

7-1-2000

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### Recommended Citation

Reid, A. L. (2000). The Spontaneous Generation: Lessons from the Jesus Movement for Today. *Journal of the American Society for Church Growth*, 11(2), 93-108. Retrieved from <https://place.asburyseminary.edu/jascg/vol11/iss2/5>

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**The Spontaneous Generation:  
Lessons from the Jesus Movement for Today**

**Alvin L. Reid**

What do the Village People, Cool and the Gang, and evangelical fervor have in common? Not much, obviously. But there is one thing I find curious about this trepidatious trinity. Just the other day I heard a commercial advertising a huge concert with the two groups mentioned above. I confess, although I do not care for their style, I found myself releasing the steering wheel to my truck and begin forming the letters as the commercial played the 70s tune “Y-M-C-A.” Before I knew it, I was singing “Celebrate Good Times, Come on!” Fortunately, my spiritual senses kicked in and I switched channels on the dial before I pulled over and began to disco in the parking lot at Food Lion!<sup>1</sup>

These two groups were part of a “retro concert” at the local amphitheater. Retro is a buzz word in our day, an integral part of pop culture. Have you ever seen such a collection of tie-dyed shirts, stacked heel shoes, or bell bottom jeans? All these were staples of my teenaged years. Thankfully, leisure suits haven’t made a comeback so far!

Part of the retro phase is explained by typical generational stuff, just like my teenaged years had an annual “fifties days” replete with bobby socks and the jitterbug. But wait a minute—this is not a once a year deal where teenagers dust off their parents’ Sly and the Family Stone records and do the Hustle. No, the youth culture is transfixed to no small degree with the seventies.

This is not all bad news. In the seventies, more was going on than war protests or the sexual revolution. Not every teenager

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plunged headlong into the drug culture. A youth movement, a spiritual awakening of sorts, was sweeping across the evangelical world, and touching the hippie culture as well. I am referring to the Jesus Movement, which touched thousands of youth in and out of churches in the late 60s and early 70s.<sup>2</sup>

The Jesus Movement never reached the level of the First Great Awakening, with the thundering preaching of George Whitefield, Jonathan Edwards, and others. It lacked both the theological depth and the societal impact of the earlier great revival. Still, it possessed positive features, including:

- Hundreds, even thousands of youth choir tours on mission across America, singing “Good News,” “Celebrate Life,” or a similar score;

- Drug-laced teens in California and elsewhere taking the eternal trip offered in the Gospel;

- Churches strengthened: in the Southern Baptist Convention alone, baptisms surpassed 400,000 for five years in a row, the only time this has ever happened (and the biggest percentage of youth baptisms ever);

- A generation of believers were touched by the Spirit of God, many of whom now are leading the cry for revival in our time;

- The rise of contemporary Christian music, and the development of praise and worship music in churches;

- An explosion of megachurches, many of which can be traced to the Jesus Movement;

- Perhaps most significant, a zealous commitment by multitudes of youth to share Christ one on one.

#### *A Youth-Centered Revival*

A significant and usually overlooked feature of historic revivals concerns the role of youth. Jonathan Edwards remarked that the First Great Awakening affected the youth more than anyone else.<sup>3</sup> The Jesus Movement touched the youth population almost exclusively, especially appealing to young people outside the established church. It is best known for the street Christians who teemed the coastal cities of California in the late 1960s and early 1970s. But, this was only part of a larger movement of the Spirit that touched traditional churches, parachurch groups, and evangelical schools.

Duane Pederson coined the terms “Jesus People” and “Jesus Movement.”<sup>4</sup> The non-establishment Jesus People were the most recognizable persons involved in the movement:

“Jesus Freaks,” *Time* magazine called them. “Evangelical hippies. Or, as many prefer to be called, street Christians. Under different names...they are the latest incarnation of that oldest of Christian phenomena: footloose, passionate bearers of the Word,....”<sup>5</sup>

The Jesus Movement spread beyond the Jesus Freaks who mostly have come out of the hippie or drug scene. “In associating the Jesus Movement with such a narrow group,” Knight argued, “one misses the national pattern of the religious phenomena, which is touching in one way or another most of the youth of the nation, those still at home, in school and out.”<sup>6</sup>

Pederson agreed: “Though the Movement started as a ministry to the street people, it is much wider than that now. It is reaching the campuses—both high school and college. And it’s definitely ministering to the youth of the establishment churches.”<sup>7</sup>

More traditional expressions of Christianity were also affected by unique features of the Jesus Movement. Christian coffeehouses developed around the country as the Jesus Movement spread. “At the beginning,” Jorstad observed, “each [coffee house] leader would generally follow the same pattern: rent a store in the inner city; turn it into a counseling center and coffee house with free sandwiches, coffee, and Kool-Aid; and invite anyone interested to come in.”<sup>8</sup> Evenings in the coffeehouses centered on Bible discussions, gospel rock music of some form, and, in many ways, a revival meeting. These houses differed from other rescue missions because they especially sought to reach young street people, and because of their lack of ties with other churches or agencies. My own Southern Baptist congregation experienced a significant stirring of the Spirit in the early 1970s. Our church started a coffeehouse called the “One Way Christian Night Club.” Many coffee houses eventually became churches.

Arthur Blessitt founded His Place in Southern California, which ministered primarily to drug users, runaways, and similar persons. First Baptist, Lake Jackson, Texas, sponsored “The Anchor,” a coffeehouse ministry on the Gulf coast. Hundreds of

coffeehouses soon spread across the country, including The Fisherman's Net in Detroit, Agape in Columbus, Ohio, and Powerhouse in Las Vegas.<sup>9</sup> Some Jesus People began to live in houses together. Such communes had colorful names, such as Solid Rock House and Rejoice Always. They were generally characterized by a minimum of organization and high standards of morality and discipline. Marches for Jesus not unlike Civil Rights and other marches began occurring around the nation. McFadden cited one march in New Orleans where "young longhairs with trumpets and drums have paraded up and down Bourbon Street imitating the traditional funeral procession in a demonstration of their faith."<sup>10</sup> In Fort Worth, Texas, over 13,500 youth marched down Main Street as a part of the Texas Baptist Youth Evangelism Conference, carrying signs saying "Turn on to Jesus," "Jesus Is Real," and others. The chief of police in Fort Worth called it "one of the best things he'd seen in years, 'As American as ham and eggs.'"<sup>11</sup>

Festivals, large gatherings of people with music, testimonies, and speakers began to emerge. Contemporary Christian Music as a genre began during the early years of the festivals and coffeehouses. Jesus rock concerts began to develop as the movement progressed. The first big festival was the Faith Festival in Evansville, Indiana March 27-28, 1970. Pat Boone and several folk-rock Christian groups were the featured leaders of the festival. In addition, the musical "Tell It Like It Is" was presented by the Indianapolis Youth for Christ musical troupe. In 1971 a Faithfest had 15,000 in attendance. On March 9, 1971, the first of a series of rallies in Chicago drew 9,000. The state Baptist Student Union Convention in Arkansas hosted a Jesus festival as part of the meeting in 1972. Over 2,500 participated.<sup>12</sup>

Unique baptismal services also characterized the movement. Don Matison baptized almost fifty new converts in an irrigation ditch after an evangelistic meeting in Enslin Park, Modesto, California. Denny Flanders, who led the Jesus Movement ministry called Maranatha, was featured on the front page of the Washington *Daily News* with a photograph of a baptismal ceremony in the Reflecting Pool at the Lincoln Memorial. Mass baptisms were well known. The *Indiana Baptist* reported the baptism of about 1,000 young people by Chuck Smith of Calvary Chapel, Costa Mesa, California. Jess Moody said the first ocean baptisms were

performed by Fenton Moorehead, associate at First Baptist, West Palm Beach, where Moody was pastor.<sup>13</sup>

Theologically the movement lay generally within the framework of conservative evangelicalism, although Charismatic Christianity dominated in many segments. An article in *Newsweek* emphasized the theological correlation to traditional Christianity: "In truth, ...many of the evangelists who have attached themselves to the Jesus Movement preach the same law-and-order message to the young that [Billy] Graham directs to the kids' parents. "I really dig Graham," says Rich Weaver, 25,..."He's a pretty far-out guy."<sup>14</sup>

Two of the clearest examples of the Jesus Movements' relation to conservative evangelicalism in general were the simultaneous occurrences of the Asbury Revival<sup>15</sup> and the rapid rise of Campus Crusade for Christ, International. In 1970 Asbury College experienced a powerful revival which not only affected the college there but also spread to many other campuses. Campus Crusade rode the impetus of the Jesus Movement with its Explo '72 event in Dallas, Texas. Over 80,000 young people attended the weeklong training sessions focussed on winning the world to Christ in a generation. The Saturday following the event a day-long Christian music festival had crowds estimated at 180,000. Billy Graham, one of the speakers at Explo, called it a Christian Woodstock.

#### *Lessons from the Jesus Movement for the Contemporary Church*

Any historic movement, particularly one where God's hand has been at work, provides a laboratory for the contemporary church to discover how biblical principles are worked out in the context of a given cultural setting. The Jesus Movement offers principles that stand beyond the one way signs, the psychedelic tee shirts, and the coffehouses. What does the Jesus Movement say for contemporary church growth?

##### *1. Be aware of the power of God*

The Jesus Movement was just that—a movement about Jesus. It began neither as a result of strategic planning by a think tank nor as a result of human effort. In a day obsessed with discovery of new trends, methods, and strategies, we would be well advised to recall that the greatest church growth in history has

come in times of mighty revival. God simply poured out His Spirit on our land, and the young people joined God's work. Many of the greatest methods and strategies to reach the world, whether it be missions, evangelism, or specifically church growth, have been born from times of awakening.<sup>16</sup> Similar results can be seen from the Jesus Movement, including the following.

### *2. Church Growth*

The Jesus Movement can be demonstrated to have played a role in particular submovements related to church growth. First, it gave impetus to the rise of **small groups** as a means to strengthen and start churches in a manner unlike the more traditional Sunday schools. Part of the small group phenomena is traced to the influence of the Far East, particularly the Yoido Full Gospel Church (the largest church in the world) and its myriad of cells. But C. Kirk Hadaway, Francis M. Dubose, and Stuart A. Wright argued that the Jesus Movement played a significant, though not exclusive, role in the emerging emphasis on small groups or cells. House churches became one way small groups developed. "It was not until the late 1960s that the Jesus Movement made house churches an important alternative form of organized worship."<sup>17</sup> The anti-institutionalism of the Jesus Movement, the many communes that developed, and the countercultural converts in that period played a main role as well. Some of the participants in the movement met exclusively in small groups like house churches, while others used such meetings as a "spiritual supplement" to the established church. Communes that sprang up across the country became alternative churches for many. Denominations, particularly the United Methodist Church and the Southern Baptist Convention, established coffeehouses, house churches, and similar small group approaches in attempt to copy what they observed.

A second contribution of the Jesus Movement to church growth concerns **the rise of the megachurch**. In the 1960s one had to search diligently to find a large, prominent church building in urban centers. Now, you cannot drive far in a major city without encountering a megachurch. Over the past three decades extensive research and conversation has surrounded the megachurch. Large churches have been in existence since the early

church. However, in the past thirty years we have witnessed an explosion of the phenomenon. Thus we have such prominent terms arising in recent days like megachurch and superchurch. It would be an overstatement to say that the Jesus Movement was the single cause of the modern megachurch phenomenon. However, the timing of the movement with the rise of this significant feature in evangelicalism bears further inquiry. Other factors related to the rise of the megachurch include the interstate highway system, which provides easy transportation longer distances in the urban setting, and the television, which gives a glimpse into many of the megachurches in a given city or beyond.

In his retrospective Walker Knight noted the rise of “super churches” following the Jesus Movement: “Twenty years ago only two or three congregations numbered near the 10,000-member mark. Today many cities can point to one or more super churches.”<sup>18</sup>

Calvary Chapel in Costa Mesa, California, the mother church of the Jesus Movement in the minds of many, continues to be an observable example of the megachurch phenomenon. Beginning in 1965 with only 25 people, the church now has multiple thousands every week. In addition, the church still practices mass ocean baptisms. The influence of the Jesus Movement on the proliferation of Calvary Chapels across America is seen in that numerous congregations began with pastors who converted to Christianity at Calvary Chapel. Chuck Smith estimated that over one hundred young men from Calvary Chapel in the Jesus Movement who entered the ministry now lead large churches.

One of the most recognized examples of this is the Horizon Christian Fellowship in San Diego. Horizon began with twelve people, and now has 6,500 worshipers each Sunday, making it one of the largest churches in California. In addition, Horizon has started over thirty other churches. The church was founded and is currently pastored by Mike MacIntosh. MacIntosh was a drug addict in the late 1960s who once turned himself in to policemen as the “fifth Beatle.” One night in 1970, MacIntosh attended Calvary Chapel. Chuck Girard and his group Love Song sang that night followed by a message from Lonnie Frisbee, one of the earliest leaders of the Jesus Movement. MacIntosh committed his life to Jesus Christ. After moving into the communal house Mansion Messiah he and his former wife were remarried



in 1971.<sup>19</sup> Interestingly, before founding Horizon Mike was director of Maranatha Music, a contemporary Christian music company beginning out of Calvary Chapel.

Greg Laurie has become one of the better known evangelists of the present day. Laurie also pastors Harvest Christian Fellowship on Riverside, California with well over twelve thousand members. Converted at Calvary Chapel, Laurie began Harvest Fellowship as a Bible study in 1972. Laurie also speaks at Billy Graham-sized crusades. A 1991 citywide meeting in Anaheim had a total of 200,000 in attendance. At the final service 51,000 attended, the largest crowd in that stadium for such a meeting since Graham was there ten years prior.<sup>20</sup>

Elmbrook Church in Milwaukee is a megachurch which grew at a tremendous rate (from 350 to two thousand) in 1970-72 as a result of the Jesus Movement. The church had to relocate more than once because of the rapid growth. Also, to a great extent due to the large influx of young people, the church reorganized. Pastor Stuart Briscoe initiated small group ministries to aid the integration of large numbers.<sup>21</sup>

Even the much-studied Willow Creek Community Church near Chicago, Illinois, can trace her roots in no small measure to the Jesus Movement. Willow Creek began in 1972 with Hybels and a few friends. They formed the Son Company, a band who played "high voltage Christian rock music."<sup>22</sup> Hybels and friend Dave Holmbo founded a youth ministry which soon grew to over one thousand young people. The leaders sought new approaches:

They looked for contemporary methods to spread the age-old truth that Jesus saves. It was risky business. They tossed away the cliches and brought in the electric guitars. "The thing you have to remember," says associate pastor Don Cousins, another original member of Son City, "Is that what we were doing was totally radical, even sacrilegious to a lot of people."...At that time, there were no contemporary Christian music stations.<sup>23</sup>

Hybels and others recognized the time was right for radical changes in ministry, observing "It was the time of the Jesus People and One Way bumper stickers." Thousands were reached through this ministry. Ultimately Willow Creek was born. Each

weekend Willow Creek has over fifteen thousand in attendance, making it the largest attended church in the United States according to some analysts.

Many Southern Baptist churches became megachurches in the early 1970s. Houston's First Baptist exploded following the arrival of pastor John Bisagno, who was both aware of and open to the Jesus Movement. Rehoboth Baptist Church was one of Georgia's fastest growing in the period. Knight observed, "Such super churches as Rehoboth appear to be a legacy of the Jesus Movement and its influence."<sup>24</sup>

The largest number of megachurches in recent years come from Southern Baptist and independent Charismatic congregations. Many of these in turn were born or experienced rapid growth in the Jesus Movement. In a survey of the top 102 fastest growing megachurches in America, one-fourth (twenty-seven) were Southern Baptist, while ten percent (ten churches) were Calvary Chapels. Many of the Southern Baptist churches cited and all the Calvary Chapels trace their rise to the Jesus Movement. Other churches in the survey included one called the Jesus People Ministries, Laurie's Harvest Christian Fellowship, Hybels' Willow Creek, and Briscoe's Elmbrook Church.<sup>25</sup>

### 3. Prayer movements

Church Growth leader C. Peter Wagner argued that the Church is in the midst of the "greatest prayer movement of all time."<sup>26</sup> He dates the growing emphasis on prayer to the year 1970.

The increase of focus on prayer and spiritual awakening is evidenced among Southern Baptists. In recent years the Office of Spiritual Awakenings has played a major role in Southern Baptist life and in the life of many other Evangelical churches. Henry Blackaby, head of this Office, has had enormous influence in the denomination in recent years through his itineration, conferences, and particularly through his materials *Experiencing God* and *Fresh Encounter*. The manual *Experiencing God*, has sold over one million copies, an amazing statistic for such a resource. It has been widely used in denominations other than the Southern Baptist Convention. The materials have recently been published in a trade book which quickly rose to fifth place on the Christian bookseller's list.

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The Office of Spiritual Awakenings which Blackaby now heads traces its beginnings to the Jesus Movement. C.B. Hogue had had a personal revival experience in the late sixties while pastor of Crescent Park Baptist Church in Odessa, Texas. After this initial period of renewal the revival at Asbury College had a decided impact upon him. After going to First Baptist, Ada, Oklahoma as pastor, Hogue preached a series on spiritual awakening. The climax of that occurred when a young man from Asbury spoke to the church and, as a result, a phenomenal revival experience happened and one evening service continued for many hours. Hogue said later that "it was a great experience, and the church was never the same again."<sup>27</sup>

Hogue then went on to become director of evangelism for Oklahoma and then became Vice President for Evangelism at the Home Mission Board for Southern Baptists (now the North American Mission Board). While there he saw the need for an emphasis on spiritual awakening. He instituted the Office of Spiritual Awakening out of that need. Hogue invited Glenn Sheppard to come from a successful pastorate in Georgia to direct the Personal Evangelism Department. Sheppard had been radically affected by the Jesus Movement while in seminary. Besides the basic programmatic aspects of the department, Hogue added to Sheppard's job description an emphasis on spiritual awakenings. Later, in 1979 Howard Ramsey was added as Sheppard's assistant to supervise personal evangelism training in order to allow Sheppard to devote the bulk of his time to spiritual awakenings. In 1980 Sheppard was named Special Assistant in Spiritual Awakening, and devoted his efforts fully to the task of assisting southern baptists to pray for genuine revival in our land. The materials utilized in the emphasis were originally those developed by Dick Burr, which were called "Pray-Think-Act." Later a seminar was developed called Prayer for Spiritual Awakening. Such seminars have been widely used in churches across large regions of the Southern Baptist Convention since their inception.

This development was actually part of many other movements of prayer occurring across denominational and parachurch groups beginning in the early 1970s. The next head of the Office of Prayer and Spiritual Awakenings was Blackaby, who had been personally involved in the Canadian revival in 1970.

Knight observed in 1982: "One thing is certain, more Southern Baptists are talking about spiritual awakening today than at any time in the past 50 years. More than 2,000 Southern Baptist churches have groups praying for spiritual awakening."<sup>28</sup> By the 1990s the term spiritual awakening had become a familiar one to legions of faithful Southern Baptists, who along with Evangelicals across America increasingly began praying for an awakening to sweep our nation. There are scores of groups in churches across the nation praying for revival of biblical proportions. Prayer strategies and emphases have sprung forth. In 1991 an entire evening at an annual Southern Baptist Convention was given specifically to the theme. Emphases include the "Watchman on the Wall National Prayer Alert," and the "Bold Mission Prayer Thrust." Today, four day Pastor's Prayer Summits, as well as an elaborate prayer network related to Mission America, and countless other emphases can look back with gratitude to the passion for revival birthed in the hearts of young people in the Jesus Movement.

#### *4. The zeal of youth*

Speaking of young people, one of the most neglected aspects of church growth is the role of youth. However, the history of great revivals demonstrates the vital role of youth.<sup>29</sup> One cannot overlook the vitality, the passion, and the commitment of youth in examining church growth. But how much research has been done on this aspect of growing churches? In my own, admittedly anecdotal travels, I have spoken in over 600 churches in the past decade. I can count on one hand the number of churches which were vibrant, evangelistic, growing churches, which did *not* have an outstanding youth ministry.

And, God seems to be raising up a new generation of youth. Richard Ross of Lifeway Christian Resources, and the catalyst behind the "True Love Waits" youth campaign, recently said there seems to be a different spirit in the youth of our day, in particular those aged 16 and under. I have observed a similar phenomena. The idealism seen in the Jesus Movement seems to be growing. More and more I meet youth pastors and other leaders who comment on their youth who really believe they can change their world. Studies show the coming generation may be prime for a touch from God.<sup>30</sup>

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What if the retro movement in culture, with its fascination of the seventies, were matched by a passion for Jesus as seen in the Jesus Movement? What if churches, which tended to ignore or avoid the long-haired converts in the last movement, this time welcomed youth who sought to follow Christ, looking past their piercings and hairdos to their heart? What if the retro movement became a revival movement in the hearts of God's people? What if God again shook the younger generation? Would those of us in positions of influence recognize this, and see the opportunity it gives to build great churches?

*5. Be aware of the power of the Gospel—evangelism*

One cannot overlook the reality that the Jesus Movement was evangelistic to the core—hence the focus on Jesus. “One way,” the cry of the Jesus Movement devotees, emphasized the need for all to come to salvation through Jesus. Some of the hippie converts in the seventies had more confidence in the exclusivity of the cross than some so-called Evangelical writers!<sup>31</sup> Church growth today can be reminded of the necessity of keeping the winning of the lost to Christ at the forefront of any church growth theory.

A former student of mine named Dean met Jesus while in jail as he smoked the pages of Leviticus and read the Gospel of John. Yes, you read that correctly. In the late 1960s, this stereotypical drug-abusing hippie and his live-in girlfriend got arrested and found themselves in jail in Mobile, Alabama. With no access to drugs there, Dean did not even have a cigarette. He began to get the cigarette butts left by other inmates. Dean would contact the little bits of tobacco he found, smoking the fragments frantically.

Someone left a Gideon Bible in his cell. He noticed that the Bible had thin paper—great for rolling cigarettes. But as he rolled cigarettes with some of the pages, he found himself reading the Bible. By the inspiration of the Spirit of God, he figured out (with apologies to my colleagues in Old Testament) that John spoke to him more than Leviticus at that point in his life. So he read John and smoked Leviticus. And, he got gloriously saved. Dean moved from being radically unchurched to radically saved while incarcerated. Today you will find Dean, a Southeastern Seminary graduate, serving God, sharing the gospel wherever he goes, winning people to Christ.

Sadly, when Dean and his girlfriend met Christ, no churches

at first would welcome the long-haired, countercultural couple. They eventually found spiritual refuge in a Christian commune, and finally became established in a church. The Jesus Movement emphasized the biblical truth that the church is a hospital for sinners, not a hotel for saints.

*6. The need for doctrine—weakness—not doctrinally based, fizzled out*

The emphasis was on simple faith and a personal relationship with Jesus. One of the greatest weaknesses of the Jesus Movement was its theological superficiality. This came from two main factors. First, it was fundamentally a youth movement, so it lacked the maturity of theological reflection. Second, it was anti-institution overall, keeping it from accountability provided by the church.

Many Southern Baptist churches were appreciative of the young Christians, particularly those coming off the streets. Many instances have been given of churches, such as First Baptist, Houston; Roswell Street, Marietta, Georgia; Castle Hills, San Antonio; and so on, which benefited from an openness to the Jesus Movement. However, this was by no means the rule. It could be that the greatest weakness of the Jesus Movement was in its failure to become linked closely to the local church. Several leaders in the movement among Southern Baptists, including Richard Hogue, James Robison, and John Bisagno, were emphatic on the importance of churches incorporating the movement. Hogue stated this clearly: "If we don't discipline these kids—if the Jesus Movement folds, it will be the church's responsibility."<sup>32</sup>

Some of the fault for the failure to incorporate more of the Jesus Movement into the institutional church lies with those involved in the movement itself who failed to recognize the significance of the local church. On the other hand, part of the blame lies with the many churches who refused to open their doors to many of the youth, particularly those out of the counterculture. While many cautioned those in the Jesus Movement about the dangers of anti-church sentiments, emotionalism, and so forth, many Southern Baptists, and others in various traditions, were opposed to the Jesus Movement virtually *in toto*. Many sectarian movements, like the cult the Children of God, along with many independent, non-denominational churches, have been birthed out of the period, due to the number of Jesus People who did not

link up with churches. Churches, and denominations in general, must constantly be on guard against so defining spirituality that when a movement does not meet the definition, it is ignored or even resisted. Also, when deviations occur within a movement, the response should not be to disqualify the entire movement based on some extremes.<sup>33</sup> That is not to say that any movement should be accepted uncritically; however, history is full of believers who in their day resisted what has later been clearly seen as a movement of God.

#### *Conclusion*

Greg Laurie insists that some elements of the Jesus Movement continue. Laurie still leads a Monday night Bible study for teens at Calvary Chapel. They don't tend to have the "total willingness to abandon yourself to Jesus Christ" that converts had in the early seventies, Laurie noted.<sup>34</sup>

Nancy Honeytree, one of the early Jesus Movement musical artists, commented about the impact of the Jesus Movement for today: "The Jesus Movement was a very specific 'workers' revival'. Many of those who got saved are now in ministry and in place for the next revival—which I believe will cross every barrier: age, denomination, and race."<sup>35</sup> If so, may church growth leaders be ready to ride the wave of revival.

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#### NOTES

1. The opening section is adapted from my article "Retro Jesus Movement," *SBC Life*, April 1999.

2. See Alvin L. Reid, "The Effects of the Jesus Movement on Evangelism Among Southern Baptists," Ph.D. Dissertation, Southwestern Baptist Theological Seminary, 1991.
3. See Alvin L. Reid, "The Zeal of Youth: The Role of Students in the History of Spiritual Awakenings," in *Evangelism for a Changing World*, Eds. Timothy Beougher and Alvin L. Reid (Wheaton: Harold Shaw, 1995).
4. Duane Pederson, *Jesus People* (Glendale, Calif.: Regal Books, 1971), 34-35.
5. "Street Christians: Jesus as the Ultimate Trip," *Time*. August 3, 1970, p. 31.
6. Walker L. Knight, "Faddists or Disciples?" in *Jesus People Come Alive*, comp. Walker L. Knight (Wheaton Tyndale, 1971), p. 103.
7. Pederson, p. 36; also p. 120.
8. Erling Jorstad, *That New-Time Religion* (Minneapolis: Augsburg Publishing House, 1972), p. 55.
9. Larry R. Jerden, "Surf and Soul," *Baptist Standard*, August 13, 1969, pp. 12-13. Michael McFadden, *The Jesus Revolution* (New York: Harper and Row, 1972), p. 14, Edward E. Plowman, *The Jesus Movement in America* (Elgin, IL: David C. Cook, 1971), p. 58.
10. McFadden, p. 11.
11. Toby Druin, "Echoes of the Movement," *Home Missions* June/July 1971, p. 46.
12. Plowman, pp. 110-11. "9,000 attend Chicago Rally," *Indiana Baptist* March 29, 1971, p. 8. Duane Pederson was the speaker the next month. "Jesus Festival" Presents Him," *Arkansas Baptist Newsmagazine*, November 2, 1972, p. 9.
13. See Plowman, p. 55. "1,000 Baptized in Calif. Ocean," *Indiana Baptist* June 23, 1971, p. 6. Jess C. Moody, audio interview on tape recording, 13 August 1990, Indianapolis (copy in the hand of author). Moorehead now pastors an innovative southern Baptist congregation near Houston, Texas, which reflects many of the changes introduced by the Jesus Movement, particularly in worship.
14. "The Jesus People," p. 97.
15. For a concise account of the Asbury Revival see Robert E. Coleman, ed., *One Divine Moment* (Old Tappan, N.J.: Fleming H. Revell, 1970).
16. See Malcolm McDow and Alvin L. Reid, *Firefall: How God Shaped History Through Revival* (Nashville: Broadman and Holman Press, 1997), for many examples of church growth coming from awakenings.
17. Hadaway, Dubose and Wright, *Home Cell Groups and the House Churches*, 27.
18. Walker A. Knight, "Prelude to a Spiritual Awakening," *Missions USA*, March-April 82, 21.



19. "Memories of the Jesus Movement," 18-20. For an analysis of the ministry of Horizon see Towns, *Ten of Today's Most Innovative Churches*, (Ventra, California: Regal Books, 1990), 150-62.
20. "Memories of the Jesus Movement," 20, 24; *National and International Religion Report* 23 September 1991, 8.
21. Hadaway, DuBose, and Wright, 114-29.
22. Hybels, "Full Circle," 10. For a complete and fascinating look at Willow Creek see Lynne and Bill Hybels, *Rediscovering Church* (Grand Rapids: Zondervan, 1995).
23. "Into the Stratosphere," *Willow Creek Magazine Special Anniversary Issue* Vol. 2 November-December 1990, 20.
24. Knight, "the Jesus Movement Revisited," 4.
25. John Vaughan, *Church Growth Newsletter*, 1992, 3-4.
26. C. Peter Wagner, "The Prayer Movement and the Local Church," *Ministry Advantage* vol. 4 no. 6 July-August 1993, 1.
27. Hogue was gone to preach a crusade and had asked Dr. Jack Gray of Southwestern Seminary to supply. Dr. Gray mentioned the possibility of having an Asbury student speak on Sunday evening. He asked David Perry to speak, and Hogue returned in time to hear him. As a result of the service Hogue baptized seventy adults in the next three months. See C.B. Hogue, Interview by Timothy K. Beougher, 24 March 1987, in Timothy K. Beougher, "The Revival of 1970 at Southwestern Baptist Theological Seminary: A History and Evaluation" (Master's thesis, Trinity Evangelical Divinity School, 1987), 93.
28. Knight, "prelude to Spiritual Awakening," 19.
29. See Reid, "The Zeal of Youth."
30. Note-See Thom Rainer, *The Bridge Generation*. (Nashville: Broadman & Holman, 1997).
31. For example, see the weakening of conviction expressed in such views as inclusivism in such writers as John Sanders, Clark Pinnock, and Stanley Grenz.
32. "Will the Church Join or Run?" *Baptist Standard* June 30, 1971, p. 4.
33. The best historical discussion on this subject is Jonathan Edwards' classic *Distinguishing Marks* in *The Complete Works of Jonathan Edwards*, ed. Sereno E. Dwight (Edinburgh: The Banner of Truth Trust, Reprint: 1986).
34. Nancy Justice, "Jesus People: Where Are They Now?" *Charisma*, September 1993, 24.
35. *Ibid.*, 26.