patriotic Movement



# Plan to Listen

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B. TSPM/CCC disseminated “patriotic covenants”;  
Main features of the Patriotic Public Covenant

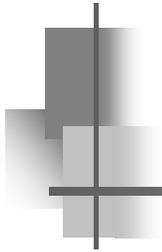
1. Support leadership
2. Patriotism
3. Resist foreign aid
4. Resist illegal activities under the cloak of religion
5. No religious activities outside of TSPM

C. The RAB declared Witness Lee’s group (called “shouters”)  
“an anti-revolutionary gang” in April 1983.

1. Developed a shouting device through which they would read the Scripture.
2. Became first target of attack, leaders were imprisoned.

D. Widespread persecution of house church leaders

**The Shouters** were people who engaged in public shouting as a part of worship. Some sources say the number of shouters reached 200,000 in the 1980s.

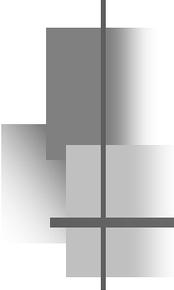


# Pause to Reflect

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## Reflection Questions

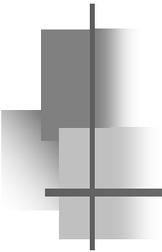
1. What were some of the main decisions made at the Twelfth Party Congress in September 1982?
2. What significant decisions were made at the Sixth National People's Congress, and how did they affect the house churches?
3. How did the above political decisions influence the activities of the TSPM during 1983?
4. Who are the “shouters,” and why did the Chinese authorities pick them as the first target of attack?



# Lesson Sixteen

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## The Consolidation of the Religious Policy and Renewed Persecution, 1982–1984 (Part Two)



# Prepare to Discover

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## Lesson Overview

Imagine having to hide your religion. Imagine having to worship in silence or having to run away to avoid persecution. In this lecture, Dr. Jonathan Chao covers the time period from 1982–1984. He discusses how the house churches responded to the persecution discussed in his last lectures as well as how the Chinese brothers and sisters sought to walk the Pathway to the Cross. Dr. Chao also shares prayer requests from the Chinese House Church so that you may partner with them in the work.

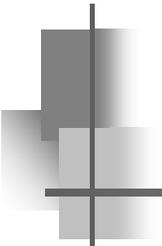
“Pray for the arrested or detained members, pray that the Holy Spirit will work mightily in their hearts to move, to comfort, and to exhort so that they may have a deep inner reflection and self-examination.”

Prayer request from the Chinese House Church, Dr. Jonathan Chao, Lecture 16

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the “Pathway to the Cross.”
- ◆ Appreciate the significance of the persecution endured by your Chinese brother and sisters.
- ◆ Explain the biblical refutation for the Patriotic Covenant.
- ◆ Acknowledge the prayer requests of the Chinese House Church.



# Plan to Listen

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## Lecture Outline

### THE CONSOLIDATION OF THE RELIGIOUS POLICY AND RENEWED PERSECUTION, 1982–1984 (Part Two)

*(continued from the previous lesson)*

#### I. Pressure Placed upon the House Church

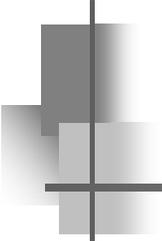
- A. Christians were accused of being anti-revolutionary when they were caught preaching, attending a house church meeting, or taking part in evangelistic activities.

#### II. House Church Response

- A. Under pressure from the RAB and the TSPM, some independent house churches joined the TSPM.
- B. Others began to divide into smaller groups and went “underground”; their reasons for not joining the TSPM.
- C. Others refused to join the TSPM because they believed the Patriotic Covenant was unbiblical.
  - 1. Support communist leadership (Exodus 20:2)
  - 2. Patriotism in work (Exodus 31:14)
  - 3. Don’t evangelize children (Matthew 19:14)
  - 4. Don’t interfere with family planning (Genesis 1:28)
  - 5. Don’t pray for healing (James 5:14)
  - 6. Conduct church in designated areas (Matt 28:18/ Acts 4:19)
  - 7. Don’t take part in foreign evangelism

**RAB** — Religious Affairs Bureau

**TSPM** — Three-Self Patriotic Movement



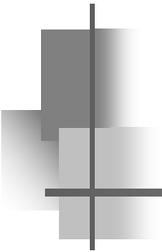
# Plan to Listen

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- D. Many itinerant evangelists, forced to flee to the mountains in Shanxi, Shaanxi, and Shandong, developed new pioneers of evangelism.
- E. Spiritually, house churches regarded the new persecution as a purge of the church.
- F. The renewed persecution forced many younger leaders to assume responsibility as their older colleagues were imprisoned.
- G. House Church secret for overcoming persecution: Walking the “Pathway of the Cross.”

### **III. Henan House Church Group Developed Mission Strategy: The Seven Guidelines for Mission Work**

- A. Preach the “Salvation of the Cross”
- B. Walk the “Pathway of the Cross”
- C. Know the world
- D. Build up the church
- E. Nurture life to the flock
- F. Develop inter-church fellowship and communication
- G. Engage in pioneer evangelism



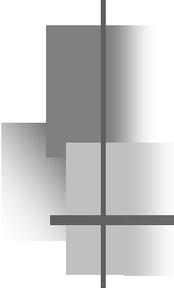
# Plan to Listen

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## IV. Prayer Request from the Chinese House Church

- A. Pray for man and those in authority over him
- B. Pray for those imprisoned
- C. Pray for the families of those imprisoned
- D. Pray for the arrested or detained
- E. Pray for the refugees and those on the wanted list
- F. Pray for prisoners who have given their life to the church
- G. Pray for families that they may be host families
- H. Pray for the church universal

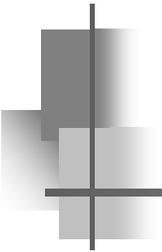




# Lesson Seventeen

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## The Economic Reform, the New Opening, and the Church Expansion, 1984–1986 (Part One)



# Prepare to Discover

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## Lesson Overview

When China experienced a period of reform, house churches were allowed to accept funds in order to build new buildings. The TSPM also gained evangelical support from overseas. In this and the subsequent lecture, Dr. Jonathan Chao covers the period from 1984–1986. First, he looks at the political developments of this era and how this led to ideological reforms. Then Dr. Chao discusses the openness that was enjoyed by China due to these significant reforms and how this openness affected the Chinese churches.

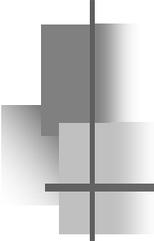
“At this time, the number of believers in the Three-Self churches was 4 million and the number of churches was 4,000 with 30,000 meeting points.”

**Dr. Jonathan Chao, Lecture 17**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Describe the political developments that occurred between 1984 and 1986.
- ◆ Articulate the significance of the editorial on “Theory and Practice” published in the *People’s Daily*.
- ◆ Identify the ideological developments that occurred between 1984 and 1986.
- ◆ Compare the socialist economy China was trying to create and capitalism.
- ◆ Examine the openness brought to the religious sphere due to these reforms.



# Plan to Listen

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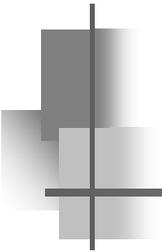
## Lecture Outline

### THE ECONOMIC REFORM, THE NEW OPENING, AND THE CHURCH EXPANSION, 1984–1986 (Part One)

#### I. Political Developments

- A. The Third Plenum of the twelfth Party Congress (October 1984) passed a “Resolution Concerning Economic Structural Reform,” which began a new stage of more liberal urban economic developments.
- B. Hopes for urban reform:
  - 1. Improved city economies
  - 2. Foreign investments
  - 3. Foreign technology
  - 4. Managements skills
- C. New reforms redispersed control
  - 1. State control
  - 2. Enterprise control
- D. Pricing structure changed from government subsidizing commodities to supply and demand market.
- E. Enshrine contract system and have a payment system based upon work.
- F. Is it socialism or capitalism?

**The Peoples Commune** was formed by Mao Zedong during the Great Leap Forward when he wanted to outdo the imperialist nations in steel and agricultural production. Each commune was a collection of smaller farms and everything was shared. Everything that was once privately owned—tables, chairs, pans, animals, or food—now had to be contributed to the commune and private cooking was forbidden. People were assigned jobs by commune leaders every morning, and those who were disabled were euthanized. There was widespread famine because of the government’s control over resources and harsh weather from 1958–1960.



# Plan to Listen

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## II. Ideological Developments

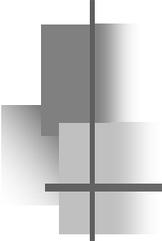
- A. To expedite this economic reform movement, the party began to make ideological adjustments for a more politically open atmosphere.
  - 1. “Theory and Practice” editorial in the People’s Daily.
  - 2. Marx and Lenin’s writings cannot solve present-day problems.
- B. 100 more cities were open to foreigners; more economic areas were open to foreign trade and investments.
- C. The economic reform package was followed by a series of reforms.
  - 1. Science and technology (March 1985)
  - 2. Education (May 1985)
  - 3. Military (June 1985)

## III. Problems with Reform

- A. Balance of trade with Japan
- B. Economic and political corruption
- C. Inflation

*People’s Daily* notes in Lecture #15

**Anti-Japanese sentiment** is felt strongest in China and can be traced back to the First Sino-Japanese War of 1894–95. China also had to sign a commercial treaty permitting Japanese ships to operate on the Yangtze River, to operate manufacturing factories in treaty ports, and to open four more ports to foreign trade. Today, there is still bitterness in China due to the Second Sino-Japanese War, Japan’s post-war actions, and encouragement from the Chinese government. There were an estimated 300,000 Chinese who were mass murdered in the Nanking Massacre in 1937.



# Plan to Listen

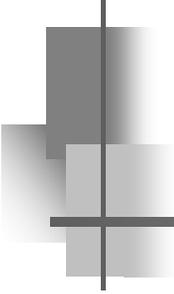
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## IV. The Reform Movement Brought a New Openness to the Religious Sphere

- A. The TSPM was called upon to contribute towards China's modernization.
  - 1. Encouraged TSPM members to have their family members from overseas return and invest financially in China.
  - 2. TSPM churches were encouraged to set up enterprises.
  - 3. Amity Foundation created to accept foreign funds.
- B. The TSPM stepped up training centers (seminaries).
- C. Local TSPM/house churches were allowed to receive overseas funds to build new church buildings.
- D. TSPM sought to gain evangelical support overseas.
- E. TSPM began to discuss the problems of self-supporting, self-governing, and self-propagating.
  - 1. Self-governing
  - 2. Self-supporting
  - 3. Self-propagating

**The Amity Foundation** was founded in 1985 by Christians in China as an independent Chinese voluntary organization. It helps poor areas of the country to develop and is the largest producer of Bibles in China.

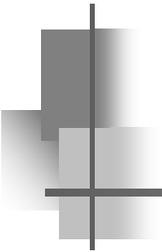




# Lesson Eighteen

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The Economic Reform, the New  
Opening, and the Church Expansion,  
1984–1986  
(Part Two)



# Prepare to Discover

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## Lesson Overview

After being suppressed and persecuted for so long, the church in China experienced a short time of peace. Many church leaders were released from prison and churches that had been shut down were reopened. In this lecture, Dr. Jonathan Chao continues to discuss the period of 1984–1986. He finishes his discussion of how the political developments impacted the Three-Self Patriotic Movement. Then he embarks upon the debates that broke out over the role of the church as well as the theological beliefs upheld by the TSPM. Dr. Chao ends with a discussion of the freedoms enjoyed by the church during this time of peace and the training that was developed for house church leaders and pastors by those living in central China.

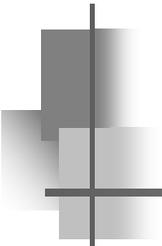
“The work of the church and of evangelism in China are the sovereign rights and responsibilities of the Chinese church. Overseas people, whatever the color of their skin, may not on their own proceed to engage in any form of evangelistic activities without first receiving authorization from the officials of the church in China.”

**Quote from the leaders of the TSPM, Dr. Jonathan Chao, Lecture 18**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of debate between Christianization and sinicization.
- ◆ Appreciate the significance of the time of peace and prosperity enjoyed by the church during this time.
- ◆ Chronicle the training programs developed by the churches in central China.
- ◆ Explain the justifications for the theology put forth by the TSPM.



# Plan to Listen

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## Lecture Outline

### THE ECONOMIC REFORM, THE NEW OPENING, AND EVANGELISTIC EXPANSION, 1984–1986 (Part Two)

*(continued from previous lesson)*

#### I. The Reform Movement Brought a New Openness to the Religious Sphere

A. Debate on the Christianization and the Sinicization of the Chinese church in Tian Feng Magazine.

1. Christianization

2. Sinicization

B. TSPM's theology of the United Front: incarnation and reconciliation.

1. Justification for the policy of isolation; Bishop Ting's article; difficulties and prospects

a.

b.

c.

2. Justification for identification with the Chinese masses; Chen Ziming's thoughts

a.

b.

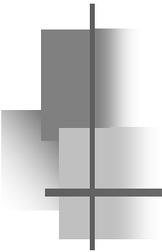
c.

**Sinicize** means to make Chinese in character or bring under Chinese influence.

**Bishop Ting Kuang-hsun** is a former Anglican Bishop in mainland China. He is now Chairperson of the TSPM and President of the CCC.

#### **Points of Reference**

*Nanking Theological Review* (in Chinese)  
Ray Whitehead-Bishop Ting's Writings (in English)



# Plan to Listen

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## 3. Missiology of the United Front Bishop Ting's thoughts

- a.
- b.
- c.
- d.
- e.

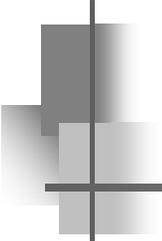
## II. House Churches Enjoyed a Season of Peace and Rapid Expansion during 1985–1986

- A. Fewer arrests were made during 1985–1986.
- B. Many itinerant preachers and house church pastors were released from prison or had their sentences reduced.
- C. Many house churches in coastal provinces were reopened, restored, or had new churches built.

### Points of Reference

Dr. Jonathan Chao's Article (16:00) "Three-self's View of Evangelism," *China in the Church Today*, May–August 1983 issue

Matthew 12:50: "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."



# Plan to Listen

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D. Central China house churches expanded in training and missionary movements.

1. Vision

2. Qualifications

3. Training

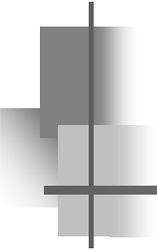
4. Support

5. Schedule

6. Ministry

**Seminary of the Field** is code for an underground seminary.

**Seminary on the Air** is a radio program that provides Chinese house church leaders with intensive seminary training. It teaches biblical doctrine and real-life application through the radio, the internet, and one-on-one training sessions.

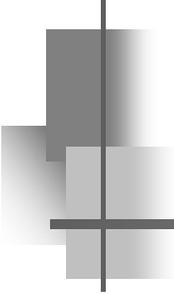


# Pause to Reflect

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## Reflection Questions

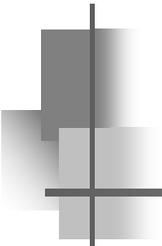
1. Why do you think the debate on Christianization of the church stopped?
2. How did the TSPM theologian try to justify the United Front type of religious policy?
3. What kind of training program did the Seminaries of the Field develop during this period? Are similar models developed in the Western Church?



# Lesson Nineteen

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## The Rise of the Democracy Movement, Leftist Response, and Its Impact on the Church, 1986–1989



# Prepare to Discover

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## Lesson Overview

Imagine being threatened by the government for not disclosing information about your place of worship. The Chinese government used many tactics along with this one in order to gain information from Christians. In this and the subsequent lecture, Dr. Jonathan Chao covers the time period from 1986 to 1989. Dr. Chao discusses the rise of the democratic movement and the leftist response and its impact on the church. He also covers the Anti-Bourgeois Campaign and its negative effects on the churches. Dr. Chao then describes the tactics used by the Public Security Bureau to gain information from its Christian detainees and how the Christians endured and continued to walk the Pathway of the Cross.

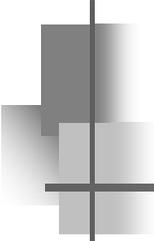
“The PSB had three tactics to get information from the evangelists. The first is threat, ‘If you don’t talk, we will throw you in jail.’ The second is deceit, ‘We have arrested your wife or parents and if you talk we will let them go.’ The third is physical beating: To tie their thumbs to a rope and suspend them from a beam until they told you where the underground church was meeting.”

**Dr. Jonathan Chao, Lecture 19**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Characterize what led to the political reform in 1986.
- ◆ Appreciate the significance of the student democratic protests.
- ◆ Distinguish between the views on how to go about political structural reforms held by the Chinese leaders.
- ◆ Explain how the Anti-Bourgeois Campaign’s influence had a negative effect on the churches.
- ◆ Track the implications of the Anti-Bourgeois Campaign for the House Church Movement.
- ◆ Illustrate the tactics used by the PSB to gain information from Christians.



# Plan to Listen

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## Lecture Outline

### THE RISE OF THE DEMOCRACY MOVEMENT, LEFTIST RESPONSE, AND ITS IMPACT ON THE CHURCH, 1986–1989

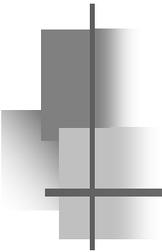
#### I. China's Need for Political Reform and the Rise of the Student Democratic Movement in 1986

- A. Hu Yaobang, Secretary General of the CCP, advocated political structural reform as a prerequisite to further economic reform.
- B. Intellectuals and students from the universities responded to Hu's ideas with discussions on political reforms.
  - 1. Hefei
  - 2. Wuhan
  - 3. Beijing
- C. Government response to protest
  - 1. Students were arrested.
  - 2. six-points law made parades and protests illegal.
  - 3. Deng Xiaoping spoke out against the "bad elements."
  - 4. Protest leaders were kicked out of the party.

**Hu Yaobang** notes in Lecture #13

**CCP** – China Communist Party

**Deng Xiaoping** notes in Lecture #12



# Plan to Listen

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## II. The Fall of Hu Yaobang and Anti-Bourgeois Liberalization

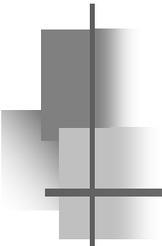
- A. Hu Yaobang's conflict with the Politburo revealed problems in economic reform movement.
- B. Four Main Agendas for the Plenum
  - 1.
  - 2.
  - 3.
  - 4.
- C. The party allowed discussions on "how to go about political structural reforms."
  - 1. Deng Xiaoping's view
    - a.
    - b.
    - c.
  - 2. Zao Ziyang's view
  - 3. Hu Yaobang's view
- D. Hu Yaobang was deposed from the CCP General Secretary's post on January 16, 1987, for not following the majority.
- E. An "Anti-Bourgeois Liberalization Campaign" was launched by the Party Central following the fall of Hu Yaobang.

**Politburo** is short for *Political Bureau* and is the official organization for many communist political parties.

**Deng Xiaoping** notes in Lecture #12

**Zao Ziyang** notes in Lecture #13

**Hu Yaobang** notes in Lecture #13



# Plan to Listen

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## III. The Anti-Bourgeois Campaign's Influence had a Negative Effect on the Churches

- A. The Jiangsu Province TSPM Committee held its meeting on January 21, 1987, and decided to issue “preaching licenses” to TSPM preachers in the rural area so as to “exterminate independent evangelists.”
  
- B. Tian Feng published articles on anti-bourgeois liberalization and called Christians to engage in this movement on May 1, 1987.
  
- C. The Guangzhou Religious Affairs Bureau issued a 16-point regulation regarding the control of religious affairs on June 26. The key points are:
  - 1. Pt. 3:
  
  - 2. Pt. 4:
  
  - 3. Pt. 5:
  
  - 4. Pt. 6:
  
- D. During August 22-26, 1987 the TSPM and CCC held the meeting of the Standing Committee and decided to organize and control rural churches, and to attack China ministries in Hong Kong and overseas.

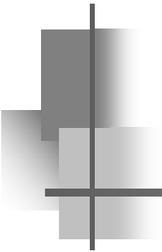
## IV. Implications of the Anti-Bourgeois for the House Church Movement

- A. Starting April 1987, the Public Security Bureau began to put pressure on the house churches all over China.

**Tian Feng** notes in Lecture #6

**Public Security Bureau (PSB)** notes in Lecture #7

**Religious Affairs Bureau (RAB)** notes in Lecture #5

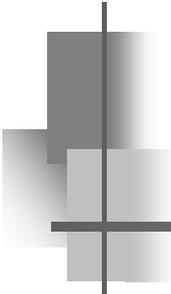


# Plan to Listen

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- B. “Five Don’ts” notice issued by Public Security Bureau in Henan and other provinces
  - 1.
  - 2.
  - 3.
  - 4.
  - 5.
- C. RAB/PSB began to order house churches to disband or join the TSPM.
- D. Since June 1987, many house church leaders were arrested and their house/churches searched.
- E. Nevertheless the house churches endured and continued to walk the Pathway of the Cross.
- F. Four tactics used by the PSB to gain information from Christians.
  - 1.
  - 2.
  - 3.
  - 4.

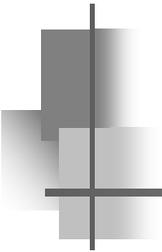




# Lesson Twenty

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From the Fall of Hu Yaobang to the  
June 4th Massacre and the Impact on  
the Church,  
1987–1989



# Prepare to Discover

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## Lesson Overview

Have you ever been involved in a protest against the government? Imagine how you would feel if a protest you were involved in led to a massacre. In this lecture, Dr. Jonathan Chao continues to discuss 1986–1989. He covers the unrest that led up to the Tiananmen Square Massacre in June of 1989, as well as the results of this incident. Then, he will discuss the impact this unrest had upon the house church and the growth that it experienced during this time period.

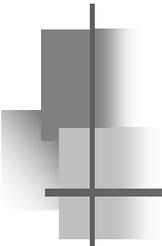
“In 1988-1989, the house church movements in central China began to devote themselves to border region evangelism. By then, they had 11 or 12 Seminars of the Fields and they issued the call for pioneer evangelists and young people volunteered to go to the far west of China.”

**Dr. Jonathan Chao, Lecture 20**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the events that lead up to the Tiananmen Massacre.
- ◆ Appreciate the significance of Taiwan opening its doors to mainland China.
- ◆ Distinguish between Li Peng (leftist) and Zhao Ziyang (rightist) views on reform.
- ◆ Explain the growth seen by the Chinese church from 1987–1989.
- ◆ Describe the impact Billy Graham’s visit had on the house churches in China.



# Plan to Listen

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## Lecture Outline

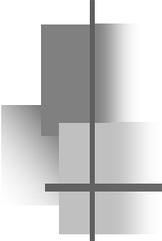
### **FROM THE FALL OF HU YAOBANG TO THE JUNE 4th MASSACRE AND THE IMPACT UPON THE CHURCH, 1986–1989**

#### **I. Political Changes from the 13th CCP Congress to the June 4th Event**

- A. The 13th CCP Congress was held in Beijing, October 25–November 1, 1987, in which a new Politburo was formed composed of both reformers and conservatives.
  1. They discussed the theoretical bases for reforming society into a socialist system. The Congress was encouraged to:
    - a. Support reform
    - b. Pursue openness to the outside world
    - c. Promote a market economy
    - d. Endeavor to promote democratic politics
  2. Politburo committee was restructured
- B. Taiwan-China relations (November 1987)
  1. Taiwan allowed her people to visit relatives in mainland China.
  2. Taiwanese Christians could travel to the mainland to preach the gospel.
  3. Pastoral training for Mainland Chinese being conducted in Taiwan.

#### **Points of Reference**

The controversy regarding the political status of Taiwan hinges on whether Taiwan, should remain effectively independent as territory of the Republic of China (ROC), become unified with the territories now governed by the People's Republic of China (PRC), or formally declare independence and become the Republic of Taiwan.



# Plan to Listen

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C. Li Peng (leftist) replaced Zhao Ziyang (rightist) as China's Première

1. Wanted to stabilize the economy, deepen reform, and proceed with structural reform of the government.
2. Desired to establish a socialist democracy in politics.
  - a. Ideology of Marxism
  - b. Leadership of Communist Party
  - c. Dictatorship of democracy (centralized rule of party)
  - d. Way of socialism

D. Fixed Market Prices (1958–1978), changes to Market Economy (supply and demand) Prices

1. Food prices rose up to 60 percent
2. Corruption and bribery among officials rose
3. Crime rose
4. Unbalanced salaries lead to dissatisfied employees

E. Students demonstrate against the government's inefficiencies and corruption

1. Sit in protest at Tiananmen Square in Beijing
2. Boycott of classes
3. Hunger strike
4. Student protests spreads across the country

F. Tiananmen Massacre

**Fixed Market Price** is a phrase used to mean that an external party (often the government) has set a price level, which may not be varied by individual sellers of a good or service.

**Supply and Demand** is an economic model based on price and quantity in a market. It predicts that in a competitive market, prices will rise or fall to equal the quantity demanded by consumers and the quantity supplied by producers, resulting in an economic equilibrium of price and quantity.

**Tiananmen Square** is a large plaza near the center of Beijing. It is separated by the Tiananmen (*Gate of Heavenly Peace*) from the Forbidden City. The square covers 100 acres, which makes it the largest open-urban square in the world.

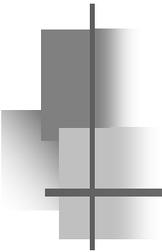
### Points of Reference

*Tiananmen Massacre time line*

**April** – Hu Yaobang died and students gathered to mourn his death. They then called for a school boycott to protest the government's need for reform.

**May** – 100,000 students and workers marched onto Tiananmen to protest. Zhao Ziyang agreed to meet with the leaders and asked the rest to go home. They refused and vowed a hunger strike.

**June** – Military law is declared in Beijing. Warning given to protestors to go home, then tanks rolled through Tiananmen Square and opened fire. Protests were called anti-revolutionary and government once again encouraged the people to fight against such liberalization.



# Plan to Listen

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## VI. Impact on the Church from the 13th CCP to June 4, 1989

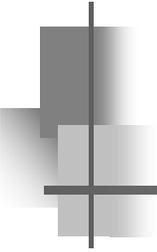
- A. TSPM was forced to align itself with the government's view of the Tiananmen incident.
- B. Churches focused on publishing a book that laid out church order and administration.
- C. Churches published Bibles.
- D. Churches opened more Bible schools.
- E. Billy Graham visited China in April 1988.
- F. House churches continue to expand their mission work.
- G. Renewed spiritual interest by the Chinese.
- H. International churches reach out in an effort to help Chinese house churches and TSPM.
- I. Pioneer evangelists were raised up and sent out to the border regions.

**Billy Graham** is a renowned evangelist. He has been a spiritual adviser to a number of U.S. presidents and has preached in person to more people around the world than any Protestant who has ever lived.

**Han** people are a Chinese ethnic group and claim the status of the largest single ethnic group in the world. Han Chinese make up 92% of the population of the PRC and about 20% of the entire human population.

**Hui** people are another Chinese ethnic group. They are typically distinguished by their practice of Islam and mostly populate Northwestern China, but communities exist across the country. Hui Chinese are similar in culture to the Han Chinese.

**Uyghur** are a Turkic-speaking people of Central Asia. They live primarily in the Xinjiang Uyghur Autonomous Region (XUAR), a territory in western China which accounts for one-sixth of China's land and is home to about 20 million people from 13 different ethnic groups. The largest group is the Uyghurs [PRON: WEE-gurs], a Muslim community that has connections to Central Asia. Some Uyghurs call China's presence in Xinjiang a form of imperialism. The Chinese government has reacted by claiming the Uyghur's are terrorists and promoting the migration of China's ethnic majority, the Han, to Xinjiang.

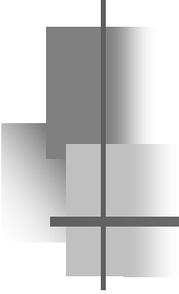


# Pause to Reflect

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## Reflection Questions

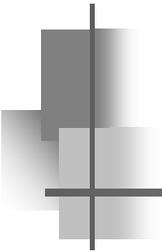
1. How did the 13th Party Congress change politics in China?
2. In light of the context of China's political developments at the time, was Billy Graham's visit (April 1988) appropriate or inappropriate? Do you think it was helpful or harmful to the church in China?
3. If you were one of the Chinese students at Tiananmen Square, would you have joined the student leaders demanding Premier Li Peng to step down?



# Lesson Twenty-One

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## China in Disillusionment: from the June 4th Massacre to the 14th Congress, 1989–1992 (Part One)



# Prepare to Discover

## Lesson Overview

Imagine if you couldn't study abroad or if you didn't get into a college because the government decreased enrollment. Imagine being required to join the military for your freshman year in college. The Chinese government imposed all of these rules and more on college and university students after the June 4th massacre. In this and the subsequent lecture, Dr. Jonathan Chao covers the period from 1989-1992. This is a time of much tension and agony on the part of the government as well as the church. Dr. Chao briefly discusses the political, social, and economic changes that followed in the wake of the June 4<sup>th</sup> massacre and the effect this had on Christianity in China. He focuses on how the general attitude towards religion shifted after the massacre and the ways in which the Party sought to regain control.

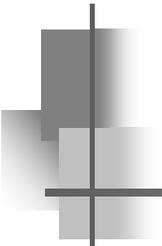
“The church played an important role in the downfall of Poland. If China doesn't want such a scene to repeat itself in its land, it must strangle the baby of Christianity while it is still in the manger.”

**Journalist reporting the need for the PSB to be vigilant against religion after the June 4<sup>th</sup> massacre, Lecture 21**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of the political changes that took place in the wake of the June 4th massacre.
- ◆ Examine the significance of the social and economic changes that took place in the wake of the June 4th massacre.
- ◆ Understand the disillusionment of the students and intellectuals with Marxism and the Communist Party.
- ◆ Explain the seven ways in which the Chinese government feared the infiltration of Christianity into China.
- ◆ Distinguish between the party's attitude toward religion before and after the June 4th massacre.



# Plan to Listen

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## Lecture Outline

### CHINA IN DISILLUSIONMENT: FROM THE JUNE 4th MASSACRE TO THE 14th CONGRESS, 1989–1992 (Part One)

#### I. The June Fourth Massacre and Aftermath

- A. The June 4th Massacre
- B. The suppression of democracy advocates and demonstrators
  - 1. Imprisonment
  - 2. Execution
  - 3. ID cards issued
  - 4. Laws passed on assembly and demonstration

#### II. Political Changes Following the June 4th Massacre

- A. Hard-liners took over control of power
  - 1. Zao Ziyang was removed from leadership and placed under house arrest.
  - 2. Jiang Zemin became General Secretary in Zao's place.
  - 3. Beijing is put under Marshal Law until 1990.
  - 4. Military rule returns.
  - 5. Anti-Bourgeois Campaign is revived and anti-peaceful transformation is started.

**Jiang Zemin** served as General Secretary of the CPC from 1989 to 2002, as President of the PRC from 1993 to 2003, and as Chairman of the Central Military Commission from 1989 to 2004. Jiang came to power just after the Tiananmen Square protests of 1989 and replaced Zhao Ziyang as General Secretary. Under his leadership, China experienced a significant amount of growth and improved its international relations while the Communist Party maintained control over the government. He wrote a list of guiding ideologies that have been written into the constitution. The CCP rules China by the ideologies called the “Three Represents.”

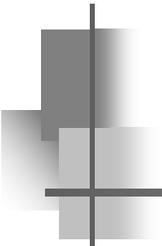
**General Secretary** is a title used for the chief administrative officer.

**Martial Law** is the temporary rule by military authorities, imposed on a civilian population especially in time of war or when civil authority has broken down. Some changes that occur when martial law is in place are censorship of the media, prohibition of alcoholic beverages, prohibition of gatherings of more than five people in the street, and requirement of a permit before any public meeting can be held. In many cases, armed soldiers bar citizens from being out-of-doors after sunset.

#### **Points of Reference**

The official statement of the “Three Represents” ideology stipulates that the Communist Party of China should be representative to advanced social productive forces, advanced culture, and the interests of the overwhelming majority.

“What the Beijing massacre means for the future of China and Christians”-by Dr. Jonathan Chao (July/Aug 1989 prayer letter)



# Plan to Listen

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B. The state intensified its control of university students.

1. Intensified political study for students.
2. Freshmen were required to do a year of military training.
3. Fall enrollment reduced by 40 percent.
4. Study Abroad programs were limited.
5. Required to work for government for 5 years before studying abroad for graduate studies.

C. Reversal of hard-line leftist policy: Deng Xiaoping's Southern China Tour, January 1992.

1. Deng wanted economic development with socialism as the framework and capitalism as the means.
2. Political struggle ensued.
3. Reformers under Deng triumphed.

### III. Economic and Social Changes during 1989–1992

A. Economic stagnancy

1. International joint projects were suspended or cut.
2. Personal businesses were started.

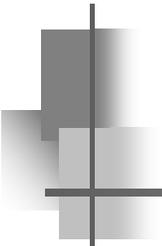
B. 5-year plan

1. Develop dams
2. Development of economic zones
3. Increase agricultural production

**Hard-liners** notes in Lecture #9

**Deng Xiaoping** notes in Lecture #12

**The Three Gorges Dam**, which consists of the Qutang Gorge, the Xiling Gorge, and the Wu Gorge dam was originally envisioned by Sun Yat-sen. However, this hydroelectric dam that spans the Yangtze River, has a projected completion date of 2011. It is the largest hydroelectric power station in the world. As with many dams, there was a debate over the economic benefits such as flood control, clean hydroelectricity and navigation, versus the concerns about the relocation of people, loss of archaeological and cultural sites and the impact on regional ecosystems.



# Plan to Listen

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## C. Social problems

1. Population control broke down
2. Corruption became widespread
3. Crime rate and scope increased
4. Breakdown in morality/civility

## IV. Party and State Attitude Toward Religion in General and Toward Christianity in Particular

A. Chinese Communist leaders suspected that what happened in Eastern Europe in 1989 was due to the influence of Christianity and took measures to prevent the same from happening in China.

1. RAB educates PSB on how religion brought about the downfall of Europe.
2. RAB lays out seven ways in which Christianity is being infiltrated into China.
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.

### **The European Revolutions of 1989**

marked the death of communism in Europe. As a result, Germany was reunified and revolution spread to the Soviet Union. Throughout the Soviet bloc, reformers gained power and ended more than 40 years of Communist rule. Poland held its first competitive elections since before World War II and formed the first non-Communist government within the Soviet bloc since 1948. Inspired by their neighbors reforms, East Germans took to the streets in the summer and fall of 1989 to call for reforms, including freedom to visit West Berlin and West Germany, which led to the collapse of the Berlin Wall in November 1989. After the collapse of the Berlin Wall, Czechs and Slovaks demanded political reforms in Czechoslovakia. The Communist Party of Czechoslovakia quietly and peacefully transferred rule to these reformers. In Romania, the Communist regime was overthrown by popular protest and soon the Communist parties of Bulgaria and Albania also ceded power.

**RAB**, Religious Affairs Bureau

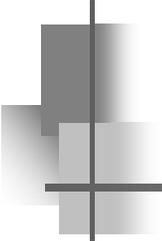
**PSB**, Public Security Bureau

### **Points of Reference**

*Walking Towards the Truth on the Cross.*  
(book)

*Christian Culture* (magazine)

*Christian Culture* (book), published Jilin, Chanchun Press, 1982.



# Plan to Listen

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3. May 9, 1989: Document 3 taught cadres to beware of Catholic meetings and to take control of them.

4. RAB Work Conference on how to deal with the influence of Christianity on China.

B. Issuance of regulations governing the registration of religious meeting places by various provincial governments or by TSPM provincial committees.

## **V. Implications of Political Change for the Christian Faith**

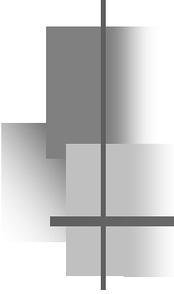
A. Students and intellectuals became more interested in Christianity.

1. Disillusioned with Marxist ideology and lost faith in the communist government; became more religious.

2. Young people wanted human rights, freedom, democracy and legal rule.

B. Chinese students and scholars who left China for advanced studies in Western countries expressed a similar interest.

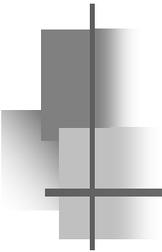




# Lesson Twenty-Two

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## China in Disillusionment: From the June 4th Massacre to the 14th Congress, 1989–1992 (Part Two)



# Prepare to Discover

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## Lesson Overview

Imagine a group of people raiding your church and shutting it down. Imagine they tell you that you will now have a new pastor and you will meet in a certain building. What would you do? In this lecture, Dr. Jonathan Chao continues to cover 1989–1992. He previously discussed the political, social, and economic changes that followed in the wake of the June 4th massacre and the effect this had on Christianity in China. In this lecture, he moves on to cover how the political changes impacted the Three-Self Patriotic Movement and the Chinese house churches.

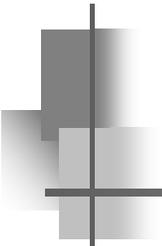
“Unless China accepts Christian values, there is no hope for the democratic movement.”

Dr. Jonathan Chao, Lecture 22

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the significance of the implications that the political changes had on Christian faith.
- ◆ Evaluate the impact that the political changes had on the TSPM and CCC.
- ◆ Analyze how Document 19 characterized religion.
- ◆ Enumerate the three designates that the churches must follow.
- ◆ Identify the four insistences that the pastors must not speak out against.
- ◆ Describe how the June 4th massacre impacted the house churches in China.



# Plan to Listen

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## Lecture Outline

### CHINA IN DISILLUSIONMENT: FROM THE JUNE 4th MASSACRE TO THE 14th CONGRESS 1989-1992 (Part Two)

*(continued from previous lecture)*

#### I. Implications of Political Change for the Christian Faith

- A. Students and intellectuals within China became more interested in Christianity.
- B. Chinese students and scholars who left China for advanced studies in Western countries expressed a similar interest.
- C. There became a need for people to critique Chinese philosophy and culture from the Christian point of view to make intellectuals see the inadequacy.
- D. Three strategic needs for the ministry in China:
  - 1.
  - 2.
  - 3.

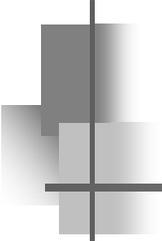
#### II. Impact on the TSPM/CCC

- A. The TSPM leadership had to undergo political self-criticism because they supported student demonstrations prior to June 4, 1989.
  - 1. Bishop Ting speaks out against Leftist government control.

**TSPM**, Three-Self Patriotic Movement

**CCC**, China Christian Council

**Bishop Ting** notes in Lecture #18

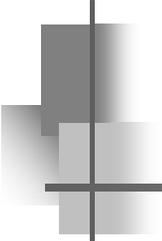


# Plan to Listen

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2. Ting calls for the return to Document 19's standards for characterizing religion.
    - a.
    - b.
    - c.
    - d.
    - e.
  3. Ting says that administrative control should not be used to suppress religion, instead that United Front tactics should be used to understand them and win them over.
- B. The 5th National Christian Conference was held by TSPM/CCC from December 31, 1991 to January 6, 1992.
1. Adoption of regulations for church order
  2. CCC Constitution is revived
- C. Provincial TSPM/CCC authorities began to communicate and implement the directives of the Religious Affairs Bureau as represented by Document 6 of 1991.
1. Churches must practice the three designates:
    - a. Meet in designated places
    - b. Have a TSPM designated pastor
    - c. Have a designated area for pastoral work

**United Front Policy** notes in Lecture #2

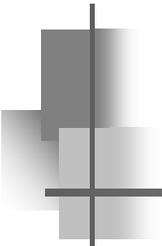


# Plan to Listen

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2. Pastors must not speak against the four insistences:
  - a. Marxism
  - b. Leadership of the Communist Party
  - c. Walking the way of socialism
  - d. Dictatorship of the people
3. Evangelism is to be done only by the Sovereign Church of mainland China.
4. Qualifications for joining the church
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.

D. However, in spite of these pressures, the number of people attending the TSPM churches has been growing.



# Plan to Listen

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## III. Implications of Political and Policy Changes for House Churches

- A. By early 1990, the Ministry of National Security began to step up its surveillance of overseas Chinese and foreign activities in China.
  
- B. An “Anti-Peaceful Transformation Movement” was launched to resist all foreign influences that might threaten the stability of the Communist rule; and an “anti-infiltration” slogan was propagated in church circles.
  
- C. Many itinerant evangelists who refused to register with the government were arrested.
  
- D. Many house church meetings were raided and shut down.
  
- E. TSPM/CCC issued “patriotic covenants” and, backed by the RAB and the PSB, began to put great pressure on the house churches, which suffered much under such joint persecution from the states and TSPM.
  
- F. In spite of this tightening and the arrests, Christians continued to grow in number, both in the TSPM churches and in the house church.

**Samuel Lamb** notes in lecture #6

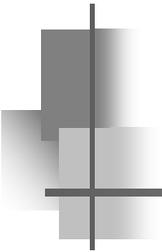
**PSB**, Public Security Bureau

**TSPM**, Three-Self Patriotic Movement

**RAB**, Religious Affairs Bureau

### **Points of Reference**

Issue 121, May-June 1992, China Prayer Letter by Tom Lawrence, “Fear storm clouds over China church in this shifting political winds.”



# Plan to Listen

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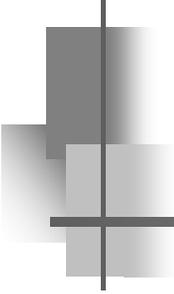
G. Reasons for growth:

- 1.
- 2.
- 3.

H. Problems within and for the house church

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

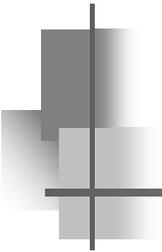




# Lesson Twenty-Three

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## The Church Since the 14th Congress and Future Prospects, 1993–2000



# Prepare to Discover

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## Lesson Overview

As we've seen throughout this course, the persecution of Christianity in China has only served to increase the number of believers in the church. In these last two lectures, Dr. Jonathan Chao shares his observations, analysis and reflections from over the past 40 years. Then he moves on to discuss the prospective future of Christianity in China. He covers the church under political control and the Chinese Communist Religious policy. This lecture also discusses the church and state relations as well as China's long standing hostility towards Christianity. Dr. Chao concludes with his thoughts on how China will continue to move towards a state of openness and how this will impact evangelism in China.

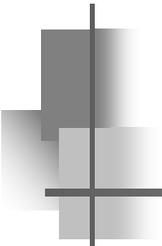
“The use of oppressive measures to contain Christianity have failed, these measures have only deepened religious convictions on the part of the Christians and made them more effective in carrying out church growth and expansion in a clandestine manner. So this policy of repression has really assisted the growth and expansion of the Church.”

**Dr. Jonathan Chao, Lecture 23**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Characterize the Chinese church under government control.
- ◆ Distinguish between China's policy on freedom of religion and the governments end goal for religion in China.
- ◆ Appreciate how the House Church Development is the mainstream of Chinese Church History.
- ◆ Identify why the Chinese leadership continues to hold such hostile attitudes towards Christianity.
- ◆ Theorize how China's policy of modernization will lead to openness.
- ◆ Recognize future problems facing the House Church.



# Plan to Listen

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## Lecture Outline

### THE CHURCH SINCE THE 14th CONGRESS AND FUTURE PROSPECTS, 1993–2000

Part I: Analysis and Reflection on the History of the Church in China since 1949.

#### I. The Church under Political Control

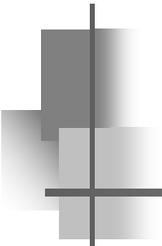
- A. China's political movements dominated all aspects of Chinese life, and the church had to conform to programs of the central government.
- B. The TSPM as a Protestant organization, which has always accepted the leadership of the CCP, had to swing with the dominate political faction in power.
- C. Those who refused to do so became objects of attack as “reactionaries” or “anti-revolutionaries.” Christians were not really given the freedom to express their religious convictions.

#### II. Chinese Communist Religious Policy

Chinese Communist religious policy has been called a policy of freedom of religious belief, yet historical records of the party's practice show that the party has been pursuing a policy that sought to reduce, if not eliminate, religion from Chinese society, often through coercive means.

- A. The policy is an extension of the United Front Policy, and the perimeters of freedom are extremely limited to the individual's inner belief and public worship in state approved churches.

**TSPM**, Three-Self Patriotic Movement



# Plan to Listen

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- B. The use of coercive administrative means to contain religion from expansion, as applied to Christianity, has been shown a failure. Persecution only deepened Christian convictions and even contributed to more effective witness and growth in a clandestine manner.
  
- C. Hence the idea of “freedom of religious belief” must not be taken at face value but in terms of a policy of temporary limited toleration with the extinction of religion as the hoped for goal, though this has been proven a failure.

### III. Chinese Tradition of Hostility Towards Christianity

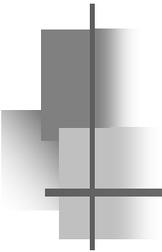
Why then does the leadership in the Chinese Communist Party continue to maintain such a hostile attitude towards the Christian church? The answer may be found:

- A. In the tradition of Chinese hostility towards Christianity as a foreign religion that has been deeply entrenched in Chinese society since the early 18th century.
  
- B. In their commitment to a Marxist and Leninist interpretation of religion in general and towards Christianity in particular. Until the CCP abandons such interpretation, its policy will remain so long as the socialist system remains intact.
  
- C. In the essential contradiction between a system committed to atheism and Christian theism. Behind this contradiction is a spiritual conflict between two kingdoms, the kingdom of righteousness and the kingdom of darkness.

**Marxism** notes in lecture # 2

**Leninism** notes in lecture #2

**CCP**, China Communist Party



# Plan to Listen

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## IV. Church and State Relations

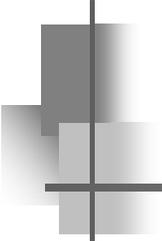
The history of the Protestant church in China since 1949 has been a history of church and state relations.

- A. This relationship has three parties: the state, TSPM, and house churches.
- B. The conflicting dynamics of these three parties form the bulk of this complex, intertwining relationship as they are played out within the larger framework of contemporary Chinese political history.
- C. However, there is also an inner dynamic and history within the TSPM, which deserves special study.

## V. House Church Development as the Mainstream of Chinese Church History

- A. The history of the House Church Movement can be said to represent the stream of the history of the church in China and as the historical manifestations of the Spirit of Christ through His people in China.
- B. The historical developments of the House Church Movement since 1949 represent a radical process of transformation of traditional Christianity planted by foreign missionaries towards a New Testament-like community of believers.
- C. The emerging house church in China is an indigenous form of Chinese Christianity and as such it serves as a counterculture within a Socialist society rather than as indigenously derived from accommodation to its dominant native culture.

- D. The spiritual dynamics of the House Church Movement also deserve special study in the days to come.



# Plan to Listen

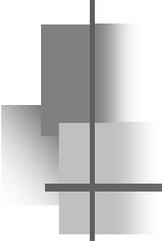
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## **Part II. Future Prospects for China**

Theme: That China will be opened to free proclamation of the Gospel and that it will become the largest harvest field ever in the history of mankind.

### **I. The Direction of China's Current Development Points to a Course of Continuous Opening**

- A. Deng Xiaoping's policy of reform and openness has become China's national program for the future and this policy of openness will most likely continue without much reversal.
  
- B. The current economic reform will eventually lead to political reform, and this is going to have great implications for the gospel.
  
- C. Current Chinese religious policy will probably continue for another three years or so before any significant change will take place.



# Plan to Listen

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## II. The Unfinished Agenda of Modernization in the History of Modern China Will Lead Her to a Course of Openness

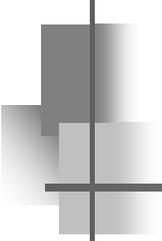
- A. The Chinese quest in modern Chinese history has been a quest to solve three basic problems.
  - 1.
  - 2.
  - 3.
- B. The process of modernization in Chinese history since the Opium War (1839–1842) demands a continuous opening.
- C. Today China is continuing her search for modernization as represented by Deng Xiaoping's program of the "Four Modernization."

## III. The Spiritual Dynamics of the Chinese Church Reveal God is Doing a Work of Great Harvesting in China

- A. Chinese Christians are busily engaged in diverse forms of evangelism in China today as never before.
- B. Secrets of church growth among the house churches

**Opium War** notes in Lecture #3

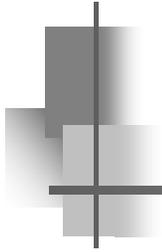
**Four Modernization** notes in Lecture #13



# Plan to Listen

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1. Take responsibility for the evangelization of China
2. Walk the Pathway of the Cross
3. Three-tier training
  - a.
  - b.
  - c.
4. Cross-cultural mission

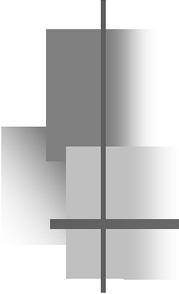


# Pause to Reflect

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## Reflection Questions

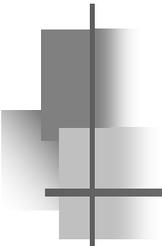
1. Summarize the observations on religious policy in China since 1949. Then write down your own analysis and insights into Chinese Communist religious policy.
2. What have you learned about church and state relations from this course? What new insights have you gained from the Chinese experience?
3. On what ground did Dr. Chao make the prediction that by the end of the 20th century China would become the largest mission field in the history of missions possibly to the point of free proclamation of the gospel? What kind of scenario would you give to China's future for the gospel?
4. What parallels do you see between Chinese attempts at modernization during the 19th century and contemporary efforts under Deng Xiaoping?
5. What role do you think the Christian church is playing towards the changing course of Chinese history, especially towards a more open China?



# Lesson Twenty-Four

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## Lessons Learned from the Church in China Since 1949



# Prepare to Discover

## Lesson Overview

Remember how church leaders had to decide whether or not to join the TSPM? Some remained faithful and others gave up their fellow believers to the government. In his final lecture, Dr. Chao wraps up his discussion of the problems currently facing the house churches in China. He concludes his lecture series by reviewing each of the major time periods in China's history focusing on the difficulties the believers faced during that period, how they responded to the challenges, and what we can learn from them. He will end by sharing his views on what he believes lay ahead for the Gospel work in China from 1993–2000.

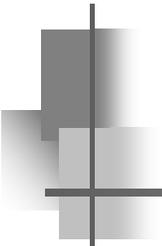
“We need to learn from the Christians in China how they carry on kingdom work there and regard them as the key players in the kingdom work in China. I think Christians and missions leaders in the West should develop a new framework of theological and missiological thinking in which they pay due respect to the beliefs and ways of doing things developed by the church in China and take heed not to repeat the mistakes of the past, especially before 1949.”

**Dr. Jonathan Chao, Lecture 24**

## Learning Outcomes

*By the end of the lesson, you should be able to:*

- ◆ Articulate the challenges faced by believers from 1949–1958, how they responded, and what we can learn from them.
- ◆ Characterize the challenges faced by believers from 1958–1966, how they responded, and what we can learn from them.
- ◆ Identify the challenges faced by believers from 1966–1976, how they responded, and what we can learn from them.
- ◆ Recognize the challenges faced by believers from 1976–1982, how they responded, and what we can learn from them.
- ◆ Trace the challenges faced by believers from 1982–1992, how they responded, and what we can learn from them.



# Plan to Listen

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## Lecture Outline

### LESSONS LEARNED FROM THE CHURCH IN CHINA SINCE 1949

*(continued from previous lecture)*

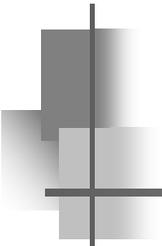
#### I. Problems Facing the Church in China and What We Can Do to Help

- A. Problem of heretical teaching and extremities
- B. Problem of disunity and conflict among house churches, and how we can help them to work together
- C. Different views on house churches and TSPM churches and the consequences of such views
- D. Different mission groups at work in China producing different cliques and theological views
- E. What do we do when China opens? What can we learn from Eastern Europe and Russia?

#### DURING THE 1949–1958 PERIOD

#### I. The Pressures Exerted upon the Church Through the TSPM

- A. To accept or not to accept the Chinese Communist view of Christianity.
- B. To accept or not to accept the leadership of the CCP and of the state in the affairs of the church.



# Plan to Listen

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## II. Diversified Responses to Such Pressures

- A. Willing cooperation with the TSPM
- B. Cooperation under pressure
- C. Avoidance of pressure by way of leaving the ministry
- D. Neither opposed nor joined the TSPM by going to the countryside and serving the Lord there
- E. Opposed the TSPM on Biblical grounds, refused to join the TSPM, and suffered long years of imprisonment

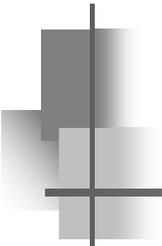
## III. Lessons Learned

- A. The lack of political understanding on the part of the ministers can catch one unprepared to lead the flock to follow Christ faithfully.
- B. Fear can cause ministers of the gospel to compromise with state power under pressure and thereby can make one lose one's prophetic role before the church and the world.
- C. Lack of love among the believers can make one fall into the trap of the evil one.
- D. The faithfulness of church leaders under pressure can inspire the believers to remain faithful to the Lord.

### DURING THE 1958–1966 PERIOD

#### I. Difficulties Faced by Believers

- A. How to carry out church work when the pastors/evangelists are gone
- B. How to carry on church work when meeting privately in one's home or when evangelizing the non-Christian is considered illegal



# Plan to Listen

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## II. Christian Responses

- A. The believers assumed spiritual leadership in ministry.
- B. Christians developed a fellowship of believers in the midst of persecution and hardship.
- C. Some Christians stopped meeting together; others continued to meet and preached the gospel in accordance with the leading of the Holy Spirit.

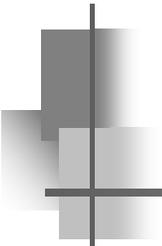
## III. Lessons Learned

- A. The church of Jesus Christ is capable of growth under any political circumstances. The life and work of the church can grow without any formal organization, full-time paid pastoral personnel, or any church building.
- B. The laity is capable of assuming the leadership of the church; the body of Christ is in itself capable of sustaining itself through the gifts of the Holy Spirit.
- C. Love's concrete manifestation can best be seen in the up-building of the body of Christ.

### DURING THE 1966–1976 PERIOD

#### I. Challenges:

- A. How to endure suffering and emerge victorious in the midst of prolonged persecution.
- B. How to remain faithful in a situation of prolonged solitude and deprivation.
- C. How to continue with the proclamation of the gospel under pressure and danger.



# Plan to Listen

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## II. Lessons Learned

- A. There is power in the Word of God, and this can be the source of strength in the midst of suffering as was experienced by the believers during the Cultural Revolution.
- B. In the midst of suffering, we can experience the power of prayer and the consolation of the Spirit.
- C. Suffering can help the believer to understand more clearly what it means to die with Christ and to rise with him.
- D. Faith, hope, and love are the most essential elements needed to equip oneself for suffering.

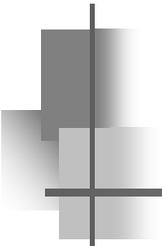
### DURING THE 1976-1982 PERIOD

#### I. Challenges

- A. How to use political opportunities for the proclamation of the gospel
- B. How to deal with “Judases” who denied Christ and betrayed fellow believers
- C. How to deal with problems, such as heresies, ecclesiastical confusions, etc., following a season of revival

#### II. Lessons Learned

- A. We should be keen observers of history and take advantage of opportunities emerging from the proclamation of the gospel.
- B. The problem of “Judases” must be solved through biblical exegesis and in light of church history.
- C. Revival can produce some extremes leading to heresies, but it usually also produces spiritual power that leads to missions.



# Plan to Listen

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The best way to solve these problems is to come to the Lord in prayer and to come up with a resolution as a church body.

## DURING THE 1982–1992 PERIOD

### I. Pressures and Challenges

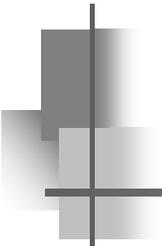
- A. Who is the Lord of the church? Christ or the state?
- B. To evangelize or not to evangelize when the state policy specifically forbids it
- C. How to meet the challenges of a vast, unreached population, even under circumstances of sustained persecution

### II. Christian Responses

- A. TSPM church leaders accepted the lordship of the state and limited their activities within the four walls of their churches.
- B. House churches affirmed that only Christ is the Lord of the church and that in the matter of evangelism and church ministries, they would rather obey God than man and accept the consequences of their obedience, even though it meant suffering.
- C. House churches developed various systems of short-term evangelist training and missionary operations indigenous to their situation.

### III. Lessons Learned

- A. Faithfulness to Christ is essential to the life and expansion of the Church
- B. Walking the Pathway of the Cross is the secret to overcoming the fear of persecution, and this is that which overcomes the world



# Plan to Listen

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- C. Mission work and church planting can be done without the usual theories, strategies, and funds that are considered necessary in mission work in the West; mission work as the work of the Holy Spirit in the pattern of Acts can still be done today as demonstrated in China.

## SUFFERING FOR THE GOSPEL

- A. Why does the Lord allow His children to suffer?
- B. How have the believers in China been suffering?
- C. What purposes are there for enduring suffering?
- 1.
  - 2.
  - 3.
- D. What has suffering done for the Chinese church?

### Scripture on Suffering

I Corinthians 4:12 – “We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it.”

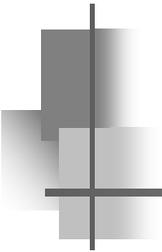
II Timothy 4:5 – “But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.”

James 1:2 – “Consider it pure joy, my brothers, whenever you face trials of many kinds, for you know the testing of your faith develops perseverance.”

Philippians 1:12-14 – “Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.”

## CONCLUSION: Ten-Year Window for the Work of the Gospel

- A. The coming 5 to 10 years are going to be years of golden opportunity for evangelism as the Chinese people are still most open to the gospel.
- B. In another 10 years when most Chinese become more fully occupied in their pursuit of materialistic happiness, their inner world could become closed to the gospel, and hence we should take advantage of the open period for the gospel in the next 10 years.



# Plan to Listen

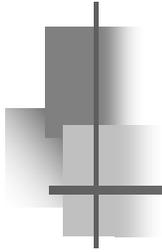
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C. Three-fold China mission strategy for 1993–2000

1. Step up current evangelistic efforts in China.
2. Prepare literature work for the church in China in the fields of theology, apologetics, and pastoral ministry.
3. Begin work among intellectuals.

D. The challenges ahead

1. How to communicate this vision to the churches in China
2. How to develop a pattern of cooperation in the West
3. How to prepare workers for the great harvesting. Are you willing to become a part of this team of harvesters to reap the largest harvest field ever in the history of mankind?



# Pause to Reflect

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## Reflection Questions

1. In light of the various problems faced by the church in China, in what ways can you help best?
2. What are three important missiological lessons you have learned from the history of the church in China since 1949?
3. What spiritual lessons have you learned from the experience of the suffering church in China?
4. In what ways have you been forced to rethink your faith and ministry as a result of listening to this series of lectures?
5. How are you going to implement the above insights in your sphere of ministry?

## List of Abbreviations

<b>CCC</b>	<i>China Christian Council</i>
<b>CCP</b>	<i>China Communist Party</i>
<b>CIM</b>	<i>China Inland Mission</i>
<b>CPC</b>	<i>Communist Party of China</i>
<b>KMT</b>	<i>Koumintang</i>
<b>NCC</b>	<i>National Christian Council</i>
<b>NPC</b>	<i>National People's Congress</i>
<b>PLA</b>	<i>People's Liberation Army</i>
<b>PRC</b>	<i>People's Republic of China</i>
<b>PSB</b>	<i>Public Security Bureau</i>
<b>RAB</b>	<i>Religious Affairs Bureau</i>
<b>SEM</b>	<i>Socialist Education Movement</i>
<b>TSPM</b>	<i>Three-Self Patriotic Movement</i>
<b>TSRM</b>	<i>Three-Self Reform Movement</i>