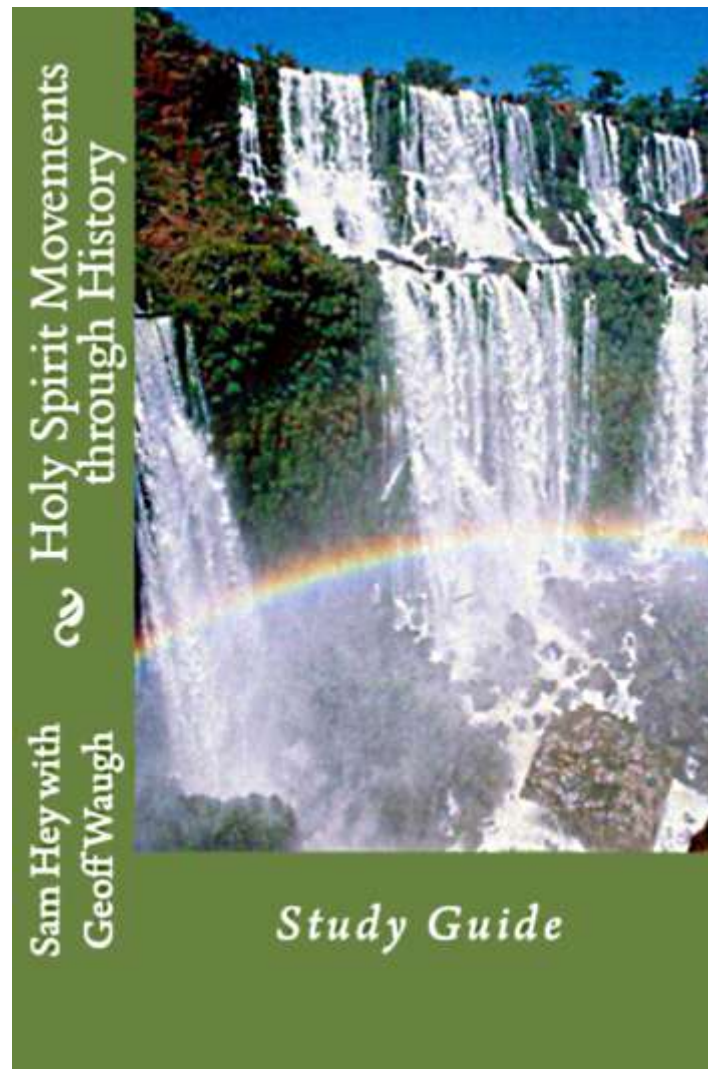


Holy Spirit Movements through History

Study Guide



Sam Hey

Geoff Waugh

© 1998, 2015 Citipointe Ministry College,
PO Box 2111 Mansfield, Qld 4122, Australia.
Renewal Journal Publications

Acknowledgement:

We would like to thank the contribution
made by the staff of the Citipointe Ministry College
in the compilation and development of this unit.

This subject was prepared and compiled by
Geoff Waugh and developed by Sam Hey PhD

This book is adapted from material prepared for external and internal study. It is now superseded and replaced by more recent developments. However, it is a useful resource on this topic for your personal and group studies. Please contact the college to enquire about current courses. We value your positive comment or review on Amazon and Kindle to inform and bless others.

Amazon: [ISBN: 978-1726386517](https://www.amazon.com/dp/9781726386517)

Study Guides

[Signs and Wonders: Study Guide](#)

[The Holy Spirit in Ministry](#)

[Revival History](#)

[Holy Spirit Movements through History](#)

[Renewal Theology 1](#)

[Renewal Theology 2](#)

[Ministry Practicum](#)

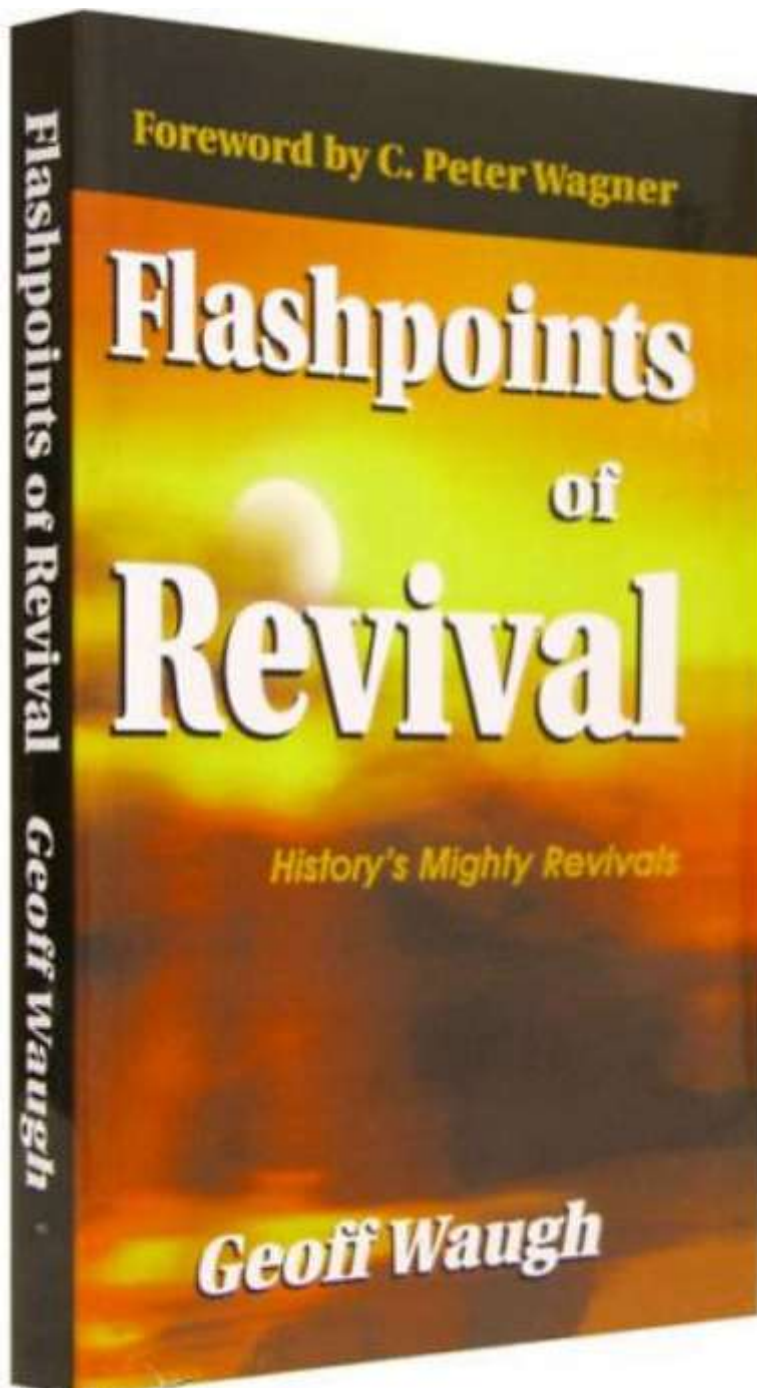
See details on www.renewaljournal.com – free PDF available

Renewal Journal Publications

www.renewaljournal.com



Logo: basin & towel,
lamp & parchment,
in the light of the cross



[Flashpoints of Revival](#)

Expanded 2nd edition

See **www.renewaljournal.com**

Contents

[General Introduction](#)

[Subject Overview](#)

[TOPIC 1 Introduction](#)

[TOPIC 2 Movements of the Spirit in the Old Testament](#)

[TOPIC 3 Movements of the Spirit and Renewal
in the New Testament](#)

[TOPIC 4 The Ante-Nicene Church and early charismatic renewal
Monasticism and renewal in the Middle Ages](#)

[TOPIC 5 The Reformation, Pietism and the Moravian revival](#)

[TOPIC 6 The Great Awakening and eighteenth century evangelical revivals](#)

[TOPIC 7 The Second Great Awakening in America and England](#)

[TOPIC 8 The Third Great Awakening - mid-Nineteenth Century](#)

[TOPIC 9 The Pentecostal Revivals and Healing evangelism - early to mid-
Twentieth Century Revivals](#)

[TOPIC 10 Charismatic Renewal in the Churches](#)

[TOPIC 11 Late twentieth century revival movements](#)

[TOPIC 12 Revival movements in Australia](#)

[TOPIC 13 Twenty-first century Spirit movements](#)

[APPENDIX: Books](#)

GENERAL INTRODUCTION

Welcome to Holy **Spirit Movements through History**. This book is the forerunner of the now revised and updated Subject titled **Movements of the Spirit through the Church and its History**. Topics 5 to 11 have similar material to the **Revival History Study Guide**, revised and expanded.

The concept of renewal and restoration as the process whereby God renews the spiritual vitality of the church and restores neglected truths to a central place in its life is foundational to Evangelical and Charismatic perspectives on church life. An examination of the movements of the Spirit through history gives students a sense of the history of theological and renewal movements, and locates particular issues in relation to a larger conceptualisation of the development of the church. This places a renewal theology of the Spirit in the context of the historical moment in which it arises.

Students preparing to minister today need to be aware of the historical movements of the Spirit which lead to renewal and reformation and how this applies to ministry practice and contemporary contexts.

This subject builds upon the biblical principles addressed in JC200 The Holy Spirit in Ministry and further identifies historical contexts in which the Spirit operated within the church. These understandings provide the student with an opportunity to develop an awareness of the movements of the Spirit for contemporary ministry situations.

As you initially glance over this *Study Guide* you should obtain a general understanding for this unit, which will prepare you to launch into the systematic approach of studying each Topic.

There is a reference list for the quotations in this text at the end of this text. Some of these books are on the recommended reading lists, some are not. The books in the reference list at the end of each Topic are to assist you in your assignments and for further studies. Some of the authors used would not agree with all of what is contained in the Study Guide, nor would the authors of this Guide always agree with them. The quotations are used to help make the point or bring certain issues to the fore.

You will probably have other books useful for this unit. Please use them. A leader should be a reader. A leader is a reader. Your breadth and depth of reading will substantially develop your ability in your studies. The Subject Outline and Bibliography indicate other useful books for this subject. Some books may be available to you through the College Library.

Many useful books are available as eBooks. Add some to your computer or smartphone files. They include these Study Guides and Geoff's books such as ***Flashpoints of Revival*** and ***Revival Fires***.

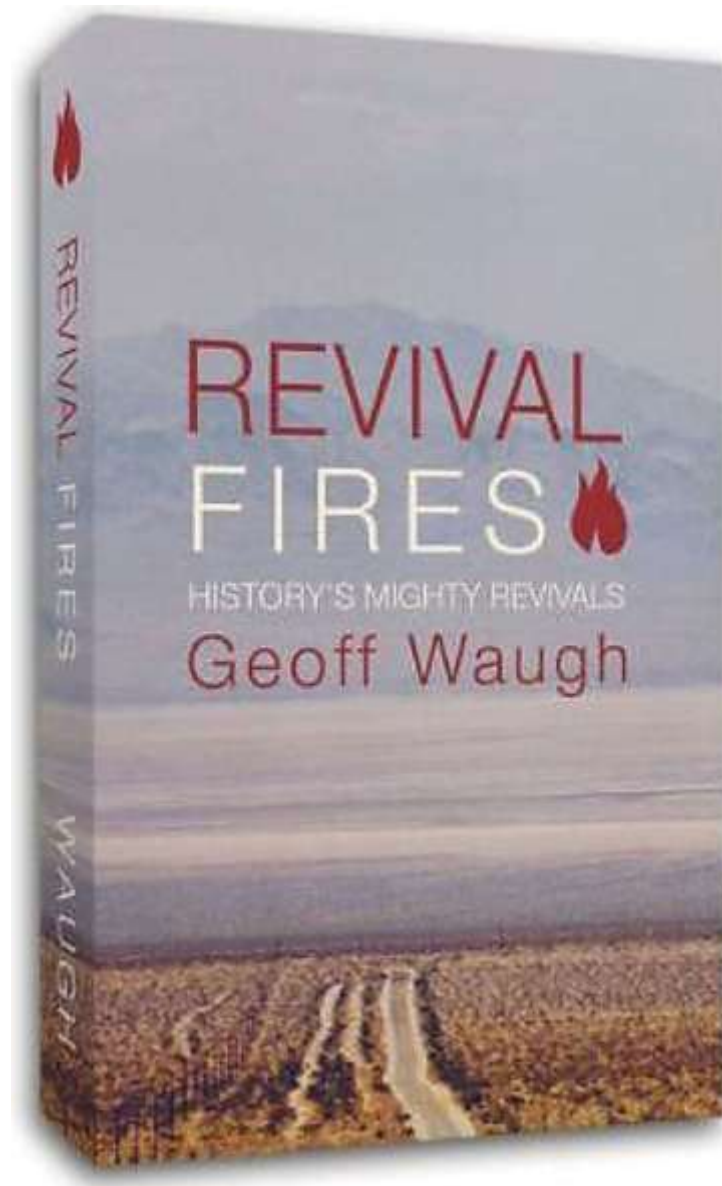
Learning Outcomes

Upon completion of this unit, students should be able to:

1. Discuss foundations for renewal movements;
2. Examine the processes of charismatic gifting and ministry in church history;
3. Evaluate the contribution of significant charismatic ministries in church history;
4. Analyse and critically reflect on the effects of Spirit-empowered movements on the church and society;
5. Argue the case for applying insights from this study to the practice of ministry, eg relating historical charismatic developments to contemporary church life.

SUBJECT OVERVIEW

Topic 1	Introduction
Topic 2	Movements of the Spirit in the Old Testament
Topic 3	Movements of the Spirit and Renewal in the New Testament
Topic 4	The Ante-Nicene Church and early charismatic renewal Monasticism and renewal in the Middle Ages
Topic 5	The Reformation, Pietism and the Moravian revival
Topic 6	The Great Awakening and eighteenth century evangelical revivals
Topic 7	The Second Great Awakening in America and England
Topic 8	The Third Great Awakening - mid-Nineteenth Century
Topic 9	The Pentecostal Revivals and Healing Evangelism - early mid-Twentieth Century Revivals
Topic 10	Charismatic Renewal in the Churches
Topic 11	Late twentieth century revival movements
Topic 12	Revival movements in Australia
Topic 13	Twenty-first century Spirit movements



Revival Fires

**Academic version of *Flashpoints of Revival*
including Footnotes**

**Published by Randy Clark's
Apostolic Network of Global Awakenings**

See www.renewaljournal.com

TOPIC 1

INTRODUCTION

FROM THIS TOPIC YOU WILL LEARN

1. Introduction to movements of the Holy Spirit and the concepts of renewal.
2. The meaning of the terms revival, renewal and reformation
3. Constants in Revival
4. Variables in Revival
5. Hindrances to revival
6. The complementary roles of institutionalisation and renewal

INTRODUCTION

This topic is an Introduction to the history of movements of the Holy Spirit and the concepts of renewal.

The concept of spiritual renewal and restoration is a very important theme in the Bible.

It plays an important role in the growth and development of the people of God, including Israel in the Old Testament, the New Testament church, churches and church networks through history, and in church and society today. It also plays an important role in personal spiritual renewal and formation.

The terms revival, renewal and reformation usually refer to increasing degrees of change.

The term revival means to bring life again to something that has fallen asleep. The term revival describes the powerful impact of God's Spirit on His people and on the community, as the spirit brings to life (re-vives) the life which was previously dormant, asleep, bringing new life and zeal to Christians and bringing multitudes to conversion. It means to restore to the state something was in. It involves a restoration of past vitality, commitment and beliefs. It focuses on the work of the God's spirit in bringing fresh conviction, experience of God, conversion, re commitment to God and his word and His mission. The term revival is used to describe the process whereby God renews the spiritual vitality of the people of God and restores neglected truths to a central place in their individual lives and communal life.

The term renewal goes further. It means to re new, the organization, beliefs, etc which have become corrupted over time. It refers to making things new again.

The term reformation goes further still. It assumes a dramatic reforming of the church structure, organization and beliefs is needed. It is a transformational process whereby a reformed church body brings reformation of practices and beliefs.

The general term renewal will be used in this course to refer to the combined effect of revival, renewal and reformation.

The term 'movements of the Spirit' refers to the belief that God is repeatedly bringing revitalisation and renewal to his people, individually and collectively, through the action of His Holy Spirit prompting humility, repentance, prayer and openness to the transforming activity of God. The concept of Spirit movements refers to the belief that these processes of revival, renewal and reformation are initiated, guided and energised by the God's Holy Spirit. These renewal movements are characterised by the mobilisation of large numbers of people and churches. Renewal has frequently been observed throughout the history of the church and it is an important part of many church traditions, particularly in the Evangelical and Charismatic traditions and in charismatic perspectives on church and church life.

This first topic introduces the student to the concepts of Spirit led renewal, and Spirit movements. An examination of the movements of the Spirit through history will give students an understanding of the major developments involving the place of Spirit empowered renewal in

history of theological and renewal movements. It locates particular issues relating to renewal in relation to a larger conceptualisation of the development of the church. This places a renewal theology of the Spirit in the context of the historical moments in which it arises.

As you study these movements of God's Spirit in the Bible and past and present times, your own faith and vision can be ignited by the Holy Spirit. You can believe and pray for God to do similar things in your own life and service for Him.

TOPIC NOTES

A. *WHAT IS REVIVAL*

Note these key texts on revival - mentioned in most books on revival:

2 Chronicles 7:14

Psalm 85:6

Habakkuk 3:2

Joel 2:28-32

Acts 2

As individuals and churches are renewed they prepare the way for revival in the land. A spiritual awakening touches the community when God's Spirit moves in power. Often this awakening begins in people earnestly praying for and expecting revival. God ignites his people by his Spirit. He did in Israel, in Jesus' ministry, in the early church, and in church history. He still does.

Many visitations of the Spirit of God happen suddenly and powerfully as at Sinai, the dedication of the temple, Pentecost, and the home of Cornelius. Sometimes the Spirit of the Lord came upon individuals who then sparked a powerful move of God's Spirit among the people. Such visitations of God's Spirit often cause revival.

True revival brings profound change. Thousands become Christians. Crime drops. Justice and righteousness prevail where Jesus is Lord.

Revival is not welcomed by everyone because it involves humility, awareness of our unworthiness, confession of sin, repentance, restitution, seeking and offering forgiveness, and following Christ wholeheartedly. It then impacts society with conviction, godliness, justice, peace and righteousness. This is not always welcome.

Revival is also resisted by those who are concerned about the excesses that uncontrolled or poorly directed revival can have [See Waugh 1998, Introduction].

Piggin (2000, p. 11) writes,

Revival is a sovereign work of God the Father, consisting of a powerful intensification by Jesus of the Holy Spirit's normal activity of testifying to the Saviour, accentuate in the doctrines of grace, and convicting, converting, regenerating, sanctifying and impairing large numbers of people at the same time, and is therefore a community experience. It is occasionally preceded by an expectation that God is about to do something exceptional; it is usually preceded by an extraordinary unity in prayer, someone Christians; and it is always accompanied by the revitalisation of the church, the conversion of large numbers of unbelievers and the diminution of sinful practices in the community.

Edwin Orr's research indicated that 'A spiritual awakening is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and its related community. .. It accomplishes the reviving of the Church, the awakening of the masses and the movements of uninstructed people toward the Christian faith; the revived church by many or few is moved to engage in evangelism, teaching and social action' (1975, pp. vii-viii).

Roy Hession (1973, pp. 11, 23) noted that *the outward forms of revivals do, of course, differ considerably, but the inward and permanent content of them is always the same: a new experience of conviction of sin among the saints; a new vision of the Cross and of Jesus and of redemption; a new willingness on man's part for brokenness, repentance, confession, and restitution; a joyful experience of the power of the blood of Jesus to cleanse fully from sin and restore and heal all that sin has lost and broken; a new entering into the fullness of the Holy Spirit and of His power to do His own work through His people; and a new gathering in of the lost ones to Jesus.*

B. CHARACTERISTICS OF REVIVAL

Some characteristics and principles of revival, such as prayer, can be found in all revivals.

These principles of revival can help you determine your top priorities in your life and ministry for the Lord. Characteristics such as believing prayer, repentance, unity and love, evangelism and mission always feature strongly in any powerful move of God. We need to emphasise these in our own response to God. Other variables in revival, such as tongues, are found in some revivals but not in all revivals.

Constants in Revival

1. Prayer: urgent, persistent prayer
2. Preaching: Powerful, urgent, relevant, Christ-centred preaching testimony teaching
3. Presence: an unusual sense of the presence and holiness of God repentance – reconciliation

Piggin (2000, p. 18) less the constants of revival has including revitalisation of the church, the conversion of large numbers of people, and the decline of sinful practices.

Jl Packer (1987, pp. 26-35) writes without revival is characterised by five things:

1. A greatly enhanced sense of God's presence.
2. A heightened responsiveness to God's word
3. An increased sensitivity to send
4. An unprecedented sense of personal liberation
5. Unparalleled fruitfulness in your testimony to Christ, both in soul winning and standard-setting as you stand fast for the law of God.

Variables in Revival

1. Physical manifestations
2. Patterns: signs and wonders miracles healing
3. Prophecies – impressions

Revivals can vary greatly in theological and denominational background, style of meetings or practices.

Hindrances to Revival

(Adapted from “How to Experience Revival” Chapter 8 by Charles Finney, 1988)

1. PRIDE: When Christians become proud of their ‘great revival’ it will stop.
2. EXALTING SELF OVER GOD: Some, under pretence of publishing things to the praise and glory of God, have in fact published things that seemed to exalt themselves.
3. PREJUDICE: A revival is likely to stop when Christians lose the spirit of brotherly love.
4. BEING MECHANICAL: A revival will cease when Christians become mechanical in their attempt to promote it.
5. EXHAUSTION: A revival will stop when the church grows exhausted through its labour.
6. SELF RELIANCE: When Christians do not feel their dependence on the Spirit revival stops.
7. DECLINE: A revival will decline and cease unless Christians are frequently revived.
8. CONFLICT: Revival can be put down by the continued opposition of the old school combined with a bad spirit in the new school.
9. NEGLECTING MISSIONS: Another thing that hinders revival is neglecting the claims of missions.

10. **NEGLECTING SABBATH:** If the church wishes to promote revival it must sanctify the Sabbath.

Stacey (2003) argues that in terms of its historical features, revival can be regarded as having four phases.

The 'before' phase is characterised by the activities of a network of wholeheartedly committed Christian leaders, in many locations. There are also various prior influences on some non-believers, which positively affect their receptivity to the gospel.

The 'start' phase is characterised by very effective gospel proclamation by these leaders and others, especially by preaching. This is often accompanied by various forms of 'Divine encounters' with the Holy Spirit. Very positive responses occur, especially conversions to Christianity.

The 'during' phase is characterised by a continuation of the features of the 'start' phase. Relatively large numbers of people are converted, in a relatively short period of time, over a relatively wide geographical region. The new believers are formed into local churches, as communities of dedicated Christians. They gather frequently to enjoy fervent worship and to be encouraged through teaching and mutual caring relationships. But a negative outcome is opposition from religious or other authorities, crowds or individuals, which can at times be so severe as to end the 'during' phase.

The 'after' phase is characterised initially by few further conversions and by increasing opposition, putting pressures upon all the Christians. Yet there is ongoing strong leadership of the churches and generally positive activities within them, especially the sustained explanatory teaching of the Bible. But in the longer term some Christians' degree of commitment tends to diminish, and various problems concerning both doctrines and behaviour develop within the churches. This detracts from their dynamic community life and proclamation of the gospel. However, the leaders generally remain faithful and continue to exhort the churches to return to wholehearted commitment.

C. OPTIONAL - MORE ADVANCED STUDY

Institutionalisation and renewal

Renewal is a broader concept than revival, not only bringing new life, but also organisational renewal. It often follows a common path, trajectory or cycle that begins with an initial burst of enthusiasm. However, this initial growth is often based on limited knowledge. This is followed by a growth in knowledge that aids maturation. Enthusiasm usually declines over time as knowledge and reflection increase. However, there is also a danger of over institutionalisation and loss of renewal that can restrict further growth, leading to the need for further times of renewal.

Historians and sociologists of religion have identified institutionalization and renewal as major processes in the history of religious groups (Weber 1922; Eisenstadt 1964:235; Poloma 1989:97). Weber (1922) was among the first to describe how religious groups tend to become institutionalized in ways that limit adaptation and inhibit growth. Weber (1978:1112) observed that new religious groups tend to emerge in reaction to these processes of routinization and

institutionalization of established churches. The observable behaviours and organizational 'artefacts' of institutionalized churches (Schein 2004:26) say a great deal about the underlying beliefs, values, assumptions and core cultures of traditional denominations. It also suggests why they often resist renewal efforts and movements. By applying organizational development research, such as that conducted by Schein (2004:26) and others to Australian churches, it can be argued that mainline churches have been largely resistant to innovation in practices and beliefs, and slow to respond to cultural, social and religious change (Rayner 1962:282f; Gill 1993:189). Their architecture, language, uptake of technology, preaching styles, worship, dress codes, language, modes of expression, storytelling forms, rituals, fixed dogma and rituals all point to 'institutionalized' organizational structures that make it difficult for them to respond to changed environments and attract new attendees.

O'Dea (1961) expands on Weber's notion of institutionalization, identifying five dilemmas or dialogical tensions that contribute to transformations within churches and prompt the formation of breakaway deinstitutionalized sects or sections. O'Dea describes the ways in which these new groups are in turn transformed, as they become institutions and more like 'churches'. First, an institutional dilemma arises from changed motivations as attendees age and increasingly pursue the worldly rewards of economic security, respectability and self-interest instead of earlier single-minded interest in self-sacrifice for other worldly, utopian, mission goals of a new organization and its charismatic leader. Second, an institutional dilemma arises as religious ceremonies are formalized, alienating those who seek more mystical, numinous, experiences of the sacred. Third, specialized organizational, administrative and leadership structures are needed to preserve organizations in ways that often conflict with earlier desires for greater freedom and lay participation. Fourth, as institutions mature, they redefine their main message in concrete, rational terms. They introduce rules and guidelines that delimit their message. This is often less appealing to those who are seeking a mystical encounter with the divine. Fifth, a dilemma arises from the tendency for religious groups to align themselves increasingly with the dominant values of the wider society, and thus lose their potential to evaluate their society prophetically and critically. This decreases their appeal as a reforming alternative to present societal values and cultures.

Hynd (1984) and Piggin (2000, p. 122) observe these dilemmas in established Australian churches. Hynd (1984) finds that Australian churches tend to be dominated by centralized, hierarchical leadership, with middle class leaders, values, language, ideas and institutional structures. He believes that these developments separate the churches from potential attendees. The established churches tend towards formalism, clericalism, sacralism, traditionalism, nominalism and institutionalization in ways that make it difficult to attract average Australians (Piggin 2000, p. 122). Sturmey (1988, p. 1ff) argues that the gulf between institutional leadership and potential attendees in Australia has become even greater since the general populace identified with the 'ordinary bloke', the common people and younger age groups which are often overlooked by church institutions.

Many contemporary renewal movements appear to resist these dilemmas by combining non-institutional alternatives such as informal home cells, conversions, and starting new independent meetings and churches with institutional structures that help them to maintain large gatherings. They appear to combine other-world hopes with this-world rewards; offering mystical encounters

with the divine along with formalized programmes and a simple, clearly defined message; a sense of freedom and lay participation with highly developed organizational structures; and a critical alternative to society with accommodation to many of society's underlying values. The rapid growth of new renewal groups, on the other hand, is an indicator of willingness for churches to adapt, change, deinstitutionalize and innovate in order to attract and maintain large attendance.

In the early stages, institutional structures are needed to coordinate activities and support early growth and mission. As organizations become larger and more complex, other structures are needed for different functions, such as preserving values and beliefs, supporting organizational gains and bringing the benefits of conformity to wider religious or societal expectations. New groups soon discover that organizational structures provide invaluable resources for meeting their goals and giving concrete expression to the ideologies and identities of their movements.

Renewal Movements

Religious renewal movements are concerned with countering a perceived drift away from the original patterns, values and purposes, while also pursuing new response to changes in internal and external environments (Smelser 1963, p. 270; Barna 1993). Renewal movements counter a perceived tendency within individual lives, and religious communities towards lethargy, overconfidence, neglect, and decline. They counter a tendency towards institutionalisation, hierarchy, this worldly focus and other worldly neglect in organisations.

Religious renewal movements typically retain selected conservative religious beliefs that provide a strong sense of certainty, authority and a 'reason for being' combined with new adaptive responses to social change.

Renewal movements are often termed 'primitivist' and 'restorationist' because they gain a sense of authority and motivation from the belief that they are restoring original practices and beliefs associated with 'primitive' models of earlier or biblical times. However, these original practices are difficult to identify and interpret, and revivalist groups usually introduce more innovations than they restore.

Due to their greater openness to innovations and pursuit of contemporary relevance, renewal movements can also bring changes that endanger core Christian beliefs and practices (Ellingson 2007:7) and their claims that they are restoring beliefs and practices that are true to Scripture and core Christian traditions needs to be tested.

Renewal movements can create tensions with existing hierarchies that can initiate breakaway groups from which new independent groups may develop. While there are dangers inherent in these schismatic developments, with the right attitudes and beliefs, such breakaway groups can provide a source of vitality and renewal to the church. Many such breakaway groups are not initiated by the groups themselves, but by circumstances and opposition from others. These break away groups often go further than just pursuing revival, often pursuing reformation and 'a reconstitution of values, a redefinition of norms, a re-organization of the motivation of individuals, and a redefinition of situational facilities' (Smelser 1963, p. 313). They groups can be described as renewal movements (Lippit 1982, p. 13) that confront and initiate changes designed

to help people and organizations adapt, address problems, remain viable and promote individual, group and organizational development. They could also be described as reformation movements.

Packard (2008) warns that the innovations that such groups introduce are limited by their tendency towards isolation on the one hand, and by isomorphism and to close identification with consumer society on the other.

The Dangers of Uncontrolled Renewal

At the same time, Meyer, Brooks and Goes (1990) and Ellingson (2007, p. 7) warn that eagerness for change in the new groups can cause them to lose their connection to rich traditions of the past and their original purposes, identity, 'reasons for being' and support base, which can threaten their historical and cultural 'chain of memory' (Hervieu-Léger 2000). Revivalist sects have a capacity to destabilize and speed up the decline of parent organizations and can contribute to the 'voluntary destructurement' of established religious groups through the abandonment of old practices and procedures (Wilson 1975, p. 116ff). They can even be at war with their own roots (Casanova 2001, p. 437). This disconnection from the past can contribute to an eventual decline in adherence to core Christian beliefs and traditions. Revivalist groups also have a tendency to be overly experiential, insufficiently rational, easily manipulated, open to delusion and offering poorly thought out practices and beliefs (Ahlstrom 1978, p. 450). Additionally, while some revivalists were content to allow revivals to simply be God's work, many seek to develop techniques and programmes that foster a sense of revivalism but fail to provide the long-term benefits of true revival and renewal. This pragmatic, programmed 'revivalism' has been described as the 'Americanization of revival'. This term refers to the dominance of certain north American subcultures on contemporary approaches to revivalism.

While such religious innovations are frequently viewed with concern by mainstream traditional church leaders such as Ellingson (2007, p. 7), others observe that such innovations are the sort of response that contemporary churches need to make if they are to adapt to the social changes around them. Finke (2004) argues that openness to innovation is particularly important for religious groups in order to maintain the relevance of religious traditions during times of rapid social change. While Australian scholars on revivalism, such as Piggitt (2000, p. 122) and Chant (1999), warn of the dangers of human efforts to produce revival, they also point to the positive contribution that 'genuine' God directed revivals could play in renewing participants and their parent organizations. Piggitt (2000) also observes that such revivals are easily quenched by formalism, clericalism, sacralism, traditionalism and nominalism.

Sectarianism

Weber (1922) and Troeltsch (1911) were among the first to describe renewal movements as breakaway sects, or sections that separated from existing churches. Breakaway groups are most common when mainstream organizations resist internal change and renewal, and where conditions are favourable for religious experimentation and free market competition. Most Australian megachurches began as breakaway sections from existing churches and they retain sectarian characteristics including voluntariness, elite status, exclusivity, merit, self-identification, expulsion, conscience and legitimacy (Wilson 1970, p. 23; Stark and Bainbridge 1985, p. 429).

However, sects rarely remain in their original sectarian form for long. They soon follow one of a number of different developmental pathways. Niebuhr (1929, p. 20f) argues that sectarian characteristics are usually lost in the second generation because the churches need to cater for those born into them, rather than for converts. Niebuhr (1929, p. 17) also argues that most North American sects soon lose their sect-like character and grown into 'denominations' that are halfway between the typical positions of church and sect. In Australia, traditional churches may become so small that they become sect like, while sects that grow into megachurches tend to become church like.

The term 'fundamentalism' was first used in the 1920s to describe adherence to fundamental Christian beliefs (Barr 1978:2). Its meaning has changed and expanded over the last century to now include all religious groups that dogmatically hold to a narrow set of belief and values, with a tendency towards isolation, dogmatic certainty and belief in Scriptural inerrancy. While many renewal groups often begin with fundamentalist tendencies associated with their sectarian origins, their pursuit of larger audiences and wider systems of accountability has required them to interact more fully with society in ways that mitigate against fundamentalism.

Organisational Renewal

Organizational development theorists have identified openness to innovation as one of the most important characteristics in aiding the emergence, ongoing viability and development of any organization (Wolfe 1994; Schein 2004, p. 225). While ossified organizational structures limit adaptation to change, organizations that develop flexible, holistic, gestalt organizational structures, such as those found in complex living organisms or ecosystems, are able to adapt freely to changes in internal and external environments (Massarik 1995).

Like a tree that balances old wood and newer growth, the religious groups that remain most vital combine the preservation of core past teachings and structures with innovative responses to the needs and changes of the present, providing this is combined with well informed, critical reflection on the nature of the innovations that are introduced (Rogers 1995; Coleman 2000; Finke 2004). Organizational renewal and growth is aided by maintaining a balance between the institutionalization and formalization of beliefs, practices and organizational structures needed to preserve the organization, and the continued openness to diversification, decentralization, domain expansion, and adaptation to environmental changes that aid their continued expansion (Quinn & Cameron 1983, p. 40). In marketing terms, the groups that are most successful are those that respond to changed market trends, develop new products and adapt to new developments in the contemporary culture. Thus, for revival and renewal to be effective, there is a need to not only be aware of the need for the guiding of God and His Spirit. There is also a need for well informed reflection on the organisational approaches, beliefs and values that are involved. Schein (2004:225) highlights the need for organisations to address the organisational challenge of balancing external adaptation to environmental changes with the internal integration of the core traditions, values and culture. There is a need for balance between openness to change, innovative responses to changes in external social environments, experimentation and human efforts while maintaining continuity with historical traditions, founding visions and values (Limmerick, Cunningham & Crowther 2002, p. 152).

Just as a tree benefits from new growth while retaining older trunk and stem growth for support, organizations also benefit from a balanced combination of free organic growth and older supporting structures and cultures. Institutional structures must be sufficient to preserve the core identity and mission of the church and support its activities while retaining freedom to adapt to changed social environments. There is a need to balance freedom for innovation and growth with organizational structures, combining more flexible areas of development that predominantly occur on the periphery where new growth is found with rigid and unchanging structures that provide support for this growth.

Organizational life cycles

Organizations go through developmental stages and life cycles that are similar to human development as they resolve crises, accumulate knowledge and experiences and respond to changed opportunities and responsibilities (Aldrich 1999, p. 195). Organizational scholars such as Greiner (1972), Quinn and Cameron (1983, p. 40) and Aldrich (1999, p. 195) have proposed generalized models of organizational development that offer insights into the developmental pathways that most organizations, including megachurches, follow. Quinn and Cameron (1983, p. 40) propose a four-stage development model involving: (1) creativity, entrepreneurship and marshalling of resources needed for survival, (2) a collectivity stage that emphasizes communication and cohesion, (3) a formalization and control stage with an emphasis on stability and efficiency, and (4) structural elaboration, adaptation and domain expansion.

Mintzberg (1984, p. 213) proposes a similar series of stages that he labels: (1) embryonic (autocratic); (2) developmental (missionary or instrumental); (3) maturity (a closed system); and (4) decline (a politicized organization). The organizational life cycle can often be related to product life cycles involving market development, a rapid growth phase, competitive turbulence, maturation and decline (Hofer 1975, p. 788; Klepper 1996).

Gupta and Chin (1994) argue that organizational effectiveness changes at different stages in the life cycle. An initial open system encourages opportunism and innovation followed by the need to emphasize human resource development. This is followed by a greater emphasis on planning, goal setting, productivity, control and efficiency, then by a need for stability and management, and finally an inevitable institutionalization or rejuvenation that comes with ageing.

The literature on 'learning organizations' (Senge 1990, p. 3) provides further insights into how organizations, can benefit from encouraging free-flowing group thinking and teamwork rather than being limited by one individual leader's thinking and vision. Those groups that isolate themselves from change in external environments or over rely on a single leader are likely to be poorly adapted. The organizations that are most likely to grow and make a valuable contribution to their world will be those that are most open to change while also preserving their core beliefs, values and culture (Mintzberg and Westley 1992, p. 53).

Social renewal

As renewal movements grow older, their focus on spiritual renewal is often broadened to include other forms of renewal including social, educational and political renewal. They often look for even greater opportunities for social respectability, and in part, this respectability was obtained

through an increased emphasis on social welfare initiatives that included food aid, counselling, crisis care and other programmes. As an example of this, Clifton and Ormerod (2009) and Miller and Yamamori (2007, pp. 132–3) observe that a social justice branch of Pentecostalism is emerging that is noted for being democratic, egalitarian, communal and energizing. They note too that the Pentecostal message of Holy Spirit empowerment encourages a belief that such changes are possible and necessary (2007, p. 221).

Political renewal

The increased political involvement by renewal groups in the late 20th century has been further encouraged by new sectarian and institutional religious developments and by increased opportunities for political expression (Wallis & Bruce 1985). In Australia, politics has frequently interacted with religious renewal as is evident in the formation of the Democratic Labor Party (DLP) in 1955, the Logos Foundation in 1969 and the Christian Democrats in 1977. The formation of the Salt Shakers in October 1994 by members of the charismatic Crossways Blackburn Baptist megachurch and the Family First party in 2002 by members of Paradise AOG megachurch in Adelaide show the increasing influence of Australian renewal groups on politics. In the United States, the megachurches played a role in the growth of the New Christian Right and the Moral Majority. Knowles noted a similar growth in interest in politics in the New Zealand New Life Churches in the 1980s (Knowles 2003:290). As Knowles observed, the political concerns of these groups initially tended to focus narrowly on issues of individual morality and family matters such as homosexuality and abortion, but that this tended to broaden over time to include wider political concerns. At the same time, Scheufele, Nisbet and Brossard (2003) argue that evangelicals in particular are less knowledgeable about political developments and less politically efficacious due to their narrow focus on issues of private morality and religion, and time restraints due to religious and other commitments that divert attendees away from greater community and political involvement.

Conclusions

The study of renewal movements through history can provide many insights to their origins, growth, benefits and potential dangers that need to be avoided. At the same time, this Topic has shown that the awareness of and study of underlying considerations of organisational change, historical and social settings, and other expressions of renewal can also help to deepen our understanding of renewal movements and ensure that genuine renewal is encouraged. However, it is not sufficient to just study renewal. It is also important reflecting on the place of renewal in our own lives, our churches and our communities, and to consider the ways in which renewal can be promoted.

Footnotes

1 Wacker (1988, p. 197ff) identified three sources of primitivism as the biblical and philosophical belief that the Bible is the revealed word of God, the historical belief that new movements can recreate lost forms of apostolic Christianity and the ethical belief that new movements can restore lost ethical standards and practices.

2 Isomorphism refers to the tendency organizations have to become increasingly similar as they seek to become more like those organizations that are perceived to have been most successful.

3 These sect-like characteristics include exclusivity, a belief that they have a monopoly on truth, and a tendency to be led by the laity. They tend to be world rejecting, and have demanding membership requirements (this is not generally true of Pentecostal megachurches) (Wilson 1959).

4 WW Sweet, quoted in Bollen 1973, p. 24.

5 In the local Australian context, Hirsch (2007, p. 179ff) argues that the notion of church organizations as living organisms and living systems is needed if religious groups and movements are to be adequately understood. He argues that, as in organisms, the development of 'hidden' centralized structures provide the support and resources needed for the growth of the decentralized periphery of the body or population where most growth and innovation occurs.

6 Mason Haire's 1959 publication, *Modern Organization Theory*, is recognized as one of the first studies to apply the biological model of life cycles extensively to organizational growth.

CONCLUSION

This Topic has introduced some of the main characteristics of revivals and other movements of the spirit. While many revival movements focus on spiritual renewal, other forms of renewal can include organizational, social, political, theological and other forms of renewal. The term reformation issues to describe the need to dramatic change to the church and its structures and beliefs such as occurred in the Protestant Reformation. Like all organisations, churches and Christian organisations can become rundown and in need of renewal. This renewal can take on different forms and be accompanied by different physical manifestations, theologies and denominational preferences. However, some factor is a constant. Prayer, preaching, and the presence of God, the word of God, mission, liberation and fruitfulness are always important. Hindrances are often also present. Just as the natural world requires renewal, churches and organisations will benefit from healthy opportunities for renewal that balance preservation of the core values, beliefs and practices with an openness to new innovative responses to contemporary needs. The following lessons explore the history of movements of the spirit and give the student opportunity to reflect on ways in which revival, renewal and reformation can be encouraged, and dangers and hindrances avoided.

KEY POINTS OF THIS TOPIC

- The term revival means to bring life again to something that has fallen asleep.
- The term renewal means to re new, the organization, beliefs, etc which have become corrupted over time.
- The term reformation assumes a dramatic reforming of the church structure, organization and beliefs is needed.

- The term 'movements of the Spirit' refers to the belief that God is repeatedly bringing revitalisation and renewal to his people, individually and collectively, through the action of His Holy Spirit
- Constants in Revival include prayer, preaching, and the presence of God, the word of God, mission, liberation and fruitfulness
- Variables in Revival include Physical manifestations, patterns theology, denominations, style of meetings and practices.
- Hinderances to revival include pride, prejudice, being mechanical, exhaustion, self reliance, conflict, and neglecting missions
- Revival requires a balance between Institutionalisation and renewal

TUTORIAL EXERCISES (SELF-STUDY)

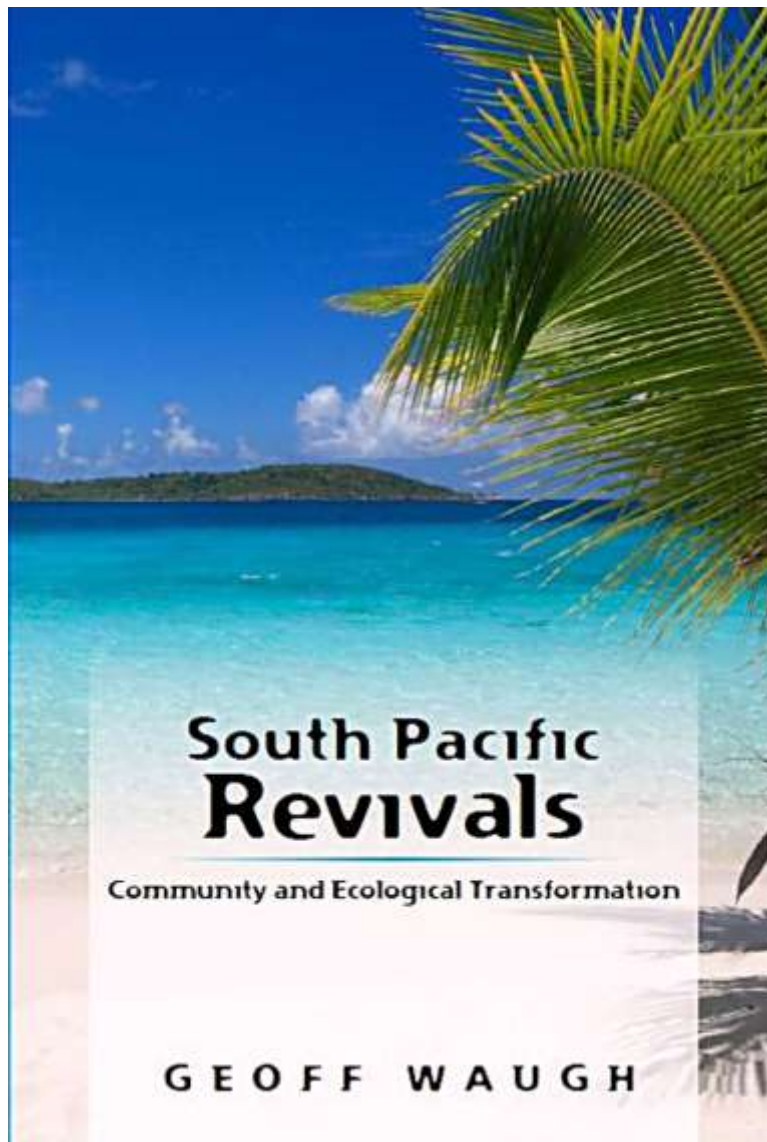
1. What is the difference, if any, between revival, renewal and reformation?
2. What are the main characteristics needed for revival?
3. What are some constants in Revival?
4. What are some variables in Revival?
5. What are the main hindrances to revival?

REFERENCES

- Ahlstrom, SE 1978, 'The radical turn in theology and ethics: Why it occurred in the 1960s', in *Religion in American history: Interpretative essays*, eds JM Mulder & JF Wilson, Prentice Hall, Englewood Cliffs, NJ.
- Barna, G 1993, *Turnaround churches*, Regal Books, Ventura, GA.
- Casanova, J 2001, 'Religion, the new millennium, and globalization', *Sociology of Religion*, vol. 62, no. 4, pp. 415–441.
- Chant, B 1999, *The spirit of Pentecost: Origins and development of the Pentecostal movement in Australia, 1870–1939*, PhD thesis, Macquarie University, North Ryde, NSW.
- Coleman, S 2000, *The globalisation of charismatic Christianity: Spreading the gospel of prosperity*, Cambridge University Press, New York, NY.
- Drucker, PF 1998, 'Management's new paradigms', *Forbes*, vol. 162, no. 7, Oct 5, pp. 152–177.
- Ellingson, S 2007, *The megachurch and the mainline: Remaking religious tradition in the twenty-first century*, University of Chicago Press, Chicago, IL.
- Finke, R 2004, 'Innovative returns to tradition: Using core teachings as the foundation for innovative accommodation', *Journal for the Scientific Study of Religion*, vol. 43, no. 1, pp. 19–34.

- Finney C 1988, *How to Experience Revival*, Whitaker House, New Kensington, PA.
- Hervieu-Léger, D 2000, *Religion as a chain of memory*, Rutgers University Press, New Brunswick, NJ.
- Hirsch, A 2007, *The forgotten ways: Reactivating the missional church*, Brazos Press, Baker, Grand Rapids, MI.
- Limerick, D, Crowther, F & Cunnington, B 2002, *Managing the new organisation: collaboration and sustainability in the postcorporate world*, Allen & Unwin, Crows Nest, NSW.
- Lippit, GL 1982, *Organisational renewal*, Prentice Hall, Englewood Cliffs, NJ.
- Massarik, F 1995, *Advances in organization development*, Greenwood Publishing Group, Westport, CT.
- Meyer, AD, Brooks, GR & Goes, JB 1990, 'Environmental jolts and industry revolutions: Organizational responses to discontinuous change', *Strategic Management Journal*, vol. 11, pp. 93–110.
- Packer, JI 1987, *God in our midst: seating and receiving ongoing revival*, Vine Books, Ann Arbor, MI.
- Piggin, S 2000, *Firestorm of the Lord*, Paternoster, London, UK.
- Quinn, R & Cameron, K 1983, 'Organisational life cycles and shifting criteria of effectiveness: Some preliminary evidence', *Management Science*, vol. 29, no. 1, pp. 33–51.
- Rogers, EM 1995, *Diffusion of innovations*, Free Press, New York, NY.
- Schein, EH 2004, *Organizational culture and leadership*, 3rd edn, Jossey-Bass, San Francisco, CA.
- Smelser, NJ 1963, *Theory of collective behaviour*, Free Press, Glencoe, IL.
- Stacey, J 2003, *Does the Historical Phenomenon of Revival Have a Recognisable 'Pattern' of Characteristic, Observable Features?* Pentecostal Heritage Conference, Heritage, Revival, Southern Cross College, July, <http://webjournals.alphacrucis.edu.au/journals/aps/issue-8/01-does-the-historical-phenomenon-of-revival-have-/> [Accessed 19 January 2011].
- Wacker, G 1988, 'Playing for keeps: The primitivist impulse in early Pentecostalism', in *The American quest for the primitive church*, ed RT Hughes, University of Illinois Press, Champaign, IL.
- Wilson, BR 1975, *The noble savage: The primitive origins of charisma and its contemporary survival*, University of California Press, Berkeley, CA.
- Wilson, BR 1959, 'An analysis of sect development', *American Sociological Review*, vol. 24, no. 1, pp. 3–15.
- Wolfe, RA 1994, 'Organisational innovation: review, critique and suggested research directions', *Journal of Management Studies*, vol. 31, no. 3, pp. 405–431.

[Back to Contents](#)



[South Pacific Revivals](#)

Community and Ecological Transformation

See www.renewaljournal.com

MOVEMENTS OF THE SPIRIT IN THE OLD TESTAMENT

FROM THIS TOPIC YOU WILL LEARN

1. Renewal in the family and descendants of Abraham
2. Cycles of renewal under the judges.
3. Renewal under the kings, including the establishment of the kingship under Saul, David and Solomon.
4. Renewal under the prophets, including Elijah and Elisha, and the major and minor writing prophets
5. Renewal after the return from Babylon under Zerubbabel, Ezra and Nehemiah.
6. Hope of renewal with the coming of the future messiah, anointed by God.

INTRODUCTION

The Old Testament includes many examples of as it describes how God's people are initially established as the descendants and family of Abraham, then liberated from captivity in Egypt, repeatedly led out a fresh and by enemy nations under the judges, established the kingdom under David and Solomon, under prophets such as a light show and Elisha and the major and minor writing prophets, then let out of captivity in Babylon and back to the promised land. The Old Testament closes with the hope of renewal under the anticipation of the coming of the Messiah.

TOPIC NOTES

A. *MOVEMENTS OF THE SPIRIT IN THE OLD TESTAMENT*

The theme of revival is seen throughout the Old Testament

Dr. Wilbur Smith notes seven "outstanding revivals" in the Old Testament in addition to the one under Jonah. They are (Pg.12) the one in Jacob's household (Gen.35:1-15); under Asa (2 Chron. 15:1-15); Jehoash 2 Kings 11, 12; 2 Chron. 23, 24); Hezekiah (2 Kings 18:4-7; 2 Chron. 29:31), and Josiah (2 Kings 22,23; 2 Chron. 34, 35). There are two revivals after the Exile under Zerubbabel (Ezra 5, 6) in which Haggai and Zechariah play a prominent part, and, finally, a revival in Nehemiah's time in which Ezra was the outstanding figure (Neh 9:9; 12:44-47).

The family and descendents of Abraham.

Abraham - Even though he grew old, he had faith in God to revive his life and future.

His son, Isaac was also involved revival.

His grandchildren and great grandchildren. Jacob's household (Genesis 35:1 15) Jacob returns to Bethel - idols removed - God worshipped, covenant name - Israel reaffirmed

Joseph found that his dreams of revival for his life and family seemed lost due to the actions of others. Despite this, God was able to turn around his life and he knew revival.

Exodus. Moses heard God's personal call to him burning bush in the desert (Exodus 3).

As he saw the holiness of God and heard the call of God on his life, he was a changed enabling him to lead a nation of slaves to freedom, both politically and spiritually. As he responds to God's life giving presence, he is able to lead the nation out of captivity and into a revival that will lead to their children entering into the promised land (Exodus 4:29-31).

Soon after their miraculous deliverance, trials came, and the people complained and sought to return to Egypt. They murmured against the Lord and against Moses. While Moses was on the mountain receiving the Law of God, the people again turned away from God, and asked Aaron to make idols to lead them. Aaron fashioned a golden calf for them to worship (Exod 32:9). Moses was ready to lead his people back to God because he had experienced personal revival prior to his appointment to leadership of the nation. Moses prayed much during this time of national revival. He first interceded for the people when he was told they had fallen away

from the Lord (Exod 32:11-13). He confronted the people with their sin against God used the Word of God to challenge the people to repentance. When Moses and the people all prayed at the tent of meeting outside the camp, it became evident that something great happened in the nation that day (Exod 33:7-11).

The Judges

The book of Judges covers a period of about 400 years. This long period gives an opportunity to consider the cycles of decline and revival. This pattern of decline and renewal is established in chapter two.

Stage One: The people served the Lord all the days of Joshua and the Elders followed him. (vs.7). Stage Two: When Joshua died (vs 8) and the people became complacent and forgot their former blessings and commitments, they did evil in the sight of the Lord. They served Baals and forgot the God of their fathers (vss 11-13). Stage Three: The anger of God and judgement came against them. They were delivered into the hands of their enemies. Evil and distress increased (vss 14-17). Stage Four: When evil and distress increased greatly, they cried out to God (vs.18b). Stage Five: God heard their cry and raised up a judge who delivered from their enemies (vs 18a). When the people again listened to, obeyed and served God they enjoyed a season of blessing and rest. However, when the next generation forgot the Lord, the cycle started over again (vs 19-21).

This cycle is repeated seven times in the next fourteen chapters.

Othniel (3:1-11);

Ehud (3:12-31);

Deborah (4:1-5:31);

Gideon (6:1-8:35);

Abimelech (9:1-57);

Jephthah (10:6-12:7) and

Sampson (13:1-16:31).

At the end of the period of the judges, the people again needed revival and God again graciously sent it.

The last of the judges, Samuel, calls the nation to repent and return to God in 1 Sam. 7:1-17.

If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

1 Sam 7:1-13. During the days of Eli the Priest, Israel had backslidden from God and incurred tragic losses at the hands of the Philistines. For twenty years they adopted 'foreign gods' in a desperate

attempt to acquire supernatural help, to no avail. Samuel arrived and led them to repentance by purging the land of foreign gods, and turning to the Lord.

Renewal under the Kings

After suffering difficulty under their first king, Saul, the nation experience revival under King David. King Solomon appears to take this revival to a new level with the building of the temple. However, Solomon turned to other women and idols (1 Kings 11), and when his son Rehoboam became king, the kingdom is divided and it repeated falls into decline under the kings that follow.

The kingdoms of Israel and Judah reached a peak under kings David and Solomon.

In the days of Ahab and Jezebel spiritual decline again came to the northern kingdom (1 Kings 16:30-33). At Mount Carmel Elijah the prophet confronted the priests of Baal and proclaimed God's word to the people. He challenged the people to choose between Baal and God (1 Kings 18:1-40). The people responded to the miraculous intervention of God and gave worship to God (18:39).

The revival under Asa, king of Judah is described in 1 Kings 22 and 2 Chron 14-16, particularly 2 Chron 15:1-15

Prophet Azariah preaches - idols removed - temple restored, covenant reaffirmed – sacrifices (2 Chron 15:1-17).

In the latter days of the reign of Asa revival began to fade.

A revival during the reign of Asa's son, king Jehoshaphat is described in 2 Chronicles 17-20.

After the reign of Jehoshaphat the nation went downhill. From about 848-715 B.C.

Priest Jehoiada restores boy king Joash - Queen Athaliah killed, temple restored - faithful to covenant under Jehoiada. A revival under king Jehoash of Judah is described in 2 Kings 11, 12; 22 and 2 Chron 23, 24

The people moved further and further away from God. By the time of Ahaz, ruler of Judah from 735-715 B.C., sin had become common. Ahaz closed the temple and discontinued services (2 Chr 28:22-25). Idolatry became the norm. Few were serving the Lord. Spirituality was almost dead.

When Hezekiah came to power after his father's wickedness, he turned to God, reopened the temple and commanded the priests and Levites to consecrate themselves and the temple and re establish the worship of the Lord (2 Chr 29:2-9). He said, "Now I intend to make a covenant with the Lord, the God of Israel, so that his fierce anger will turn away from us" (2 Chr 29:10). He also impressed on the people their need to corporately commit themselves to the Lord (2 Chr 29:31). Hezekiah continued to reform the nation by leading them to obey the teaching of the Word concerning the Passover and to submit to the Lord and come together and worship Him (2 Chr 30:6-9). When Judah was later threatened by the

Assyrians Hezekiah rallied the people to turn again to God and they experienced deliverance at God's hand. (2 Chron 32:7-8)

When Hezekiah became king, the situation at the temple was not unlike the condition of some churches today (v. 7). Closed doors speak of no access to God and no service for God. The lamps were out, which indicates no witness (Matt. 5:16), and the incense altar was cold, which signifies that no prayer was going up to God (Ps. 141:2). There were no sacrifices on the altar (Rom. 12:1–2), but there was plenty of rubbish in the temple. No wonder the nation was experiencing the wrath of God instead of the blessing of God.

Hezekiah's formula for revival was simple: sanctification, sacrifice, and song. He started with the priests and Levites, for if God's servants are not clean, God cannot bless their work. Then the priests sanctified the temple, offered the sacrifices, and sang the song of the Lord.

It all happened suddenly (v. 36), but what happened was not new or novel. It was simply a return to the ways of the Lord (Jer. 6:16).

The revival under king Josiah is described in 2 Kings 22, 23; 22 and 2 Chronicles 34 and 35. After the wicked reign of Manasseh, young Josiah took the throne. Conditions in Israel had declined due to their leader's actions. They had turned from God and were sacrificing to idols. Although Josiah is young, he recognises what is right and is eager to pursue revival. When the word of God is discovered and read things changed. "It came to pass, when the king had heard the words of the law, that he rent his clothes." vs. 31 "And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it."

The Book of Jonah describes the revival that followed when the people of Nineveh responded to Jonah's message and repented and turned to God. The personal revival in the life of Jonah was followed by a revival in the city of Nineveh.

Many of the Psalms speak of revival and renewal

E.g. Psalm 85

This prayer for revival is divided into four easily discernible sections:

This prayer for revival begins with thanksgiving and particularly thanks that sin has been taken away. (vv. 1–3).

1 The psalm begins with a reminder that the LORD was favourable to the land and He restored the fortunes of Jacob when three things occurred. The first was confession of sin. The second was receiving forgiveness for the iniquity of God's people. The third an averting of God's wrath.

2 A plea for God to do it again (vv. 4–7). Here salvation is not just the saving of the soul It is deliverance for the nation from all the consequences of unfaithfulness—dispersion, captivity, affliction, powerlessness, and unhappiness

3 A waiting on God to hear God speak (vv. 8, 9). Listening for a Word from God. A reminder that salvation is closer than we think.

A promise of future restoration (vv. 10–13). A change in circumstance, actions and character. Revival is not just an experience, it is a change of character where mercy is balanced with truth, and righteousness balanced with peace. An openness to the truth combined with forgiveness. An openness to righteousness is combined with that which brings peace. There is also a reminder that good things are in store for those who are revived.

MacDonald, W, & Farstad, A 1997, c1995, Believer's Bible Commentary: Old and New Testaments, Thomas Nelson, Nashville, TN.

Revival after captivity in Babylon

After the 70 year exile in Babylon the people again began to seek God for revival. A revival occurred under Zerubbabel. The two prophets Haggai and Zechariah played a prominent part in this (Ezra 5, 6). Nehemiah and Ezra also played important roles in this revival (Neh. 8:9; 12:44-47). Nehemiah 8-10 records unmistakable revival scenes. Nehemiah 8 describes the change that followed Ezra's reading the word of God to the people. Vs. 2, 3, 5 "And Ezra the priest brought the law before the congregation both of men and women. Verse 9 "For all the people wept, when they heard the words of the law."

The Prophetic books warn of the impending judgement and destruction that comes to those who turn from God, and the hope of restoration and revival to those who repent and turn back to God.

One of the most famous passages on revival is found in 2 Chronicles. The Lord said,

'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land (2 Chr 7:14). This passage was first delivered in the time of the kings, and was the re written in Chronicles to encourage the captives who were returning from exile. This passage contains four important ingredients for revival – humility, prayer, seeking God's face and turning from sin.' Look this passage up in a Bible commentary and note the context of this passage. This passage was delivered to the captives in Babylon to encourage them that God was desiring to revive them.

Ezekiel 37 is a classic passage on the hope of Israel for revival.

When the exiles heard of Jerusalem's fall, they were deeply distressed and had nearly given up hope for future blessings as a nation. This prophecy of the dry bones was delivered to encourage them that they and their nation were able to be revived by God's messenger, and Spirit, through a prophetic message of hope.

While some think the chapter is primarily about individual spiritual rebirth, or a physical resurrection of individuals, this is less likely. The passage appears to primarily be describing the resurrection of the national life of Israel following their Babylonian captivity. These bones in the valley of Chaldea are not buried unlike the remains of Israel's people. Furthermore, these bones are revived in stages: first bone to bone, then sinews, then flesh, then skin, and finally breath, which is different to an instantaneous physical resurrection (I Cor 15).

The exiles who have heard of Jerusalem's fall to Nebuchadnezzar (v 11–14) they responded by saying that their hope is lost. Ezekiel gives encouragement by saying that there is hope for a restored future national life.

This chapter can also have a secondary meaning, and could also refer to actual physical resurrection.

KJV Bible commentary 1997, Thomas Nelson, Nashville, TN.

Haggai and Zechariah with Zerubbabel (Ezra 5 6)

Prophets challenged to people - Leaders rebuilt the temple - Temple rededicated - Passover restored

Ezra with Nehemiah (Neh. 8-9, 12:44 47, Ezra 9-10, Joel 2:12-20).

Repentance and confession worship restored, reforms established

Read Ezra chapters 5-6

Revival comes when God's people heed God's Word and do what God tells them to do. Read Haggai's four sermons of encouragement and rebuke and see what true "revival preaching" is like. Do those messages speak to you now?

The project began with mingled joy and tears (3:8–13), but it ended with all the people rejoicing (6:16–22). The traditional feast took on new joy because of what God had done for His people.

Other examples of revival in the Old Testament:

Jonah The Prophet preached for repentance - King and people repented, city was saved from destruction

Hosea 6:1 2 ask God to restore and revive the nation.

B. CHARACTERISTICS OF OLD TESTAMENT REVIVALS

They occurred in times of moral darkness and national depression;

Each began in the heart of a consecrated servant of God who became the energizing power behind it;

Each revival rested on the Word of God, and most were the result of proclaiming God's Word with power;

All resulted in a return to the worship of God;

Each witnessed the destruction of idols where they existed;

In each revival, there was a recorded separation from sin;

In every revival the people returned to obeying God's laws;

There was a restoration of great joy and gladness;

Each revival was followed by a period of national prosperity

(Pratney 1994, p. 13; Waugh p. xxvi)

When the people had fallen into apostasy; when the temple had been allowed to fall into disrepair; when idolatry and ignorance of God were plain to see; when the law was neglected or wilfully disobeyed in such conditions God intervened afresh in the affairs of his people, and brought them back to the knowledge of Himself and relationship with Him that was their birthright. When He did so, He did not just intervene in the case of individuals. He intervened on a grand scale, swiftly righting wrongs and leaving nobody in the nation unaware of what was going on. And with people's response came manifestations of the power of God (see 2 Chronicles 15, 29-30; 2 Kings 23; Nehemiah 8-9) (Mills 1990, pp. 26-27).

CONCLUSION

Although God had promised and provided a great deal for his people, they often fell into idolatry and disobedience. Repeatedly, times of renewal are seen as individual leaders, and the people as a whole repented and turned to God and cried out for restoration. These Old Testament revivals remind us of the importance of prayer, confession of sin, seeking God and His word, and hope in God and His future restoration.

KEY POINTS OF THIS TOPIC

- The capacity of God to bring restoration on a personal, family, tribe, and national level.
- The dangers of neglecting God and His ways and His word.
- The possibility of restoration for those who repent and return to God with all their heart and commitment.
- The rewards, prosperity and benefits that flow from full repentance and renewal.

TUTORIAL EXERCISES (SELF-STUDY)

1. What lessons of revival can be learnt from Abraham and his descendents?
2. What lessons can be learnt from the cycles of decline and restoration in the Judges?
3. What lessons can we learn from the restoration of God's people after captivity in Babylon?
4. What lessons can be learnt from 2 Chronicles 7:14? 'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. (2 Chr 7:14).
5. How does the Old Testament describe the future hope in the coming Messiah?

REFERENCES

Benware, PN 2001, *Survey of the Old Testament, Everyman's Bible commentary*, Moody, Chicago, IL.

Duewel, WL 1995, *Revival Fire*, Zondervan, Grand Rapids, MI.

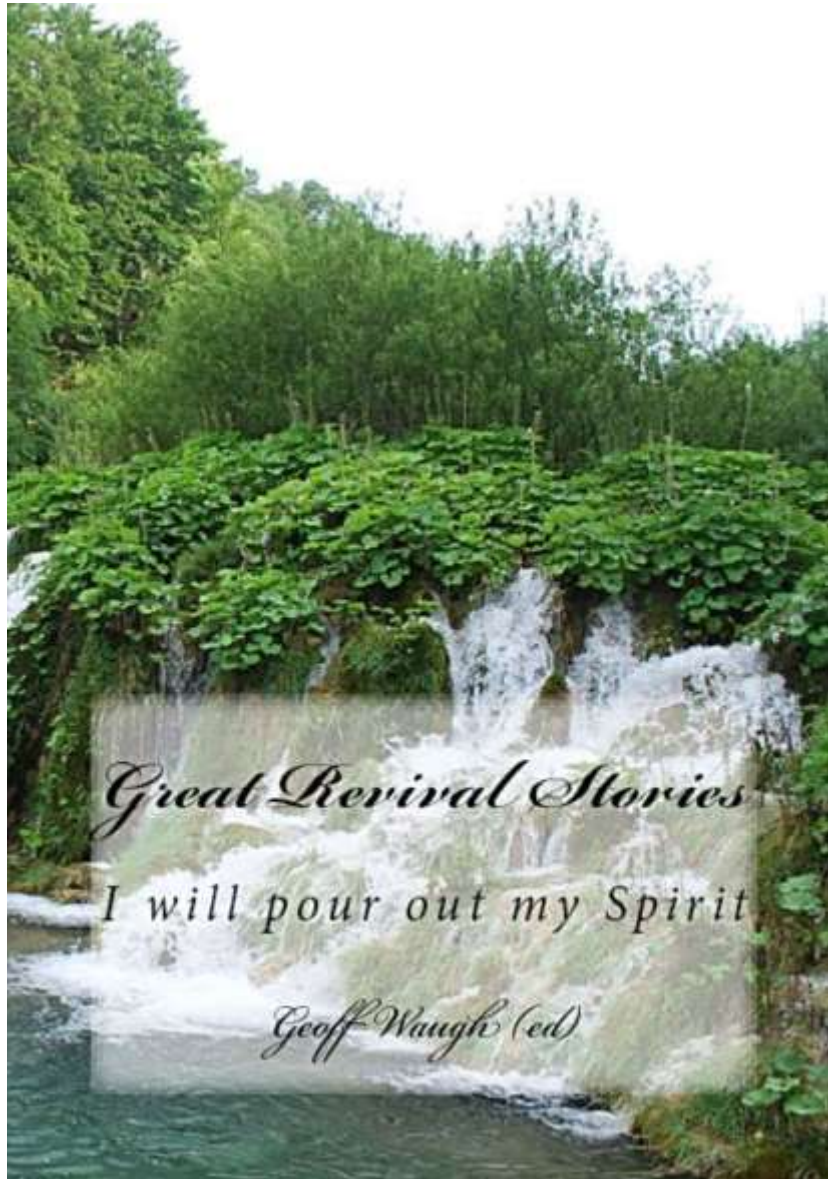
Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.

Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.

Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.

Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings

[Back to Contents](#)



[Great Revival Stories](#)

Study Guide

See www.renewaljournal.com

TOPIC 3

MOVEMENTS OF THE SPIRIT AND RENEWAL IN THE NEW TESTAMENT

FROM THIS TOPIC YOU WILL LEARN

1. John the Baptist prepared the way for revival in the New Testament.
2. Jesus brought revival through preaching, teaching, healing and deliverance ministry, establishing new wineskins, and a new covenant people
3. Jesus death of the cross was not able to quench revival, but it was turned around for good, bringing salvation to all humanity.
4. The book of Acts demonstrates many principles of revival.
5. The New Testament writings provide teaching on the early church that aided their renewal and growth.

INTRODUCTION

Revival is a major theme in the New Testament. John the Baptist spoke of the anticipated coming revival and establishment of the kingdom of God that would be ushered in by God's Messiah, the Christ. Jesus brought renewal and life to many people and groups to whom he ministered, accompanied by physical healing, spiritual transformation and the establishment of new communities of believers. Although Jesus' death on the cross seemed to quench revival in the New Testament, God powerfully raised Christ from the dead and transformed the believers by His Spirit so that the New Testament church grew rapidly. The Book of Acts powerfully testifies to changes in the believer's lives, and the expansion of the gospel message beyond Jerusalem to the uttermost parts of the world, and beyond the Jews to all people from every background and nation. The New Testament established new wine skins and churches in which God's purposes were able to flourish. There were challenges from wrong teaching and behaviour, but aided by the God's spirit, sound teaching and discipline, these were overcome and the New Testament church continued to thrive.

TOPIC NOTES

While the Greek word for revive is only used five times in the New Testament, the concept and many other equivalent terms are used throughout the New Testament. The New Testament is rich with the concept of revival, since it is central to what Christianity and 'New Covenant' or New Testament are all about. "The Greek word for revival, *anazao* (Strong's Concordance) is used for the restoration of the prodigal son (Luke 15:24, 32), the resurrection of Christ (Rom 14:9), and the physical resurrection of the dead in the last days (Rev. 20:5) but also for the deadly effect of sin (Rom. 7:9). Evil as well as righteousness can have a revival; there can be an unholy as well as a holy outpouring (p. 13).

Another equivalent N.T. word used by Paul in 2 Timothy 1:6- "Wherefore I put thee in remembrance that you stir up the gift of God which is in thee" - *anazapureo*, (Strong's Concordance, 329) to "fan into flame, to revive," The term "Spiritual awakening" is used for revival in the promise fulfilled in Acts 2:17.

A. *REVIVAL IN THE GOSPELS*

JOHN THE BAPTIST

Note how both John and Jesus called people to repentance and faith, e.g. Mark 1:4-5, 14-15.

Jesus and the gospels

Revival manifestations and features accompanied Jesus throughout His three and a half year ministry. The Holy Spirit was upon Him 'without limit' (John 3:34). Multitudes were attracted to Him and sometimes thousands gathered to hear his life-changing, hope-producing words and to experience the hand of God upon their lives. Revival scenes accompanied Him everywhere. News spread rapidly the great crowds that flocked to Him were met with supernatural power which healed their diseases and delivered their enslaved. Clearly the Kingdom of God was present and revealed itself in revival power.

The greatest revival in history came when Jesus brought to the Jewish world a challenge to repent and turn to God so as to experience the fullness of salvation. Jesus came to the world when the

Jewish faith was at an all time low. There was an anticipation and expectation that God would send his Messiah to redeem his people. However, Jesus did not come as a military ruler like many expected, but as a humble servant, who showed that God's plan to revive his people was through humble service, and not military might.

Note the centrality of the cross and resurrection, e.g. Mark 10:45.

B. REVIVAL IN ACTS

Note the significance of Pentecost, e.g. Acts 1:1-8.

John the Baptist was a prophet who called people to repentance. Every revival involves that. Jesus did that also. He required repentance and faith from people.

Although we do not normally call these ministries 'revival' they did prepare the way for the revival that burst on the followers of Jesus at Pentecost. Jesus' life and ministry are central to revival. There can be no revival without him, our victorious, risen Saviour and Lord, powerfully among us in his Spirit.

Principles of Revival - from Acts 1 & 2

(Waugh 1998, p. xxiv)

Sovereignty of God Acts 2:1,2 fully come suddenly, awe, holiness, overwhelmed

Prayer Acts 1:14; 2:1 in one place, intercession, waiting on God, believing

Unity Acts 2:1 in one accord love, humility, honouring one another

Obedience to the Spirit Acts 2:4 the Spirit baptism in the Spirit, gifts, manifestations

Preaching Acts 2:14 heed my words anointed, boldness, testimonies

Repentance Acts 2:38 – repent conviction, confession, restitution

Evangelism Acts 2:40 41 three thousand witnessing, changed lives, social changes

Church Growth in Acts

Acts 2:41 3,000 added

Acts 4:4 5,000 believed

It is also significant that, according to Acts 4:23-35, revival appears to be the response to the power of the Holy Spirit coming to enable Christians to serve him even in the midst of trials. The Acts 4 revival was accompanied by submission and prayer to a sovereign God (Acts 4:24-30) wise and bold use of the word of God (25-26, 31) and unity and love of the people of God (32-35) We have this Acts 4 example of the marks of the first revival in church history (new testament) this can be used as a criteria to help us discern what is truly divine work in the history of revivals. As

we have just seen submission and prayer is a key to the release of Gods empowerment or divine enabling so prayer and prayer meetings where this submission and prayer takes place is a key to all revivals,

Acts 5:14 multitudes of both men and women

Acts 6:7 the number of the disciples multiplied greatly in Jerusalem

Acts 8:1 persecution arose all scattered

Revival in Samaria – Acts 8

The first disciples in Jerusalem faced dreadful persecution but, as they moved out of their zone of fear, the revival went with them `Those who had been scattered preached the word wherever they went' (Acts 8:4). There was no holding back what they had seen, heard and experienced of God's power. When the deacon, Philip, arrived in Samaria it was as if he had lighted the blue touch-paper of revival. Many miraculous signs occurred and great numbers of people were converted as He preached Christ there. Evil spirits were expelled from victims, many experienced physical healing and the whole city was filled with the joy of salvation.

When the apostles arrived from Jerusalem there was a further outbreak of the reviving Spirit when they laid hands on the new converts. It is interesting to note that they 'heard that Samaria had accepted the word of God.' (Acts 8:14) conveying the idea that a large proportion of the city had come to Christ.

Acts 9:31 churches were multiplied

Revival at Caesarea – Acts 10-11

Peter's short visit to a single household in Caesarea brought a revival to a single extended family, which is probably the type of revival we should all be seeking God for! This time the event was clearly initiated by God. It had to be. Whoever would have volunteered to go into the 'forbidden territory' of an 'unclean' Gentile household and deliver what had been up to this point, a Jewish message? So God took the initiative and sent an angel to a Roman centurion called Cornelius and gave an apparently grotesque vision to Peter, the prince of preachers. The unusual tactics worked and Peter arrived to speak to a prepared group of God-fearing but unconverted people.

The distinct elements of this revival were:

God initiated the event by an angelic visitation and a vision.

Cornelius gathered a crowd and prepared them to receive something from God.

Peter arrived and preached the gospel

The crowd repented and were converted

The Holy Spirit was poured out on them

They spoke in tongues and praised God.

Acts 11:21 a great number believed

Acts 11:24 a great many people were added to the Lord

Antioch – Acts 11:19-30

The significance of the church in Antioch is important to grasp in order to understand the expansion of the early church. The persecution had pushed out many new and zealous converts beyond Samaria and Caesarea, to this strategic town. Josephus called it the third city of the Roman Empire, second to Alexandria in North Africa and Rome itself, the centre of the Roman world. Antioch housed at least 500,000 cosmopolitan people, having a large number of Jews because they were offered equal citizenship there. There were also Orientals from Persia, India and even China, but mostly they were Greeks.

It was a very strategic place to establish the Gospel and the Holy Spirit earmarked this place to launch the missionary thrust of the church, which would invade the nations. From here the great Apostle Paul was sent out on the first of three powerful missionary tours, winning souls and planting churches as he went. The centre of Christianity effectively shifted from Jerusalem to Antioch.

The gospel was first preached in Antioch initially to Jews only. Then some Christians from Cyprus and Cyrene broke the Gentile barrier and witnessed to Greeks as well. Great numbers of Gentiles believed and came to Christ (Acts 11: 21).

Acts 12:24 the word of God grew and multiplied

Paul Carries the Revival Fire on the First Missionary Journey – Acts 13-14

Born again in revival, then immersed in Antioch's revival clearly had an effect on Paul. His first missionary journey with Barnabas was more than a successful evangelistic trip. It was attended by signs and wonders, apostolic preaching, deep conviction and innumerable conversions. Paul's influence was astonishing. Government officials, Jewish synagogue congregations and 'great numbers' of ordinary people, responded to his message, so much so that in Pisidian Antioch 'almost the whole city gathered to hear the word of the Lord' (Acts 13:44) and 'the word of the Lord spread though the whole region.' (Acts 13:49) Churches were planted and the disciples added 'were filled with joy and with the Holy Spirit.' Acts 13:52)

Acts 16:5 the churches increased in number daily

Paul's Second Missionary Trip Continues in Revival Power – Acts 15:36-18:22

Along with the first missionary journey the second one reads like a revival report. After visiting a few earlier church plants in Syria and Cilicia, Derbe and Lystra, Paul and Timothy made their way to Troas where Paul had a remarkable vision of a Macedonian man beckoning to him to come over the water to help him. They sailed immediately to Philippi, the capital city of Macedonia and soon found a group of praying people, amongst whom was a woman called Lydia. Her conversion

led to her whole household being converted and baptized. The deliverance of a demonised girl caused the authorities to arrest Paul but a supernatural visitation in the ni

Paul's Third Missionary Trip Further Displays Revival Power – Acts 18:23-20:38

Paul's ministry in Ephesus was the high point of this mission and was outstanding in revival power (Acts 19:1-41). An awakening took place in this centre of pagan worship and occult practices, which resulted in great numbers coming to faith. The work of God was so vast and effective that 'all the Jews and Greeks who lived in the province of Asia heard the word of the Lord. (Acts 19:10) Many miracles and exorcisms occurred (Acts 19:11-20) resulting in extraordinary growth. Acts 19:20 'In this way the word of the Lord spread widely and grew in power.'

CONCLUSION

Although the term revival is not often used in the New Testament, the theme of revival is central. Jesus came to bring revival to Israel and to the world. He brought renewal to individuals and communities through His preaching, teaching, miraculous demonstrations of God's work, and transformed lives. Attempts to stop Jesus by crucifixion did not stop Him or the revival. God turned the crucifixion into an opportunity to bring salvation for all mankind. The theme of revival continues in the book of Acts as believers were filled with God's spirit to take the good news the utter most parts of the world. The New Testament epistles offered further guidelines on revival that are written to churches that faced the challenges of the first century. They also contain many principles that apply to revivals today. The New Testament close this of the future hope that renewal of all creation.

KEY POINTS OF THIS TOPIC

- Jesus brought revival to Israel and to all people.
- Even when Israel rejected Jesus, the message of revival could not be stopped. Believers who were filled with God's spirit took the good news to all the known world.
- The crucifixion could not stop revival. God raised Christ and His message of salvation has been taken to all the world.
- The book of Acts demonstrates how early believers were transformed by God's spirit and equipped to take the good news to all people.
- The New Testament epistles offer guidelines for revival from the challenges that were faced by the first century church.
- The New Testament closes with a vision of renewal at the end of time.

TUTORIAL EXERCISES (SELF-STUDY)

1. Outline the main principles of revival in Jesus life and ministry.
2. What principles of revival are seen in the book of Acts?
3. What principles of revival can be learnt from the New Testament epistles?
4. What does the book of revelation say about revival?

REFERENCES

Benware, PN 2001, *Survey of the Old Testament, Everyman's Bible commentary*, Moody, Chicago, IL.

Duewel, WL 1995, *Revival Fire*, Zondervan, Grand Rapids, MI.

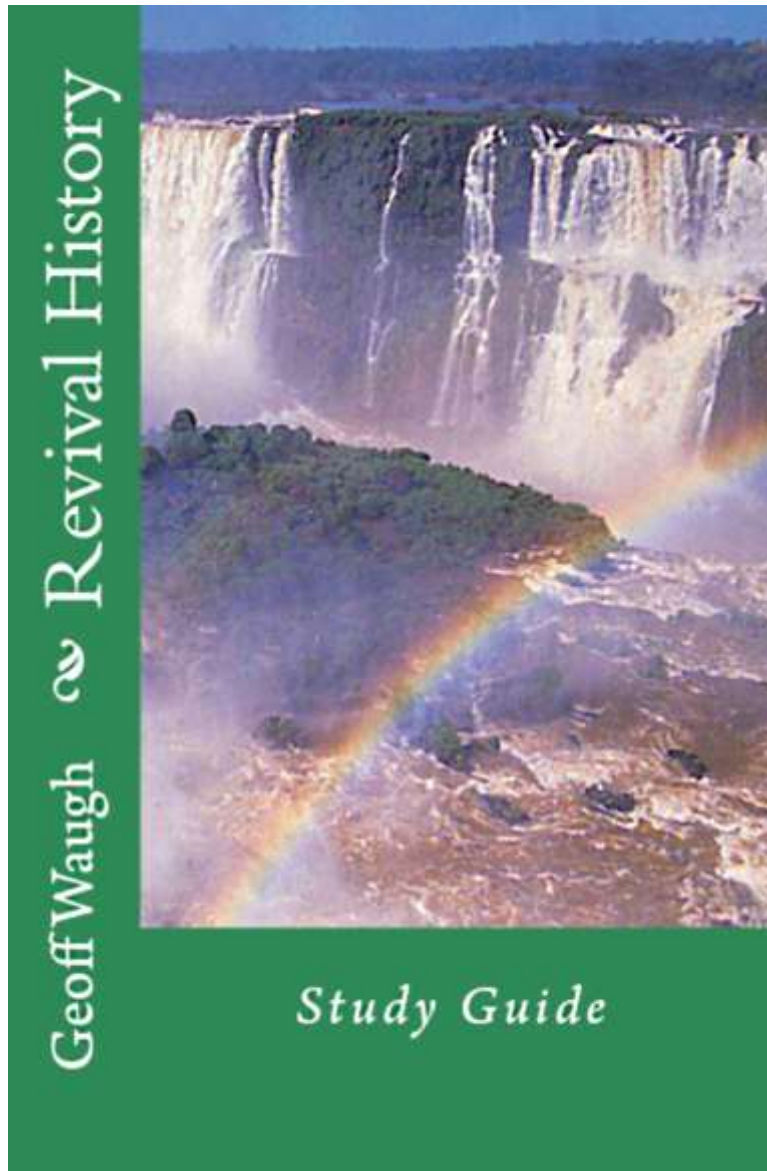
Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.

Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.

Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.

Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings

[Back to Contents](#)



[Revival History](#)

Study Guide

See www.renewaljournal.com

TOPIC 4

THE ANTE-NICENE CHURCH AND EARLY CHARISMATIC RENEWAL

MONASTICISM AND RENEWAL IN THE MIDDLE AGES

FROM THIS TOPIC YOU WILL LEARN

1. Revival in the first few centuries, despite repeated persecution
2. The church fathers who followed after the apostles led revivals in the first few centuries
3. The apologists defended the faith against attack with reasoned truth.
4. The polemicists defended the faith against heresy with sound statements of belief.
5. The conversion of the emperor Constantine led to large numbers of people joining the church.
6. Monasticism arose as people sought a stronger sense of God's presence alone, and in close knit communities.
7. The church creeds brought a revival in commitment through certainty about what is believed.

INTRODUCTION

Despite the persecution of the first few centuries, the people of God were repeatedly revived as faithful believers stood up for the faith. These revivals were often led by the church fathers, who were the leaders of the church in the first few centuries after the apostles. Those who defended the faith against attack with reasoned truth were called apologists, from the term apologia meaning reasoned defence of the faith. Contemporary apologists today include CS Lewis and Ravi Zacharias. The church fathers who defended the faith against heresy with sound statements of belief were called polemicists. The conversion of the emperor Constantine led many to believe revival had come since large numbers of people joining the church. However, the people still needed to develop a relationship with God and knowledge of His word. Others pursued revival through monasticism as people sought a stronger sense of God's presence by living alone, under strict ascetic conditions and in close knit communities. The church creeds brought a revival in commitment through certainty about what is believed.

TOPIC NOTES

A. *REVIVAL IN THE FIRST FEW CENTURIES*

The new Christians did not find it easy to adhere to their faith. From the beginning they were troubled by opposition without and those who sought to corrupt the faith with heresy from within as well as by conflict with outsiders, particularly from Jewish traditionalists who were concerned by changes that the new Christian movement might be introducing to their religion. The word "Martyr" in Greek literally means witness. The main early Roman persecutors of the church included Nero (54-68, the fire of Rome in 64 AD and persecutions in 67-68AD), Domitian (81-96, John was sent to Patmos in 95), Trajan (98-117), Marcus Aurelius (161-180). Despite this persecution, the revival that began in the book of Acts continued strongly, and Christian teachers were able to ensure that the church remained true to its beliefs.

The name "apostolic fathers" was first used in the 6th century to describe the church leaders who followed after the New Testament apostles. The Apostolic Fathers were not so much an organized group who consciously with a organised plan to write and teaching the traditions of the New Testament and the apostles. They were leaders of small, struggling churches dispersed widely across the Empire who were continuing to seek God's direction and empowerment to aid the continued spread of the gospel. The term "apostolic fathers" is applied to the writings of the late first and of the second century.

The role of the Church Fathers in Revival

The church fathers followed the Apostles in the leadership of the church in the first few centuries after the apostles.

The church fathers are usually divided into -

The apostolic or post apostolic fathers of the second century 95-150 AD

They sought to build up the faith of believers.

The apologists of 140-200 AD Defended the faith against attack. The apologists who argued for the reasoned truth of Christianity, Justin Martyr and Tertullian

The polemicists of 180-225 AD Defended the faith against heresy. The polemicists, Irenaeus and Athenagoras, who argued against the errors of Judaism and Gnosticism

The Theologians of 225-460 AD Applied rational and philosophical methods to the theology of the early church

Sometimes the church fathers are classified as

Apostolic Fathers (second century)

Ante-Nicene Fathers (second and third century)

Nicene Fathers (Fourth Century)

Post-Nicene Fathers (Fifth Century)

Revivals under the church fathers took a variety of forms that included arguing for the truth of the Christian faith and defending the faith against heresy.

Montanism was an apocalyptic movement of the 2d cent. It arose in Phrygia (c.172) under the leadership of a certain Montanus and two female prophets, Prisca and Maximillia, whose entranced utterances were deemed oracles of the Holy Spirit. They had an immediate expectation of Judgment Day, and they encouraged ecstatic prophesying and strict asceticism. They believed that a Christian fallen from grace could never be redeemed, in opposition to the Catholic view that, since the sinner's contrition restored him to grace, the church must receive him again. Montanism antagonized the church because the sect claimed a superior authority arising from divine inspiration. Catholics were told that they should flee persecution; Montanists were told to seek it. When the Montanists began to set up a hierarchy of their own, the Catholic leaders, fearing to lose the cohesion essential to the survival of persecuted Christianity, denounced the movement. Tertullian was a notable member of the movement. Montanism shows how a revival movement can develop in isolation in ways that are contrary to those believed by the wider church.

B. THE CONVERSION OF CONSTANTINE

Under the edict of Millan in 313 AD persecution of Christianity came to an end. In AD 324 an imperial edict ordered all soldiers to worship the supreme God on the first day of the week. The conversion of the emperor Constantine to Christianity seemed to bring many benefits to the young religious movement. Persecution ceased and Christianity became the official religion of the empire. However, not everyone was happy with this development. Depending on your point of view, this is either the ruin of the church, a setback for the church, or even a positive good for the church. The cost of joining the church was no longer high, and many nominal adherents joined. While the validity of the suddenness of Constantine's conversion has been questioned, there is no disputing the observation that the position of Christianity changed dramatically. It went from a position of being a small, barely tolerated and often persecuted minority at the

beginning of the 4th century AD to become the official and only sanctioned religion of the Empire by the end of the 4th century.

Constantine's conversion shows how revival can take on an even different form when a national leader converts and large numbers of people then join the church. This raises questions as to whether these conversions are genuine or whether the faith is watered down by mass conversions.

A number of questions can be raised about Constantine's commitment including

1. The sincerity of his conversion
2. His understanding of the Christian faith
3. The impact of his conversion and rule on the church and society during his life time and in the centuries that followed up to our present time.

Some triumphalists, including the historian of the time, Eusebius, have claimed that Constantine's conversion was the goal towards which history was moving. Other, more sceptical observers claim that Constantine was simply a shrewd politician who was using his conversion for political purposes, as he also used the Greek Gods when he attended pagan ceremonies. Both claims seem exaggerated. While Constantine treated Christianity as the favoured religion, lavishing gifts on the church, he continued to support the pagan Gods including the Unconquered Sun. He called the first day of the week, Sun-day. By the 400's all sorts of activities, mostly civil or entertainment, were prohibited on Sunday. He celebrated Christ's birth on the birthday of the Sun, 25th December. However, Paganism, not Christianity was favoured by the upper classes, and Constantine took a risk by favouring Christianity. It appears that Constantine was a sincere believer in the power of Christ, but his knowledge of Christianity seems meagre and accommodating of paganism.

According to Schaff, after Constantine's conversion, "Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased; strict discipline, zeal, self sacrifice, and brotherly love proportionally ebbed away; and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people." "Yet the pure spirit of Christianity could by no means be polluted by this. On the contrary it retained even in the darkest days its faithful and steadfast confessors, conquered new provinces from time to time, constantly reacted . . . against the secular and the pagan influences . . ." (Schaff 3-125, 3-126) The more developed institutional form of Christianity contrasted with the simplicity and poverty of the earlier Christians. Persecution of heretics began almost immediately.

There is a theory in some Protestant circles, that the legalization of Christianity and its establishment was a Satanic takeover of the church by a corrupt "Romanism" or "Roman Catholicism." The true church was said to be driven underground, to reappear at the time of the Reformation (or at the time of whichever party is favoured by those who are advancing the theory). This kind of "history" ignores the complexity of the discussion about doctrines and practices in the early church, and it puts an artificial distinction between the pre- and post-Constantinian Christians.

Constantine's impact – alliance of church and state, and the church with other institutions.

The development of an official theology

The institutionalisation of the church

The development of more complex forms of worship, the use of choirs, the use of incense, the use of luxurious garments for ministers, processions, a less active congregation, the use of relics of martyrs and saints,

The Constantinian period saw the development of churches that were basilicas with an atrium (fountain) for ritual washing, and naves and a sanctuary (backed by a semi circular apse), These replaced simple houses as the place of worship. The chair for bishops was called a "cathedra" thus the term "cathedral" developed for large churches over which the bishops presided. These ornate buildings were decorated with mosaics of the virgin and child, and of Christ seated in glory.

Constantine built a new capital city on the edge of the empire called "Constantinople" providing a strategic presence between Europe and Asia, and over Byzantium. The city was filled with statues of the Gods taken from the temples of the empire, and with churches to worship the Christian God.

By 321, Constantine had legalized the right of the church to receive legacies and endowments, which helped to build churches. Government support was given to the clergy. Church courts, which had already existed, were now officially recognized by the empire. Certain spiritual or episcopal matters were reserved exclusively to those courts. Exemption of clergy from taxation and public service Abuses followed and various laws were put forth by Emperors to prevent the wealthy from pressing into ecclesiastical office in order to enrich themselves. Ministers began to replace their everyday clothes with luxurious garments, and the congregation took a less active part in worship. As the population began to flock to Christian meetings, elaborate basilica's were built with a communion altar at one end.

This was a mixed blessing. For now Christianity in its institutional form was closely linked to the political power of the Emperor's court. As the centre of political power shifted east to Byzantium and the Germanic tribes crushed the Western Empire that was centred upon Rome, the Church emerged as the religious and political unifying force in the West. The Church became the only institution capable of sustaining social order and culture in the West. The bishop of Rome gradually took on many of the functions previously belonging to the emperor. Through this process the Kingdom of God, on the one hand, was radically politicized, and on the other was more and more identified with the institutional Church. This also enhanced the authority of the Pope.

This process also motivated a shift in eschatology begun in the Hellenisation of Eastern Christianity and to be enhanced through Augustinian theology and thus transmitted into modern Christianity through the Reformation. These changes led to an eschatological shift in which the 2nd coming became less important. The Kingdom of God became identified with institutional Catholic Church and developments in the present world.

C. *MONASTICISM*

Monasticism emerged as another way of knowing God and his ways during the fourth century, particularly in Egypt and the east. It was largely a reaction to the institutionalization of the church at this time. After the removal of persecution, the number of Christians seeking to prove their loyalty to God by withdrawing from human society. The term monastics comes from *monachis* meaning solitary, as those who were particularly committed to their faith began to withdraw into the desert and monastic communities began to be formed. The term hermits comes from the Greek *eremos* meaning desert. Monasticism was encouraged by the Platonic belief that an opposition existed between body and spirit. Participants renounced wealth and marriage to pursue other priorities including prayer, spiritual disciplines, helping the poor, teaching, labouring and evangelism. Models for the monastic life were often based on OT passages relating to Elijah and John the Baptist.

Monastic scholarship was promoted by Jerome (340–420) who found that the discipline of intellectual study helped to stop the mind from wandering and temptation. It gave the mind a sense of purpose and direction that could be used for God’s glory. His highly developed linguistic skills equipped him to translate the Old and the New Testaments from Hebrew and Greek into the Latin Vulgate.

Monasticism was taken to the west and popularised by Anthonasius’ *The Life of Saint Anthony* and Jerome’s *The Life of Paul the Hermit*. St Martin was famous for giving half of his cape to a beggar, after which he saw Christ appear to him as a beggar. This led to the naming of small churches as chapels or *capella*, meaning cape. Those who served in these were called chaplains. After he was elected as Bishop of Tours, Marin builds a small cell next to the Cathedral where he devoted his free time to the monastic life. The popular book, *The Life of St Martin* by Sulpitius Severus further popularized monasticism. Augustine wrote the first western monastic rule for his community of clerics at Tagaste and at Hippo. Over time the idea of monasticism changed from being antiinstitutional to being used by authorities to provide charity, service, education and mission work for the church.

Benedict had the Roman genius for administration, an earnest belief in monasticism as the ideal Christian life, and a profound knowledge of human nature, and he built on the work of earlier leaders of monasticism, and developed a set of rules for monastic life. “Idleness,” he said in the Rule, “is hostile to the soul, and therefore the brethren should be occupied at fixed times in manual labor, and at definite hours in religious reading.” He saw the moral value of work and this included the work of the mind as well as work of the hands. Every Benedictine monastery, therefore, included a library and monks took on the responsibility of copying and studying the great literary works of Latin and Roman antiquity. The monasteries also became centres for missionary endeavour, education and aid to the needy.

In 909 Duke William Aquitaine founded a small monastery at his favourite hunting lodge, Cluny. The duke’s wide decisions and providential circumstances transformed the small monastery into a center for reformation. The Duke called on Berno, a well known abbot who strictly enforced the Rule of Benedict was chosen as the abbot of Cluny.

Cluniac Reforms

1. mandatory clerical celibacy and the elimination of concubinage at this point celibacy was only mandatory for monks, not priests
2. eliminate simony
3. eliminate nepotism
4. enforce rigid obedience to the abbot or bishop
5. end lay investiture
6. enforce the vow of poverty

Eventually, when the Cluniacs became corrupt, Bernard of Clairvaux started a new reforming order.

The Councils and Revival of Truth

In the midst of revival movements it is possible for new groups to go off into error, particularly if they are not strongly connected to the core of the church and open to discussion about what is right and true.

The Arian controversy developed when a leading presbyter, Arius, challenged the bishop of Alexandria, Alexander, saying that the Word was not co-eternal with God, but was the first created being by God. The bishop condemned Arius teaching, but many people rose up in support of him, thus threatening to split the Eastern Church.

The Council of Nicea

In 325 AD Constantine decided to solve the crisis by calling the first ecumenical council of bishops at Nicea. Many matters were settled at the council, including standard procedures for the readmission of the lapsed, election of presbyters and bishops, and the precedence of various sees. The council sought to settle the dispute between Alexander, the Bishop of Alexandria and Arius, who said that the Son, though creator, was himself created.

By 680 this controversy was fairly well played out. We can be sure that all the possible options had been debated by the early Church. There are only a few ways, really, that this can be worked out. Assuming the validity of the distinction between "nature" and "person" which was developed in the discussions on the doctrine of the Trinity, and assuming Jesus Christ was God in some sense, we have the following major options:

- i. Jesus the man was dwelt in by God (adoptionism)
- ii. God used the outer shell of manhood, but Jesus' human spirit did not exist but was replaced by God's spirit (Apollinarianism)

- iii. Christ was both true God and true Man and was thus two persons (Nestorianism, but not necessarily Nestorius)
- iv. Christ was both true God and true Man but was one composite nature, not two (Monophysitism).
- v. Christ was true God and true Man in two natures but was one person (orthodox Christianity). (Also called the hypostatic union.)

There are many ways to identify cults or revival movements that have gone astray. There are two doctrines that cults just simply can't abide: the Trinity and the Divine-Human person of Christ.

- 1. Jehovah's Witnesses
- 2. Mormons
- 3. Modalistic groups
- 4. Worldwide Church of God (in its pre-1990's version)
- 5. Eastern cults

An orthodox Christian can

- 6. Pray to Jesus Christ (Stephen's prayer in Acts 7:55-59)
- 7. Affirm Jesus Christ as his Lord and his God (John 20:28)
- 8. Worship Jesus Christ (Matt 14:33)
- 9. Affirm Jesus Christ as Creator (Col 1:15-17)

A cultist cannot do these things.

CONCLUSION

in the first few centuries, revival took on many for itself. As persecution increased in the first three centuries, Christianity did not die out, but the faith spread as martyrs were willing to give their lives for what they believed in. The conversion of constant time to different sort of revival. The conversion of the leader of much of Europe encouraged large numbers of people to nominally accept Christianity. The need for sound teaching in life transformation and true faith became even more paramount. Revival at this time can be described in terms of the pursuit of truth, correct belief , and sound doctrines. The creeds and statement of faith became more important. Some pursuit of monasticism and asceticism as ways of getting closer to God. After shoot engagement with the world through social action and education.

KEY POINTS OF THIS TOPIC

- Revival has taken on many different forms.
- Persecution did not halt the revival of New Testament Christianity, and it often encouraged revival.
- The conversion of the emperor Constantine to Christianity brought large numbers of people into the churches, but they still had to be converted and trained.
- Some people turned to monasticism and ascetism as forms of revival.
- The reformation emphasised the centrality of the Bible and conversion by grace and faith, rather than through sacraments and being a member of a church. It brought a revival that is still being felt today.
- Revivals can sometimes lead to wrong belief and practice, as well as to correction and adherence to correct belief and greater relationship with God and with others.

TUTORIAL EXERCISES (SELF-STUDY)

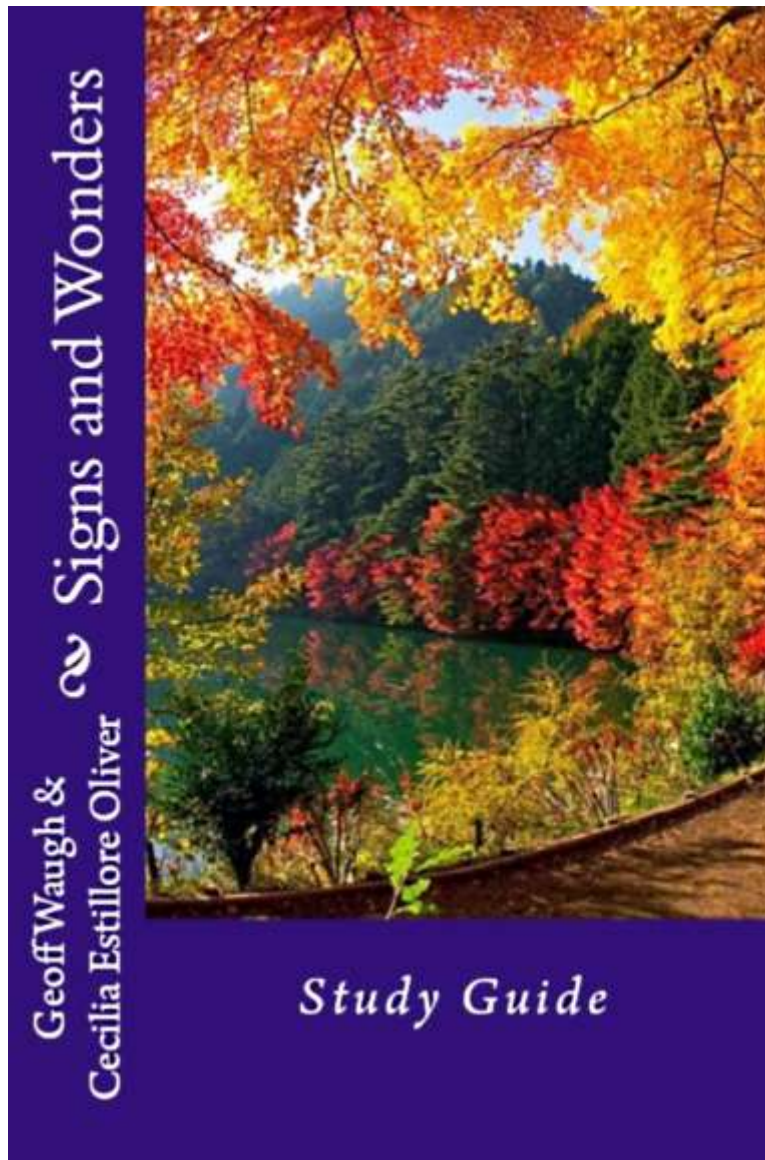
1. Describe the affect of persecution on revivals.
2. What lessons can be learnt from Emperor Constantine's conversion and their affect on revivals.
3. Can monasticism and ascetism be considered as true forms of revival?
4. What were the causes as affects of the Protestant Reformation?
5. What aspects of revival can be seen in the Prostestant Reformation?

REFERENCES

Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.

Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.

[Back to Contents](#)



[Signs and Wonders](#)

Study Guide

See www.renewaljournal.com

TOPIC 5

THE REFORMATION, PIETISM AND THE MORAVIAN REVIVAL

FROM THIS TOPIC YOU WILL LEARN

1. Martin Luther and the Protestant Reformation
2. John Calvin, John Knox and other Protestant Reformers.
3. Ignatius of Loyola and renewal within the established Catholic Church.

INTRODUCTION

Two great ideas, like two children, struggling in the womb of Augustine's mind (354-430) came to fruition in the reformation. He was both a founder of belief in the authority of the Roman Catholic Church, and in the doctrine of grace. The problem of a potential conflict between these two, which Augustine bequeathed to the Church, emerged over a thousand years later. The Reformation was the ultimate triumph of Augustine's doctrine of grace over Augustine's doctrine of the Church. (Warfield, Calvin and Augustine, pp. 321-22)

It is normal for evangelical churches to present the Reformation as simply the recovery of the truth of the Bible after hundreds of years of false teaching, which had increased as the medieval period went on. It is true that the reformation led to many theological improvements, including reading and studying the Bible for themselves, to an emphasis on God's grace was emphasised over human ability; the people turning from pilgrimages and indulgences to a simple worship of God and relying on his grace alone for salvation. These developments helped to create a new kind of people – more literate, dynamic citizens with an interest in democracy and a work ethic that changed Europe and contributed to a view of mission to spread the Gospel message across the globe. However, not all protestant activities were as positive, and the Catholic counter reformation also made positive gains.

TOPIC NOTES

A. *THE REFORMATION*

The Protestant Reformation began in 1517 after reformers including Luther, Zwingli, Calvin, Knox, Bucer, Cranmer, and others led a revolt against the developments within and dominance of Catholicism, breaking up the institutional unity of the church in Western Europe, establishing the third great branch of Christianity. In contrast to the Catholic emphasis on the authority of the Institutional church in Rome, Protestantism emphasised the authority of the Bible, justification by faith alone. The term "protestant" was first used in 1529 to describe German noblemen who "protested" at the Diet of Speyer against the Catholic Church. The Protestant reformation led to the establishment of the Lutheran churches which descend from Luther's original followers, the Reformed churches that descended from the non-Lutheran Protestants such as Knox, Calvin, and Bucer. The term Magisterial Reformers is used to describe the notion that the civil magistrate should enforce the correct religion.

B. *PRECONDITIONS TO THE REFORMATION*

All revivals, renewal and reformation have preconditions in surrounding developments that often influence the ways that these movements unfold. The reformation is inseparable from its historical context, involving the politics of the emergent nation – states, the tactical interests of Imperial Germany and the Swiss Confederation, the socio - economic expansion associated with urban growth, expanding trade, the development of a moneyed economy, and the introduction of new technologies, most notably the printing press. These developments encouraged the growth of a new assertive middle class, alongside discontented peasants, and an intellectual Renaissance, Christian humanist class that was religious in motivation and objective.

The preconditions of the Protestant Reformation included:

The New Europe

Europe was changing. What we now know as nation-states was arising from the old feudal kingdoms. Newly powerful kings in many countries had been flexing their muscles for years, testing the limits of the Church's power. Especially in the area of revenues, nations tried various ways of limiting the Pope's ability to collect money, but secular rulers also tried to interfere in the government of the Church as well, often to institute reforms that the Papacy seemed powerless to enforce.

The Black Death had decimated Europe in the 1300's, and by the mid to late 1400's society was recovered from its effects. The plague had increased the preoccupation with death among all classes of people, but there was also a renewed optimism in the late 1400's across various human endeavours. The middle class was rising on a new wave of trade. Money had taken its place alongside land as a form of wealth.

The Turks had expanded their empire into Europe and were always feared. They threatened Austria itself during the reformation period, causing the Holy Roman Emperor to go slower than he wished to when punishing heretics, whose sympathetic leaders he needed to aid him against the Turks.

The printing press had just spread throughout Europe when Luther appeared. The Gutenberg Bible had been printed in 1456, and printing technology had advanced rapidly. Luther had a readymade mass media available to him. Gutenberg's printing press enabled Luther to stay in Germany and yet to spread his ideas throughout Europe. Tyndale's translation of the Bible began to be printed in Cologne in 1525. Coverdale published the Great Bible in 1539.

A further factor was a new piety that emphasised the poverty and humility of Christ and tended to see the institutional church as a betrayal of the Gospel

The protestant reformation was a reaction to the corruption in the papacy and the church, particularly to the Renaissance dominated papacy that led to a church that was dominated by bribery, licentiousness and corruption, schism, and even three popes at one stage.

Nationalism

The success of the Protestant Reformation was strongly linked to the development of autonomous nation states. Luther's teachings gave the German princes teachings that they needed to do battle against the Pope in their jockeying for power. The role of nationalism was also important in the opportunistic English "Reformation" of Henry VIII when he wanted a divorce in order to have a male heir. The progress of the reformation was thus intricately bound up with politics, as were many religious issues since the time of Constantine. At the critical points in history, many different Reformers have enlisted the help and protection of the State (whether electors of the Holy Roman Empire or city councilmen). However, the Anabaptists pointed to the biblical incongruity of this, arguing for the need for a separation of church and state.

Evangelical Reform

The historian Jean Delumeau, drew on the collective findings of a group of French historical sociologists of religion. In this perception, late medieval Europe, especially in its rural heartlands, remained a superficially Christianized society, waiting not so much for a change of religious orientation as for its primary conversion to an informed, disciplined religion worthy of the name of Christianity. He argues that this was the task undertaken by both Reformation and Counter-Reformation movements. This thesis is doubtless too condescending to the intellectual and moral capacities of late medieval Europeans and probably exaggerates the strength in an at least nominally Christian society of irreligious forms of instrumental magic, but there may be some truth to it. The German tribes were still being "converted" up into the 800's, and the conversions were, to put it mildly, not always spiritually sound. Christianity was by no means 1500 years old in the Reformed and Lutheran countries. Evangelical reform may have swept across Europe in the same way Protestantism is sweeping Latin America today, as a Biblically based reaction, to the partial Christianity of the past.

Humanism and the Renaissance

The influence of Humanism cannot be overestimated. Humanism was the movement, starting in the 1300's, which called for a new scholarship based on the study of the classics, often unknown and neglected in monastery libraries, plus the study of the original Greek and Hebrew when interpreting the Bible. Erasmus' first Greek New Testament, the first ever printed, was published in 1516, just one year before Luther's 95 Theses.

The Renaissance, in its manifestation as art, was greatly loved by the debauched Popes of the period, who spent untold sums to have the new art installed everywhere. The prime example was St. Peter's church itself, which was being financed partly by the sale of indulgences in Germany.

Printing Press changes the exchange of ideas

The revolution of the printing press became evident when Johann Gutenberg printed the Bible around 1455. This showed how useful the printing press could be. During the mid to late 1400's, "print shops" opened up all over Europe. The printing press allowed books to be cheap enough for many Europeans to purchase. This led the way for the religious revolution because 1) the books of the writers who criticized the corruption in the Church were widely available to influence people's ideas, 2) printed books on religion encouraged piety and were illustrated with popular woodcuts which made people identify with the ideas in the book more easily, 3) the printing press made the Bible available to all Christians who could read.

Conditions in the Church

Let's recap some of the other previous developments in church history. The Middle Ages are by no means the "dark ages." Many achievements of the medieval church are to be admired and adopted. Anselm, for instance, began to teach the first clearly acceptable doctrine of the atonement (in 1099). On the other hand, Anselm was one of the most extreme admirers of Mary, and was influential to increase Marian devotion.

The monastic movement had now been a powerful influence for over 1000 years. The monks and nuns preserved for all time a vision of devotion to God and personal relationship with him which has become instructive to all believers. Yet, again, this was in a context of vows and celibacy that was artificial and not related to everyday human life. The medieval church didn't really believe that everyday believers would or could have this kind of life with God.

An interesting corollary to this is that almost all the good theology starting with Augustine and all through the Middle Ages was written by unmarried, celibate men. What effect, I wonder, did this have?

By the time of the Reformation, we have a Catholic church that

- believes that everyday devotion and Bible reading are for monks.
- believes that our approach to God is increasingly through saints, Mary, and the "miracle" of the Mass.
- believes that the church should be a large, wealthy, and worldwide institution, as powerful as an emperor.
- is threatened by the new "humanism" of the Renaissance, at least in some quarters. Some leaders, including powerful bishops and cardinals, were anxious to promote this new learning.

At the same time, we have a population, as we have outlined in previous lessons, that was influenced by

- wandering preachers who in some cases offered a piety that was superior in morals to the local clergy
- mystic teachings such as Thomas a Kempis's book *The Imitation of Christ*, which called for a closer walk with God
- superstitious practices such as indulgences, pilgrimages, images of saints, etc.

There was no clear indication that a crisis was approaching, or that current efforts to reform the church from within could not continue peacefully.

Martin Luther

Revivals are often led by charismatic leaders who give voice to the cry of many people and provide the guidance needed to turn their concerns into an organized movement. Luther was the key figure in the reformation.

Luther said, 'I set down the following two propositions concerning the freedom and bondage of the spirit: A Christian is perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all.' Martin Luther (1483-1546AD) *The Freedom of a Christian*.

Luther promised freedom, from the burden of the moral law, from fear of the devil and damnation, from obedience to the pope and his church.

His words were not isolated from their wider contexts. His thinking was a product of the reformation, and the transition from empire to national states, from feudal, localised economies to a more global, capitalist economy, from feudal land holdings to individual land holdings, industrialization and manufacturing, and the rise of a new capitalist class based on trade, rather than inheritance and land holding. It was no coincidence that the Protestant reformation was

centred on the lands most influenced by economic and social change, originating in Germany and Switzerland, before spreading to central, eastern and northern Europe.

For further reading, read Roland Bainton's *Here I Stand*, or one of the great Reformation books such as Volumes 7 and 8 of Philip Schaff's *History of the Christian Church*.

Luther's early years

Luther was born in 1483 in Eisleben, now part of former East Germany. His father was prosperous enough to send him to school and aim him at the study of law. He graduated with a BA and MA from the University of Erfurt. But just when he would have entered the study of law, Luther was caught in a thunderstorm and made a vow to St. Anne that he would enter a monastery if his life was saved. He duly entered the order of the Augustinians and their monastery at Erfurt in 1505.

The Augustinian Friars or Hermits were a preaching order whose name was based on their following the monastic Rule of St. Augustine, not because of any other particular connection with Augustine. But the name was perhaps ironic, for Luther was to derive much benefit from the study of Augustine as an antidote to the current theology of his day.

Luther advanced in knowledge according to the prevailing order of things, and was appointed to Topic at the newly founded University of Wittenberg in 1508. He was made Doctor of Theology in 1512 and joined the theological faculty at Wittenberg.

His growing understanding

Two experiences seem to have been important in the development of young Martin Luther. In 1507 he became a priest and said his first Mass, and in the view of the church, he was now able to create the body and blood of Christ. This was one of many experiences which terrorized him in view of the majesty and justice of a holy God.

Secondly, he travelled to Rome in 1510 on monastery business. He was shocked to find Italy a breeding ground of corruption and secularized clergy. This was the time of the Renaissance Popes, and Pope Julius, the current occupant of that chair, was one of the worst of them all. (Erasmus later wrote a satirical tract called *Julius Exclusus*, which told the story of how Julius was excluded from heaven after he died.) This was the time period of the rebuilding of St. Peter's and the painting of the ceiling of the Sistine Chapel -- wonderful works of art, but from a Pope void of Christianity.

But the biggest influence on Luther was his continuing struggle over his salvation. He could not understand how a holy God could accept a sinful man, especially Luther, into heaven. He was told to take comfort in the sacraments, especially Penance (i.e. confession and absolution), but even the Roman church was not so doctrinally corrupt as to remove all personal repentance from the sacrament of Penance, and Luther doubted that he had the proper inward repentance and love and godliness to partake of the grace that was offered through the sacrament.

He also could not understand how, in Romans 1:17, it was said that the "righteousness" of God was revealed in the Gospel. If God's righteousness was revealed, how could it be good news, since

God's righteousness could do nothing but condemn man's lawlessness? At last, in a flash of insight (or grace or faith), he understood that the righteousness in the verse was not the righteousness God displayed in judgment, but the righteousness he bestowed on a man through pure grace on account of the righteousness of Jesus Christ. "As it is written, the just shall live BY FAITH."

Now he understood that faith was the key. Faith was not a work. Rather, it was the empty hand receiving the gift of God offered without strings attached. Faith was utterly opposed to works. No works, not even the sacramental acts commanded by the church, could add to the free gift of God. For this reason, Luther added the word ALONE to his later German translation of Romans 3:28.

Luther was not reacting against a full Pelagian (or Judaizing) heresy of justification by works rather than faith. Rather, he was reacting to the seemingly reasonable Catholic teaching that our faith, which is required, works together with our use of God's sacraments and good works, which are also required. It was all of God's grace to offer such paths to salvation, but no man could be totally secure because such a life must be maintained before God lifelong.

Some of these insights actually came after the next item in our tour of Luther's life, the 95 Theses.

The Indulgences and 95 Theses

In 1517, Johann Tetzel appeared in Germany selling a special indulgence issued by the Pope. Luther's ruler, Elector Frederick, kept Tetzel out of his dominions, but Luther's parishioners were crossing the border and buying the indulgences anyway. According to Tetzel, the indulgence went further than previous indulgences, procuring not only release from earthly penance and Purgatorial punishment, but also full forgiveness of all sins.

Even by medieval standards, this was going too far. Technically, an indulgence only offered remission of the "temporal penalties," or satisfaction, associated with a sin. It did not affect God's eternal judgment, which was in theory left up to God alone. Rather, since the sufferings of Purgatory were thought to compensate for sins not confessed, absolved, and satisfactions performed on earth, which were imposed by the church, the indulgence, which remitted the penalties of the church, could not reach beyond Purgatory.

What Luther did not know at the time was that Tetzel's entire indulgence sale was worked up as a combination money-raising scheme for St. Peter's church (which was public) and debt repayment for Albert of Brandenburg, Archbishop of Mainz, to repay the Pope's hefty fees for installing him in a third archbishopric, and underage at that.

Complicating Luther's position was the fact that Frederick the Wise was a major collector of relics in his Castle Church at Wittenberg. If a pilgrim "venerated" all the relics in the Elector's collection, he would reduce his time in Purgatory by 127,799 years (Grimm, p. 91). The major festival which drew pilgrims to Frederick's collection in Wittenberg was the feast of All Saint's Day on Nov. 1.

Of course the entire doctrine was absurd and offensive, but Luther, in his initial stages, approached the matter cautiously. He wondered: why would not the Pope simply release all souls from Purgatory out of his sheer kindness, if such a thing were possible? Why demand payment

first? Luther re-examined the entire structure of the sacrament of Penance and wrote out 95 debating points, intended for fellow scholars to debate with him. This was a common method of beginning a debate, not a Reformation of the church. He posted them, tradition says, on the door of the Castle Church the day before All Saint's, October 31, 1517.

Even though the theses were written in Latin and were only meant for academic debate, they looked like dynamite to others, who began running copies off on the printing presses, both in Latin and in German. Seemingly overnight, the theses were everywhere. Instead of a scholar's debate, the German people became involved. The theses by no means contained an expression of fully developed Reformation doctrine, but the challenge to the Pope's actions was lively enough that Germany was interested.

Reactions of Church and State

Initially, the Pope wrote the whole issue off as a quarrel among monks. But local church officials were not so confident. They urged action. Three months after the Theses appeared, Pope Leo directed the Augustinian Order to quiet Luther. In April 1518 Luther was given the opportunity to defend his case at a meeting of the Augustinians. One of his hearers (and converts) was the Dominican monk Martin Bucer, who later became a great Reformer himself.

On August 7, 1518 Luther was given 60 days to appear in Rome to recant his heresies. Here Frederick intervened on the side of his university professor. He arranged a meeting with the papal legate, Cajetan, in Germany. After three days things were worse than ever. Cajetan threatened him with all kinds of papal punishment, and would not budge on any points. Meanwhile Luther had been developing and clarifying his thinking, but still believed that the Pope would take his side once he understood the issues. By November 28 he had lost this confidence and appealed publicly for a general council of the church to correct the Pope and the errors of the church.

In 1519 it was arranged for the great Dr. Eck to debate Dr. Carlstadt, Luther's senior colleague at Wittenberg. Luther was at first not invited (not given an imperial safe conduct), and attended only as a spectator, but he rose to the defense of the new evangelical doctrines after Carlstadt had faltered in the debate. This debate, which lasted three weeks, was very important for the future development of the Reformation. For it was here that Eck charged Luther with the errors of the acknowledged heretic John Hus. Thus challenged, Luther considered the question and finally declared that some of Hus's doctrines were true, that he was unjustly condemned by the (reformist) Council of Constance, and that both the Pope and a general council may err.

The next two years were filled with activity. After the rejection of Rome, Luther began his reforming appeals in earnest. He still was not trying to create a new church, just reform the old one. But this was not a time in Europe for compromise and discussion, much to the distress of peaceful leaders on both sides. Luther wrote three major works which consolidated both the direction of reformation and his theology: the Address to the German Nobility, the Babylonian Captivity of the Church, and The Freedom of a Christian. The Babylonian Captivity, in particular, was the text in which Luther publicly taught against transubstantiation, although he never ceased teaching the Real Presence.

Meanwhile, in June 1520, the long-awaited bull of excommunication was issued, the famous *Exsurge Domine*, "Arise O God, plead thine own cause...." Luther was now officially excluded from the ancient Catholic Church. But he was the beginning of a new branch of the Catholic church, not a sectarian heretic, but a true reformer, calling the church to return to first principles. He had gone far beyond justification by faith, which was the seed; he and his colleagues were re-examining the entire structure of Christendom, weighing each doctrine and practice, and finding that much that had grown up in the past 1000 years was anti-Biblical and not in agreement with the early church.

In December, Luther publicly burned the Pope's bull.

Repercussions throughout Europe

In 1521 Luther appeared before the Diet of Worms, summoned by the new Holy Roman Emperor, Charles V. Charles needed the support of every part of his splintered empire, and wanted to heal the church for the sheer sake of political unity, if for no other reason. He was a loyal son of the Roman church, and it was clear where his sympathies lay. Nevertheless Luther, like John Hus before him, trusted in God and in the Emperor's safe-conduct and came to the Diet.

At the Diet he was commanded once more to recant his teachings. He had expected an opportunity to defend his teachings before the Emperor and all the princes of Germany, but instead he was simply asked to recant. He asked for a day to consider his answer, and appeared the next day to defy the empire and replied, "Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments (since I believe neither the Pope nor the councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God: I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience" (Schaff, vol. 7, p. 304). According to some accounts, he ended by saying "Here I stand. I can do no other. God help me. Amen."

Luther was able to get out of town under the Emperor's safe conduct before Charles could change his mind and seize him. Frederick was concerned for Luther's safety, since he was now declared an outlaw by the Empire as well as the Pope, so he secretly arranged to have him "kidnapped" and taken to the Wartburg castle for safekeeping. Here Luther worked for almost a year, and translated the New Testament into German from Greek -- the first modern translation from Greek into a vernacular language. He also wrote against monastic vows while in the Wartburg. By the time he returned to Wittenberg, the monastery there was entirely dissolved.

Luther and the Radicals

"Radical" reformers in his own home town (led by Carlstadt, his former friend), which caused him to return to Wittenberg to calm things down, were the foreshadowing of many such splits among the Protestants. Even though the differences in Wittenberg amounted mostly to (1) going too fast in the right direction, and (2) disagreement over using violent means to overthrow the old traditions, soon there was much more in the larger Germany, and Luther was distressed that the predictions of his enemies might come true in which he became the cause of the dissolution of society.

Luther soothed the radical elements in his own town, and some arranged for some people actually to leave town, but as he got older, Luther became more bitter and violent towards other elements of the Reformation which seemed to go too far. He approved of the suppression of the peasants in the Peasants' War, and his enmity towards Anabaptists, "enthusiasts," and other radicals only increased. He lumped Zwingli in with Carlstadt (who became more and more radical), and was utterly suspicious of any reformation other than the conservative German version.

October 31, 1517 is usually given as the date of the beginning of the Protestant Reformation. It is the date on which Luther presented his 95 theses which challenged the authority of the Roman church, arguing that authority rested with the word of God in the Bible. He originally intended that these would be the basis of scholarly debate. He sought to remain within the church, but when the church rejected him, he was forced to pursue the proclamation of the reformation.

Luther was far from the first to speak out against the theological degeneration and corruption of the Church of Rome. Some, such as Francis of Assisi, had founded reform movements within the church. Wycliffe had established the Lollard movement in England. Others such as Huss had sought reform at the heart of the institutional church but had been betrayed. An older contemporary of Luther, Erasmus, was an outspoken critic of the excesses of the church and worked to produce an improved Latin text of the Bible based upon the Greek text.

Martin Luther (1483-1546), the German monk and theologian and father of the Reformation, was a radical reformer who condemned some of the basic teachings and practices of the Church. He is considered the father of Protestantism. Luther was called before the order of the Augustinians, and he feared that he would be condemned and burned. He was surprised to find growing support for his stand. He was called before Cardinal Cajetan, but this did not go well, so he fled back to Wittenburg, where he was protected by Frederick the Wise. The delay in Luther's condemnation allowed support to grow, and debate with opponents such as John Eck sharpened his position. The papal bull *Exsurge Domine* declared Luther to be like a wild bull in the Lord's vineyard, and he gave Luther 60 days to submit. Books written by Luther were to be burnt.

Luther was called to the Diet of Worms to give account for his claims. When he was asked to recant what was written in his books, he replied that much of the writing was basic Christian doctrine, other points dealt with injustice against the German people, and others sections could not be shown to be in error, so he could not recant. After escaping attacks from the Roman church he translated the Bible into the common language of the German people. He then became the leader of the reformation, producing many of the early reformation writings.

Calvin (1509-1564)

John Calvin (1509-1564) was a French theologian who fled the religious persecution in his native country and settled in the newly independent and Protestant republic of Geneva.

Calvin led in the strict enforcement of reform measures previously instituted by the town council of Geneva and insisted on further reforms, including the enforcement of a strict moral discipline in the community by the pastors and members of the church, and the excommunication of notorious sinners. Calvin's church organization was democratic and incorporated ideas of

representative government. Pastors, teachers, presbyters, and deacons were elected to their official positions by members of the congregation.

John Knox (1513-1572) was a religious reformer and ardent disciple of Calvin who established Calvinism as the national religion of Scotland. He persuaded the Scottish Parliament to adopt a confession of faith and book of discipline modelled on those in use at Geneva. The Parliament subsequently created the Scottish Presbyterian church.

The reformers rejected the Roman Catholic tradition of each generation building upon previous generations' interpretive work. They replaced this with the Scripture as the sole ground for authoritative and absolute truth. To boldly question entrenched doctrines, subject all beliefs to fresh criticism and direct testing was part of the passion for truth engendered by the reformers. Luther challenged the authority of the church over Scripture, saying "The church of God has no power to establish any article of faith." He held to the authority of Scripture alone. Luther added, "God's word of itself is pure, clean, bright and clear; but through the doctrines, books and writings of the Fathers it is darkened, falsified and spoiled."

C. *IGNATIUS AND THE JESUITS*

IGNATIUS OF LOYOLA (1491-1556)

Ignatius was born into a powerful and wealthy Basque family living in the province of Guipuzcoa (Spain). While defending the city of Pamplona against the French, Loyola was seriously wounded in the leg by a cannon ball (1521). While recovering in the castle of Loyola he was given a devotional book, the Life of Christ, by a fourteenth-century Carthusian monk Ludolph of Saxony. Ignatius experienced a mystical vision of Christ in which he envisioned companies of men like knights as soldiers of Christ. He visited a monastery at Montserrat where he developed his Spiritual Exercises. He then resumed his education in several schools and graduated in 1535 with an M.A. from the University of Paris. Others joined Ignatius, dedicating themselves to purity, chastity and poverty that contrasted with the abuse of sexuality and wealth that was common in the church. They made a pilgrimage to Jerusalem in order to serve the poor and sick there. After visiting Rome, the Pope recognized their "prophetic spirit," expressing his hope that they would "reform the Church." In 1540 the association of the Society of Jesus, or Jesuits, was formed by Paul III (1534-1549).

Ignatius of Loyola and Martin Luther (1483-1546) were contemporaries whose divergent paths keenly illustrated their different approaches to the church's reform. Both perceived the corruption of the church and both recoiled from the degradation of the Renaissance popes. Ignatius and Luther recognized that the secularism that had permeated the church could not be repelled without far-reaching "reform in head and members." Luther came to pursue his ideal outside the Roman Catholic Church. Ignatius, Luther's junior, pursued his inside the church.

Ignatius saw church reform to be based upon individual reform. His Spiritual Exercises was written to foster union with God and unqualified allegiance to the church. They focused on a Christocentric, devotional approach to the Christian life through a disciplined method of prayer that Ignatius developed. The method of the Exercises was basically a close and imaginative study

of the person, words, and actions of Jesus as described in the Gospels. The process of purgation, illumination, and union was borrowed from writings of medieval mystics. First, all "inordinate attachments" were to be "purged" and rejected. Second, the will of God would be "illuminated" or made plain. Third, if one was obedient to that revealed will, one would experience union with God.

Ignatius saw the need for an intelligent and well-educated clergy. His own efforts to secure an education at the best universities of Europe show his esteem for learning. In his choice of followers-Ignatius candidly recruited-he sought men who had distinguished themselves by intellectual achievements. . Ignatius did not immediately conceive of the mission of his society as educational but it soon became a strong educational institution. By recognizing and fostering individual talent and giving it freedom to operate, Ignatius made the Jesuits far more influential than their numbers would suggest.

Wells, DF & Mckenzie, JL in Douglas, JD, Comfort, PW & Mitchell, D 1997, Who's who in Christian history, Tyndale House, Wheaton, Ill.

D. THE ANABAPTISTS

The Anabaptists were one of several branches of "Radical" reformers (i.e. reformers that went further than the mainstream Reformers) to arise out of the Renaissance and Reformation. Two other branches were Spirituals or Inspirationists, who believed that they had received direct revelation from the Spirit, and rationalists or anti-Trinitarians, who rebelled against traditional Christian doctrine, like Michael Servetus.

The Anabaptists, on the other hand, were characterized generally by believers' baptism, refusal of infant baptism, an emphasis on piety and good works, an aversion to the state-run churches whether Catholic or Protestant, a policy of nonviolence and nonresistance, believing that it was not right to swear oaths, and other beliefs. They mostly held to a soteriology that resembled Protestantism, with an emphasis on the reality of free will and the necessity of good works to accompany faith.

The evangelical Anabaptists that we are concerned with originated in Zurich in the 1520's as a result of the teachings of Zwingli. Zwingli did not go far enough, they believed, and so George Blaurock, Conrad Grebel, and Felix Manz began to agitate for truly biblical reform, including believer's baptism and a "gathered" church, i.e. a church where members were there because they had believed and been baptized, not because of State intervention or mandatory church attendance.

The Anabaptists, as well as the other groups named above, were persecuted cruelly by the Catholics and Protestants alike. Historic Protestant literature, with which I am passing familiar, treats them as scandalous groups who always preach false doctrine and lead people astray. Outside of Anabaptist circles, it has only been in the 20th century that the rest of the world has begun to give the Anabaptist movement its due place in church history.

The Anabaptist name was not taken by themselves. It is a term of abuse and means "rebaptizers." Of course an Anabaptist would not think of believer's baptism as "rebaptism," only Baptism properly administered for the first time. There were many other terms of abuse. Some were:

- Enthusiasts - referring to their supposed lack of sensible thought
- Cathars - a reference to an older medieval heresy; also criticizing their supposed holier-than-thou attitude towards the professing Church
- Heretics - but this was nothing but the continuation of the medieval church's idea that anyone not in union with it was a heretic. The main Anabaptists disagreed with few established Protestant doctrines.
- Revolutionaries - more about this later. Generally Anabaptists were opposed to the use of the sword.

It is important to note that the Anabaptists were first persecuted by the Protestants under Zwingli. They had arisen on his watch, in his town, and were his former disciples. Perhaps he was afraid that the existence of several rival versions of Protestant would irreparably harm his chances of accomplishing any reform. Perhaps... but nothing can justify his actions. He had the magistrate's ear; he was in charge of Reform. The council declared that rebaptising was a capital crime. Well then, let's enforce that.

Felix Manz became the first Anabaptist martyr in 1527, ten short years after Luther had nailed up his theses. He was drowned in the river right in the middle of Zurich. Other Anabaptists were beaten or banished. These became standard practices in Protestant territories.

Who are today's Anabaptists?

Historically, they have operated under several "denominational" names:

- Mennonites
- Hutterites
- Brethren
- Amish

We are indebted to the Anabaptists for many things. They were the first large body of believers to proclaim that church and state should be separate. By sticking to their guns, by being willing to die for their faith, and by continuing to do the same for decades and even centuries, they constantly challenged the Protestant church and even the Catholic church to move towards toleration of all types of Protestants.

Are the Baptists the Anabaptists?

Not really. What we know as Baptists -- and this includes most Baptists in the world since they are largely the result of English and American missions -- are a different group which started in English-speaking countries as an offshoot of Puritanism and congregationalism.

CONCLUSION

The nature of revivals changed considerably in 1500s with the advent of the Protestant Reformation. However, the Protestant Reformation did not occur in a vacuum. It emerged in the

opportunities created by a new sense of nationalism, new technologies including the printing press, and the desire for free education and more knowledge about God and his ways. The Reformation was led by Martin Luther, a charismatic leader who gave voice to the concerns of the people. Other leaders including John Calvin and John Knox led the Reformation in other parts of the world. Other leaders like Ignatius of Loyola established a different form of renewal by issuing reform within the established Church. Still other forms of Reformation, such as the evangelical Anabaptists, face strong persecution that almost wiped them out.

KEY POINTS OF THIS TOPIC

- The Protestant Reformation was led by Martin Luther who gave voice to the concerns of his time.
- John Calvin, John Knox and other reformers led movements in different parts of the world.
- Ignatius of Loyola led a renewal movement within the established Catholic Church.

TUTORIAL EXERCISES (SELF-STUDY)

1. What preconditions contributed to the Protestant Reformation
2. Describe the role of leaders in the Protestant Reformation
3. Describe the role of Ignatius of Loyola in renewal within the established church

REFERENCES

Chadwick, O 1968, *The Reformation Penguin*, Harmondsworth, Middlesex, England.

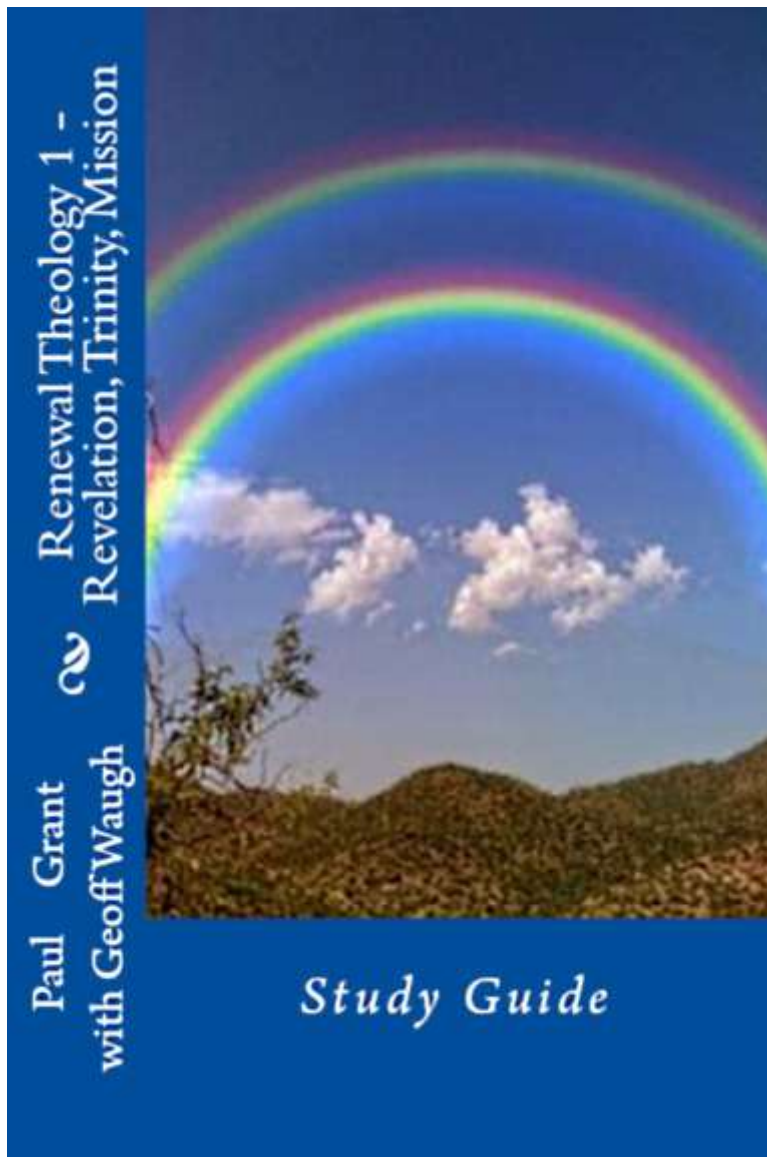
Comby, J 1985-1989, *How to Read Church History*, 2 vols, SCM Press, London, UK.

Deanesly, M 1969, *A History of the Medieval Church*, 8th edn, Methuen, London, UK.

McGrath, A 1988, *Reformation Thought*, Blackwell, Oxford, UK.

Oberman, HA 1994, *The Reformation: Roots and Ramifications*, T&T Clark, Oxford, UK.

[Back to Contents](#)



Renewal Theology 1

Study Guide

See www.renewaljournal.com

TOPIC 6

THE GREAT AWAKENING AND EIGHTEENTH CENTURY EVANGELICAL REVIVALS

FROM THIS TOPIC YOU WILL LEARN

1. From 1727 in Germany: Count Zinzendorf and the Moravians, experienced revival with a baptism in the Holy Spirit, unity, prayer (their 24 hour prayer vigil lasted over 100 years!), and missions. Their motto was 'To win for the Lamb that was slain the reward of his suffering.'
2. Pietism and the pursuit of a more individualistic, personal and experiential faith.
3. The Moravians
4. 1734 - 60 in North America's 13 colonies: Jonathan Edwards and George Whitefield, with prayer and preaching.
5. 1739 - 80 in Great Britain: John and Charles Wesley and George Whitefield with outdoor preaching and class meetings (home cells).
6. Revival brought many social reforms including the abolition of slavery in Great Britain. Some historians believe this revival saved England from a revolution like the one in France.

INTRODUCTION

A major development in thinking in the west during the 1600s involved an increasing reliance on rationalism, empiricism and deism. However, for many, the God of the rationalists was not very appealing. He was a cold, indifferent being who had set the world in motion, and then had then gone off leaving us to fend for ourselves. During the 1700s the pendulum--having swung from Orthodoxy to Rationalism--began to swing back again from a religion of the head and intellect toward a religion of the heart and emotions. Religion had become so tepid in the hands of rationalists like Chauncy and the Deists that it had almost no power to change the individual. It was into this environment that the Pietist movement appeared in German and spread throughout Europe, followed by the Methodist revival in England, and the two Great Awakenings in North America. These movements can be viewed in part as a reaction against the intellectualism and lax morality of the Enlightenment, and the rigid conservatism and ritualism of orthodox Protestantism and Catholicism.

TOPIC NOTES

A. *THE GREAT AWAKENINGS*

Read

1. Flashpoints of Revival and Anointed for Revival for an overview of these revivals.
2. Excerpts from Christian History in the Readings and on the web.
3. Excerpts from the Journal of John Wesley in the Readings and on the web.
4. The Renewal Journal on www.pastornet.net.au/renewal gives you a lot of reading on these topics also, especially Issue 1: Revival.

This 'Mud map' Summary of Major Awakenings is a very rough guide in 50 year periods.

This rough guide will help you put the various revivals and awakenings into historical periods.

It is not meant to be accurate. It is a general overview, which we will then explore in detail.

1750s The Great Awakening: The First Awakening (1727 80)

1800s Missionary Revival: The Second Awakening (1792 1842)

1850s Prayer Revival: The Third Awakening (1857 59)

1900s Worldwide Revival: The Fourth Awakening (1904 7)

1950s Healing Revival: Charismatic Renewal (1948; 1960s)

2000s Worldwide Revival: Refreshing; Blessing (1990s)

Summary of Each Major Awakening

1740-50s: THE GREAT AWAKENING

The First Awakening (1727-80)

1727 - 80 (approximate dates) in Germany: Count Zinzendorf and the Moravians, with unity, prayer (their 24 hour prayer vigil lasted over 100 years!), and missions. Their motto was 'To win for the Lamb that was slain the reward of his suffering.'

1734 - 60 in North America's 13 colonies: Jonathan Edwards and George Whitefield, with prayer and preaching.

1740 - 80 in Great Britain: John and Charles Wesley and George Whitefield with outdoor preaching and class meetings (home cells). Revival brought many social reforms including the abolition of slavery in Great Britain. Some historians believe this revival saved England from a revolution like the one in France.

Beginning with a mighty outpouring of the Holy Spirit on refugees from Moravia living in Saxony (Germany) in 1727, the Spirit of God brought revival to Europe and America which came to be called the evangelical revivals of the eighteenth century, or the first great awakening featuring leaders such as John and Charles Wesley, George Whitefield and Jonathan Edwards.

Their example and influence can inspire and help us today as we face social problems and the need for powerful revival and evangelism.

The First Evangelical Awakening

Moravian Revival 1727

Read Renewal Journal #1, pp. 24-32, 35.

Readings: Zinzendorf and the Moravians.

Nicholas von Zinzendorf

12 May 1727 covenant for unity; Sunday 10 August pastor overwhelmed

Wednesday 13 August 1727 communion; baptised in the Holy Spirit

26 August hourly intercession: continued for 100 years

Within 25 years, 100 were missionaries more than all other Protestants had sent out in 200 years.

1736 impact on Wesleys onboard ship.

1738 conversion of Wesleys; influence of Peter Boehler

1739 - outpouring of the Spirit in London at combined 'Methodist'/Moravian gathering

Evangelical Revival In England

John Wesley, 1703 1791

Charles Wesley, 1707 1788

Readings: The Journal of John Wesley

Born to Samuel & Susanna, Epworth Rectory

1709 Fire at Epworth rectory brand plucked from the fire (Zech 3:2)

1720 John at Oxford

1726 John teaching Greek; Charles at Oxford; Holy Club

1735 George Whitefield converted; Wesleys sail to Georgia (return early 1738)

1738 May 21 Charles converted: Galatians

May 24 John converted, Aldersgate; Romans: heart strangely warmed

1739 1 January: Spirit filled, Fetter Lane; Bristol open air preaching.

1744 First Methodist Conference leaders of class meetings

1784 Ordained American ministers

1788 Charles died over 6,000 hymns: Hark the Herald Angels Sing; Christ the Lord is Risen Today

Great Awakening In England And America

George Whitefield, 1714 - 1770

Readings: Spiritual Awakenings in North America

1714 Born at Gloucester

1735 Converted at Oxford

1736 Ordained deacon, begins ministry

1739 begins open air preaching

1740 preaches in American colonies

1741 married

1743 Moderator of Calvinistic Methodists

1748 begins ministry to London nobility

1753 opens Tabernacle in London

1768 Trevecca College

1770 death on 7th visit to America

Jonathan Edwards, 1703 1758

Readings: Jonathan Edwards and the Great Awakening.

Only son of Timothy Edwards, pastor

1720 Graduates from Yale College

1724 Tutor at Yale

1728 married Sarah

1729 pastor of church at Northampton, Massachusetts; Famous sermon:

‘Sinners in the hand of an angry God’

1735 37, 1740 44 revivals; Many writings:

1737 - Narrative of surprising conversions

1741 The distinguishing marks of a work of the Spirit of God.

1746 The Religious Affections

1750 missionary at Stockbridge

Diary of David Brainerd

1758 died at Princeton, College of New Jersey

Jonathan Edwards on Revival: see Renewal Journal #5, pages 21-22.

1. We do not judge by a part: the way it began, the instruments emphasised, the means used, the methods that have been taken. We judge by the effects upon the people (Isa. 40:13, 14; Jn. 3:8; Isa. 2:17).
2. We should judge by the whole of Scripture, not our own personal rules and measures, nor some portion of Scripture. We often limit God’s work to our understanding of parts of his Word.
3. We should distinguish the good from the bad, and not judge the whole by the parts.

4. Summation: We can become so paranoid of extremism that we actually sin by grieving the Holy Spirit and stopping his work. To accomplish his work, God seems more willing at times to tolerate extreme behaviour (that is not clearly sinful) than we are.
5. We should judge by the fruit of the work in general. Edwards could justify in his own mind the extravagance of some in the revival because of the revival's impact in New England. The Bible was more greatly esteemed; multitudes had been brought to conviction of truth and certainty of the gospel; and the Indians were more open to the gospel than ever before.
6. We should judge by the fruit of the work in particular instances. Edwards wrote of many examples of people who had been transported into the glories of heavenly realms for hours at a time. Great rejoicing, transports (visions and dreams), and trembling have produced an increase in humility, holiness, and purity. Answered prayers became the norm.
7. We should judge by the glory of the work. Edwards passionately called for the church to be seized by the rapture, glory, and enthusiasm of God.

B. MORE IN DEPTH STUDY - PIETISM

Pietism has been of the one least understood movement in the history of Christianity. The word comes from *pietas* (piety, devotion, religiousness), the Lat. rendition of the Gk. *eusebeia* and the Heb. *ḥāsîd* (kind, benevolent, pious, good). Appearing over a dozen times in the NT, *eusebeia* has been translated as 'godliness,' 'piety' or 'religion.' The English word 'piety' etc. has a positive meaning but may also denote vain and hypocritical characteristics, as in 'a pious hope'. Such was true of Pietismus, the German nickname given to the reform movement within Lutheranism by its enemies. The name possibly surfaced in response to the title Phillip Jacob Spener (1635–1705) gave to his introduction of a book of sermons by Johann Arndt (1555–1621) in 1675, *Pia Desideria* (Pious Wishes, tr. Th Tappert, Philadelphia, 1964).

Spener is commonly regarded as the father of pietism. In German-speaking circles his religious significance is judged second only to Luther. As the senior minister of the famous Paulskirche in Frankfurt, the young pastor expressed his concern about the corrupt state of the church. He was reacting against the polemical orthodoxy that was sterile amid the immorality and terrible social conditions following the Thirty Years' War (1618–48). Hoping for better times, Spener set forth his 'pious wishes' for the reformation of the church. He advocated: 1. more intensive Bible study, individually and in *collegia pietatis* (conventicles); 2. the exercise of the universal priesthood of believers through increased lay activity; 3. the practice of Christianity in daily life and works of unselfish love; 4. dealing with unbelievers and heretics with sincere prayers, good example, persuasive dialogue and the spirit of love instead of compulsion. These proposals quickly became the focus of a growing controversy.

One of Spener's spiritual sons, August Hermann Francke (1663–1727), attempted to implement these concerns at the University of Leipzig during 1689. The young Topicr instigated meetings for the purpose of entering more deeply into exegetical studies. The *collegium philobiblicum* soon

attracted many students and citizens, their numbers and enthusiasm growing to the extent that the authorities dissolved the society. A faculty opponent stated publicly, 'Our mission is to make students more learned and not more pious.' In response a professor of poetry defended the movement in a little poem favourably describing a 'pietist'.

As pastor and professor Francke also founded many *Stiftungen*, philanthropic and educational institutions related to the newly formed University of Halle. Among other enterprises, these included an orphanage, a Bible society, and a home for widows. Francke emerged as the organizational genius of pietism. Halle became an international centre for the dissemination of pietist literature, missionaries and beliefs to Russia, Scandinavia, Britain and the New World.

Because this widespread influence continued through subsequent expressions in many denominations and religious awakenings, some historians employ the term 'pietism' to encompass a wide spectrum which includes Dutch Pietism, Puritanism, the Wesleyan revivals and the Great Awakening. Others delimit the name more narrowly to the reform movement stemming from the activities of Spener, Francke, Bengel, Count von Zinzendorf (1700–60) and others. A growing consensus acknowledges the many legacies and influences of pietism on British and American Christianity.

Although pietism is viewed as having roots in mysticism, Anabaptism and Reformed groups in Holland, and was followed by more radical and separatist manifestations, pietist motifs are probably more fairly defined through examining the thought of the early leaders. The mystical and spiritualist themes of Jacob Boehme, Gottfried Arnold (1666–1714) and others should more properly be called radical pietism. Early and contemporary critics accuse pietists of a subjectivism which exalts self above God and derives religious norms from the experience and needs of persons. The resultant individualism is often said to undermine sound doctrine. The pietists insisted, however, that the necessary reformation of doctrine by Luther must lead to a reformation of life. They believed they were entirely Lutheran in insisting that faith must become active in love. Their insistence that credal formulations must be tested by biblical theology, together with their more democratic proposals, tended to undermine the authority of the church. But the pietists desired reformation of and not separation from the church. The pietist emphasis on careful study of the texts in the original languages combined with the devotional use of the Bible was no doubt vulnerable to the perils of private interpretation. But in general this served to revive the Reformation emphasis on biblical authority. From the beginning pietism faced a legalistic temptation. Nevertheless, Spener and Francke remained Lutheran in insisting that regeneration be an integral part of an experience of justification.

Contrary to the meritorious works of medieval Catholicism, pietism stressed the gift of sanctifying grace. The theology of pietism led in some cases to an excessive emotionalism. However, for the early leaders the experience of the Spirit was seen as an appropriation of, rather than a substitution for, revelation.

In spite of their opposition to many degenerate currents of the fallen world, Spener's interpretation of the book of Revelation led pietists to hope for better times through participation in God's work of changing human lives. Pietism's otherworldliness and ascetic tendencies must be viewed in the light of Francke's global concerns and charitable endeavours. In general, Spener

and Francke attempted to walk the middle way between dogmatic rigidity and emotional warmth, between faith and works, between justification and sanctification, and between forsaking the fallen world and affirming it through love of neighbour, enemies and God's good creation.

Bibliography

Brown, DW In Ferguson, SB & Packer, J 2000, c1988, *New dictionary of theology* (electronic edn.), InterVarsity Press, Downers Grove, IL.

THE MORAVIANS

The Moravian movement was an outgrowth of Pietism. Its leader, Count Nikolaus von Zinzendorf, had spent several years in one of the Pietist schools at Halle. In 1722 he invited exiled Protestants from Bohemia and Moravia to settle on his estate in Saxony, where they organized as the "renewed fraternity," dedicated to a religion of the heart and an intimate fellowship with the Savior. Zinzendorf himself developed a very keen interest in world evangelization, but he was especially concerned with establishing an international fellowship of true believers belonging to various religious bodies. Therefore he did not want to start a new denomination. His own colony he kept within the Lutheran church.

As Moravian missionaries became active in preaching the gospel and in organizing groups of believers within the established churches of Europe, they had great success in founding fellowships elsewhere in Germany and in Holland, Denmark, England, Switzerland, and North America. When Zinzendorf fell into the disfavour of the Lutheran church and hence the Saxon government, he was exiled for over ten years. During those years, much against his will, the Moravians organized as a separate denomination known as the Unity of the Brethren (1742), and won recognition from the Saxon government. In England they became known as Moravians. Their doctrinal position was basically that of the Lutheran Augsburg Confession.

The Moravians have been famous for their church music, which owes its original inspiration to Zinzendorf, who himself wrote many hymns. He is credited with the authorship of more than 2,000 lyrics.¹ There are about 510,000 Moravians in the world today, 55,000 in the United States and 60 percent of the total in Tanzania and South Africa, reflecting the missionary thrust of the denomination.

METHODISM

The Moravians had a direct influence on the establishment of the Methodist movement, which was founded by John and Charles Wesley and George Whitefield. Moravian missionaries exposed the Wesleys to the gospel message while the latter were on a fruitless missionary journey to the New World and had not yet been converted. Later, another Moravian, Peter Bohler, brought the Wesleys to Christ. Shortly thereafter, John Wesley visited Zinzendorf in Germany and then embarked on his lifework. Methodist was the name applied to the "holy club" at Oxford to which the Wesleys and George Whitefield had belonged; they had founded the organization because of their concern over the spiritual condition among the students. Because of the strict rules and precise spiritual methods of the group, they were nicknamed "Methodists"; subsequently the name passed on to the movement begun by the three.

John Wesley (1703–1791) and George Whitefield (1714–1770) were the great preachers; Charles Wesley (1708–1788) though also a preacher, was the hymn writer. Having composed some 7,270 hymns, he is ranked by many as the greatest hymn writer of all ages.⁴

As the Wesleys carried on their revival efforts, they received little encouragement from the Anglican Church, of which they were members. Shut out of many Anglican churches, they took a cue from Whitefield, who had had great success in outdoor preaching in America. Tremendous crowds constantly gathered for their meetings.

Early Methodism was characterized by the preaching of present assurance of salvation, development of the inner spiritual life, belief in the attainability of Christian perfection in this life, and a dignified ritual. The Wesleys were Arminian in their theology, but Whitefield was Calvinistic. Originally, John Wesley did not wish to organize the Methodist church as a separate denomination; he set up societies within the Anglican Church. But the success of the American Revolution demanded a separation there, and the Methodist Episcopal Church was established in 1784. In England, Methodism separated from the Anglican Church about the same time.

As well as having a wide spiritual impact, Methodism proved to be a very real answer to the social ills of the day. Spiritually, Methodism was the answer to deism in England, especially among the lower and middle classes. And it met the needs of the new labouring classes in the cities, for whom the Anglican church did not assume much responsibility. Socially, in large measure it retarded forces that in France led to revolution: it provided medical dispensaries, orphanages, and relief for the poor; it stood at the front of the movement for prison reform, the abolition of slavery, and the regulation of industry.⁵

Vos, HF & Thomas Nelson Publishers 1996, Exploring church history. Originally published in 1994 under title: Introduction to church history; and in series: Nelson's Quick reference. Nelson's Christian cornerstone series. Thomas Nelson Publishers, Nashville, TN.

CONCLUSION

The dry rationalism of the 1600s contributed to a desire for a more personal experiential relationship with God. The revival of 1727 led by Count Zinzendorf in Germany led to an emphasis on a personal encounter with God. It also resulted in a strong emphasis on mission work that took this revival to many parts of the world. In America, the new revival movement spread rapidly, led by Jonathan Edwards who was assisted by regular visits by George Whitefield from England. In England, the revival movement of 1739 was led by the John and Charles Wesley and George Whitefield and others. It featured new approaches to proclaiming the gospel, including open air preaching, and ministry to ordinary working class people. The Methodist movement grew out of this revival continued through to the present day. It also contributed to new revival movements including Pentecostalism.

KEY POINTS OF THIS TOPIC

- The revival from 1727 in Germany led by Count Zinzendorf featured unity and prayer and resulted in active evangelical mission work.

- The revival from 1735 in America led by Jonathan Edwards with regular visits by George Whitefield from England profoundly affected the colonies.
- The revival from 1739 in England led by the John and Charles Wesley and George Whitefield and others featured open air preaching and the gathering of thousands of converts into home groups called class meetings, from which the Methodist church developed.

TUTORIAL EXERCISES (SELF-STUDY)

1. Why did the small group of Moravians have such a wide impact?
2. Why did George Whitfield impact both England and America?
3. What were the main contributions of Jonathan Edwards and John Wesley?
4. What is the significance of Zinzendorf, Whitefield, Wesley and Edwards for today?

REFERENCES

Arndt, J 1979, 'True Christianity', *Classics of Western Spirituality*, Paulist, Mahwah, NJ.

Boehme, J 1978, 'The Way to Christ', *Classics of Western Spirituality*, Paulist, Mahwah, NJ.

Brown, DW 1978, *Understanding Pietism*, Eerdmans, Grand Rapids, MI.

Doles, J 2007, *Miracles and Manifestations of the Holy Spirit in the History of the Church*, Walking Barefoot Ministries, Seffner, FL.

Erb, P 1983, 'The Pietists: Selected Writings', *Classics of Western Spirituality*, Paulist, Mahwah, NJ.

Stoeffler, FE 1973, *German Pietism During the Eighteenth Century*, Brill, Leiden, Netherlands.

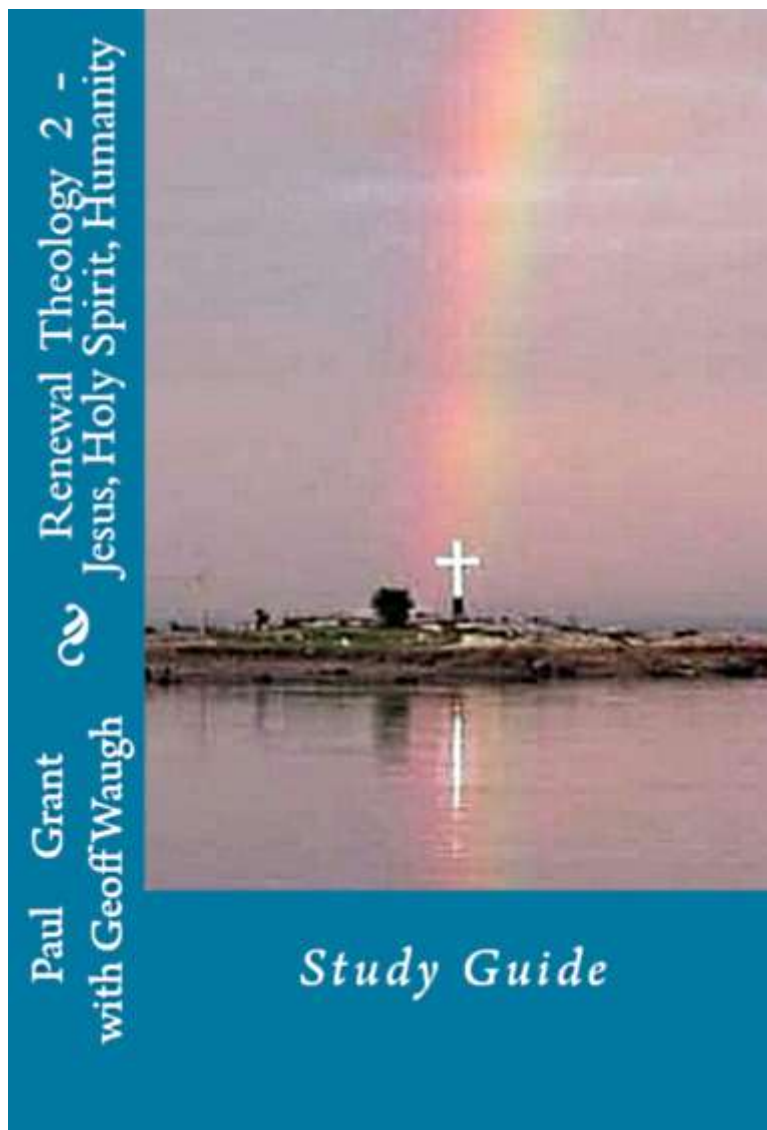
Stoeffler, FE 1965, *The Rise of Evangelical Pietism*, Brill, Leiden, Netherlands.

Vos, HF 1996, 'Exploring church history', *Nelson's Christian Cornerstone Series*, Thomas Nelson Publishers, Nashville, TN.

Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.

Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings

[Back to Contents](#)



[Renewal Theology 2](#)

Study Guide

See **www.renewaljournal.com**

TOPIC 7

THE SECOND GREAT AWAKENING IN AMERICA AND ENGLAND

FROM THIS TOPIC YOU WILL LEARN

1. Local revivals began again in England through prayer meetings for revival.
2. Following Wesley's death in 1791 fresh revivals broke out from 1792 as people prayed.
3. The second awakening and missionary revival of (1792 - 1842)
4. William Carey, 'Father of the modern missionary movement.'
5. Similarly in America, people prayed for revival in 'concerts of prayer'.
6. Charles Finney, evangelist and social reformer.
7. Revivals in frontier camp meetings were sustained by circuit riders visiting the settlements.
8. Revival in the colleges produced commitment to missions.
9. These revivals produced further social reforms.

INTRODUCTION

At the end of the eighteenth century revival began to flare up again, fifty years after the Great Awakening of the 1740s. Following decline in spiritual life, churches in Britain and America prayed again for revival. Leaders encouraged 'concerts of prayer' with Christians gathering together to pray regularly for revival.

This move of God's Spirit touched the churches, the American frontier camp meetings, and the colleges. It produced a new zeal for missions, with many mission societies formed to evangelise the nations, especially the coastlands. Similarly, today revival stirs people to evangelise and reach the nations of the world.

TOPIC NOTES

A. *THE SECOND GREAT AWAKENING*

The Second Awakening (1792 - 1842)

From 1792 in England: William Carey, 'Father of the modern missionary movement.'

By about 1800 revival fires were burning once again in the U. S. A. In the East, Timothy Dwight was used in the college setting. On the Western frontier, James McGready, Barton Stone and Peter Cartwright gave leadership.

In 1821 Charles Finney, a lawyer, was converted and became an evangelist and social reformer. This revival was characterised by evangelistic camp meetings, social reforms and missions. Finney's ministry overlapped the second and third awakenings.

Note that Towns & Porter include the General Awakening of the 1830s as a separate awakening.

The Second Awakening In England

1781 Prayer meetings for revival in England, especially Cornwall.

1784 John Erskine, Edinburgh, republished Jonathan Edwards book: *A Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom.*

Baptists: monthly prayer meetings for revival on the first Mondays

1789 John Sutcliffe, England, published new edition of Edwards' *A Humble Attempt ...*

1791 William Carey published *An Enquiry into the Obligation of Christians to use means for the Conversion of the Heathen.* He preached on Isaiah 54:2: Enlarge the place of your tent; strengthen the stakes, lengthen the ropes. He urged: Expect great things from God. Attempt great things for God.

1792 Baptist Missionary Society formed.

1793 Carey sailed to India.

1799 & 1814 many local revivals

Effects of the revival: Missionary Societies formed and many social reforms, e.g. slavery stopped 1807.

Second Awakening In U S A

Readings: Spiritual Awakenings in North America.

1792 Boston Baptists began monthly prayer

1794 Isaac Backus encouraged spread of monthly concert of prayer.

1798 saw widespread revivals in U. S.

1800 camp meeting revivals Kentucky - frontier evangelism

1802 1/3 of Yale students converted

1806 Samuel John Mills and friends: college haystack prayer meeting commitment to missions

1810 American Board of Commissioners for Foreign Missions

1812 first American missionaries to India.

Revivals subsided: Napoleonic Wars 1803-15, American War 1812-15

1820s Local revivals in North America, especially through Finney.

Charles Grandison Finney 1792-1875

1792 born, Warren, Connecticut

1818 law office in New York

1821 converted, October 10

1824 ordained; revivals

1830 New York Evangelist – revivals Rochester, NY 1,000 in 6 months

1832 pastor of Chatham Street Chapel, New York

1835 Professor of Theology, Oberlin, Ohio Lect. Revivals of Religion published

1851-66 President of Oberlin College

1875 died

1876 Memoirs published

More in depth study:

B. COLONIALISM

Colonialism is the policy or practice by which one country installs a settlement of its people on the lands of another. Colonialism is generally associated with the European overseas expansion that began about 1500, but it occurred in most parts of the world and in most historical eras. Nations established colonies for a number of reasons, but mostly for economic benefits. Colonizing powers often possessed superior technologies and advanced military weapons or tactics that enable them to rule over other people. For example, the Spanish expeditions against the Indians of Central and South America during the 1500's succeeded in part because the Spaniards had metal swords, armour and muskets gave them an advantage over the Indians. Colonialism is similar to imperialism, which involves one country having political or economic control over another society. The two are often associated since imperial powers typically establish colonies in the societies they control.

Early European colonialism. After Marco Polo's travels to China and India, curiosity was aroused and this increased trade to these remote places. The Portuguese were one of the first nations to establish trading posts in these areas, followed by other European nations. In the 1400's, Portugal and Spain repeatedly sent ships into the eastern Atlantic in search of new sources of wealth and trade. Portuguese colonists began to settle on the islands off the west coast of Africa. The Portuguese developed sugar plantations on these islands and they traded African slaves, whom they used as the labour force on the plantations.

In the late 1400's, the Spaniards conquered the Canary and Caribbean islands and forced the people to work on sugar plantations they established. An expedition led by the Spanish explorer Hernando Cortes conquered the Aztec Empire of Mexico from 1519 to 1521 and took control of Central and South America. Spain also established frontier missions in parts of the south-western and south-eastern United States. Brazil came under the control of the Portuguese in 1532.

During the 1600's, the Dutch, English, French, and Swedes founded colonies in eastern North America, where they competed for land and riches. In 1763, the British gained control of nearly all of North America from the Atlantic Ocean to the Mississippi River. The Dutch colonized the Spice Islands in Indonesia in the 1600's. Most early Dutch settlers were based in the colonial capital of Batavia (now Jakarta) on Java. The Dutch also established a settlement at Cape Town on the southern coast of Africa in 1652.

Later colonialism. Just as the 16th Century saw a rapid geographic expansion of Christianity particularly in Catholicism, the 19th century saw a further massive expansion, leading to a universal church. However, much of this expansion was accomplished in association with colonialism and imperialism. Eventually, the North and South American colonies came to feel culturally distinct from their mother countries and increasingly resented being ruled by them. The colonies' economies had developed, so they no longer relied on their founding nations for prosperity. The thirteen British North American colonies became the United States declaring their

independence in 1776. Britain recognized this in 1783. The slaves of French-controlled Haiti fought for over a decade before that country achieved independence in 1804. The mainland Latin American societies gained independence between 1818 and 1825. While colonialism declined in the Americas, it increased in Asia and Africa. In the 1780's, the British began to colonize parts of Australia with convicts. France began its conquest and settlement of Algeria in the 1830's. In the 1870's, several European nations began a furious race for colonies in Africa, Asia, and the Pacific Islands. This rush for colonies was brought about in part by an increasingly bitter rivalry among Europe's most powerful countries. The United Kingdom, France, and Germany were the most active colonizers, but Italy, Spain, Belgium, and Portugal also took part. The Napoleonic wars left Britain with a strong navy, and with dominance over many of the French, Spanish, Portuguese and Dutch colonies overseas. By the early 1900's, these countries had divided up all of Africa—except for Ethiopia and Liberia—among themselves. The British influence in India was strong, with the British East India Company taking control of most of the sub continent during the eighteenth century. This was transferred to the British rulers by an act of Parliament in 1858. In the 1800's, the United Kingdom also expanded its control over India and Malaysia and Myanmar. The company initially opposed missions work for fear of riots. This was changed by William Carey. The French seized Indochina and some Pacific Islands.

New colonizing nations appeared at the end of the 1800's and the beginning of the 1900's. The United States acquired Guam, Hawaii, the Philippines, and Puerto Rico. By the time of World War One most of Asia and the Pacific was under colonial rule. Japan took over Korea and Taiwan, a large part of northern China, and some Pacific Islands. After its defeat in World War II (1939-1945), Japan lost all of these possessions, though it later regained some of the islands.

Colonial expansion was assisted by the industrial revolution, which led to expanded markets, which included Latin America and Asia. It was aided by a by-product of industrialization, military might. Few nations in Africa or Asia were able to keep their independence. As Spain lost its colonies, Britain and America began competing for these markets and for their raw materials. This was followed by taking possession of land, with expansion of railroads, harbours and processing plants. Britain, France, Holland, German, Belgium and Italy joined in a mad scramble to take possession of every corner of the world. The world became a vast unified economic network.

Christianity largely sided with the colonizers, believing that it was the “white man’s burden” to carry to the rest of the world the benefits of capitalism, industrialization, democracy, education, health and Christianity. However, while there were many benefits, there were also many problems, which produced an anti colonial backlash in the mid twentieth century.

Towards the end of the 18th century, Europe was passing through a period of great economic growth, social reform and evangelical revival. The social and economic changes brought about by the Industrial Revolution gave the Europeans a new pride in their religion and culture. Many mission societies began their work during the time that Western governments were colonizing vast parts of Africa and dividing it up into manageable political and geographical areas. There were many evidences that this Western advance was often not very favourable toward the local people who were in the land before the colonizers arrived. For example, as late as the 1960s, there were still "native reserves" and "native purchase areas" in Central Africa where local people

had only limited access to some of their own land. The church was not untouched by these problems. Missionaries who went to Central Africa found favor with colonial governments and were sometimes given very large parcels of land. These land grants were substantial. One mission society had four such farms, ranging from 3000 to 7000 acres.

Like many societies, perhaps most, Great Britain overvalued its way of life and undervalued others. This attitude was long standing in western culture, and it increased in intensity throughout the nineteenth century. Most Europeans thought that their way of life represented values of universal application. "Barbarians" might acquire "civilisation" (of course that meant "European civilisation"), and for some to carry "civilisation" to the barbarians was even a "moral duty". The ethical obligation would be accompanied by economic exploitation and commercial profits for the home country. Economic motives were indeed as important as moral prescriptions. By giving the concept a twist, the "civilising and Christianising" mission became an economic mission as well...The idea that "civilisation" meant westernisation enjoyed a special vogue in mid nineteenth-century missiology. Christianity and "civilisation" were inseparable."

In the case of Britain's relations with India, Britain was looked upon as an advanced and progressive civilization, while India was condemned as being barbarous and superstitious. Nineteenth century Britain was indeed a civilization on the march and the new spirit of self-assurance led to an attitude of aggressiveness in their relationship with India. James Mill in his book, *History of British India*, was unsparing in his criticism of Indian religions. According to him, the real character of Indian religion was superstition and priestly despotism. In Charles Grant's view, it was not only the inborn weakness that made the Hindu degenerate but also the nature of their religion. Not only did it fail to teach virtue but also it positively encouraged immorality. In 1813, Wilberforce, the champion of the evangelical cause in England, declared, "Our religion is sublime, pure, beneficent. Theirs (Indian) is mean, licentious and cruel". (Metcalf, *TR 1964, Aftermath of Revolt*, Princeton University Press, p.25.)

Alexander Duff, a Scottish Presbyterian missionary in India in the middle of the 19th century, whose ideas can be considered representative of the majority of the protestant missionaries at that time, thought that though Hinduism possessed very lofty terms in its vocabulary, what they conveyed were only vain and foolish and wicked conceptions. According to him, Hinduism spread out before us like a universe "where all life dies and death lives". The Christian task for him was to do everything possible to demolish so gigantic a fabric of idolatry and superstition. Alexander Duff's speech at the General Assembly in Scotland in 1835, quoted by Lal Behari Day, *Recollections of Alexander Duff*, pp. 100-101. In his book, *India and the Indian Missions*, Alexander Duff asks the question: What is the purpose of God in British colonialism? He answers: "Can it be without a reference to the grand design of providence and of grace that Britain so endowed has been led to assume the sovereignty of India ... A decree hath gone forth and who can stay its execution - that India be the Lord's". Alexander Duff, *India and Indian Missions*, pp. 25-29. Duff further speaks of the colonial wars as being a preparation for the Gospel. In the history of Christian mission, 'Preparation for the Gospel' was a familiar theme.

The ideas of James Mill, Charles Grant, Duff and others about Indian religion and society greatly influenced missionary thinking of the period. Missionaries in most of the other countries in Asia also held similar views about the religions of those countries. Missionaries and civil servants who

came to Asia with a preconceived idea of the darkness of the Asian world were not able to see anything good in Asian societies. The early protestant missionaries were children of the evangelical awakening of the 18th and early 19th centuries. They came to Asia with a gloomy pietistic theology which divided humankind into two parts: the converted and the unconverted, the saved and the lost. The main object of Christian mission was understood as saving souls of the heathen from damnation and hell. Moreover, there was for a long time, real ignorance on the part of the westerners as well as Asians, of the history and the rich traditions of Asian cultures.

C. *WILLIAM CAREY*

William Carey. The Protestant missionary movement, strictly speaking, is usually considered to have begun in 1792, when William Carey, under the auspices of the newly formed Particular Baptist Society for the Propagation of the Gospel amongst the Heathen, sailed from England to India. Carey, John Thomas (who accompanied him to India), and others at the end of the eighteenth and the beginning of the nineteenth century who set out for foreign lands, did not operate in a vacuum. Christian historians have shown that the Baptist Missionary Society (BMS, founded in 1792), rather than being "the first of a kind," stood in direct descent to a whole series of missionary exploits. Thus Brackney (1992) and others have argued that Baptist missions in general, particularly in Bengal, were able to profit greatly from others' achievements in areas such as literature production, management processes, stewardship theology, mission promotion, and partnership efforts (Smith 1992b:479-489).

Serampore's pioneer missionaries thus need to be seen as players on a large multi-cultural playing field at a very unusual moment in time. They were able to take advantage of a window of opportunity -- from a quasi-colonial British point of view -- during the grandiose rule of the Marquis Wellesley, Governor General of Bengal during the early 1800s. That setting and experience had a lasting effect on the shape, values and development of their mission venture, as did the internal contradictions of British East India Company rule in the subcontinent.

Study of the context and experience of pre-Victorian missions in Bengal reveals that there was hardly any activity or enterprise that Carey and his cohort engaged in that had not been tackled already by some secular Britisher in India. One finds repeatedly that the trio and their associates came across what their compatriots had been doing there and proceeded to adopt it. Whether it was translating scripture, cutting types for printing, producing paper, engaging in Oriental Studies, learning Asian languages, working with pundits, setting up schools, engaging in agricultural and horticultural experiments, whatever, the trio applied extant knowledge and procedures in their own way to the task of sharing the gospel.

This discovery is of prime importance because it reflects the fact that a thorough-going, multi-contextual, missiological analysis of the Serampore missionary company has never been undertaken. It suggests strongly that Carey and his company cannot be understood well until they are viewed in relation to the multiple contexts of "the occupied territory" of Bengal in which they moved and were shaped. How different it all would have been for Carey and the BMS if British forces had not already imposed their rule on Bengal!

They were preceded by missionary endeavours flowing from the "Great Awakening" in the early eighteenth century--when, for instance, John Wesley, after travelling with a group of Moravians on his way to bring the gospel to the American Indians of Georgia, returned to find his heart "strangely warmed" at Aldersgate--and by continental missionary efforts in the Netherlands, Germany, and elsewhere. Already, in 1719, Isaac Watts had written "Jesus shall reign where'er the sun." In the main, however, these missions had not ventured far beyond their own national borders. The world-wide missionary movement lay in the future.

These nineteenth- and early twentieth-century Protestant mission societies were established and maintained by individuals and groups, not churches. Though some of them held strong denominationally-grounded theological positions, in most instances the urgent necessity to ensure that every single individual in the "whole inhabited earth" be offered the opportunity to accept Jesus Christ took precedence over historic doctrinal differences. It was inevitable that frequently their work would overlap and, in some instances, come into conflict with one another--thus the need for "missionary cooperation."

The culmination of this cooperation was the great missionary conference of 1910, held at Edinburgh, which led to the creation, not only of the International Missionary Council but also of Faith and Order and Life and Work and, eventually, of the World Council of Churches.

D. JOHN MOTT

John Mott. As John Mott stood before the now famous 1910 Edinburgh Missionary Conference, he said, "It is a startling and solemnizing fact that even as late as the twentieth century, the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled.... The church is confronted today, as in no preceding generation, with a literally worldwide opportunity to make Christ known."

It was evangelistic passion that made Mott his generation's most popular evangelist to university students and the promoter of the emerging ecumenical movement. The New-York-born-and-Iowa-raised Mott was nurtured in a devout Methodist home. He was led into "a reasonable and vital faith" at Cornell University after hearing and speaking personally with C. T. Studd, the renowned cricket-player-turned-evangelist (and one of the "Cambridge Seven" who later worked with Hudson Taylor in China). Mott was struck by Studd's admonition, "Seekest thou great things for thyself? Seek them not. Seek ye first the kingdom of God." That same year, at the 1886 Northfield (Massachusetts) Student Conference led by Dwight Moody, Mott stepped up and became one of the 100 men who volunteered for foreign missions.

Mott's destiny, however, lay not in foreign missions but in evangelizing college students and inspiring others to foreign mission work. He became college secretary of the YMCA in 1888, when the organization was consciously evangelical and aggressively evangelistic. That same year, he helped organize the Student Volunteer Movement for Foreign Missions (SVM), a branch of the YMCA and YWCA. By the time he spoke at SVM's 1951 convention, over 20,000 volunteers had gone to mission fields through its efforts.

Mott's energies could not be bound by one or even two such organizations, no matter their scope. In 1895 he helped found the World Student Christian Association and travelled some 2 million miles to further the federation's dream: to "unite in spirit as never before the students of the world," and so hasten the fulfilment of Jesus' prayer, "that all may be one." On every continent he visited, he established immediate rapport with students and church leaders, who flocked to hear him speak. His reputation for irenic yet impassioned appeal for dedication to the kingdom of God grew; heads of state sympathetic to his mission honoured him upon arrival and consulted him in private.

In 1893 he helped found the Foreign Missions Conference of North America, and in 1910, he helped pull together and chair the massive Edinburgh Missionary Conference—its 1,200 delegates represented 160 mission boards or societies. All these movements, and a few more with which Mott was involved, eventually blossomed at the World Council of Churches in Amsterdam in 1948. Mott was not only officially named honorary president at the inaugural session, he has since earned the informal title of "father of the ecumenical movement." John Mott raised \$250 million dollars (equivalent to \$4.6 billion by today's standard) during World War I to aid in the care of prisoners of war and aid soldiers in making the transition back into normal life following the war. At the time, it was the largest fundraising effort to date.

By the time Mott was 32, he was called "Protestantism's leading statesman," at 58, the "father of the young people of the world," and at age 81, in 1946, he was awarded the Nobel Peace Prize. In an era when liberals and fundamentalists debated fiercely, Mott took a middle view: "Evangelism without social work is deficient; social work without evangelism is impotent." The title of his bestselling 1900 book is *The Evangelization of the World in This Generation*, and in his last public appearance, he said, "While life lasts, I am an evangelist." He also taught and modelled volunteerism and service among young people through his work in the YMCA.

E. CHARLES FINNEY

(1792–1875)

Charles Finney was born in Warren, Connecticut, the seventh child of farming parents. With land increasingly scarce and costly in Connecticut, in 1794 the Finneys joined with many other young families in the westward migrations of post-Revolutionary America. Charles first attended school in Hanover (now Kirkland), New York. At the Hamilton Oneida Academy in Clinton the bright, popular, six-foot-two student was introduced to classical education, singing, and the cello. In 1812 Finney returned to Connecticut to attend the Warren Academy. After teaching school for two years in New Jersey, he was forced by his mother's illness to return to New York. There in the town of Adams in 1818 he began to study law. Although never formally admitted to the bar, Finney did argue cases in the local justices' court.

Finney's religious conversion in 1821 dramatically changed the direction of his life. He left law, claiming he had been given "a retainer from the Lord Jesus Christ to plead his cause," and sought entry into the Presbyterian ministry. Taken under care by the St. Lawrence Presbytery in 1823, Finney studied theology with George Gale, his Princeton-trained pastor in Adams, later that year

was licensed to preach, and was ordained in 1824. Hired by the Female Missionary Society of the Western District, Finney began working as a missionary to the settlers of upstate New York.

Under Finney's preaching, a series of revivals broke out in several villages in Jefferson and St. Lawrence counties. By 1825 his work had spread to the towns of Western, Troy, Utica, Rome, and Auburn. These so-called "Western Revivals" (centered in Oneida County), brought Finney national fame. In them he used such "new measures" as the "anxious seat" and protracted meetings (lasting several days or weeks). He also allowed women to pray in public.

Not all were pleased with his success. Yale-trained revival leaders like Lyman Beecher and Asahel Nettleton, troubled by false reports of alleged excesses, joined with other evangelical leaders from the northeast in 1827 to discuss their differences. At that meeting Finney emerged as the new leader of evangelical revivalism. Between 1827 and 1832 Finney's revivals swept cities like New York, Philadelphia, Boston, and Rochester. Although he continued to promote revivals throughout his life (including trips to England in 1849–1850 and 1859–1860), Finney's early years marked the height of his revival career.

Forced by tuberculosis in 1832 to curtail his travels, Finney became pastor of the Chatham Street Chapel (Second Free Presbyterian Church) in New York City. Subsequently he held pastorates at the Broadway Tabernacle of New York City and the First Congregational Church of Oberlin, Ohio—the latter for thirty-five years beginning in 1837. In 1835 he became professor of theology at the newly formed Oberlin Collegiate Institute in Ohio (now Oberlin College), which he also served as president (1851–1866).

Theologically, Finney was a "New School" Calvinist. His preaching and teaching stressed the moral government of God, the ability of people to repent and make themselves new hearts, the perfectibility of human nature and society, and the need for Christians to apply their faith to daily living. For Finney, this included investing one's time and energy in establishing the millennial kingdom of God on earth by winning converts and working for social reform (anti-slavery, temperance).

Finney wrote several books, sermon collections, and articles. Among them were his *Topics on Revival* (1835), a kind of manual on how to lead revivals; his *Topics on Systematic Theology* (1846, 1847), reflecting his brand of "arminianized Calvinism"; and his *Memoirs* (1876), recounting his part in the nineteenth-century revivals. G.M.Rosell.

Douglas, JD, Comfort, PW & Mitchell, D 1997, c1992, *Who's who in Christian history*, Illustrated lining papers, Tyndale House, Wheaton, Ill.

CONCLUSION

Revivals in the 1800s spread in America in the frontier camp meetings and colleges. Revivals also took on a more missionary character in the 1800s as mission societies were formed to evangelise the nations. The missionary movements often followed the colonial expansion of the Spanish, French, Portuguese, Dutch and British nations. The 16th Century saw a rapid geographic expansion of Christianity particularly in Catholicism. In the 17th and 18th Centuries, other protestant nations and faiths followed. In the 19th and 20th centuries there was a further massive expansion, leading to a universal global church. The recognition of the weaknesses of colonialism,

and the imposing of European values and practices on native people has led to rethinking about missionary movements. There has been a growing awareness of the need to contextualise the gospel, making it relevant and empowering for local people, and freeing it from the imposed ideas and rule of colonists.

KEY POINTS OF THIS TOPIC

- From 1792 in England: William Carey, 'Father of the modern missionary movement.'
- By 1800 revival fires were burning once again in the U. S. A. In the East, Timothy Dwight was used in the college setting. On the Western frontier, James McGready, Barton Stone and Peter Cartwright led frontier revivals.
- In 1821 Charles Finney, a lawyer, was converted and became an evangelist and social reformer. Finney's ministry overlapped the second and third awakenings.
- These revivals were characterised by evangelistic camp meetings, social reforms and missions.

TUTORIAL EXERCISES (SELF-STUDY)

1. What place did prayer have in the second awakening?
2. Why did camp meetings become popular in America?
3. What caused the development of new missionary societies?
4. Why did Finney form a link between the second and third awakenings?
5. What can we learn from the second awakening for today?
6. What kinds of 'extraordinary prayer' and mission are relevant now?

REFERENCES

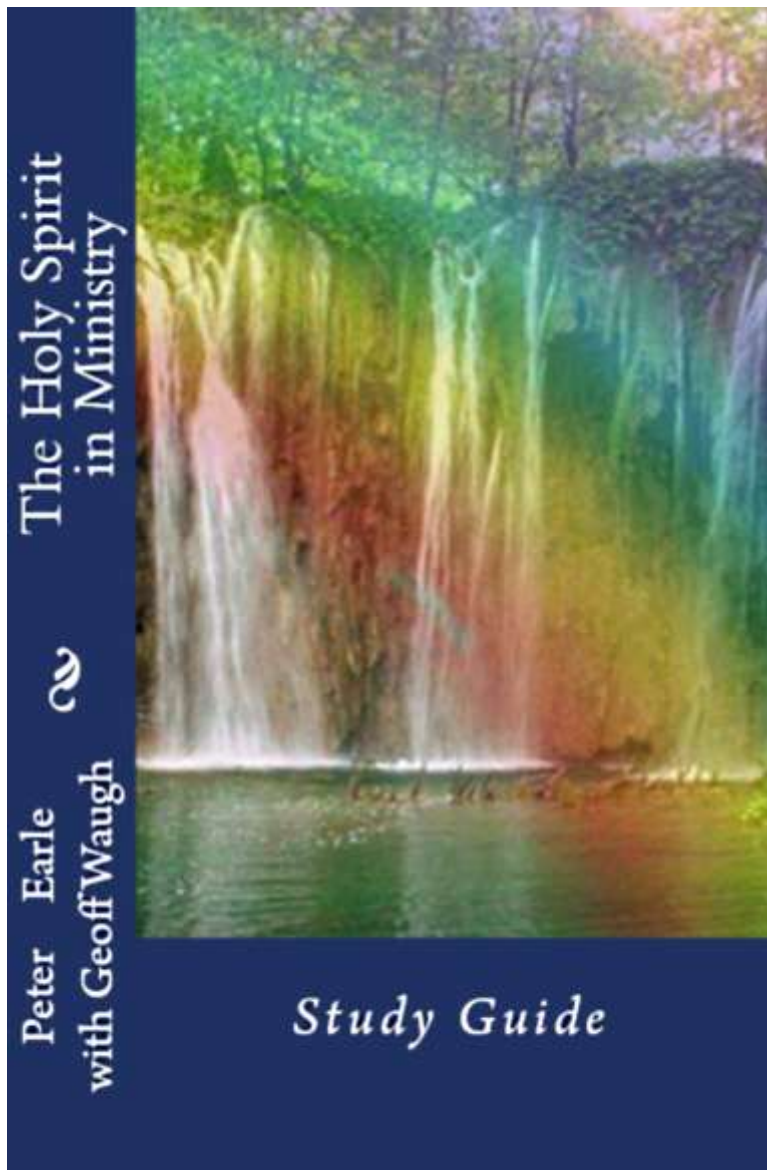
Doles, J 2007, *Miracles and Manifestations of the Holy Spirit in the History of the Church*, Walking Barefoot Ministries, Seffner, FL.

Vos, HF 1996, 'Exploring church history', *Nelson's Christian Cornerstone Series*, Thomas Nelson Publishers, Nashville, TN.

Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.

Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings

[Back to Contents](#)



The Holy Spirit in Ministry

Study Guide

See www.renewaljournal.com

TOPIC 8

THE THIRD GREAT AWAKENING - MID-NINETEENTH CENTURY

FROM THIS TOPIC YOU WILL LEARN

1. Revival movements in the 1800s
2. 1857 in North America: Called 'the Prayer Revival' it began when Dr Walter and Phoebe Palmer from New York City went to Hamilton, Ontario in early October. Revival broke out, then went south of the border.
3. Jeremiah Lanphier, a business man, began noon prayer meetings in New York City in September 1857. Within 6 months, up to 10,000 business men were praying daily for revival.
4. Revival in Northern Ireland, spread to Wales and Scotland as well.
5. 2 million converts (1 million within the church, 1 million from without) and in the following years slavery was abolished, and there were reforms in prisons, labour, education, and medical care.
6. C. H. Spurgeon and D. L. Moody were leaders in revival in the last half of the nineteenth century.

INTRODUCTION

A further wave of revival built up at the end of the 1850s, beginning with hundreds of prayer groups and then spreading to thousands of praying groups and churches. Leaders coming out of those revival movements included Jeremiah Lanphier, and the evangelistic ministries of C. H. Spurgeon and D. L. Moody.

Similarly, today prayer groups are multiplying around the world in unprecedented ways. More and more people are stepping into powerful revival ministries.

TOPIC NOTES

A. *THE THIRD AWAKENING*

The Third Great Awakening - mid-Nineteenth Century (1800s)

The Third Awakening 1857 - 59 - Prayer Revival

1854 - 6 Charles Haddon Spurgeon London

1855 Finney Revival at Rochester

Moody converted at Boston

1857 Hamilton, Ontario, Canada

Walter & Phoebe Palmer October

1857 New York: Jeremiah Lanphier

23 Sept 6 men for prayer noon, weekly

17 Oct 20 for prayer meetings daily

1858 10,000 praying daily in New York

1 million converted in 2 years; 10,000 daily

1857 8 Ulster James McQuilkin & 3 others

1859 huge crowds; 15 20,000

1859 Wales

Humphrey Jones returned from USA

David Morgan revivalist

Charles Haddon Spurgeon 1834 1892

1850 converted and baptised

1851 pastor at Waterbeach, Cambridgeshire and teacher

1854 pastor of New Park Street Baptist Church, London 232 members

1855 services in Exeter Hall

1856 services in Surrey Gardens Music Hall; 10,000 on first night; false fire alarm

late 1850s founded The Pastor's College over 900 men trained in his lifetime Topics to my Students published

1861 Metropolitan Tabernacle opened seating 3,600; often over 5,000 attending 14,460 baptised, 1854-91

1864 opposed evangelical clergy in C of E.

1869 orphanage established

1887 leaves Baptist Union

1892 death in France

Dwight Lyman (D L) Moody 1837-1899

Father died when he was 4 one of 8, poor

1854 shoe salesman at 17 with uncle, Boston

1855 converted in Boston

1860 Chicago: children & youth: YMCA

1862 married Emma Revell

1867 met Harry Moorhouse in Dublin Later in Chicago he taught on love of God

1870 Ira Sankey as singer

1871 October, Chicago fire; baptised in the Spirit in New York

1872 brief visit to Britain; Henry Varley: The world has yet to see what God will do with a man fully consecrated to him.

1873-75 1st British campaign; after meeting

1875-76 Brooklyn, Philadelphia, New York

1879 81 founded schools

1882 84 2nd British campaign

1885 sponsored world evangelisation

1886 Moody Bible Institute, Chicago

1899 Nov. campaign; death at 62, Dec.

Major Points of this Topic

- 1857 in North America: Called 'the Prayer Revival' it began when Dr Walter and Phoebe Palmer from New York City went to Hamilton, Ontario in early October. Revival broke out, and then went south of the border.
- Jeremiah Lanphier, a business man, began noon prayer meetings in New York City in September 1857. Within 6 months, up to 10,000 business men were praying daily for revival.
- Revival in Northern Ireland spread to Wales and Scotland as well.
- 2 million converts (1 million within the church, 1 million from without) and in the following years slavery was abolished, and there were reforms in prisons, labour, education, and medical care.

1850s PRAYER REVIVAL

The Third Awakening (1857 59)

1857 in North America: Called 'the Prayer Revival' it began when Dr Walter and Phoebe Palmer from New York City went to Hamilton, Ontario in early October. Revival broke out, and then went south of the border. Jeremiah Lanphier, a business man, began noon prayer meetings in New York City in September 1857. Within 6 months, up to 10,000 business men were praying daily for revival. Revival spread to Wales, Scotland and Northern Ireland as well.

2 million converts (1 million within the church, 1 million from without) and in the following years slavery was abolished, and there were reforms in prisons, labour, education, and medical care.

More in depth study of two of the leaders of these revivals follows.

B. CHARLES SPURGEON

SPURGEON, CHARLES HADDON (1834–1892)

Baptist preacher

Spurgeon was the son of a Congregational minister, but among his ancestors were Huguenots and Quakers. Born at Kelvedon, Essex, he spent much of his youth with his grandfather, himself a Congregational minister in Essex. He was sent to school in Colchester from 1845 to 1849, and it was in the same town, in a Primitive Methodist Chapel, that he was converted in 1850. Rejecting the tradition of his father, he decided to be baptized as an adult believer. After his baptism, he joined a Baptist church in Cambridge, where he was helping at a school; then he started his own private school.

By this time he had discovered his gifts as a preacher, and he was much in demand. After a brief pastorate near Cambridge at Waterbeach (1852–1854), he was called to the pastorate of the Baptist church in New Park Street, Southwark, London. The congregation was small when he arrived, but within a few weeks he was attracting large crowds, even though he was only twenty years of age. The chapel proved too small, and it was decided to extend it. While this was proceeding he preached at the Exeter Hall, but again the crowds could not be accommodated. When he returned to the extended chapel in New Park Street, this quickly proved too small; so a great tabernacle was planned. While this was being built, he preached to great crowds at the Surrey Gardens Music Hall.

The Metropolitan tabernacle cost thirty-one thousand pounds and could hold six thousand people. Spurgeon preached here from 1861 until just before his death. His preaching was powerful and even humorous. In theology he was a Calvinist. He was a careful expositor of the Scriptures and a dedicated evangelist. The excellency of his sermons is proved by the fact that in their printed form they are still popular and eminently readable today, a century later.

The Tabernacle was more than a preaching place; it was also an educational and social centre. Spurgeon founded a pastor's college in 1856 and an orphanage in 1867—both still exist. He also founded a colportage association; and from the church, various societies operated to help in the local slums.

Spurgeon was a prolific writer. From 1855 a sermon by him was printed each week. These have been collected in many volumes. In 1865 he started a monthly magazine, *The Sword and the Trowel*. His comments on the Psalms are in *The Treasury of David* (1870–1885). The advice he gave to preachers is found in his *Topics to My Students* (1875, 1877) and *Commenting and Commentaries* (1876). His autobiography, edited by his wife and two friends and taken from his letters, diaries, etc., was published in four volumes between 1897 and 1900. Many of his writings still remain in print.

In such a position he could not escape from controversy. Sometimes he was drawn into it, and at other times he initiated it. He attacked both extremes of Protestant theology—hyper-Calvinism and Arminianism. In 1864 he deeply offended the evangelical Anglicans by accusing them of dishonesty. By using the Prayer Book Service of Holy Baptism and at the same time denying the doctrine of instantaneous baptismal regeneration, the Anglicans were being dishonest, said Spurgeon. Then there was the famous “Downgrade Controversy” of 1887 to 1889. He accused some of his fellow Baptists of teaching radical and “modernist” theology. This caused great troubles in the Baptist Union and caused his withdrawal from the Union. Despite these controversies, Spurgeon will always be known as the great preacher and orator. P.Toon

Douglas, JD, Comfort, PW & Mitchell, D 1997, c1992, Who's who in Christian history, Illustrated lining papers, Tyndale House, Wheaton, Ill.

C. *DL MOODY*

MOODY, D. L. (DWIGHT LYMAN) (1837–1899)

American evangelist

From 1875 until 1899 Dwight L. Moody was unquestionably the chief spokesman for the revivalist wing of the flourishing American evangelicals of his day. In addition to regular evangelistic tours through American and British cities, Moody through personal contacts helped shape a network of Christian activities that he or his close associates controlled. His central leadership role was very similar to that played by Charles Finney before the Civil War or that of Billy Graham in the era after 1950.

Moody himself was a Horatio Alger figure—the boy born in modest circumstances who through initiative and imagination rose to fame and success. In this sense he was a man of his era. Moody left his boyhood home of Northfield, Massachusetts, at age seventeen to seek a career in Boston. There he was converted and joined a Congregational church. He soon left Boston, however, moving in 1856 to Chicago, where in a few years he developed a very successful business as a shoe salesman. In the meantime he was touched by the enthusiasm of the city revivals that spread through America in 1858, and he turned more and more toward Christian work. He was especially concerned with the spiritual needs of persons in the growing American cities. Accordingly, in 1860 he abandoned his shoe business to work full time with YMCA evangelism to young men in the cities and to found a Sunday school for poor children. These activities were partially interrupted by the Civil War, during which Moody spent some time doing Christian work among soldiers. Soon after the war he became president of the Chicago YMCA and also built the Sunday school into the independent Illinois Street Church. Throughout his career it was characteristic of Moody to carry on his work independent of denominational structures, even though he was sympathetic to many denominations and cooperated with them in his revival campaigns. This move by Moody toward independent nondenominational work had important influences on later American fundamentalism and evangelicalism.

By the early 1870s Moody was a well-known local Chicago evangelical leader, but he was unknown nationally. His rise to fame resulted from a modestly conceived evangelistic tour of Great Britain in which Moody was accompanied by his singing associate, Ira Sankey. In Scotland the evangelists suddenly met with immense success, which was followed by similar triumphs in other British cities, especially London. When Moody and Sankey returned home after this tour, which had lasted from 1873 to 1875, they were virtually national heroes. Moody needed only to choose the cities in which to hold his campaigns, since religious leaders of every metropolis were eager to supply him with whatever cooperation or accommodations he wanted if Moody would supply his services. Some even built giant auditoriums especially for his meetings. Moody's success continued throughout America much as it had in Britain, reaching not so much the poor and immigrant elements of the cities who had never heard the gospel as those in the middle classes whose encounters with Christianity and God needed to be renewed or intensified.

Moody's style on the platform was not sensational or spectacular, but more like that of a nineteenth-century businessman who won the hearts of his audiences by homely illustrations that effectively appealed to their sentiments. His message was essentially simple. It has been characterized by the "Three R's: Ruin by sin, Redemption by Christ, and Regeneration by the Holy Ghost." Moody focused his ministry on saving souls. His most famous remark was, "I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.'" To do this he thought that one should concentrate on verbal proclamation. This was a departure from his earlier city work in which he had combined speaking the Word with acts to relieve poverty. This change in emphasis, which was part of an important shift taking place in American revivalist evangelicalism, was not due to a lessening of interest on Moody's part in the welfare of the poor. Rather, he was convinced that the best way to help the poor was to lead them to seek first the kingdom of God, after which other things would be added to them.

This shift toward emphasizing rescuing souls out of the world was accompanied by the growth in America after the Civil War of the premillennial movement, of which Moody became an important part. Although Moody did not espouse any precise dispensational schemes, he did regularly preach on the hope of Christ's coming to rescue God's people out of the world and then with them to set up a kingdom on earth. Many of Moody's close friends and associates—notably Reuben A. Torrey, James M. Gray, A. J. Gordon, C. I. Scofield, and A. T. Pierson—were deeply involved in promoting a more exact and doctrinally militant form of dispensational premillennialism. Moody, however, refused to become involved in any theological debates that might detract from his evangelistic work. He therefore remained moderate on millennial questions. And unlike many of his younger followers who eventually became militant fundamentalists, he was most reluctant to condemn professed Christian leaders because of their liberal leanings.

Other than through his personal work, Moody's principal means for perpetuating his influence was through establishing educational institutions. In 1879 he founded a school for girls at his home base, which was in Northfield, Massachusetts, and in 1881 followed it with the Mount Hermon School for boys. In 1886 he adopted Emma Dryer's recently founded Bible training school, the Chicago Bible Institute (later Moody Bible Institute) to quickly train "gapmen" or laymen in those things necessary for them to become effective Christian workers. Perhaps more important at the time were Moody's summer Bible conferences held at Northfield beginning in 1880. At these conferences Christian leaders from all parts of the English-speaking world assembled to learn particularly about evangelism and the necessity of Spirit-filled lives of holiness. The outstanding outgrowth of these Northfield conferences was the formation of the immensely influential Student Volunteer Movement in 1886. This movement inspired missionary efforts by thousands of young persons during the succeeding decades, carrying with them the motto of the Student Volunteers, which also summarized the goal of the lifework of D. L. Moody, "the evangelization of the world in this generation." G.M.Marsden

Douglas, JD, Comfort, PW & Mitchell, D 1997, c1992, Who's who in Christian history, Illustrated lining papers, Tyndale House, Wheaton, Ill.

CONCLUSION

During the 1800s, revival took on new forms as revival movements spread in the expanding cities in new locations. New forms of prayer groups, study groups and evangelism emerged, together with an emphasis on children's and youth ministries and the establishment of summer schools. Leaders in these revivals such as Spurgeon and Moody explored new ways of making the Christian faith more relevant to people in expanding, developing cities.

KEY POINTS OF THIS TOPIC

- 'the Prayer Revival' began when Dr Walter and Phoebe Palmer from New York City went to Hamilton, Ontario in 1857
- Businessmen such as Jeremiah Lanphier, began prayer meetings that grew into revivals
- Social reforms in the 1800s included the abolition of slavery, and reforms in prisons, labour, education, and medical care.
- C. H. Spurgeon and D. L. Moody explored new forms of revival in rapidly growing cities in the last half of the nineteenth century.

TUTORIAL EXERCISES (SELF-STUDY)

1. Why did prayer meetings spread rapidly?
2. Why was Jeremiah Lanphier typical of leaders in that revival?
3. What were similarities between revival in America and England?
4. How are current revivals similar to the Third Awakening?

REFERENCES

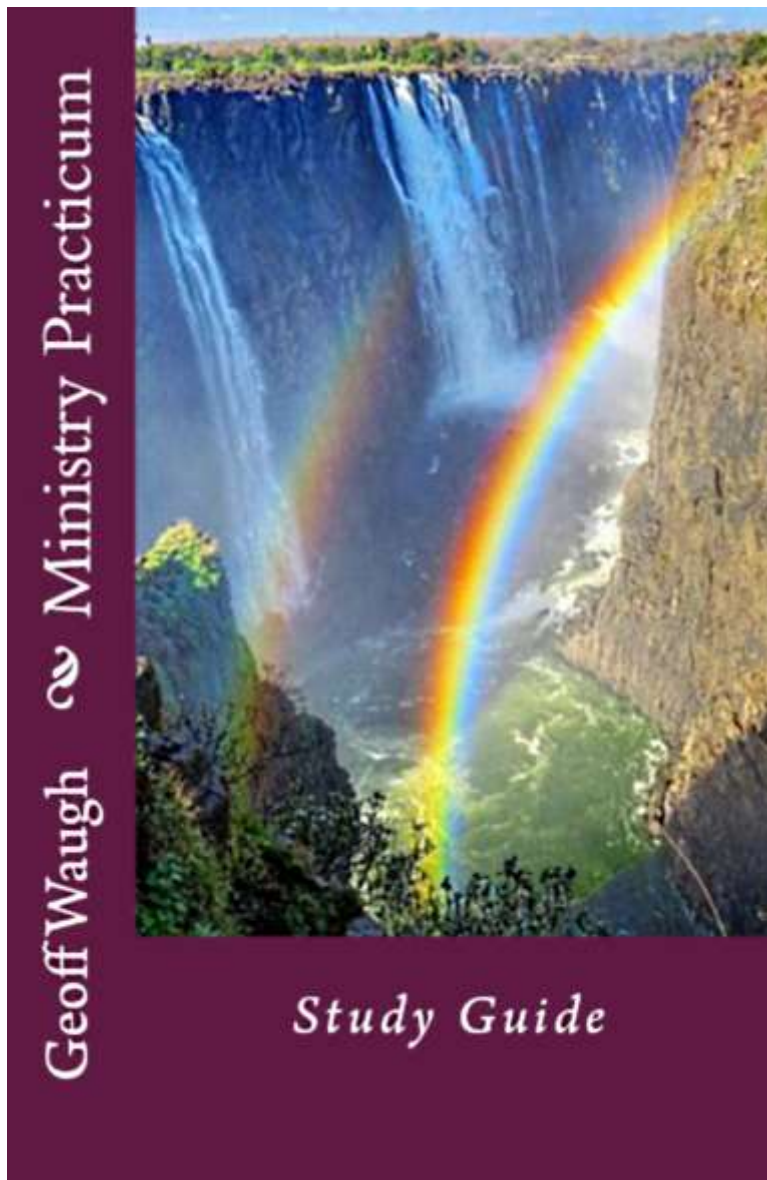
Doles, J 2007, *Miracles and Manifestations of the Holy Spirit in the History of the Church*, Walking Barefoot Ministries, Seffner, FL.

Vos, HF 1996, 'Exploring church history', *Nelson's Christian Cornerstone Series*, Thomas Nelson Publishers, Nashville, TN.

Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.

Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings

[Back to Contents](#)



Ministry Practicum

Study Guide

See www.renewaljournal.com

TOPIC 9

THE PENTECOSTAL REVIVALS AND HEALING EVANGELISM – EARLY TO MID-TWENTIETH CENTURY REVIVALS –

FROM THIS TOPIC YOU WILL LEARN

1. 1904 - 5 Revival in Wales: Evan Roberts, aged 26 (and his brother Dan, aged 20, and his sister Mary, aged 16) prayed for and saw revival. The motto became: 'Bend the church and save the world'. 100,000 were converted in Wales in less than one year. Crime dropped, miners were transformed, society changed.
2. 1906 Revival in America: the Azusa Street revival of 1906 15 in Los Angeles, led by a negro William Seymour, impacted the world through the lives touched by God there. It helped bring the Pentecostal movement into being.
3. The Pentecostal revival fire spread throughout Great Britain, Scandinavia, Europe, Africa, India, Korea, Chile, as well as the U.S.A.
4. Local revivals have been common in the twentieth century.
5. The church in Africa, Asia and South America has growth through repeated revivals.
6. The Pentecostal revival began developing new churches or denominations.
7. Sometimes revival breaks into church life as in East Anglia in the 1920s
8. Healing revivals emphasise divine healing as a demonstration of God's saving presence.
9. Evangelicalism and Neo Evangelicalism in the 20th Century

INTRODUCTION

At the end of the nineteenth century into the first few years of the twentieth century revival flared again. It seemed to begin in the innumerable number of small prayer groups of people crying out to God for revival. Those prayers were dramatically answered as God poured out His Spirit in the Welsh Revival of 1904-5, the Azusa Street revival of 1906, and other similar outpourings of God's Spirit in the world.

Those outpourings continue today, and are still controversial as they were then. As we continue to seek God, He continues to move on us also bringing repentance, hearts aflame with love for God and zeal in service and ministry.

TOPIC NOTES

1900s WORLDWIDE REVIVAL

Fourth Awakening (1904-7)

1904 - 5 in Wales: Evan Roberts, aged 26 (and his brother Dan, aged 20, and his sister Mary, aged 16). 'Bend the church and save the world'. 100,000 converted in Wales in less than one year. Newspaper reports. Crime dropped. Miners transformed. Soccer matches cancelled.

See Readings: 'Evan Roberts and the Welsh Revival.'

Wider reading:

Evans (1969) The Welsh Revival of 1904

Orr (1975) The Flaming Tongue

Penn Lewis (1905) The Awakening in Wales

1901 Melbourne prayer meetings; R A Torrey reported on these at Keswick in England.

Cottage prayer meetings multiplied (Penn Lewis 1905: 18)

Feb 1904 Joseph Jenkins, minister at New Quay in Wales, saw his young people deeply touched by God. Young Florrie Evans' testimony to youth was: 'I love Jesus Christ with all my heart.' Jenkins took youth teams to witness in other churches.

September 1904 at New Quay:

Seth Joshua, evangelist:

- remarkable moves of the Spirit in his meetings.

Sunday 18th, he reported that he had 'never seen the power of the Holy Spirit so powerfully manifested among the people as at this place just now.' His meetings lasted far into the night.

Monday 19th, Revival is breaking out here in greater power... the young people receiving the greatest measure of blessing. They break out into prayer, praise, testimony and exhortation.

Tuesday 20th ... I cannot leave the building until 12 and even 1 o'clock in the morning I closed the service several times and yet it would break out again quite beyond control of human power.

Wednesday 21st, Yes, several souls ... they are not drunkards or open sinners, but are members of the visible church not grafted into the true Vine ... the joy is intense.

Thursday 22nd, We held another remarkable meeting tonight. Group after group came out to the front, seeking the 'full assurance of faith.'

Friday 23rd, I am of the opinion that forty conversions took place this week. I also think that those seeking assurance may be fairly counted as converts, for they had never received Jesus as personal Saviour before (Orr 1975:3).

End of Sept 1904 Seth Joshua at Blaenannerch; Sidney Evans & Evan Roberts attended from the Methodist Academy.

Evan Roberts 1878 1947

From 12 years old worked in coal mines

Scorched Bible witness – blacksmith passion for revival attended Methodist Church in Loughor, South Wales

'For ten or eleven years I have prayed for revival,' he wrote to a friend. 'I could sit up all night to read or talk about revivals... It was the Spirit that moved me to think about a revival' (Orr 1975:4).

As young miner, then blacksmith,

Sunday: attended church

Monday: prayer meeting

Tuesday: youth meeting

Wednesday: congregational meeting

Thursday: temperance meeting

Friday: class meeting

Saturday night was free, probably as bath night in preparation for Sunday!

He offered for the ministry in 1903. Deep encounter with God and had a vision of all Wales being lifted up to heaven. After this he regularly slept lightly till 1 a.m., woke for hours of communion with God, and then returned to sleep.

Went to Methodist Academy in September 1904

End of Sept - Seth Joshua at Blaenannerch:

Seth Joshua prayed: 'Bend us, O Lord'

Evan Roberts prayed: 'Bend me, O Lord'

'Bend the church and save the world' became a motto of the revival.

Evan Roberts returned home at end of October (never finished Bible College!)

The Spirit of God convicted people as Evan Roberts insisted:

1. You must put away any unconfessed sin.
2. You must put away any doubtful habit.
3. You must obey the Spirit promptly.
4. You must confess Christ publicly.

He believed that a baptism in the Spirit was the essence of revival and that the primary condition of revival is that individuals should experience such a baptism in the Spirit.

Wales, 1904-05

Numbers of converts sent to newspapers

Began in November 1904

70,000 by January 1905

85,000 by March 1905

100,000 within a year

(Penn Lewis 1905: 44)

Prayer, singing, testimonies, clean language & living (pit ponies confused!)

Crime dropped police choirs

Baptism in the Spirit emphasised:

Donald Gee converted through Seth Joshua

A A Boddy influenced Anglican minister at Sunderland

Roots of 3 main English Pentecostal groups:

George & Stephen Jeffreys Elim founders converted in the revival.

Donald Gee Assemblies of God

W J Williams Apostolic Church

Roots of Azusa Street revival:

News from Wales affected Los Angeles:

*Joseph Smale first Baptist Church of L. A. - strongly influenced

*Frank Bartleman leader and historian became involved in Azusa Street.

*Cottage prayer meetings multiplied

The story of the Welsh Revival is astounding. Begun with prayer meetings of less than a score of intercessors, when it burst its bounds the churches of Wales were crowded for more than two years. A hundred thousand outsiders were converted and added to the churches, the vast majority remaining true to the end. Drunkenness was immediately cut in half, and many taverns went bankrupt. Crime was so diminished that judges were presented with white gloves signifying that there were no cases of murder, assault, rape or robbery or the like to consider. The police became 'unemployed' in many districts. Stoppages occurred in coal mines, not due to unpleasantness between management and workers, but because so many foul mouthed miners became converted and stopped using foul language that the horses which hauled the coal trucks in the mines could no longer understand what was being said to them, and transportation ground to a halt. (Orr 1975, pp. 192-193).

Azusa Street Revival 1906

William Seymour 1870 1922:

Son of former slaves; Baptist 1900 20 joined Church of God Reformation:

Emphasis: holiness entire sanctification outpouring of the Holy Spirit before the rapture

1903 Houston pastor in Holiness church

1905 attended Parham's Bible School in Houston

Reports of Welsh revival 1904 5; Cottage prayer meetings for revival in Los Angeles.

Julia Hinchins founded holiness mission invited Seymour

he arrived on 22 February 1906 preached on Acts 2:4 locked out

Seymour led meetings at Bonnie Brae Street cottage in L.A.

9 April Edward Lee spoke in tongues; then others

12 April front porch collapsed with crowd

14 April 1906 first service in 312 Azusa Street (Easter)

18 April report in Los Angeles Times

Meetings 3 times every day for 3 years about 300 350 attended, many visitors Missions Pentecostal message spread to Jerusalem, India, China, Europe, South America, the Pacific Islands many races; women involved in leadership The Apostolic Faith paper 50,000 subscribers; Accounts of revival written by Frank Bartleman.

The Spark for Azusa Street revival of 1906 15 in Los Angeles, led by William Seymour.

The fire spread throughout Great Britain, Scandinavia, Europe, Africa, India, Korea, as well as the U.S.A.

A. *PENTECOSTAL ORIGINS*

Pietistic developments in the late 1800s contributed to a variety of revival movements in the early 20th century, one of which became known as Pentecostalism. Synan (1971, p. 1) traces the origins of Pentecostalism to earlier religious traditions that included European mystical traditions, Wesley's second blessing movement, Edward Irving's Catholic Apostolic movement and the Holiness and Keswick movements of the 1880s and 1890s. Synan observed that most participants in early Pentecostalism came from Methodism and similar groups. Wacker (2001, p. 2) identifies the theological tributaries of Pentecostalism as including Wesley's conception of entire sanctification and empowerment by Holy Ghost baptism, Finney's emphasis on experiences of adult conversion, Keswick teachings on the higher life, and evangelicalism. Wacker (2001, p. 11f) also argues that the long lasting appeal of the Pentecostal church came from its ability to bring together the two opposing impulses of an other-worldly, primitivist sense of the power of God and a this-worldly pragmatic adaptation to contemporary social and cultural expectations. The acceptance of innovation, independence and splitting further aided the spread of Pentecostalism (Synan 1997). At the same time, these groups shared common beliefs associated with their origins in evangelicalism. These include an emphasis on the sinfulness of unredeemed humanity as a consequence of the literal fall of Adam; evil arising from the continuing activity of the devil; the Bible as a divinely inspired source of God's truth; the centrality of Christ's death on the cross; and the outworking of a changed life in bringing change to society (Bebbington 1989, p. 2ff).

The distinctive Pentecostal thesis of tongues speaking as 'biblical' evidence of baptism in the Holy Spirit can be traced to Charles Parham's interpretations of tongues speaking as a sign of end times revival (Goff 1988, p. 14f, 51). General interest in Pentecostal-like experiences took on their most commonly reproduced belief in 'baptism in the Holy Spirit' from the Bible school run by Charles Parham in Topeka, Kansas in 1901. These beliefs were combined with an emphasis on divine healing and instant conversion. The notion of every participant being empowered by God's Holy Spirit gave the movement flexible organizational forms that aided its growth and spread. From a theoretical perspective, Spittler (2002, p. 670) and Poloma (1989, p. 184) point out that tongues speaking, like divine healing, gained much of its meaning from the expectant social setting in which these practices occurred and the sense of other-worldly encounters with God that it

engendered. However, the failure of missionary efforts and the non-arrival of millennial predictions led to tongues being reinterpreted as the empowerment of each individual for life and mission. Synan (1971, p. 129), Wacker (2001, p. 291) and Martin (2002:4) argue that Pentecostalism drew on earlier mystical, revivalist and cultural developments of the undisciplined margins of Britain, Europe and America, such as revival movements in Ulster, Cornwall, Scotland and Wales; and American revivals in Kentucky, Texas and Topeka, Kansas. However, its explosive growth at Azusa Street in California from 1906 to 1909 gave Pentecostalism its most distinctive form.

The expansion of Pentecostal beliefs, practices and organizational approaches was heavily indebted to Parham's African American student William Seymour, who led the Azusa Street Revival of 1906 to 1909 in Los Angeles (Hollenweger 1972; 1997). Seymour brought to the Azusa Street revival an African American emphasis on oral liturgy; narrative theology and witness; participation of the whole community in worship and service; the inclusion of dreams and visions in private and public worship; and an emphasis on the relationship between body and mind through prayer for healing and bodily movement in dance. Hollenweger (1972; 1997) argued that the characteristics that Pentecostalism drew from Wesleyism, evangelicalism and Negro spirituality combined a unique contemporary emphasis that freed Pentecostalism from the restrictions of enlightenment rationalism that had restrained the more 'respectable' older Protestant denominations. Similarly, Martin (2002, p. 5) observes that the Pentecostal fusion of the religion of poor Whites with that of poor Blacks created an amalgam that was capable of crossing cultural barriers and becoming a truly global phenomenon.

Global and local Pentecostalism

Although Pentecostalism is a truly global religious phenomenon (Poewe 1994, p. xi), it is culturally indebted to local subcultures in the southern and western regions of the United States where it emerged. Poloma (1989, p. 152) notes that the Pentecostal notion of empowerment carries with it a North American emphasis on self-discovery, self-fulfilment and self-expression. In contrast to the more restricted and frequently monopolistic religious traditions of Europe, North America's rich mixture of migrant traditions and a long history of revivalism contributed to a diverse range of Christian religious developments (Martin 1978, p. 5). The American acceptance of social, cultural and religious diversity and free market competition weakened the hold of any one dominant national religious tradition and aided the emergence and growth of a variety of newer religious groups (Warner 1993; Stark and Iannaccone 1997, p. 147; Bruce 1999). In the late 20th century, many countries around the globe have followed the American pattern of revivalism, rather than the European tendency towards secularism. This led Davie (1994) to suggest that Europe may be the exception to global religious renewal, rather than the rule. In the early 20th century this openness to a competitive free market has allowed Pentecostalism to emerge as one of the most vigorous and global form of religious innovation.

Egerton (1974) observes that the revival of evangelical Protestantism at Azusa Street, and more widely during the 1950s and 60s, is associated with a 'southernization of American religion' in which Southern-style religion has taken a prominent position within mainstream American culture. Billy Graham is perhaps 'the single most influential figure' in this process (Egerton 1974:195). The proliferation of southern United States' (US) religion and culture was associated

with the spread of a synthesis of blues, Black and White music, 'rock and roll' and 'country' music styles (Cawelti 2002). These southern musical developments share with Pentecostalism an emphasis on creative experimentation, innovation and protest against dominant organizations and cultures (Goff 1998, p. 722). Shibley (1996) observes that migration, the uptake of new media, the 'electronic church', the spread of evangelicalism and the emergence of the 'New Christian Right' in American politics further aided this southernization of US culture. Cawelti (2002) also finds that the spread of southern US religion and culture was associated with the extension of a long tradition of Protestant oratory into new media including television in the form of televangelism. Cawelti (2002) further observes that the emergence of a distinctive American culture and religion is also related to the spread of western US cultures and their mythic notions of equality, pragmatism and individualism. The Word of Faith form of Pentecostalism that many megachurches adopted appears to have strong ties to these southern and western US subcultures (McConnell 1988; Vreeland 2001). It has been argued that the evangelical Protestantism shaped by these southern and western influences has become the new 'mainline' religion in North America (Streiker and Strober 1972).

Despite the peculiarly American contributions to its origins, Pentecostalism has global appeal and has emerged as a global movement. As Martin (2002, p. 6) observes,

"it is a repertoire of religious explorations controlled, though sometimes barely, within a Christian frame, and apt for adaption in a myriad indigenous contexts..."

Further expansion of the Pentecostal revival

India 1905

Pandita Ramabai established the Mukti mission south of Bombay for orphan and widowed girls and women, many of them very young widows. It grew to 2,000. In June 1905 revival swept through the mission and teams began going out into the villages on mission, affecting thousands of people. It was Pentecostal in many ways, including tongues being used by many.

In October 1905 revival spread through the Tamils in the south of India. Amy Carmichael reported on that unexpected visitation.

Korea 1907

The first Protestant missionaries went to Korea in the 1880s. By the 1980s one quarter of South Koreans were Christian. In 1980 Here's Life Korea crusade drew 2,700,000.

Revival in Korea 1907. Presbyterian missionaries, hearing of revival in Wales, and of a similar revival among Welsh Presbyterian work in Assam, prayed earnestly for Korea.

1500 representatives gathered for the annual New Year Bible studies in which a spirit of prayer broke out. The leaders allowed everyone to pray aloud simultaneously as so many were wanting to pray, and that became a characteristic of Korean prayer meetings.

The meetings carried on day after day, with confessions of sins, weeping and trembling. The heathen were astounded. The delegates of the New Year gathering returned to their churches taking with them this spirit of prayer which strongly impacted the churches of the nation with revival. Everywhere conviction of sin, confession and restitution were common.

Early morning daily prayer meetings became common, as did nights of prayer especially on Friday nights, and this emphasis on prayer has continued as a feature of church life in Korea. Over a million gather every morning around 5 a.m. for prayer in the churches. Prayer and fasting is normal. Churches have over 100 prayer retreats in the hills called Prayer Mountains to which thousands go to pray, often with fasting. Healings and supernatural manifestations continue.

Seoul alone has 6,000 churches. Koreans have sent over 10,000 missionaries into Asia.

David Yonggi Cho has amazing growth in Seoul; church of 800,000 with over 25,000 home cell groups, and 12,000 conversions every month. During the week over 3,000 a day and over 5,000 at weekends pray at their prayer mountain.

Chile 1909

By July 1909 Christians in Chile had been praying earnestly for revival, hearing of it in Wales, Los Angeles and India. From February that year they prayed all night every Saturday. Then the Lord poured out his Spirit in Pentecostal power in the Methodist Church where Willis Hoover was pastor. It soon spread, but caused division among the Methodists, so eventually Hoover left and formed the Pentecostal Methodist Church in Chile, which is now a large denomination.

MAJOR POINTS OF THIS TOPIC

- 1904 5 in Wales: Evan Roberts, aged 26 (and his brother Dan, aged 20, and his sister Mary, aged 16). 'Bend the church and save the world'. 100,000 converted in Wales in less than one year. Newspaper reports. Crime dropped. Miners transformed. Soccer matches cancelled.
- Spark for Azusa Street revival of 1906 15 in Los Angeles, led by William Seymour.
- The fire spread throughout Great Britain, Scandinavia, Europe, Africa, India, Korea, Chile, as well as the U.S.A.

CONCLUSION

Revivals in the 20th century have aided the growth of Christianity in a diversity of forms, from the traditionalism of Catholicism and orthodoxy, to the mainstream denominational churches, and the more recent experiential Pentecostal groups. What began as smaller revivals a century or more ago continue to grow in the form of denominational institutions and their many branches? Pentecostalism continues to be one of the fastest growing branches of revivalist Christianity, bringing many people into a closer relationship with God and Christ and openness to the moving of God's Spirit.

Further Revivals in the Mid Twentieth Century

Following the outpourings of the Spirit in the first few years of this century, various local revivals continued to be ignited throughout the century. The early years of the twentieth century saw the establishment of Pentecostal churches and many outpourings of the Spirit around the world. A few representative examples are covered here. Africa, Asia and South America are notable examples. In the mid 20th Century, the focus on healing revivals increased. While there were some difficulties with overzealous claims for healing, the revivals have generally lasted as those who were healed provided a powerful testimony of the healing and saving power of God through Christ. Evangelicalism saw a more organised approach to revivals, which is evident in the crusades of Billy Graham and other revivalists. The term 'Neo Evangelicalism' was used to describe this fresh emphasis on a personal saving relationship with God through Christ and on the Bible as one of the main ways in which God communicates to us.

The twentieth century of outpourings of the Spirit has culminated in current revivals, and we can learn from the faith and faithfulness of pioneers early in the century.

Many Pentecostal denominations emerged through the 1920s as the Pentecostal movement grew. The Assemblies of God became a host organisation for many churches, as did the Church of God based in Cleveland. Various outstanding ministries emerged which sometimes developed into new movements or denominations such as Aimee Semple McPherson's ministry in Los Angeles where she established the International Church of the Foursquare Gospel in 1922, proclaiming the four pillars of Jesus as Saviour, Baptiser in the Spirit, Healer and Coming King. She dedicated the Angelus Temple seating 5,300 on 1 January, 1923, established their Bible College, and planted many churches. Through the depression of the 1930s they met the needs of 1.5 million people.

Example: Aimee Semple McPherson and the Foursquare Gospel.

An early Holiness (Pentecostal) evangelist wrote an excellent book, like a Journal, of his pioneering faith ministry in rural America in the 1920s. It is Remarkable Miracles by Guy Bevington (Bridge, 1992) and is highly recommended for personal reading and for passing on to friends!

East Anglia Revival 1921

Douglas Brown Baptist, South London conversions every Sunday for 15 years

96 converted in one service; Feb 1921 repented, to do missions

Hugh P. E. Furgeson Baptist, Lowestoft invited Douglas Brown

7 March 1921 Monday Friday meetings continued;

moved to Christ Church, the larger Anglican church.

Many missions in East Anglia in 1921; 1700 meetings in 18 months

Conversions in Yarmouth; many Scottish fishermen;

Jock Troup Scottish evangelist visited in Oct Nov: strongly impacted.

Revival spread in coastal towns and into Scotland.

A. *REVIVAL IN ASIA AND AFRICA*

Africa 10 million Christians in 1900 200 million in the 1980s.

400 million before 2000, half the population south of the Sahara.

1 in 13,000 were Christians in early 1900s More than 1 in 3 now are Christian.

Belgian Congo Revival – 1914

Africa has seen many powerful revivals, such as the Belgian Congo outpouring with C T Studd in 1914. “The whole place was charged as if with an electric current. Men were falling, jumping, laughing, crying, singing, confessing and some shaking terribly,” he reported. “As I led in prayer the Spirit came down in mighty power sweeping the congregation. My whole body trembled with the power. We saw a marvellous sight, people literally filled and drunk with the Spirit” (W.E.C. 1954, pp. 12-15).

East African Revival 1936

The East African revival began in Rwanda in June 1936 and rapidly spread to the neighbouring countries of Burundi, Uganda and the Congo (now Zaire), then further around. The Holy Spirit moved upon mission schools, spread to churches and to whole communities, producing deep repentance and changed lives. Anglican Archdeacon Arthur Pitt Pitts wrote in September, “I have been to all the stations where this Revival is going on, and they all have the same story to tell. The fire was alight in all of them before the middle of June, but during the last week in June, it burst into a wild flame which, like the African grass fire before the wind, cannot be put out” (Osborn 1991, p. 21).

Healing Evangelism Ministries From 1947

The international ministries of William Branham, Oral Roberts, Kathryn Kuhlman, T. L. and Daisy Osborn, and Billy Graham developed from 1947.

William Branham filled huge stadiums in America and Europe, ministered with accurate and powerful words of knowledge and healing, and challenged the church to believe in spiritual healing through prayer. Although the end of his ministry was marked with some delusions, he was a powerful pioneer in the healing ministry, now widely accepted.

Oral Roberts became the best known healing evangelist in America, ministering in a tent which could seat 12,000 people and praying personally for millions in long healing lines at his meetings. He pioneered healing ministry in T.V. and established ORU, the Oral Roberts University.

Kathryn Kuhlman had been an evangelist from her youth, but from 1947 she began teaching on the healing ministry of the Holy Spirit and seeing people healed in large numbers in her meetings. Her ministry has been multiplied in others such as Benny Hinn.

T. L. (Tommy) and Daisy Osborn ministered briefly in India as Pentecostal missionaries but were plagued by sickness, and returned to America to pastor small churches until their prayers were answered from 1947 when the Lord began moving in power in their meetings. They conducted huge crusades overseas, especially in third world countries, and regularly planted 400 churches a year there.

Billy Graham became known as America's leading evangelist from 1949 and for over half a century has been involved in international mass evangelism, first with Youth for Christ and then later through his own Association. He ministers in crusades with combined churches.

Shelley (1995) describes the challenges of Christianity in Africa as follows

AFRICA, THE BRIGHT CONTINENT

Africa, however, proved to be not the dark continent but the bright spot in Christian evangelization.

Between 1950 and 1975 over a century of Western colonial occupation of Africa came to an abrupt end. By 1975, forty-two African countries had gained independence and had joined the United Nations. Only a handful remained under colonial rule.

Leaders in these youthful nations were often products of mission schools. Both Protestants and Catholics had made education central to their missionary efforts. For years the mission school was the door to the church.

When the independent nations were created in the 1950s and 1960s new governments often took control of these schools. The number of believers, however, continued to increase. A revival movement, which began in Ruanda-Brundi in 1935, deeply influenced the churches in Uganda, Kenya, and Tanzania. Local churches of The African Inland Church in Kenya alone registered in 1978 about one million members. In the same year, on the west coast, the Evangelical Churches of West Africa in Nigeria counted over 50,000 in 1,400 local congregations. Some generous estimates claimed that the number of Christians in Africa had reached 100 million.

Many Western observers of the African churches were so impressed with their unusually high level of commitment that they suggested a "reverse flow" of missionaries from Africa to Europe and the United States.

The proposal was a distinct possibility, for Africans in some areas were already engaged in missionary efforts. The Evangelical Churches of West Africa, for example, had 200 Africans serving as missionaries in Sudan, Chad, Niger, Benin, and Ghana, all supported and sent by the churches of Nigeria.

A similar African-led church was evident in Roman Catholicism. By 1975 the Church of Rome had consecrated 129 African bishops, 22 African archbishops, and 5 African cardinals.

Through these years of rapid change in the world, missionary leaders, Catholic and Protestant, faced several major problems.

The first struck at the heart of the missionary cause. What was the meaning and purpose of evangelization?

Two fundamental responses to this question appeared. One saw the missionary task primarily in terms of the world's need of a Savior. The other considered evangelization a matter of involvement in human affairs.

Jean Danielou, a ranking scholar in modern Catholicism on the religious cultures of the East, posed the choice:

"The danger for Christianity at present is that it should become secularized, worldly, reduced to a kind of socialist humanism. This is not what the world needs; and, if Christians were reduced to offering the world only this humanism, they would soon be set aside and rightly so, since there have always been socialists, teachers of morality, and organizers of society: they have rendered service, but they have never saved anyone.

"The world today does not need greater social organization but a Savior: man today needs someone who will answer the fundamental problems of his existence, which no social structure has ever been able to answer."

The bishops at Vatican II tended to agree with Danielou. The "Decree on the Church's Missionary Activity" affirms that missionary activity is concerned with "the task of preaching the gospel and planting the church among peoples or groups who do not yet believe in Christ."

Not everyone, however, saw the mission of the church in terms of eternal salvation.

After the International Missionary Council merged with the World Council of Churches at New Delhi in 1961, the voice for social needs became dominant in Protestant ecumenical circles. In 1968 The World Council meeting at Uppsala, Sweden, officially approved a report asserting: We must see achievements of greater justice, freedom, and dignity as a part of the restoration of true manhood in Christ. This calls for a more open and humble partnership with all who work for these goals even when they do not share the same assumptions as ourselves."

Shelley, BL 1995, Church history in plain language (Updated 2nd edn.), Word, Dallas, TX. Pentecostal Growth From The 1920s

Asia has also been a place of considerable growth in Christianity in the twentieth century.

CHRISTIANITY IN ASIA

The most noticeable fact about Christianity in Asia is the presence of other religions claiming the loyalties of the masses. The continent can be divided into three large non-Christian groups: (1)

Communists, who comprise one billion; (2) Hindus, who total 600 million; and (3) Muslims, who number 300 million. In many areas governments encourage the renewal of the ancient religions to strengthen national loyalties.

As a result, multiplied millions live and die in Asia without any knowledge of the Christian faith. Until 1980 Communist China and North Korea had no known organized churches and Afghanistan, devoutly Muslim, had for centuries stoutly resisted any Christian encroachment.

In the subcontinent of India, the heartland of Hinduism, Christianity had a long and honoured tradition, but evangelization was possible only under the watchful eye of Indian authorities. Following the nation's independence in 1947 the government restricted the entrance of foreign missionaries. In spite of such limitations Christianity, represented by the Mar Thoma Christians (Syrian Orthodox), Catholicism, and Protestantism, gained ground, especially among the underprivileged and the animistic tribes on India's northern frontiers. By 1974 the Christian population had reached 14 million.

These major areas of resistance to Christian evangelization lie in sharp contrast to regions marked by spectacular growth of Christianity. In 1914, Korea had approximately 80,000 Roman Catholics and 96,000 Protestants. Despite political problems caused by empire-building nations in the years between World War I and World War II, the number of Christians increased in a remarkable way. After the invasion of South Korea by North Korea in 1950, Christians, like the rest of the population, suffered greatly. But once the armistice was signed, in July 1953, Christianity began to flourish in the South, encouraged by the efforts of North American missionaries. Today in South Korea Roman Catholic and Protestant Christians number 3 million out of a population of 31 million, and this number is increasing at the rate of 10 percent per year—more than four times as fast as the population growth. In the capital, Seoul, alone, there are more than 1,600 churches.

In spite of other remarkable areas of growth in the Philippine Islands and some areas of Indonesia and Burma, Asia remains the goliath among unreached regions. The masses of people and the population growth appear, at times, overwhelming. By 1975 Christians numbered 80 million, but this was a modest figure when compared to Asia's billions.

Latin America provides a sharp contrast. For centuries the score or so nations south of the Rio Grande were considered Christian. After all, Roman Catholic Spain and Portugal colonized them. In recent years, however, even high ranking Catholic officials estimate that only 17 percent of the population is really Christian. Protestants consider even that figure high.

In 1914 Protestant Christians were a minority of 500,000 and often persecuted by the official church, Roman Catholicism. After World War II, however, a wave of evangelical missionaries entered Latin America and changed the face of the continent. By the late 1970s Protestants claimed over 20 million believers.

Pentecostal groups proved unusually successful in bringing large numbers of Latin Americans to faith in Christ. Approximately two-thirds of Protestants in Latin America are Pentecostals. They are especially prominent in Brazil and Chile, but by 1975 they had become a significant force from Mexico to Argentina. Some of their church buildings seat 20 to 25,000.

A charismatic movement, not directly related to the Pentecostal denominations, has also been growing among the more traditional churches in Brazil, Argentina, and Costa Rica. It has penetrated Catholic as well as Protestant congregations.

Vatican Council II produced a radical change in Latin American Catholicism. A new ecumenical spirit appeared, bishops encouraged Bible reading, priests said the mass in the language of the people, and a social conscience awakened. These innovations created divisions among Catholics. A large number of the clergy remained conservative and attempted to preserve the past. Among the progressives some chose to emphasize the social message of Christianity and cast their lot with a form of Marxism. Other progressives took a spiritual line by stressing a return to the Bible and Christian living.

Shelley, BL 1995, Church history in plain language, updated 2nd edn, Word, Dallas, TX.

Post War Healing Movements

Healing Evangelism from 1947 - William Branham, Oral Roberts, Kathryn Kuhlman, T. L. Osborne, Billy Graham and others began international ministries in evangelism and healing.

The divine healing movement was a form of global revivalist Christianity that attracted large religious attendance in Australia in the 1950s. In North America, the post World War II healing revival movement dates from meetings held by independent Pentecostal evangelists, William Branham, Gordon Lindsay and Oral Roberts in the late 1940s (Kydd 2002, p. 710). Like many healing revivalists, Roberts' interest in divine healing grew out of his own experience of divine healing from tuberculosis and stuttering in 1935. Interest in Roberts' message was high and by 1948 his column appeared in 674 newspapers (Harrell 1975, p. 44). Circulation of the monthly magazines *Healing Waters* and *Abundant Life* grew to 265,000 by 1953 and over one million by 1956 (Chappell 2002, p. 1025). Attendance at US healing movement meetings in the early 1950s was boosted by the public anxiety over the Cold War and nuclear proliferation, social and economic mobility and a hunger for conservative religious beliefs and values. However, by the late 1950s the excesses and abuses of the healing evangelists had increased to the point where their claims were widely dismissed (Harrell 1975, p. 111). Oral Roberts tried to introduce his form of divine healing to Australia in 1956, but his team were heckled, jostled and forced to withdraw. In 1961, the former healing evangelist, William Branham, denounced the healing movement, and Gordon Lindsay published statements in 1962 that questioned the healing evangelists' methods and tendency for self-exaltation (Harrell 1975, p. 138).

Australian healing movements were independent of and usually different to the more demonstrative North American healing movements, emphasizing the cultural differences between North America and Australia (Hutchinson 2001, p. 84). Canon Jim Glennon, who began healing meetings in Sydney Anglican Church in September 1960, led some of the largest divine healing gatherings in Australia. His meetings stimulated interest in other supernatural phenomena and aided the spread of the charismatic movement in mainstream churches. Australia's megachurches have continued to emphasize the practices and beliefs of the divine healing movement, developing an approach midway between the North American demonstrative approach and the quieter, denominational model of Glennon.

B. *NEO EVANGELICALISM*

In an address given at Fuller Theological Seminary in 1948, Dr Harold John Ockenga coined the term 'neo-Evangelicalism' to describe efforts to find a middle position between the more extreme forms of evangelicalism that pursue isolationist, fundamentalist developments on the one hand, and modernist, theologically liberal positions on the other. This new branch of Evangelicalism combined belief in personal salvation and bible based doctrines with social application of the gospel and engagement with the wider society (Nash 1963, p. 14; Erickson 1968, p. 32). In its increased interaction with North American Christianity, many conservative Protestant Christians in Australia embraced this more socially interactive form of neo-Evangelicalism over the narrower and isolationist stances of fundamentalism or theological liberalism.

The neo-Evangelicalism resurgence from 1947 to 1966 appeared to peak in Australia with the high level of interest in Billy Graham's global crusades. In contrast to Oral Roberts' difficulties, Graham ensured his success by gaining the support of Anglican and mainstream denominations by emphasising the Bible and points of doctrinal agreement and by avoiding the more controversial doctrines and practices such as divine healing (Piggin 1989, p. 2; Hutchinson 2001, p. 84). Graham's 1959 visit to Australia drew record crowds to the MCG arena in Melbourne. This was followed by a four-week Sydney crusade in April and May 1959, attended by 980,000 people. In Brisbane, 246,000 people attended the crusades and 10,661 people came forward to make a salvation commitment. Approximately 3.25 million Australians attended or watched the 1959 Australian crusades and over 130,000, or 1.2 per cent of the country's population, responded to Graham's call for a commitment to Christ (Pollock 1966a, p. 249). During the months that followed, attendance at many Australian churches swelled and ministry training colleges had record intakes. The converts took Graham's evangelical emphasis with them into many Australian churches, Christian movements and colleges (Carey 1996, p. 187). The unprecedented levels of interdenominational cooperation indicated a loosening of corporate religious identity based on tightly defined theological doctrines that aided the spread of the evangelical and charismatic movements. By promoting common evangelical experiences in Christ, the organisers transcended denominational and theological differences.

The Billy Graham Association showed how American revivalist notions of evangelism, formulated in terms of the "sinner's prayer", "accepting Jesus into one's life" and associated beliefs, were attractive to Australians. It also showed that contemporary organizational and marketing methods could be used to attract and hold 'mega' crowds. Graham's crusades showed the effectiveness of a combination of human effort, contemporary organizational practices, the use of the mass media (newspapers, radio and television), reliance on the transcendent power of God and core evangelical beliefs (Smart 1999, p. 168). Graham also demonstrated how the promotion of the preachers as charismatic megastars could aid the spread of the Gospel (Smart 1999, p. 165). The Graham Association introduced new institutional and organizational structures that melded with ecumenism, namely business organizational approaches, use of new media and market responses to communicate the Christian message to large audiences.

Neo-Evangelicalism increased interest in new views on conversion to challenge traditional church teachings. Hughes (1991, pp. 101, 104) contrasts the conversionist pattern of faith of neo-Evangelicalism with the broader notions of conventionalist faith and salvation held by

mainstream Anglican, Catholic, Uniting and other traditional churches. From the conventionalist perspective, humanity's problems are seen as arising from a complex of broader difficulties that include injustice and the uneven distribution of resources. They viewed conversion and salvation as part of a complex, lifelong transformation of individuals that take place within broader religious communities and the wider society (Wilson, 1982, p. 121ff). These conventionalist churches were concerned that preachers often manipulated the notions of instant salvation, which were too simplistic and contributed to the neglect of lifelong identity development. At the same time, Rambo (1993) suggests that conversion is more complex, with at least five different types of conversion occurring among members. These include defection from a religious tradition, intensification of a tradition, affiliation to a particular group, institutional transition and tradition transition. His studies identify some of the broader, more complex changes that are associated with conversion. Australian megachurches have largely accepted North American models of instant conversion.

CONCLUSION

Revivals in the 20th-century varied in size from small local revivals, to larger revival movements associated with the healing revival, the well-organised approaches of Evangelicalism and neo-Evangelicalism of Billy Graham and other's. Large revival developments were seen in many parts of the globe, including Africa, Asia and South America.

KEY POINTS OF THIS TOPIC

- 1904 - 5 Revival in Wales: Evan Roberts, aged 26 (and his brother Dan, aged 20, and his sister Mary, aged 16) prayed for and saw revival. The motto became: 'Bend the church and save the world'. 100,000 were converted in Wales in less than one year. Crime dropped, miners were transformed, society changed.
- 1906 Revival in America: the Azusa Street revival of 1906 15 in Los Angeles, led by a negro William Seymour, impacted the world through the lives touched by God there. It helped bring the Pentecostal movement into being.
- The Pentecostal revival fire spread throughout Great Britain, Scandinavia, Europe, Africa, India, Korea, Chile, as well as the U.S.A.
- Local revivals have been common in the twentieth century
- Sometimes revival breaks into church life as in East Anglia in the 1920s
- The church in Africa, Asia and South America has growth through repeated revivals
- The Pentecostal revival began developing new churches and denominations.
- The healing revivals emphasise divine healing as a demonstration of God's saving presence.
- Evangelicalism and Neo Evangelicalism took on more organised approaches to revival meetings in the 20th Century.

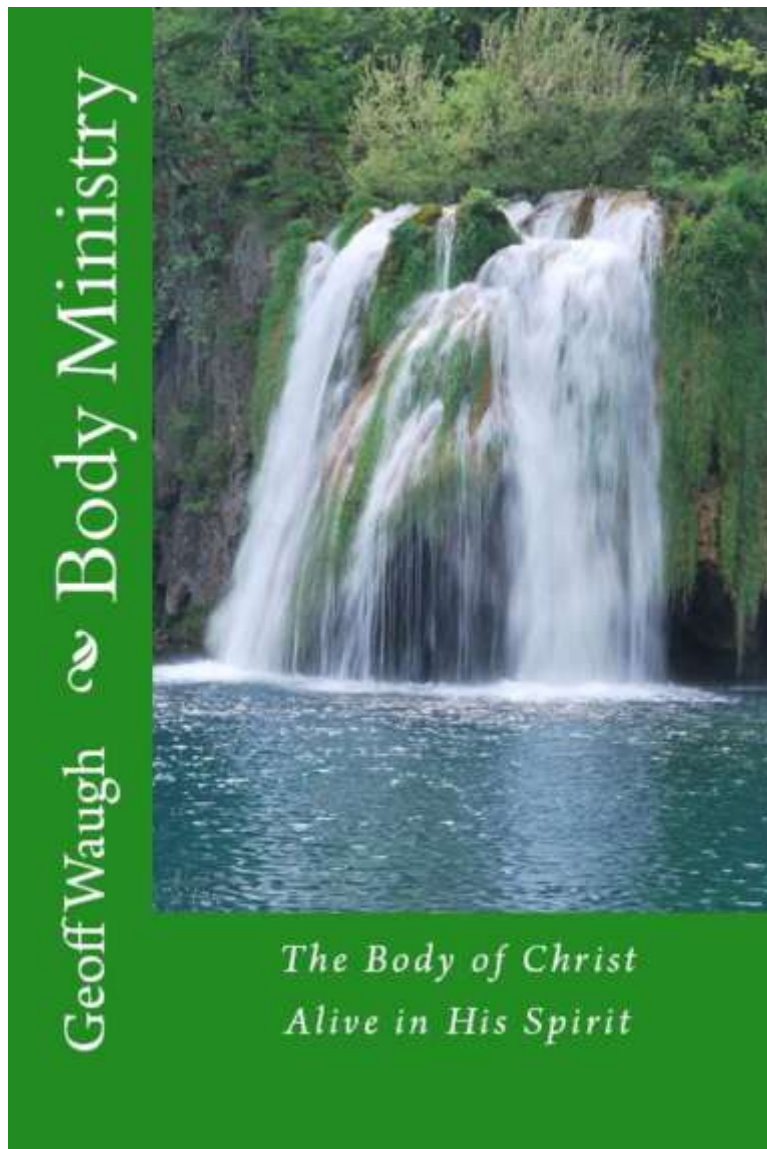
TUTORIAL EXERCISES (SELF-STUDY)

1. What caused the Welsh revival?
2. Why was Evan Roberts so significant?
3. What made the Azusa Street revival so important?
4. How did Pentecostalism spread in England and America?
5. What is significant in the Welsh revival and Azusa Street revival for us now?
6. How did revivals ignite in various places?
7. Why did they subside?
8. What can we learn for today from these local revivals?
9. What can “third world” countries teach us about revival?

REFERENCES

- ANDERSON, AH 2004, *AN INTRODUCTION TO PENTECOSTALISM: GLOBAL CHARISMATIC CHRISTIANITY*, CAMBRIDGE UNIVERSITY PRESS, CAMBRIDGE, GB.
- Burgess, SM & Van Der Maas, EM (eds.) 2002, *International Dictionary of Pentecostal and Charismatic Movements*, Zondervan, Grand Rapids, MI.
- Doles, J 2007, *Miracles and Manifestations of the Holy Spirit in the History of the Church*, Walking Barefoot Ministries, Seffner, FL.
- Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.
- Kim, K 2007, *The Holy Spirit in the World: A Global Conversation*, SPCK Publishing, London, GB.
- Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.
- Synan, V 2001, *The Century of the Holy Spirit*, Nelson, Nashville, TN.
- Vos, HF 1996, ‘Exploring church history’, *Nelson’s Christian Cornerstone Series*, Thomas Nelson Publishers, Nashville, TN.
- Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.
- Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings
- Whittaker, C 2006, *Great Revivals: When God Moves in Power*, Victor, Wheaton, IL.
- Wright, DF, Ferguson, SB & Packer, JI (eds.) 2000, *New dictionary of theology*, electronic edn, InterVarsity Press, Downers Grove, IL.

[Back to Contents](#)



Body Ministry
The Body of Christ Alive in His Spirit

See www.renewaljournal.com

TOPIC 10

CHARISMATIC RENEWAL IN THE CHURCHES

FROM THIS TOPIC YOU WILL LEARN

1. From 1947 - William Branham, Oral Roberts, Kathryn Kuhlman, T. L. Osborne, Billy Graham and others began international ministries in evangelism and healing.
2. 1947-53 the Latter Rain and Healing revivals in western Canada and the U.S.A.
3. Powerful revival touched the Hebrides Islands of Scotland from 1949.
4. Beginning with powerful prayer and local revivals, Argentina saw its largest stadiums filled for the Tommy Hicks crusade in 1954 with 300,000 filling in decisions cards.
5. The Charismatic movement followed as attendees in mainline churches sought to participate in the Pentecostal experiences and beliefs.

INTRODUCTION

The late forties, especially from 1947, saw another significant wave of revival. The Latter Rain Revival movement spread through America in a fresh wave of Pentecostal revival. International evangelism and healing ministries emerged with Billy Graham, William Branham, Oral Roberts, Kathryn Kuhlman, T. L. Osborne, and others.

Those mid-century revival movements opened the way for subsequent renewal and revival in the churches with the charismatic movement and the emergence of further independent churches, which still affect the church today.

TOPIC NOTES

A. *PRECURSORS TO THE CHARISMATIC RENEWAL*

1947-53 the Latter Rain and Healing revivals in western Canada and the U.S.A. 1949 Hebrides Islands, Scotland.

In the mid 20th century, Oral Roberts, Kathryn Kuhlman, William Branham, T. L. Osborne, Billy Graham and others began national ministries in the U.S.A.

Latter Rain Revival 1950s

Joel 2:28 former and latter rain Precedents:

4. William Branham laying on hands
5. Franklin Hall prayer and fasting
6. Independent churches autonomy
7. A new thing Isa. 43:19

Originated in Sharon Orphanage & Schools North Battleford, Saskatchewan, Canada.

Break from Bethel Bible Institute 1935-47.

12 Feb 1948 move of God

14 Feb – “all Heaven broke loose”

spiritual gifts healings

conventions The Sharon Star

Other centres touched: Los Angeles, Sweden

Apostolic Church:

Elim Bible Institute in New York State

Bethesda Missionary Temple Detroit

Stanley Frodsham: editor of the Pentecostal Evangel, promoted this revival.

Hebrides Revival 1949 (North West Scotland)

Following WW II, spiritual life was at a low ebb.

By 1949 Peggy and Christine Smith (84 and 82) prayed constantly in their cottage near Barvas village on the Isle of Lewis.

Praying: conviction that revival was near.

Minister James Murray Mackay called church leaders to prayer: three nights a week.

A young deacon from the Free Church read Psalm 24 and challenged everyone to be clean before God. As they waited on God his awesome presence swept over them in the barn at 4 a.m.

Mackay invited Duncan Campbell. 30 at all night prayer meeting on first night.

God was beginning to move, the heavens were opening, we were there on our faces before God. Three o'clock in the morning came, and GOD SWEPT IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 a.m. to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home; no one seemed to think of sleep (C. Whittaker, *Great Revivals*. 1984, p. 159).

Church crowded next morning buses, vans. God led them. Large numbers converted, many lying prostrate, many weeping. Duncan pronounced benediction then a young man prayed for 45 minutes. Again the church filled with people repenting and the service continued till 4 a.m. the next morning before Duncan could pronounce the benediction again.

Crowds repenting on roads, at police station.

5 weeks of daily meetings overwhelming sense of the presence of God.

That move of God in answer to prevailing prayer continued in the area into the fifties and peaked again on the previously resistant island of North Uist in 1957. Meetings were again crowded and night after night people cried out to God for salvation.

Visitation In Argentina 1948 1954

(Renewal Journal #1, pp. 47 49)

Edward Miller revival: 8 people praying 8 p.m. to midnight 4th night Holy Spirit fell strong wind sound. The church soon filled weeping, confessing and praying. By Saturday teams were going out and ministering in the Spirit's power.

Two teenage girls wept as they walked down the street and met two doctors who mocked, but listened to their testimonies, were convicted, and knelt asking for prayer.

Two young people visited a lady whose mother was paralysed, in bed for 5 years. They prayed for her, and she got up and drank tea with them.

Two elderly people visited man in coma, a cripple with his liver damaged from drink. They prayed for him and he was healed.

Young rebel, Alexander & group convicted 2 of them went to the Bible Training Institute.

City Bell (near Buenos Aires) 1951

Bible Training Institute call to prayer 4 June 1951 Alexander in fields after midnight great light angel terrified. Angel entered the Institute with him students awake with the fear of God. 5 June prophecies of God's moving. 6 June Alexander saw the Lord in the Spirit prophecy in tongues Celso interpreted written down call to prayer 4 months 8 10 hours daily weeping prophecies largest auditoriums would be filled Vacation preaching.

Tommy Hicks 1954

1952 vision map of South America – wheat harvest turned into people calling for help.

Prophecy written in his Bible Going to Argentina before two summers passed.

Three months later – pastor's wife in California gave that same prophecy.

1954 one way air ticket to Buenos Aires.

Meetings in Chile – 'Peron' came to his mind on plane Minister of Religion – secretary's leg healed met Peron eczema healed – use of stadiums and radio 110,000 seating 300,000 decision cards healings 3 months.

Brazil also had revival. Edwin Orr visited each of the 25 states and territories in Brazil in 1952 seeing powerful moves of the spirit in his meetings which were supported by all denominations. The evangelical church council declared that the year of 1952 saw the first of such a general spiritual awakening in the country's history.

1960 Charismatic renewal, Dennis Bennett

1967 Catholic Charismatic renewal

1970 72 - Jesus People; Canadian revival

1970s Independent movements

B. THE LATTER RAIN REVIVAL COMES TO NEW ZEALAND AND AUSTRALIA

The Latter Rain revival movement

As interest in Pentecostal and healing movements in the mid 20th century waned, many churches overseas and in Australia turned to the Latter Rain movement as a source of revival, new practices and beliefs. The terms 'Latter Rain' and 'New Order of the Latter Rain' were taken from prophecies in Joel 2:23 and 28, and Zechariah 10:1. The Latter Rain movement interpreted these verses as predictions that a 'Latter Rain' outpouring of God's Spirit would occur just prior to an 'end time harvest of souls', and the 'return of Christ' (Riss 1987, 1988b). The origins of the Latter Rain revival movement can be traced to revivalist meetings at the Sharon Bible School and orphanage in Saskatchewan, Canada in 1948 led by a former Pentecostal Assemblies of Canada (PAC) minister, George Hawtin, and former Four Square Gospel ministers, Ernest and Percy Hunt and Herrick Holt (Riss 1987, p. 61). These Latter Rain movement leaders introduced innovations in divine healing, baptism in the Holy Spirit and the imparting of spiritual gifts through the laying on of hands. The Latter Rain movement was also known for its openness to new liturgical practices that included the repeated singing of short, contemporary choruses and scriptures set to music, singing in tongues, and individualized prophecies and dancing.

Established mainstream and Pentecostal churches soon raised concerns over many Latter Rain beliefs, including their teaching that God was raising up self-appointed apostles, prophets, pastors, teachers and elders, as described in Ephesians 4:11, and the emphasis on autonomy and individualism. They were also concerned about the teaching that believers needed to be baptized in the name of the Lord Jesus Christ alone, fearing it was anti-Trinitarian. Concerns were also raised over their allegorical Bible interpretations of the feasts of Israel, tabernacle and temple as symbolic depictions of contemporary revivals. Further controversies arose over the notions of perfectionism, manifest 'Sons of God' beliefs and their acceptance of contemporary cultural developments (Blumhofer 1993, p. 3; Knowles 2000, pp. 35ff, 297ff). Because of its rejection by most mainstream and Pentecostal churches, the movement remained relatively small and scholars often overlook it. Despite considerable opposition, the movement spread from Canada to New Zealand where it contributed to the growth of New Zealand's largest Pentecostal denomination and to new independent churches. It subsequently influenced Australian churches and its innovations have contributed to the development of many of Australia's megachurches.

Ray Jackson introduced Latter Rain beliefs and practices to Pentecostal churches in Auckland, Wellington and Blenheim, New Zealand in 1949. Jackson adopted Latter Rain teachings after attending W. H. Offiler's Bethel Temple in Seattle, Washington and the Latter Rain revival in North Battleford, Canada (Knowles 2000, p. 303). He travelled to Australia in 1950 and introduced the Latter Rain teachings to Pentecostal churches in Sydney, Melbourne and Bendigo. However, opposition from New Zealand and Australian churches restricted the uptake of the new teachings to a few small, independent churches (Knowles 2000, p. 43). Jackson conducted a Bible school in a Sydney home in late 1951. Among the 21 students who attended were Rob and Beryl Wheeler, Peter Morrow, David Jackson, Ron and Muriel Coady, Mike Bensley and Kevin Conner, who became key leaders of the Latter rain movement (Knowles 2000, p. 43). In New Zealand, the Word

of Faith Bible School, established in Tauranga in 1959 and relocated to Auckland in 1965, provided training and motivation for the development of further independent churches. The scattered New Zealand independent groups that sprang up out of these crusades were known as 'Independent Churches', 'Indigenous Churches' and 'Indigenous Pentecostal Churches.' These names emphasize the role that local people played in starting new independent churches. The term 'Full Gospel' was also used to communicate the belief that the 'full message of the Gospel' must include divine healing, full immersion adult baptism, gifts of the Holy Spirit and the imminent return of Christ (Nichol 1971, p. 7). The term 'New Life Centre' was used to describe the churches and movement. The term 'centre' avoided the institutional and religious connotations of the word 'church'. The term 'movement' was used by participants to characterize their fluid, organic, loose association of churches and participants (Knowles 2000, p. vii).

Although the Latter Rain movement largely died out in the United States and Canada, New Zealand's New Life Centre (NLC) churches grew from just four small churches in 1957 into New Zealand's largest Pentecostal group with 121 churches in 1983. The NLC was larger than the New Zealand Assemblies of God, which had 109 churches in 1983. The term 'New Life Churches' was adopted as the official name of the New Zealand movement in 1988 and this marked a transition from a loosely defined movement into a church denomination (Knowles 1994). However, by this time, the earlier sense of vitality had declined and the movement entered a period of stasis and decline (Knowles 1994). Some of the leaders of revivals in New Zealand travelled to Australia where they contributed to the development of Australia's megachurches.

The latter rain movement was introduced to New Zealand by Ray Jackson in 1948-49. Jackson was a member of W.H. Offiler's Bethel Temple of Seattle, WA and he had served as a missionary to Japan and Indonesia in the 1930s. With the coming of the war in 1942 Jackson was evacuated from Indonesia to the United States. He visited New Zealand on the way where he made initial contact with churches in Wellington. Jackson experienced the latter rain movement in North Battleford, Canada and when he returned to New Zealand with Allan Thrift he sought to introduce the latter rain teaching in Auckland, Wellington and Blenheim. However, fear that baptism in the name of Jesus was a modification of anti-trinitarian 'Jesus Only' teaching led the majority of Pentecostal churches to speak out strongly against the latter rain teaching.

When Jackson attempted to establish the Latter Rain teaching in Australia in 1950 he faced strong opposition from the Pentecostal churches there, particularly from the Apostolic Church. Jackson travelled to Sydney, Melbourne and Bendigo in Australia to pioneer similar churches there. They were known as the Associated Mission Churches of Australasia. There are over 3 000 churches in Indonesia that hold similar teachings and practices and are in co-operative fellowship with them. In 1951 Jackson had found sufficient interest in his teaching to established a Bible School in the home of Mrs Wonders in West Ryde, Sydney. In early 1952 twenty one students were willing to endure the cramped living conditions to attend the four month Bible School. The 11 male students slept in garage, with "red back spiders and all." These rugged conditions produced a close knit relationship between the potential leaders. Those who attended the four month Bible School in early 1952 included many future leaders of Christian Life Centre churches in New Zealand. Among these were Rob and Beryl Wheeler, Peter Morrow, David Jackson, Ron and Muriel Coady, Mike Bensley and Kevin and Joyce Conner.

For a short time a Bible school was established in Sydney, where a local Pentecostal pastor, Alan Hall, and his congregation, received the word which these former missionaries had brought.

The Bible school later moved to Melbourne and became known as 'Calvary Bible College' where it continued for over 30 years a number of churches sprang up in Melbourne, Bendigo, and Brisbane, and other regional centres in Victoria, New South Wales and Queensland. (The Melbourne congregation was known for quite some time as 'Immanuel' and met in a former movie theatre in Canterbury. They are now currently known as 'Melbourne Christian Fellowship' and their church and conference centre is located on a sizable property in Wonga Park.

Rob Wheeler returned to New Zealand in June, 1953 to take over the pastorate of Auckland church. He became pastor of Tauranga's "Upper Room Fellowship" the following year. He resigned from pastoring in 1957 to established a tent crusade ministry modeled on the pattern of Oral Roberts and others in the United States. This led to the formation of congregations in Hastings, Wellington, North Shore, Auckland City, Papatoetoe and later at Napier. These churches were known as Independent Churches eventually became New Life Churches.

Ron Coady, who was born in Sydney, Australia, migrated with his wife Muriel and their family to New Zealand in 1957. Coady established independent churches in New Zealand at Gore, Invercargill, Tuatapere, Dunedin, Nelson and Motueka.

Others from the group established groups at Taupo, New Plymouth, Masterton, Greymouth, Ashburton, Whangarei and Hamilton. In 1959 Wheeler established the Word of Faith Bible School in Tauranga. The School was relocated to Auckland in 1965.

On April 6th 1960 American evangelist A.S. Worley began a six day campaign in Timaru, responding to an invitation from Ada Pollock. On June 17th Worley felt impressed by the Holy Spirit to return to Timaru and he returned to conduct a five week campaign assisted by Ron Coady from Tauranga as the teacher and Peter Morrow from Australia as the song leader. They emphasised evangelism, healing and the baptism in the Holy Spirit and visions were reported. As news of miraculous healings and revival spread people began to attend from all over the South Island and from many different denominations. The numbers swelled from 60 people at the first meeting to about seven hundred when the meetings concluded. 600 decisions for Christ were recorded over the five week period. The revival provided the basis for a new congregation, the Timaru New Life Centre, which became the springboard and for the development of the New Life Centre movement on the South Island. Campaigns followed in Invercargill, Waimate and Geraldine.

A Tent crusade by Rob and Beryl Wheeler in Christchurch, sponsored by the Apostolic, Assemblies of God and Elim Churches.

In 1963 Ron Coady introduced the teachings of "The Tabernacle By David" into New Zealand.

In 1964 tent campaigns were conducted by Rob and Beryl Wheeler with the specific purpose of establishing New Testament pattern churches in Auckland, North Shore, Papatoetoe and Hastings. Adullams Cave was established in Christchurch in 1965 and it became a venue for 100's of Christians in Christchurch coming into the experience of baptism in the Holy Spirit.

In 1965 Coady introduced "Operation Gideon" launched at the NATIONAL CONFERENCE OF MINISTERS from the INDIGENOUS FULL GOSPEL churches of NZ. RON COADY in association with local churches began with "Operation Gideon", the loosely-linked movement of approximately 60 individual local churches began to develop into a group with a National identity. It therefore represented the first steps towards a corporate unity and identity.

The group published two magazines, Bible Deliverance, edited by Wheeler and Church Bells edited by Necklen. These papers combined to form Harvest Time in 1965. The writers of Bible Deliverance recognising the indigenous character of the new independent churches that were being formed, referring to them in their paper as 'Indigenous Churches' and 'Indigenous Full Gospel Assemblies.' The title 'Indigenous Full Gospel Churches' was used in the South Island pastor's conference in Timaru in November 1964 and it soon become the designation by which the incipient movement was usually known in New Zealand at the time. The first major convention, the National Ministers Conference, of the group was held in 1965 in Nelson. David Schoch from the USA was the speaker. In the early 1960s Paul and Bunty Collins were sent as missionaries to Thailand and Hong Kong. They established the New Life Centre mission's office in Bangkok in 1962.

The terms "Bethel Temple" and "Latter Rain" were used to describe the group during the period up to 1957. From 1957 to 1965 the churches in the movement were referred to as Full Gospel Assemblies or churches. After 1965 the term Indigenous Churches was used to describe churches in the movement. The term indigenous means native, local, belonging to the district. They preferred this term to independent which they felt was unbiblical. The term 'indigenous' was intended to convey the sovereign, autonomous nature of the local churches that had come into fellowship with other ministers and congregations in the movement. There was an increasing, though unofficial use of the terms New Life Centres and New Life Churches to describe this movement. It was a logical step that this term came to designate the movement as a whole. At the Annual Pastor's conference in 1988 a vote was taken on changing the name of the movement. Most churches were already using the title 'New Life Church' and the leaders unanimously rejected the use of the title Indigenous Churches of New Zealand in favour of New Life Churches of New Zealand. Brett Knowles shows that by 1983 the Indigenous churches were New Zealand's largest Pentecostal group with 121 churches, followed by the Assemblies of God with 109 churches.

The Ray Jackson initiated churches in Australia were called the Associated Mission Churches of Australia. They were known for singing the same choruses repeatedly to build up a stirring atmosphere and for dancing before the Lord. Because of limited space this dancing was often confined to jumping up and down on the spot, or doing a Pentecostal two step.

While the direct acknowledgement of the latter rain influence was not acknowledged due to questions about its theology, its indirect influence and be seen through the new forms of worship and prophetic teaching that were introduced through its followers. This influence is seen in the renewal of Australian Pentecostalism and the development of the charismatic movement. Since New Zealand was far more open to the latter rain influence, it provided the basis for its expansion, before this influence was introduced into Australia by leading New Zealanders including Trevor Chandler and Frank Houston.

C. *THE CHARISMATIC RENEWAL*

As the popularity of the healing evangelists in North America declined in the 1960s, some, notably T L Osborn, Gordon Lindsay and Oral Roberts, began to explore previously untapped audiences in the mainstream traditional churches. Californian millionaire Demos Shakarian commenced the Full Gospel Businessmen's International (FGBMI) in 1951 with the support of Oral Roberts, and this aided the spread of the charismatic movement among members of traditional mainstream churches (Poewe 1994, p. 2f; Burgess & van der Maas 2002, p. 653). The FGBMI also helped to attract attendees from the newly emerging middle class and provided a large new audience for the charismatic movement (Harrell 1975, p. 146).

The term 'charismatic movement' was coined in the early 1960s to describe a wave of interest in experiential, revivalist and Pentecostal Christianity that spread among attendees of traditional churches during the 1960s, 1970s and 1980s. The charismatic movement gained global exposure when the acceptance of the 'baptism in the Spirit' by a United States Episcopalian minister, Dennis Bennett, was published worldwide in *Newsweek* (4 July 1960, p. 77) and *Time* (15 August 1960, p. 53). Within ten years of Bennett's announcement, 10 per cent of the North American clergy and over one million mainline church participants had received 'baptism in the Holy Spirit' and were adopting charismatic practices and beliefs such as tongues speaking (Synan 1997a, p. 233). Macchia (2006, p. 27) observes that the rise, fall and diffusion of the charismatic movement in the 1960s and 1970s was driven at least in part by changes in culture that included a disillusionment with Western rationalism, a quest for spirituality and experience and a search for community. In Australia, the Temple Trust organization, started by the NSW Waverley Methodist minister Alan Langstaff, became a vector for the spread of charismatic renewal movement ideas by electronic media, including the use of radio and the introduction of television and cassette tape recordings (Hutchinson 1998).

The origins of the Catholic charismatic movement are often traced to its beginnings in Pittsburgh, Pennsylvania in 1967 among the students and faculty of Duquesne University. Charismatic Catholic groups commenced in Michigan State and Notre Dame Universities shortly after. The Catholic charismatic movement came to Australia in January 1969 after Professor Alex Reichel, an associate professor of mathematics at Sydney University, returned from sabbatical leave in the USA with news of the charismatic movement there. He was given permission by the Archbishop of Sydney, Cardinal Gilroy, to establish charismatic meetings at Sydney University and to introduce new practices at St Michael's College and St Francis Parish Church in Surry Hills (Hutchinson 2002:26). News of the renewal movement in Sydney encouraged the development of similar groups in Bardon, Queensland and Melbourne, Victoria. Within two years, the new movement had spread to every state capital city in Australia.

Because the charismatic movement's practices became symbols of deinstitutionalization, empowerment of the laity and freedom for innovation, they were opposed by those who sought to preserve established institutional practices and power structures. Many traditional church leaders opposed the newer Latter Rain and charismatic movement practices. On 20 April 1949 the Assemblies of God executive in Australia took an early stand against the 'new move' and passed a resolution condemning new Latter Rain doctrines and practices, with further statements of condemnation in the 1960s and 1970s. They called a special AOG Presbytery Conference in

Melbourne in 1972 to counter the 'new move'. The 1973 national AOG conference again spoke against the new move, passing a remittance to expel all ministers who were involved in the 'new move', 'deliverance' or 'dancing in worship' (Cartledge 2000, p. 129). They singled out two New Zealanders who were involved in the new move. At the same time, the charismatic movement provided a large number of potential attendees from mainline churches who would swell attendance at the new churches and megachurches formed in the 1970s and 1980s.

CONCLUSION

Revival developments in the mid 20th century included the latter rain revival originating in Canada. This revival led to the New Life Centres being established in New Zealand and the Associated Mission churches in Australia. The charismatic movement grew as more and more people in mainline churches began to participate in Pentecostal experiences in the 1960s and 70s. This brought a sense of revival to many established churches and it led to the new churches and the denominations being established as large numbers of attendees left to establish independent groups. The charismatic movement also contributed to the growth of older, more established Pentecostal denominations such as the AOG.

KEY POINTS OF THIS TOPIC

- Revival movements in the post war years, from 1947, were led by many leaders including William Branham, Oral Roberts, Kathryn Kuhlman, T. L. Osborne, Billy Graham and others. Many of these began large-scale international ministries in evangelism and healing.
- Revivals from 1947 to 53 led to the Latter Rain revival movement and Healing revival movements in western Canada and the U.S.A.
- Beginning with powerful prayer and local revivals, Argentina saw its largest stadiums filled for the Tommy Hicks crusade in 1954 with 300,000 filling in decisions cards.
- The Full Gospel Businessmen's International (FGBMI) took revival to business people.
- The Charismatic movement emerged in the 1960s and 70s as a movement as large as mainstream Pentecostalism, as attendees in mainline churches sought to participate in the Pentecostal experiences and beliefs.

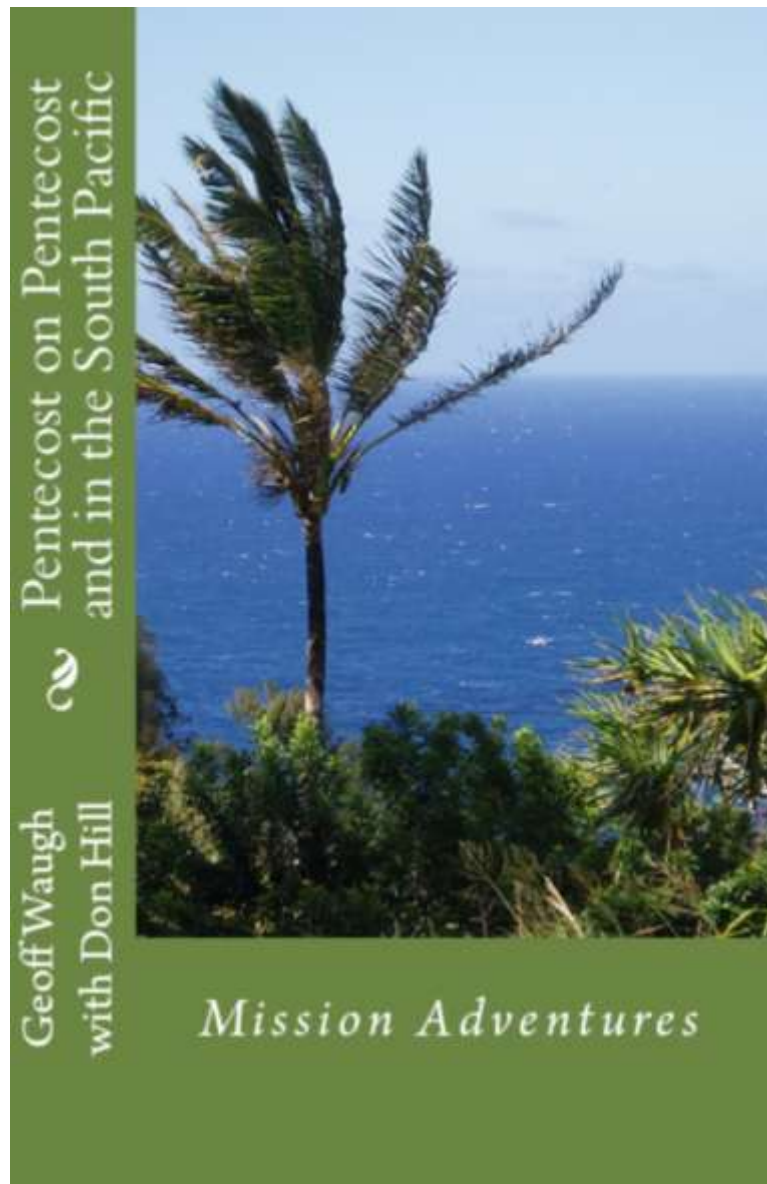
TUTORIAL EXERCISES (SELF-STUDY)

1. what contributed to the development of larger international ministries under charismatic leaders in the 20th century?
2. What was the emphasis in the 'latter rain' movement?
3. What triggered the Hebrides revival?
4. What preceded revival in Argentina?
5. How is the charismatic revival movement different to the Pentecostal revival?

REFERENCES

- Anderson, AH 2004, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Cambridge University Press, Cambridge, GB.
- Burgess, SM & Van Der Maas, EM (eds.) 2002, *International Dictionary of Pentecostal and Charismatic Movements*, Zondervan, Grand Rapids, MI.
- Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.
- Kim, K 2007, *The Holy Spirit in the World: A Global Conversation*, SPCK Publishing, London, GB.
- Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.
- Synan, V 2001, *The Century of the Holy Spirit*, Nelson, Nashville, TN.
- Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.
- Whittaker, C 2006, *Great Revivals: When God Moves in Power*, Victor, Wheaton, IL.

[Back to Contents](#)



***Pentecost on Pentecost
and in the South Pacific***

Study Guide

See www.renewaljournal.com

TOPIC 11

LATE TWENTIETH CENTURY REVIVAL MOVEMENTS

FROM THIS TOPIC YOU WILL LEARN

1. From the 1960s the Pentecostal message increasingly spread into denominational churches.
2. The religious crisis and decline in mainstream church attendance in the 1960s and 70s pointed to changes in society and organisations that challenged the churches to change, and renew or continue to decline
3. 1970s revival movements including the Asbury Revival, the Jesus People, revival in Canada, Indonesia (from 1965), Solomon Islands spreading to other Pacific Islands, Cuba and other lands.
4. 1977 saw revival in the AOG as it adopted new leadership and new approaches focused on church planting.
5. The 1970s movement produced many independent churches and movements in Australia also, such as Christian Outreach Centre.
6. The Toronto Blessing movement of 1993 brought a fresh wave of revivalism.

INTRODUCTION

The need for revival became even more apparent in the 1960s and 70s as church attendances in mainstream denominations declined. Many reasons were given for this decline, including changes in consumer behaviour, relocation to the suburb's, new interests attractions and media, and are questioning of older institutional authorities. The revival movements in the 1970s and 80s pursued further experimentation with new approaches and experiences. Many of the new groups flowed out of the charismatic movement. Revival movements in the 1970s included the Asbury Revival, the Jesus People, revival in Canada, Indonesia (from 1965), Solomon Islands and other Pacific Islands, Cuba and other lands. The Australian AOG resisted change, revival and renewal up until 1977 when changes of leadership and organisational approaches, and an emphasis on church planting, led to rapid growth and increase in the Australian AOG churches. Other denominations that tried new approaches also often experienced revival and growth. The 1970s revival movements produced many independent churches and movements in Australia also, such as Christian Outreach Centre, Christian City churches (3C) and Christian Life Centres. The Toronto Blessing movement of 1993 brought a fresh wave of revival that provides fresh insights into the nature and characteristics of revival and the ways in which you can renew people and churches.

TOPIC NOTES

A. *THE RELIGIOUS CRISIS OF THE 1960S*

After a boom in church affiliation and attendance in mainline denominations from 1949 to 1963, that was aided by immigration and post war reconstruction, it came as a shock to church leaders in many western countries when affiliations and attendance began to decline from 1963 to 1973. Mainline churches in Australia also saw attendance growth falling below population growth after 1966. The decline in attendance and participation in the 1960s and 1970s was not confined to religion, suggesting that the difficulties were as much organizational as they were religious. Most western religious and social institutions, and virtually every form of communal, civic and religious involvement, experienced an increase in numerical and financial support until the mid 1960s, followed by a decline. The impact of the general crises of this time was accompanied by a number of changes in Australian church denominations. The Vatican II Council in the Roman Catholic Church from 1962 to 1965 gave greater recognition to religious and cultural diversity and encouraged increased participation of the laity within the church, the role of individual conscience and responsibility. It also encouraged increased openness to other Christian and religious groups. Changes in the Methodist, Presbyterian and Congregational churches led to their merger to form the Uniting Church in 1977. Changes in the Anglican Church in Australia were reflected in changes to its name and constitution. Many attendees who were unsettled by these changes transferred to Pentecostal churches, swelling their numbers and helping them to grow to megachurch size. Pentecostal churches and megachurches, being more open to organizational change and response to changed markets, grew strongly as they gained many younger attendees and others who felt disaffected by traditional churches.

As participants in the charismatic movement in the 1970s and 1980s left established churches, they increased the attendance at new independent neo-Pentecostal churches and these began to grow much larger. These churches differed from traditional churches and from institutionalized

classic Pentecostal denominations such as the AOG. They rejected the tightly defined practices and beliefs of the major denominations and were more open to the innovations of the Latter Rain, Faith Confession and Prosperity movements and their distinctive beliefs and practices.

In the 1970s the acceptance of the new practices helped some churches such as Paradise AOG and Garden City AOG, to grow into Australia's largest AOG churches with over 1,000 attendees each. Despite the growth that the new practices brought to these churches, the AOG executive opposed them. Poloma (1989:243) noted a similar slowing of growth in the North American AOG at this time. She traced this slowing of growth to institutionalization and O'Dea's (1961) five institutional dilemmas, which she lists as: (1) changed motivation from sacrifice to self-interest, (2) the formalization of religious ceremonies, (3) increased restrictions of administrative structures, (4) the delimiting of the message into concrete, rationalized forms, and (5) an increased alignment with the wider society. The Australian AOG, which was almost the same age as its American namesake, faced similar dilemmas to its American namesake. By way of contrast, Australia's two largest AOG churches continued to grow strongly with the assistance of new practices, beliefs and organizational approaches.

In Brisbane, the Mt Gravatt–Garden City AOG Church grew from 70 adult attendees in 1968 to over 200 by the early 1970s. In 1973, the church purchased two acres of bushland at 81 Gosford Street in Mt Gravatt and began building one of Australia's first megachurch complexes. The senior pastor, Reg Klimionok recognized the importance of the media, and he produced a thirty-minute programme 'Focus on Truth' which was broadcast every Sunday evening at 8 pm. Mt Gravatt AOG grew to over 500 people by 1977. Drawing on North American models, they were one of the first AOG churches to introduce a multi-staff leadership with paid church administrators and youth leaders. Klimionok viewed the visit of Yonggi Cho to Australia in 1977 as a turning point for his church. After accepting Cho's innovations, attendance increased. Their new church auditorium with seating for 900 opened on 4 June 1983 and attendance swelled to over 2,000 each weekend. Yonggi Cho's visit in 1977 would also be a turning point for other AOG churches and for the Assemblies of God denomination as a whole.

Andrew Evans took over the leadership of Klemzig AOG in Adelaide from Gerald Rowlands in 1969. When he arrived, he found the church had over 200 attendees and was moving in renewal, singing in tongues, dancing and falling over during prayer at the altar. His initial reaction was to oppose these practices and this led the church to decline to 150 attendees. After he decided to accept these practices, the church grew substantially (Clifton 2005:203). This led to expansion of the building to seat 700 attendees. Attendance growth was assisted by use of the media, and guest speakers who included Frank Houston, Peter Morrow from New Zealand and Yonggi Cho from Korea. Attendance increased to over 2,000 a week in the early 1980s. In 1982, the church purchased 9 acres in the suburb of Paradise. They built an auditorium to seat over 2,000 attendees and adopted the name Paradise AOG.

Reinvigoration of the AOG after 1977

In light of the Pentecostal emphasis on openness to the Spirit of God, it is surprising that the largest Australian Pentecostal denomination, the Australian AOG (A–AOG) was so resistant to the innovations of the charismatic, Latter Rain and neo-Pentecostal movements. Institutional

developments had aided AOG growth to 150 churches by 1977 showing the benefits that institutions can bring, but growth was slow. In the mid 1970s, institutionalization in the Australian AOG (Cartledge 2000, p. 133ff) had encouraged a culture of inertia and resistance to change that restricted autonomous initiatives within local churches where most new growth and innovations develop. The resistance of the Australian AOG to change during the 1970s is evident from the Presbytery conference in 1972, which was organized to counter Latter Rain and new move practices. They identified their concerns with the new practices of 'deliverance' and 'dancing in worship', free and undirected worship, falling to the floor, shaking, claims of visions, holy laughter and personal prophecy. The resistance to these new practices appeared to reflect an underlying organizational inflexibility, cultural rigidity, conformity, conservatism and resistance to change that were limiting the potential for AOG growth.

The debate over the new practices came to a head at the 1977 AOG national conference. The Korean megachurch leader, Yonggi Cho, was the guest speaker. He challenged the Australian AOG leaders to show a greater openness to new things that God was doing, to adopting the more pragmatic goal setting approaches of the American 'church growth' movement, the innovative beliefs and practices of the charismatic movement, and Cho's own emphasis on faith visualization, prayer and home cell groups (Majdali 2003, p. 272). In a close decision, the AOG national conference appointed Andrew Evans from Adelaide to replace Ralph Read as the national leader and this opened the way for organisational and cultural renewal. Evans introduced organizational changes that included giving increased authority to senior pastors and their churches and encouraging greater openness to new practices, beliefs and innovations. These changes in outlook and practices, together with a reversal of bureaucratizing and centralizing tendencies in the AOG, and encouragement of local autonomy for each church, contributed to a dramatic increase in the number of churches in the AOG and their church attendance (Cartledge 2000, p. 137).

Reg Klimionok from Brisbane, David Cartledge from Townsville and other younger pastors whose churches were growing larger were given greater leadership responsibilities, bringing a generational change in thinking to the AOG executive. Evans' emphasis on an active Arminian theology that encouraged the active pursuit of growth replaced an earlier emphasis on reformed, predestinist theology that encouraged acceptance of the status quo and smaller church sizes. Drawing on the insights of the church growth movement, Evans urged all AOG churches to work towards growing larger churches and starting new churches (Cartledge 2000, p. 93ff). Assisted by a new emphasis on goal setting, which is a common way for charismatic leaders to motivate their followers (Shamir, House & Arthur 1993, p. 5ff), as well as church planting, evangelism and church growth strategies, the number of AOG churches increased from 150 in 1977 to 717 assemblies by 1993. During Evans' 20-year term from 1977 to 1997, the number of adherents increased twelvefold from 9,446 to 115,912 (Majdali 2003, p. 273). By 2002, the Australian Assemblies of God had 158,391 members and adherents, 944 churches, and 2,333 credentialed ministers. There were 464 female ministers (Majdali 2003, p. 273). Evans also encouraged the development of a national AOG youth movement called Youth Alive, which organized rallies that attracted up to 10,000 young people to each event. The Assemblies of God in Australia also attracted many migrants and by the late 1990s it had over 60 ethnic AOG churches. Most of these were in New South Wales.

The changes introduced by the 1977 conference contributed to the emergence of the AOG megachurches. Evans' own Paradise AOG church in Adelaide, South Australia and Garden City AOG in Brisbane, Queensland, were the first to grow to over 2,000 attendees in the early 1980s. Others soon followed. At present (2010), 10 of the 21 Australian megachurches are in the AOG denomination, reflecting the strong AOG support for megachurch development. As well as the two mentioned above, the AOG megachurches include Liverpool 'Inspire' CLC (Sydney), Shire Live (Sydney), Kings Christian Church (Sunshine Coast, Queensland), Southside Christian Church (Adelaide SA), Bowen Hills CCC (Brisbane Queensland), Planet Shakers (Melbourne) and Richmond AOG (Melbourne).

Charismatic Renewal - From The 1960s

The Pentecostal message and experience began to surface in thousands of denominational churches from the 1960s. Dennis Bennett, an Anglican minister, became a leader in charismatic renewal because of those developments in his church in America, but the same thing was happening around the world. Some theologians began calling this 'the third force in Christendom' - beyond the Catholic and Protestant movements.

From 1967 this movement also emerged in the Catholic Church. At first it was called neo-Pentecostalism, but by the 1970's it was called the charismatic movement.

Other revivals of the 1960s

Indonesian Revival 1965

1960s Bible School in East Java revival deep repentance, confession, renunciation of occult practices, burnings of fetishes and amulets, humility and unity among staff and students powerful evangelism in teams.

Sunday 26 September 1965 Reformed Church in Soe, Timor, town of 5,000 (4 days before the army coup on 30 September). Young man had vision repented – confessed sound of wind, flames fire bell was rung by police! 23 young people formed evangelistic

Team 1. 9,000 converted in 2 weeks in one town alone.

Mel Tari part of Team 42. 200 teams were formed.

80,000 converted in one year half were former communists

15,000 documented healings

200,000 Christians in 3 years

20,000 Christians on another island in 3 years

The teams often guided supernaturally light at night on jungle trails, angelic guides and protection, food multiplied in pastors' homes witch doctors converted power encounters

The teams learned to listen to the Lord:

1. God spoke audibly as with Samuel or Saul of Tarsus,
2. Many had visions as did Mary or Cornelius,
3. There were inspired dreams such as Jacob, Joseph or Paul saw,
4. Prophecies as in Israel and the early church occurred,
5. The still small voice of the Spirit led many as with Elijah or Paul's missionary team,
6. The Lord often spoke through specific Bible verses,
7. Circumstances proved to be God incidences not just co incidences,
8. Confirmations and unity as with Paul and Barnabas at Antioch.

Other revivals of the 1970s

Asbury Revival 1970 - Tuesday 3 February, 1970 Asbury College, Wilmore, Kentucky.

Chapel 10 o'clock many weeping in repentance, testimonies including confession of sin, and all this was mixed with spontaneous singing. Topics cancelled for the day as the auditorium filled with over 1,000 people. Few left for meals. By midnight over 500 still remained praying and worshipping. Several hundred commitments that day. By 6 a.m. next morning 75 students were still praying in the hall, and through the Wednesday it filled again - Topics again cancelled

The time was filled with praying, singing, confessions and testimonies. Almost half the student body of 1000 was involved in the teams 16 states in one week several thousand conversions. After six weeks over 1,000 teams had gone out to witness.

The Jesus People 1970 - 72

By June 1971 revival movements had spilled over into the society with thousands of young people gathering in halls and theatres to sing, witness and repent, quitting drugs and immorality. The pendulum had swung from the permissive hippie drop outs of the sixties to a new wave of conversion and cleansing in the seventies. Time magazine carried a cover article on the Jesus Movement. Calvary chapel began with Church Smith Mass baptisms were held in the ocean with outdoor meetings and teams witnessing on the beaches and in the city streets.

Canadian Revival 1971 - 2

Bill McLeod, a Baptist minister in his mid fifties healings women with cancer, saw Jesus healed in prayer. 3 weeks before revival dream: standing at the front of this church arm of God came through the ceiling God was squeezing him and the pain became almost unbearable. In his agony he cried out, "Oh, God, stop or I will die." At this moment two things happened. God opened his hand and showed that he had been crushed to the size of an egg, but that the egg was

gold. At that moment he received power from above experience would return while he was in prayer

Twin evangelists Ralph and Lou Sutera Saskatoon. Wednesday 13 October 1971. By the weekend an amazing spirit gripped the people. Many confessed their sins publicly. The first to do so were the twelve counsellors chosen to pray with inquirers. Numbers grew rapidly till the meetings had to be moved to a larger church building and then to the Civic Auditorium seating 2000 taxi drivers at all hours – restitution (conscience money) youth in schools. The meetings lasted many hours. People did not want to leave. Some stayed on for a later meeting called the Afterglow.

Sherwood Wirt reported on Bill McLeod preaching at Winnipeg on 15 December 1971: “I confess that what I saw amazed me. This man preached for only fifteen minutes, and he didn’t even give an invitation! He announced the closing hymn, whereupon a hundred people came out of their seats and knelt at the front of the church. All he said was, ‘That’s right, keep coming!’ Many were young. Many were in tears. All were from the Canadian Midwest, which is not known for its euphoria. It could be said that what I was witnessing was revival. I believe it was.”

A Canadian interstate truck driver was revived at Winnipeg. On a Sunday morning in Iowa, USA, he attended a church in his working clothes and was invited to tell about the revival. He was given half an hour to speak because the service normally ended at eleven o’clock went till 2.30 p.m.

When the Sutera brothers commenced meetings in Vancouver on the West Coast on Sunday 5 May 1972 revival broke out there also in the Ebenezer Baptist Church with 2000 attending that first Sunday. The next Sunday 3000 people attended in two churches. After a few weeks five churches were filled.

The German speaking churches were also touched by the revival and by May 1972 they chartered a flight to Germany for teams to minister there.

Cambodia 1973 - 75

September 1973 Todd Burke, 23, arrived in Phnom Penh, Cambodia one week’s visa. 2 English classes a day with interpreter Good News Bible daily conversions and people filled with the Spirit and healed. 3 day crusade in stadium – thousands converted and healed.

6 a.m daily prayer with new leaders healings, miracles and deliverance from demonic powers were regular events, attracting new converts who in turn were filled with the power of the Spirit and soon began witnessing and praying for others.

Left in 1975 The church was Anointed for Burial (Burke 1977).

Solomon Islands 1970

Muri Thompson Maori evangelist from New Zealand, visited the Solomons in July and August 1970 the church was praying for revival.

Beginning at Honiara, the capital, Muri spent two months visiting churches national leaders and missionaries experienced deep conviction and repentance, publicly confessing bad attitude - new unity and harmony.

Then in the last two weeks of these meetings the Spirit of God moved even more powerfully in the meetings with more deep repentance and weeping, sometimes even before the visiting team arrived. At one meeting the Spirit of God came upon everyone after the message in a time of silent prayer when the sound of a gale came above the gathering of 2000 people.

Everywhere people were praying together every day. They had a new hunger for God's Word. People were sensitive to the Spirit and wanted to be transparently honest and open with God and one another. Normal Topics in the Bible School were constantly abandoned as the Spirit took over the whole school with times of confession, prayer and praise.

Teams from these areas visited other islands, and the revival caught fire there also.

Eventually pastors from the Solomons were visiting other Pacific countries and seeing similar moves of God there also.

Engas, Png 1973

Prayer meetings began among pastors, missionaries and Bible College students in the Baptist mission area among Engas of the Western Highlands of Papua New Guinea in the early 1970s owing to the low spiritual state in the churches. This prayer movement spread to the villages. In some villages people agreed to pray together every day until God sent new life to the church.

During September 1973 pastors from the Solomon Islands and Enga students who were studying at the Christian Leaders Training College visited the Enga churches. Revival broke out in many villages on Sunday 16 September. Many hundreds of people, deeply convicted of sin, repented and were reconciled to God and others with great joy healings, deliverance.

Tari, Png 1974

The Huli speaking people of the United Church in Tari in the Southern Highlands experienced revival from August 1974, with much confession, many tears, and deliverance from spirit powers. That revival spread to surrounding areas also.

Duranmin, Png 1977

Pastors from the Solomon Islands spoke about their revival at a pastors and leaders conference at Goroka in the highlands of Papua New Guinea. Diyos Wapnok attended from the Baptist Mission area at Telefolmin. He heard God call his name three times.

Thursday afternoon 10 March, 1977, at Duranmin Bible College 50 filled with the Holy Spirit and great joy bright light confession and repentance. Many churches of new believers were established and in the next three years at least 3,000 new believers were baptised.

Australian Aborigines 1979

Aborigines on Galiwinku (Elcho Island) experienced revival from Wednesday 14 March 1979. Djiniyini Gondarra had returned from holidays that day and people met in his manse for prayer that night where the Spirit fell on them, as at Pentecost. They met all night and many were filled with the Spirit and many healed. The movement spread rapidly from there throughout Arnhem Land. Teams travelled to many aboriginal communities in Australia spreading the fire.

Sepik Coast Lands, Png 1984

In the Sepik lowlands of northern Papua New Guinea a visitation of God burst on the churches at Easter 1984, sparked again by Solomon Island pastors. There was repentance, confession, weeping and great joy. Stolen goods were returned or replaced, and wrongs made right.

Eastern Highlands, Png 1988

The Evangelist Training Centre of the Lutheran church in the Eastern Highlands had a visitation of God on Thursday night 4 August 1988. Crowds stayed up most of the night as the Spirit touched people deeply, many resting in the Spirit, others praying in tongues. Students went out on powerful mission into the villages. On Saturday 6 May 1989 the Spirit of God fell on Waritzian village in Papua New Guinea's Eastern Highlands. For three days the people were drunk in the Spirit. Healing and miracles occurred.

On the Monday they burned their magic and witchcraft fetishes.

North Solomons Province 1988

Jobson Misang, an indigenous youth worker in the United Church reported on a move of God in the North Solomons Province of Papua New Guinea in 1988. For 8 weekends straight he led camps where 3,500 took part and 2,000 were converted.

Cuba 1988

Revival swept Cuba in 1988. One A.O.G. church had 100,000 visitors in 6 months! In central Cuba a miraculous healing in one church led to nine days of meetings in which 1,200 people were saved. The pastors were imprisoned, but the revival continued. In another church over 15,000 accepted Christ in three months.

In 1990 an A.O.G. pastor whose congregation was less than 100 meeting once a week, suddenly found himself conducting 12 services a day for 7,000 people.

Further revivals

1980s Mainstream renewal; Third Wave

1990s WORLDWIDE AWAKENING?

2000s - Revival? Armageddon?

Argentina;

Brisbane (C.O.C.)

Toronto Blessing;

Sunderland Refreshing;

Pensacola Revival

See Flashpoints of Revival, Chapter 6, for details.

The Third Wave movement

The third wave began in the 1980s when John Wimber associated himself with the Vineyard movement, emphasizing power evangelism and power healing. Tongues are not prominent in this swell. They are one of the diverse gifts of the Spirit. Second stage theology is not part of this move. Rather the concept has shifted towards anointing, which is a less polemic term than 'baptism in the Holy Spirit.' Anointing is a process theology rather than a stage theory. As anointing increases, the power for service grows as well. "More, Lord" has become the rally cry. Anointing also carries the connotation that the spiritual gifts are given for specific purposes at certain times to various individuals. They are not the permanent possession of each Christian. This allows for more fluidity in the equipping of the saints and implementation of the gifts for the purpose of ministry. The gift of prophecy plays a significant role, but the emphasis on the office of prophet has declined following a brief but painful liaison with the Kansas City Prophets in the early 1990s. Prayer and touch (laying on of hands for the bestowal and transference of gift and power) are prominent features of third wave practice. A strong sense of worship is a powerful attribute, sometimes creating an exuberant atmosphere and at other times an awe and reverence. An unspoken post-millennial flavour is implied as Joel's army (a reference to the passage in Joel 2 of signs and wonders, visions and prophecy) is raised and equipped to usher in God's kingdom in a great revival before the second coming of Christ.

Independent Churches

These revivals began producing thousands of independent churches and movements which did not fit easily into traditional churches. Africa experienced a massive mushrooming of thousands of these church and movements. Some of the better known examples are the vineyard churches in America and the Christian Outreach Centres in Australia. These are still developing and expanding, often while traditional churches are declining.

The Toronto Revival Movement

These new experiential encounters with God continued to spread globally through the ministry of South African evangelist Rodney Howard-Browne, Jill Austen and others. Many participants report an accompanying sense of closeness to God and a stronger relationship with Jesus. A transnational renewal movement mushroomed in size. It was characterized by not being strongly focused on any one individual charismatic leader (*On Being*, April 1995, pp. 32–38). Many who had been hurt by the failure of charismatic leaders that they trusted in the late 1980s found the 'nameless' and 'faceless' traits of this movement particularly refreshing (Poloma 1997, p. 267).

By late 1994 the new movement had grown into a massive global phenomenon. On 20 January 1994, the experience was taken to Toronto Airport Christian Fellowship, and this Vineyard Church, due to its proximity to Europe and North America, soon became known as the centre of the global revival. The name 'Toronto Blessing' was coined by British and other media to describe the movement as thousands of leaders from a wide variety of Christian churches began a pilgrimage to the Toronto church to catch the new experiences and take them back to their churches.¹ Rodney Howard-Browne and John Arnott from Toronto visited Australia often in 1995, strengthening participation in the new movement. Howard-Browne was the main speaker at the 1995 AOG Biennial National Conference in Brisbane. By that time many attendees from Pentecostal and mainstream churches travelled to Toronto to 'catch the fire' (Hutchinson 2001:84). These new experiences continued for several more years before fading in the late 1990s.

CONCLUSION

After strong growth in church attendance in the 1950s that was aided by post war reconstruction and migration, Australian churches saw a decline in attendances in the 1960s and 70s that reminds us of the importance of revival. Many reasons can be given for this decline, including difficulty adjusting to changes in society and the needs and desires of attendees, generational changes, and changing ways in which people interact with each other in society. The newer and younger churches and groups were often faster at adapting and responding to these changes, and this often aided the sense of revival that came. The Charismatic movement was aided by greater acceptance of Pentecostal phenomena in mainstream churches, and those who left helped swell the numbers of Pentecostal and independent churches. The importance of organizational revival is shown in the changes in the Australian AOG in 1977 which led to a dramatic increase in attendances and church planting. Other independent churches also experienced a strong sense of revival that was aided by their ability to adapt quickly and respond to needs and opportunities in society.

KEY POINTS OF THIS TOPIC

- The religious crisis of the 1960s and 70s saw a decline in attendance in mainstream churches that pointed to the difficulties they had in communicating with ordinary people in the changing society and the upcoming younger generations.
- From the 1960s the Pentecostal message increasingly spread into denominational churches bringing revival within, and sometimes leading to new independent churches as people left to form new groups.
- In the 1970s revival movements included the Asbury Revival, the Jesus People, revival in Canada, Indonesia (from 1965), Solomon Islands spreading to other Pacific Islands, Cuba and other lands.

¹ The term Toronto Blessing was first used by Ruth Gledhill to describe the new movement, 'Spread of Hysteria Fad Worries Church', London *Times* on 18 June 1984, p.12.

- 1977 saw revival in the AOG as it adopted new leadership and new approaches focused on church planting.
- The 1970s movement produced many independent churches and movements in Australia also, such as Christian Outreach Centre.

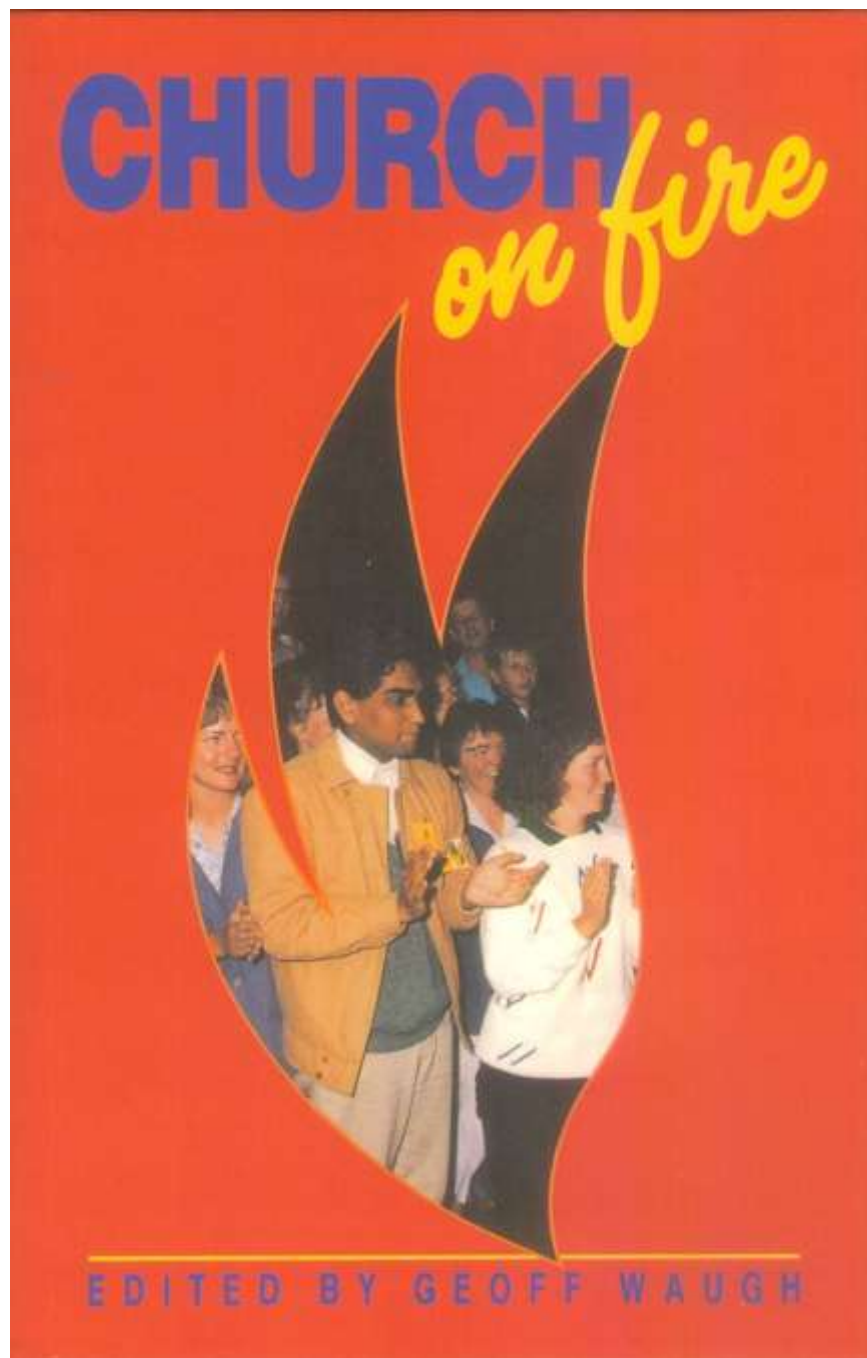
TUTORIAL EXERCISES (SELF-STUDY)

1. What was common in the revivals around the early seventies?
2. Was the charismatic movement 'new' or a spreading of the same revivals?
3. What is different between denominational charismatic groups and Pentecostals?
4. Why are independent Pentecostal/charismatic churches increasing worldwide?
5. What factors contributed to the renewal of the AOG in Australia in 1977?
6. What are the strengths and limitations of new independent churches and movements?

REFERENCES

- Anderson, AH 2004, *An Introduction to Pentecostalism: Global Charismatic Christianity*, Cambridge University Press, Cambridge, GB.
- Burgess, SM & Van Der Maas, EM (eds.) 2002, *International Dictionary of Pentecostal and Charismatic Movements*, Zondervan, Grand Rapids, MI.
- Hyatt, EL 2002, *2000 Years of Charismatic Christianity*, Charisma House, Lake Mary, FL.
- Kim, K 2007, *The Holy Spirit in the World: A Global Conversation*, SPCK Publishing, London, GB.
- Piggin, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.
- Synan, V 2001, *The Century of the Holy Spirit*, Nelson, Nashville, TN.
- Waugh, G 2009, *Flashpoints of Revival*, 2nd edn, BookSurge, Charleston, SC.
- Waugh, G 2011, *Revival Fires*, Apostolic Network of Global Awakenings
- Whittaker, C 2006, *Great Revivals: When God Moves in Power*, Victor, Wheaton, IL.

[Back to Contents](#)



Church on Fire
Renewal in Australia

See www.renewaljournal.com

TOPIC 12

REVIVAL MOVEMENTS IN AUSTRALIA

FROM THIS TOPIC YOU WILL LEARN

1. Revivals are relatively frequent in Australia, with over 70 revivals able to be identified.
2. Australian revivals have varied in size from small, localized gatherings to large moves of God such as the Billy Graham crusade of 1959 that touched over 100,000 lives.
3. Australian revivals have been shown to have lifted community moral standards and brought assistance to the underprivileged.
4. Pentecostalism in Australia has grown through the aid of revivals from small beginnings into large national denominations with over 200,000 attendees.

INTRODUCTION

Australian researcher on revivals, the Historian Stuart Piggin, writes:

The desire for revival has been a relatively frequent characteristic of Australian Christianity, especially, as this experience of Alan Walker's suggests, of Australian Methodism. The phenomenon of revival has not been as common as the desire for it. In fact one of the many stereotypes about Australian Christianity is that there has never been a religious revival in Australia. Such a stereotype is typical of the stereotypes about Australian religion in its negativity. Piggin gives four positive propositions about the history of revivals in Australia in which he states that Australian revivals are relatively frequent, genuineness, community transforming and of benefit to the marginalized.

TOPIC NOTES

A. *REVIVALS IN AUSTRALIA*

Piggin (1997) puts forward four propositions:

1. Revivals have been relatively frequent occurrences in Australian history;
2. Although revivals in Australia usually have been localised, their genuineness may be demonstrated from surviving sources of evidence;
3. Past Revivals in Australia have raised the moral standards of whole communities;
4. Revival has come as a form of social salvation to the marginalised, minority and underprivileged groups in our society.

J Edwin Orr, late Professor at the School of World Mission at Fuller Theological Seminary, argues that three waves of evangelical awakenings have swept across Australia: in 1859-60 there were revivals linked with the missions of William Taylor and Thomas Spurgeon; there was an 'Australasian awakening' between 1889 and 1912 associated with the missions of John MacNeil, Reuben Torrey and Charles Alexander, Florence Young, and J Wilbur Chapman; and that of the 1950s, featuring the crusades of Orr himself, Alan Walker, Oral Roberts and Billy Graham.

Piggin claims to have unearthed data on about 70 revivals in nineteenth century Australia.

Revival in Australian Methodism in the second half of the nineteenth century is mainly associated with two outstanding Methodist ministers, John Watsford, the first Australian-born Methodist clergyman, and W G Taylor

The 1840 revival at Parramatta had its roots in a prayer meeting convened by two local preachers who, together with John Watsford, resolved to pray three times a day for the outpouring of the Holy Spirit.

Revivals in the 1800s were followed in the new century began with the largest evangelistic campaigns in Australia's history. R A Torrey arrived in Melbourne (April 1902) following successful

evangelistic tours in Japan and China. The Melbourne Mission was preceded by prayer, work, and unity. Every house in Melbourne was visited twice:

Within a few weeks the Spirit of God laid hold of the Christians, and there was a conscious assurance that the city and its suburbs of nearly five thousand population was going to be moved as never before... Whole families were brought to Christ, as well as infidels, publicans, and actresses... A policeman averred that since the mission opened in his district, he and his fellow constables had practically nothing to do. Theatrical managers declared that if the mission continued they would have to close their establishments.

Attendances totalled a quarter of a million each week when the population of the whole of Victoria was only one million. Meanwhile, in 1902-3 a tent mission crusade throughout 200 country towns of New South Wales reported 25,000 inquirers.

The 1930s, the decade of the African revival, witnessed scenes of considerable spiritual vitality in Melbourne. Out of the convergence of the activistic evangelicalism of C H Nash, H P Smith, the Melbourne Bible Institute, Upwey, the Bible Union, and other lay-led evangelical societies, grew the League of Youth, which began in Melbourne in 1928. Max Warren, a leading missionary statesman of the twentieth century, said: 'From the League of Youth in Australia and New Zealand has come a stream of recruits for missionary service which has no parallel in the church life of those country.

Post-World War II Methodism was particularly vigorous, becoming the third largest religious denomination ahead of Presbyterianism. Its congregations grew as did its youth work, especially the Crusaders and Christian Endeavour movements. Alan Walker's 'Mission to the Nation' evangelistic crusade did impressive work. The fifties was a decade of remarkably fruitful evangelistic parish missions and conventions. There was a movement of revival, associated with Norman Grubb, out of which the World Evangelization Crusade College was established in Launceston in 1956. The 1950s culminated in the 1959 Billy Graham Crusade, when Australia came closest to a general awakening – one quarter of the entire population attended the crusades and 1.25 percent accepted Billy's invitation and came forward to receive Christ.

The great revivals of the past have always resulted in a decline in national illegality and immorality. The same can be said of the Billy Graham Crusades in Australia in 1959. The number of convictions for all crimes committed in Australia doubled between 1920 and 1950 and then doubled again between 1950 and 1959 when the population increased by only one-quarter. Then, in 1960, 1961, and 1962, the number of convictions remained fairly constant, resuming its dramatic upward trend in the middle and late 1960s. Something which happened at the same time as the Billy Graham Crusades slowed, even stopped, the further decline into criminality of community behaviour.

When the illegitimate birth-rate is also investigated, as a rough index to non-criminal community standards, one is at first struck by the gigantic change for the worse which overtook Australian society in the later 1950s and 1960s. Ex-nuptial births as a proportion of total births had fallen in the 1940s and early 1950s to an historic low of about 3.9 per hundred. They then began to climb fiercely in the middle and late 1950s, heralding the permissive 1960s. In the period 1955 to 1965,

this index rose every year to almost double the 1954 figure, but the year it rose slowest (.06 percent) was in 1960. The illegitimate children not conceived in 1959 were not born in 1960! Again, one can argue that something happened in Australia at the same time as the Billy Graham Crusade which almost stopped the rot: not from existing, but from becoming more rotten.

Today's Australian Aboriginal people, who number about 150,000, are experiencing revival, with some of their own movements emerging. This is an exciting development because new expressions of the Christian faith (sects and denominations) are said to be virtually non-existent in Australian history. This ongoing revival among aboriginals began in the Uniting Church in Elcho Island (now Galinwin'ku) in March 1979. This revival, too, was preceded with an expectation that God was about to visit this people in a special way

From this brief survey of Australian revivals, a number of questions may be posed. First, since revival was mainly a Methodist phenomenon, what was it about nineteenth-century Methodism which so fostered revival? Arnold Hunt, while maintaining the cool conclusion that the history of Methodism in Australia is one of 'many missions, no revivals', nevertheless argues that the Methodists came closest to revival because they were the denomination most confident that the Church of Christ must grow and that God was at work in their movement. They were the sort of movement which they were confident God would bless.

- i. They were a successful missionary organisation,
- ii. They had a message which they believed was pure gospel,
- iii. They were a spiritual rather than a bureaucratic or liturgical movement
- iv. They were a warm fellowship in which laity as well as clergy were expected to evangelise.

Second, the relationship between revival and that offshoot of Methodism, pentecostalism, needs to be teased out.

Third, like many other features of Australian culture, revivals have often been imported from overseas. There were clerical and lay immigrants who had experienced revival in their home countries before coming to Australia.

Fourth, it is evident that the involvement of women in Australian revivals will repay attention.

Fifth, comparison and contrast is always a useful way of identifying a phenomenon more clearly. It is particularly instructive to compare Australian and American evangelicalism.

Piggin, Stuart 1994, Chapter 8: The History of Revival in Australia, in *Re-Visioning Australian Colonial Christianity: New Essays in the Australian Christian Experience 1788-1900*, Studies in Australian Christianity, Volume 1, (Mark Hutchinson and Edmund Campion, Editors) Sydney Centre for the Study of Australian Christianity, Sydney NSW.

B. PENTECOSTALISM IN AUSTRALIA

Australia's first substantial Pentecostal church started in 1909, just three years after the American Azusa Street Revival of 1906. A Methodist woman, Sarah Jane Lancaster (Chant 1999; Hutchinson 2002, p. 26) established the Good News Hall in North Melbourne after reading revivalist tracts from England and America. News of the revival spread through the Good News periodical and travelling evangelists associated with the work (Chant 1984, p. 43; Smith & Smith 1987, p. 19). By 1925, the Good News Hall had grown into 15 affiliated churches (Chant 1999, p. 670). However, Lancaster's innovative teachings that Jesus was inferior to God and that there was no eternal punishment, and the lack of formal organizational structures and leadership training, contributed to the decline of the Good News Hall (Chant 1984, p. 52).

In 1916, the Pentecostal Church of Australia (PCA) was started by a former Church of Christ leader, Charles Greenwood. He was a leader of a sizable revival at Sunshine, north of Melbourne. Richmond Temple was established as its headquarters in 1925 and it remained Australia's largest Pentecostal church until the early 1970s (Clifton 2005, p. 172). From July 1926, it became the headquarters of the Pentecostal Church of Australia and produced the Australian Evangel national paper (Chant 1984, p. 96). The church again grew rapidly during the 1980s, reaching 2000 weekly attendees in the late 1980s (P Hills, Interview, 2010).

The Australian Assemblies of God (A-AOG) denomination formed in 1937 by the merging of earlier Pentecostal groups. Although independent of the American denomination of the same name, it admits being guided and inspired by the American literature. Greenwood was elected as Chairman, and CG Enticknap, a former Methodist, was appointed as Vice Chairman. The denomination grew from 20 churches in 1937 to 42 assemblies in 1945. However, the number of attendees at each church remained small, with an average of 30 attendees per church and a total Australian Pentecostal affiliation of only 1250 people in 1945 (Chant 1984, p. 43; Smith & Smith 1987, p. 19). Smith and Smith (1987) and Cartledge (2000) attribute the slow growth of the early Australian AOG to institutionalization and restrictive organizational structures, a decline in its earlier emphasis on supernatural healings, miracles and evangelism, a decrease in lay involvement and the lessening of social, gender and racial equality. Growth was also constrained by external circumstances, including the difficulties imposed by the two World Wars, the dispersed nature of Australian towns and cities and opposition from established denominations (Smith & Smith 1987, p. 37). Clifton (2005, p. 163) observes that the clash between the AOG's global orientation and the resurgent nationalism of the 1930s and 40s, the dislike of the Pentecostal emphasis on pacifism, and the non-traditional nature of Pentecostalism also slowed growth. The loose-knit nature and centrifugal forces within the new AOG denomination also allowed a proliferation of bible training institutions that undermined central discipline (Hutchinson 2002, p. 27).

In the mid 20th century many outside Pentecostalism still regarded it with suspicion, while many within Pentecostalism felt that it had lost its earlier emphasis on vitality, spontaneity and enthusiasm. Institutionalization and slowing of Pentecostal growth led to new independent developments. One of the earliest new independent Pentecostal churches in Australia was the Church of God, started in 1937 in Brisbane by Cecil Harris. Cecil and his son, Leo Harris, left the A-AOG after disagreements with its leaders after he embraced distinctive British Israel beliefs.

The Brisbane Church of God had 100 attendees and grew into a small movement of eight churches. The church started by Cecil's son, Leo, in Adelaide in 1944, renamed Christian Revival Crusade (CRC), grew much larger. The Adelaide CRC was one of Australia's largest Pentecostal churches in the 1960s, with over 700 attendees by the early 1970s. Although small by later megachurch standards, its relatively large size at the time, and innovative developments including annual conventions, original songs and new beliefs and practices, aided its development. CRC conferences and resources aided the spread of the Pentecostal and charismatic movements across Australia. It also started the Tabor College, one of the first Australian private national tertiary education institutions. The Resource Christian Music developed by Dennis and Nolene Prince at Heatherton CRC in 1981 was widely used in Australia and overseas. The CRC has 129 churches in Australia, over 400 churches in Papua New Guinea and 150 churches in other locations including Fiji, Hong Kong, India, the Philippines, Vanuatu, Sri Lanka and the Solomon Islands. However, the growth of the CRC movement slowed after the death of its founder in 1977.

As in other countries with large numbers of immigrants, including Canada, the US and New Zealand, the growth of religious and secular institutions in Australia exceeded general population trends in the years immediately following World War II (Hastings 1986; Hilliard 1997a; Putnam 2000). An expansion in global trade (Murphy & Smart 1997, pp. 1, 21) and decreased unemployment caused a rapid rise in the standard of living and increased immigration, and efforts to rebuild after World War II contributed to a 25 year 'golden age' of economic expansion. The accompanying strong growth in religious affiliation and attendance led Mol (1972), in his first comprehensive study of the sociology of religion in Australia, to conclude that church attendance and belief in Australia to 1966 was static, stable and high. Consequently, the mood of most traditional churches and institutions in the immediate post war years was optimistic and self-confident.

Hutchinson (2001, p. 84) reports that American models of revivalism began to swamp the Australian religious 'market' after World War II. Although many of these revivalist movements died out, their influence was significant. A number of religious developments during the 1950s and 1960s introduced new beliefs, practices and world views that would contribute to the unique character of the revival movements and megachurches that emerged in the 1970s and 1980s. The divine healing and Latter Rain movements were two of the more prominent of these movements. They contributed to the growth and character of Australian megachurches.

CONCLUSION

Despite claims that revivals are infrequent in Australia, studies of Australia's religious history by Stuart Piggan and others shows that at least 70 Australian revivals with some in their tens of thousands, and the Billy Graham led revival of 1959 reaching hundreds of thousands of Australians. Australian revivals are often localised, being led by local Australian people. They are also often inspired and resorted by overseas revival developments. Australian revivals have been shown to raise the moral standards of society and to bring social benefits to the marginalised and underprivileged. Australian Pentecostalism is a form of institutionalised revival that is a similar age to global Pentecostalism. Australia's Pentecostal churches have grown from small beginnings in the first decades of the 20th century into large mega churches with thousands of attendees

and denominations that have started many new churches in Australia and overseas. Revivals continued to play an important role in Australia's religious and social history.

KEY POINTS OF THIS TOPIC

- There have been at least 70 revivals in Australia.
- The Billy Graham revival of 1959 reached over 100,000 Australians.
- Australian revivals have raised moral standards and brought benefits to the underprivileged.
- Pentecostalism in Australia has grown from a few small churches into national denomination with over 20 churches with more than 2000 weekly attendees, and a total of more than 200,000 participants.

TUTORIAL EXERCISES (SELF-STUDY)

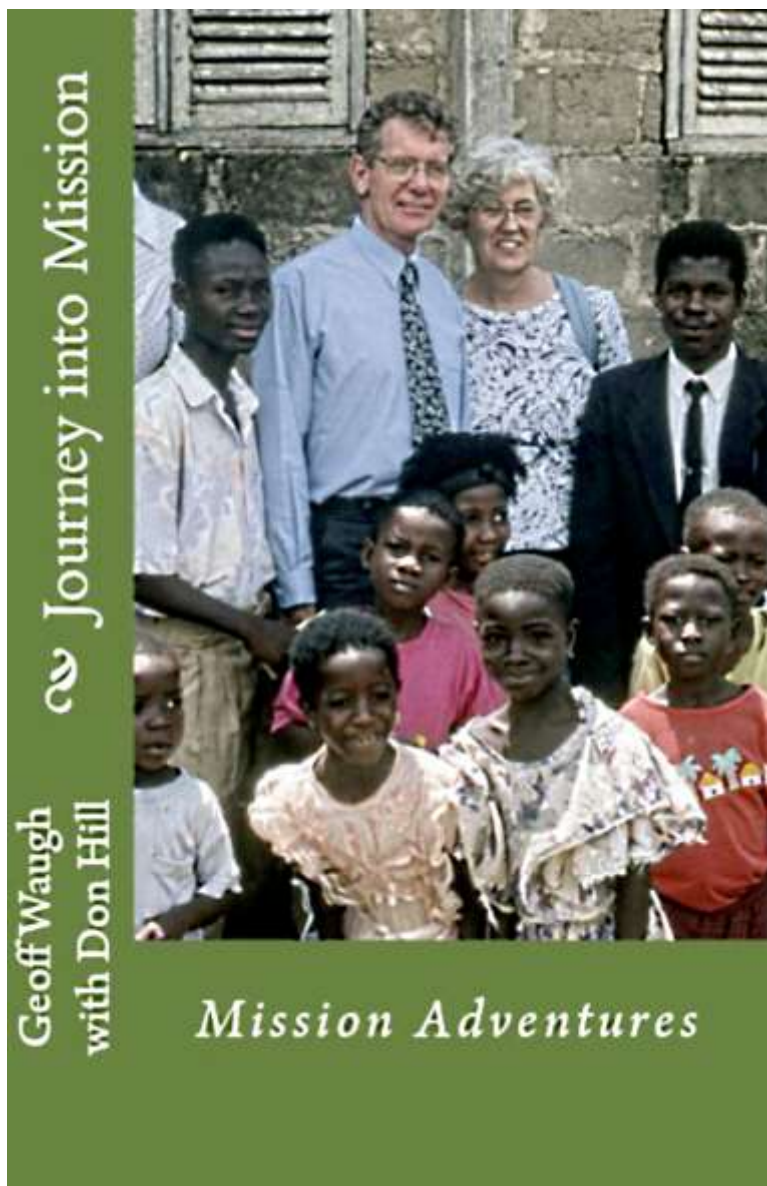
1. To what extent are Australian revivals localised, local, overseas influenced?
2. What characteristics assisted the Billy Graham revival in 1959?
3. What evidence is there that Australian revivals have raised moral standards and help the underprivileged?
4. This history of Pentecostal churches in Australia tell us about revival?
5. The forms has revival taken in mainstream Australian churches?

REFERENCES

- Bouma, GD 2006, *Australian soul: Religion and spirituality in the 21st century*, Cambridge University Press, New York, NY.
- Bouma, GD 1983, 'Australian religiosity: Some trends since 1966', in *Practice and belief: Studies in the sociology of Australian religion*, eds AW Black & PE Glasner, Allen & Unwin, Sydney, NSW.
- Carey, HM 1996, *Believing in Australia: A cultural history of religions*, Allen & Unwin, St Leonards, NSW.
- Cartledge, D 2000, *The apostolic revolution: The restoration of apostles and prophets in the Assemblies of God in Australia*, Paraclete Institute, Chester Hill, NSW.
- Chant, B 1984, *Heart of fire: The story of Australian Pentecostalism*, The House of Tabor, Unley Park, SA.
- Hillard, D 1997, 'The religious crisis of the 1960s: The experience of the Australian churches', *The Journal of Religious History*, vol. 21, no. 2, pp. 209–227.
- Hughes, P 1996, *The Pentecostals in Australia*, Australian Government Publishing Service, Canberra, ACT.

- Hutchinson, M 1998, 'The new thing God is doing: The charismatic renewal and classical Pentecostalism', *Australian Pentecostal Studies*, iss 1, March, pp. 5–21.
- Hutchinson, M 2002, 'Australia', in *New international dictionary of Pentecostal and charismatic movements*, eds S Burgess & EM van der Maas, 2nd edn, Zondervan, Grand Rapids, MI.
- Hutchinson, M & Champion, E (eds.) 1994, *Revisiting Australian colonial Christianity: New essays in the history of the Australian Christian experience, 1788–1900*, Centre for the Study of Australian Christianity, Macquarie University, North Ryde, NSW.
- Piggin, S 1994, 'The History of Revival in Australia', in *Re-Visioning Australian Colonial Christianity: New Essays in the Australian Christian Experience 1788-1900*, Studies in Australian Christianity, vol 1, eds M Hutchinson & E Champion, Sydney Centre for the Study of Australian Christianity, Sydney, NSW.

[Back to Contents](#)



Journey into Mission

See www.renewaljournal.com

TOPIC 13

TWENTY-FIRST CENTURY SPIRIT MOVEMENTS

FROM THIS TOPIC YOU WILL LEARN

1. A summary of a definition and principles of revival
2. A reminder that God is pouring out His Spirit in all the earth more than ever before.
3. Information on revival and church growth
4. News of recent revivals
5. Encouragement to pray and seek God for personal and corporate revival

INTRODUCTION

Historian Stuart Piggin (*Firestorm of the Lord*, 2000) reminds us that revival is a sovereign work of God, that brings application and intensification of the work of Christ, and the activity of the Holy Spirit. It brings glory to God, testimony to Christ, and the effecting of conviction, conversion, regeneration, sanctification and empowering large numbers of people. True revival is a community experience, which impacts and transforms communities and meets their deepest needs. For this reason, Piggin argues that we need to be aware of community needs, and able to make the gospel message relevant to ordinary people. Revivals continue to abound as people and churches are making themselves available to communicating the power and presence of God to others.

TOPIC NOTES

A. *REVIEW OF REVIVAL*

Stuart Piggin, (2000, p. 11), in his book, *Firestorm of the Lord*, (Paternoster, London) defines revival as follows.

Revival is a sovereign work of God the heavenly Father, manifesting his glory on the earth. It consists of a powerful intensification by Jesus of the Holy Spirit's normal activity of testifying to the Saviour, accentuating the doctrines of grace, and convicting, converting, regenerating, and sanctifying large numbers of people at the same time. It is therefore a community experience.

It is occasionally preceded by an expectation that God is about to do something exceptional; it is usually preceded by an extraordinary unity and prayerfulness among Christians; and it is always accompanied by the revitalisation of the Church, the conversion of large numbers of unbelievers, and the reduction of sinful practices in the community.

1. Revival is a community experience

Notice that the definition insists in both paragraphs that the community dimension of revival is critical: no wider community impact, no revival. One of the major points I want to emphasise in this address is that revival is not for the Church only, but is for the transformation of the community in which the Church is located. This fact alone should make the minister in country areas of small population have a big vision for the impact of the gospel on that population. Churches can have a much greater impact in small rural communities than in larger urban environments. Peter Kaldor writes: 'Churches can have a more pivotal role in the lives of *smaller rural communities* than they can in larger regional centres or cities. Clergy can have greater influence there than their city counterparts have.'² Since revivals are largely community experiences, the larger the impact of a church on a community, the more likely it is to enjoy a revival. Compared to urban churches, rural churches are disadvantaged in all manner of ways, but their great advantage is that they can be instrumental in spiritual movements which transform their entire local community.

² Peter Kaldor, *Who goes where? Who doesn't care?* Lancer, Homebush West, 1987. p.95.

Piggin argues, that from the fact that revival is a community experience, it follows that any strategy for revival will have to include the careful study of the community's needs in order to understand it, to maximise connectedness, to win a hearing, and to create opportunities for ministry.

The National Church Life Survey is an invaluable tool in helping the Church to be alert to the need to adapt in each locale. It not only shows how a community study should be made, but in its latest book, soon to be published, called *Shaping a Future: Characteristics of Vital Congregations*³ it shows how a congregation might maximise its effectiveness in any context. It is a study of special interest to those committed to the revival of the Church, because it is concerned at its core with 'congregational vitality' measured in terms of

- the level of newcomers,
- the rate of retention of young adults,
- numerical growth,
- the sense of belonging,
- the involvement of its members in the community,
- the extent to which members share their faith and invite their friends to Church, and
- growth in personal faith.

The NCLS study will help the churches towards revival by identifying the things that matter in increasing congregational vitality:

- outward focus,
- high levels of involvement by attenders,
- a strong sense of community among attenders,
- a clear sense of direction,
- effective leadership,
- a lively faith, and
- a youthful age profile.

Just as importantly, the NCLS study liberates by showing the things that really do not matter which we sometimes get hung up on: structures, denominations, doctrinal position or churchmanship, long or short sermons, exegetical or topical preaching, the age and background of the minister, size of the congregation, size of the car park, size of the bank balance, good advertising. None of those things

³ by Peter Kaldor, John Bellamy, Ruth Powell, Bronwyn Hughes, Keith Castle, Sydney, 1997

seem to matter much in influencing congregational vitality. It is significant that none of those things has ever been important in revival, either.

Clive D. Cook., Rural Ministry Models in Mainline Protestant Churches, Australia, Melbourne College of Divinity. Master of Ministry Research Project, 1997,

Cook argues that an effective church will exhibit a majority of, but not necessarily all of, the following characteristics.

- Positive spirituality.
- Belief in the authority of Scripture.
- Modern worship which is positive and enthusiastic.
- Warm open and welcoming of non-members,
- No present major conflicts.
- Strong leadership by long term pastors who have a vision and a plan for the future.
- Strong lay participation in all aspects of leadership.
- Commitment to personal growth through small group ministry.
- Commitment to some form of servant ministry to the community .
- A willingness to engage in evangelism.
- Good administration.

Piggin also argues that

2. Revival is a sovereign work of God the heavenly Father, manifesting his glory on the earth.

Revival is 'a visitation from on high' (Isaiah 32.15; Luke 1.78); a time of refreshing from the Lord (Acts 3.19); it is a heavenly light; a divine fire; a river of water from God's sanctuary; a dayspring from on high. Genuine Revival cannot be worked up from below. It must come down from above. The authentic prayer for revival is 'Come down, Lord. Come down from where your glory fills the heavens and let your glory fill the earth.' A revival is really a theophany, an appearance of the glory of God. It is a sovereign work of God coming down to touch the hearts of the poorest and the humblest, and spreading his glory in the dust. Because revival is a sovereign work of God, we may be confident that it will come, and we must pray. Revivals are not human emotions worked up from below; they are God's glory prayed down from above. And they often come in times of worship, for in worship we just occasionally taste the aspect of God which he himself most values, namely his glory.

3. Revival is a firestorm of the Lord Jesus Christ, who baptises with the Spirit, who in turn exalts Christ and the doctrines of grace.

Jesus is the hero and focus of attention of every authentic revival, not the Holy Spirit. Revivals are outpourings of the Spirit, but the Spirit is poured out by Jesus (Acts 2.33)⁴. Jesus is the one who kindles fire on the earth (Luke 12.49) and who baptises with the Holy Spirit (John 1.33)⁵. The Holy Spirit, poured out in revival blessing, testifies to Jesus and exalts Jesus and the doctrines of his saving grace.

4. Revival is an intensification of the normal work of the Spirit, convicting, converting, and sanctifying.

It must, of course, be acknowledged that anointed preaching which promotes revival will not only result from getting the doctrines of grace straight in our heads. It also results from keeping the heart open to the Spirit.

5. To promote circumstances propitious for revival, focus on and seek to stimulate the factors that have either always or usually preceded revival: heightened expectation, unity among Christians, and hard praying.

To raise expectation

- Remind people of the need
- Tell them what God has done — he can do it again,
- Create a vision of a community which is revived
- Imagine taking a country town for Christ - a school for Christ - a workplace for Christ.
- Read the history of revivals; read the history of Australian revivals;⁶ catch fire from them; have your desire to pray for revival excited by them. One could even do a course on revival.⁷
- Study the theology of Revival: Read everything written by Jonathan Edwards you can lay your hands on! Among modern authors Martyn Lloyd-Jones and

J.I. Packer will repay close study. J. I. Packer says that there are three things that those who long for revival should do:

- Preach and teach God's truth

⁴ 'Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.'

⁵ 'The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit.'

⁶ Stuart Piggin, *Evangelical Christianity in Australia: Spirit, Word and World*, OUP, Melbourne, 1996; Mark Hutchinson and Stuart Piggin (eds), *Reviving Australia: Essays on the History and Experience of Revival and Revivalism in Australian Christianity*, CSAC, Sydney, 1994; Iain Murray, *Australian Christian Life from 1788*, Banner of Truth Trust, Edinburgh, 1988; John Blacket, *Fire in the Outback*, Albatross, Sutherland, 1997.

⁷ A two-week compressed intensive course on the history and prospects for religious revival is available through the Centre for the Study of Australian Christianity at Robert Menzies College. For enquiries, phone Mark Hutchinson on 02 9936 6057.

- Prepare Christ's way by removing obvious obstacles such as habitual sins, neglect of prayer and fellowship, worldly-mindedness, etc.
- Pray for the Spirit's outpouring

Be a force for unity

Revival, historically, has come when traditionally divided and feuding churches seek to express their essential unity in Christ. Billy Graham, just before his wonderful New York Crusade of 1957, wrote:

God cannot bless us if there are divisions, fighting and strife within the church. How many churches we hear about today that are filled with divisions, jealousy, revenge, spite, pride. How can God possibly bless a situation like that? Pastors and Christians need to repent of the sins of strife, controversy and fighting. I tell you, this is not of God.

Many people wonder why revival has not come to the evangelicals of America. This is one of the primary reasons. We have had enough name-calling and mud-slinging. Let's repent of our sins, fall on our faces before God and spend the time in prayer that we used to spend in controversy and see what happens. I guarantee that God will send a revival.⁸

Therefore, we should seek to be a force for unity,

Promote prayerfulness

- join or start a Prayer Movement for revival
- be diligent in your own prayer - people need to see a holy messenger as well as hear the message of holiness

6. In revival, nominal pew warmers become phenomenal agents of ministry.

It is intriguing, when reading the empirical findings of the National Church Life Survey, to see how the researchers often come up with solutions which state in a new and fresh way what agents of significant Church growth in the past have also practiced. The vocabulary of revival now has an old-fashioned ring to it, but the experiences and practices expressed by that vocabulary, will always be integral to bumper spiritual harvests and the congregational vitality needed to impact a community.

One lesson of revival history, for example, is that whenever a congregational leader gathers a committed nucleus and develops a group discipline, he increases the opportunity for spiritual blessing. The lesson of history is that many revivals have begun with a small group dedicated to pray for revival, first that they will desire revival, then that they will learn what the cost of revival is, and then that they will be prepared to pay the price: the home Bible study meetings of the Pietists; Wesley's Holy Club and then the Methodist class meetings; student prayer meetings before the second great awakening in America; the haystack prayer meeting before the launching of the modern missionary movement in

⁸ Billy Graham, 'What's the next step?' *Christian Life*, June 1956, p.22.

America, and so on. It is surely significant that Jesus came to focus his ministry on the Twelve. They became the nucleus of the revival which began at Pentecost.

Piggin, Stuart 1997, 'Bumper Harvest: Can we have More? Factors leading to Revival in Australia and their Lessons for Mission in Rural Australia today' BCA Mission Australia Address

Current Revivals

We now live through the greatest revivals the world has even known, and it continues to increase. Millions are becoming Christians, including over 10 million a year in China and in Africa. Fresh outpourings of the Spirit keep hitting the headlines - often in the secular press also. These have included revival in Argentina, the impact on Christian Outreach Centre in May 1993, in Toronto, Canada, in Brompton and Sunderland in England, and in Pensacola in America and many places since then.

Much of this current revival is so recent that history is being made while we study it! The recent copies of the Renewal Journal (now a publication of the School of Ministries) will give you more details on this and you can order them direct from the college. Issues No. 12 on Harvest and No. 16 on Vision have many descriptions of some of these recent local revivals. Check the Renewal Journal web page for more up-to-date details on <http://www.renewaljournal.com>

B. OTHER EXAMPLES OF REVIVAL

China

1950 - 1 million Christians, 1995 - 100 million. A pastor imprisoned for over 22 years left behind a church of 150 people in hills in 1980s grown to 5,000. Three years later it had trebled to 15,000. Evangelists who saw 30-40 converted in each village they visited in the eighties now report 300-400 or more being converted in their visits. Report of whole villages won through visions of Jesus and miraculous healings.

Nepal

The church in previously resistant Nepal in the Himalayas is growing steadily. David Wang tells of a former Lama priest nicknamed Black Bravery, who has been an illiterate pastor for 15 years. By the nineties he led 43 fellowships with total of 32,000 people. Another pastor in a remote area has 40,000 Christians in his region. Most conversions in Nepal involve casting out demons to set people free.

North India

Nagaland, a state in the North East of India, began to experience revival in the 1960s and has continued in revival. By the early 1980s 85% of the population had become Christians. Eric Alexander of the Bible Society in India wrote in 1993, "I was in Amedabad in the month of February and was delighted to see a great revival in the Church there. I was surprised to hear that 30,000 people have accepted the Lord Jesus as their personal Saviour in the Diocese of

Gujarat (Church of North India).” Thousands of new converts are in the Methodist, Roman Catholic, Salvation Army and Pentecostal churches. There are thousands and thousands!

Muslims

More Muslims have come to Christ in the past decade than in the previous thousand years.

Christians in Iran have recently grown in number from 2,700 to over 12,000 according to Abe Ghaffari of Iranian Christians International. An additional 12,000 Iranian Christians live in Western nations.

Harvest has begun among the Kurds who have been hounded into refugee camps where Christians have helped and comforted them. The first Kurdish church in history has resulted. Many Kurds are open to the Gospel.

Africa

The church in the Sudan is suffering under Islamic edicts. Missionaries are expelled, pastors imprisoned, and Christians persecuted. Phenomenal church growth reported, especially in the south and the Nuba mountains region.

A church leader wrote from Asaba, Nigeria, in 1992, telling how their church had increased from 700 to 3,200 within 6 months. A team of just over 100 went on outreach, first in Sokoto State where they started 5 churches involving 1,225 converts within 3 months. Then they went to Bomu State where 3 branches were planted with over 1,000 converts in all.

In one country, where all Christian meetings are illegal, believers rented a soccer stadium and 5,000 people gathered. Police came to disperse the meeting and left in confusion.

Reinhard Bonnke continues to have massive healing evangelistic crusades in Africa, often with hundreds of thousands attending in the open air. In February, 1995, in spiritually resistant Ethiopia, up to 115,000 attended his meetings daily. In five days more than 100,000 made commitments to Christ and as many were filled with the Spirit and thousands received healing. Recently, as in Nigeria, millions have attended his meetings, with masses saved, baptised in the Spirit, healed and empowered.

Pacific Islands

Ruth Rongo from Vanuatu told of three months of evangelism ministry in 1991 where the power of God touched many villages and shocked the villagers with miracles just as in the New Testament. The church grew rapidly. Ruth was then involved in a prayer group which met after the Sunday night service. They began at 10.30 p.m. and prayed every week to 1 or 3.30 a.m.

Blessing Refreshing

May 1993 C.O.C. Brisbane, and then the whole movement touched by blessing of the Spirit. 1994 Jill Austin's ministry continued and developed this ministry. Rodney Howard Browne's meetings in the eighties and nineties have seen hundreds of thousands touched afresh by the Spirit of God

and many thousands converted. Vineyard Church at Toronto, Canada, since 20 January, 1994. An estimated 100,000 visited that church in 1994 and the revival continues, now called the Toronto Airport Christian Fellowship. Over 7,000 churches in Great Britain have been reported to have experienced this current blessing, including a Brethren church on which the Spirit fell one Sunday overwhelming the people who then found themselves praying in tongues. Sunderland Christian Centre (AOG) continues in revival.

From 18 June 1995 at Pensacola Brownsville AOG a centre for revival. 26,000 conversions in the first year. Over 80,000 conversions in two years.

General Information

- The CBN TV (Christian Broadcasting Network) 700 Club with Pat Robertson reported 6 million conversions in their work worldwide in 1990, which was more than the previous 30 years of results combined.
- The Jesus Film, based on Luke's gospel, has been seen by an estimated 503 million people in 197 countries, and 33 million or more have indicated decisions for Christ as a result. It has more than 6,300 prints in circulation and around 356,000 video copies. The world's most widely translated film, Jesus, has been dubbed into more than 240 languages, with 100 more in progress.
- Pentecostal/charismatic Christians are now more than one third of all the 1,260 million practising Christians in the world today, just one indication of how the Spirit of God is moving.
- David Barrett researched the prayer movement: 170 million Christians who are committed to praying every day for spiritual awakening and world evangelization. 10 million prayer groups that focus on those priorities. 20 million Christians believe their primary ministry calling is to pray daily for revival and for fulfilment of the Great Commission. (National & International Religion Report, May 1992, p. 3)

Church Growth Now

Pentecostal/charismatic Christians are now more than one third of all the 1,260 million practising Christians in the world today.

Latin America: 130 million Christians 10,000 daily; 3.5 million a year

Africa: 400 million Christians before 2000 (48%); 25 30,000 daily; 10 million a year

China: Statistical Bureau: 72 million Christians in 1992; now 80 100 million 35,000 daily; 12 million a year (8 10%)

Christians in Iran have recently grown from 2,700 to over 12,000, with an additional 12,000 Iranian Christians living outside Iran.

Refugee Kurds have recently formed the first Kurdish church in history.

The Assemblies of God is now the largest or second largest denomination in 30 countries.

CONCLUSION

While we cannot conjure up revival, for it is the work of God, we can create the right situations and opportunities where revival and renewal are most likely to come. A study of revivals helps us to identify what characteristics and conditions are needed for genuine revivals, and how the dangers of misguided revival efforts can be avoided. There is a great need for personal, corporate and societal revival today, and we need to be prayerful and open to God's reviving presence.

KEY POINTS OF THIS TOPIC

- Revival is the sovereign work of God, bringing testimony of His Son, and openness to the renewing of God's Spirit to large numbers of people.
- Revival is often preceded by expectancy and prayer
- Revival is accompanied by revitalisation of the church, conversion of large numbers of unbelievers, and decline of sinful practices in the community.
- There are many examples of revival in the world today that encourage us that God's reviving presence is moving among those who are open and receptive to the work of God's Spirit.

TUTORIAL EXERCISES (SELF-STUDY)

1. What aspects of revival are God's work? What aspects of revival require human action?
2. What factors are most likely to encourage revival?
3. How can genuine revivals be differentiated from non genuine revivals?
4. What areas in your life, and church, does God want to revive?

REFERENCES

Blacket, J 1997, *Fire in the Outback*, Albatross, Sutherland, NSW.

Bouma, GD 2006, *Australian soul: Religion and spirituality in the 21st century*, Cambridge University Press, New York, NY.

Bouma, GD 1983, 'Australian religiosity: Some trends since 1966', in *Practice and belief: Studies in the sociology of Australian religion*, eds AW Black & PE Glasner, Allen & Unwin, Sydney, NSW.

Carey, HM 1996, *Believing in Australia: A cultural history of religions*, Allen & Unwin, St Leonards, NSW.

Cartledge, D 2000, *The apostolic revolution: The restoration of apostles and prophets in the Assemblies of God in Australia*, Paraclete Institute, Chester Hill, NSW.

- Chant, B 1984, *Heart of fire: The story of Australian Pentecostalism*, The House of Tabor, Unley Park, SA.
- Graham, B 1956, 'What's the next step?' *Interview*, Christian Life, June, p.22.
- Hillard, D 1997, 'The religious crisis of the 1960s: The experience of the Australian churches', *The Journal of Religious History*, vol. 21, no. 2, pp. 209–227.
- Hughes, P 1996, *The Pentecostals in Australia*, Australian Government Publishing Service, Canberra, ACT.
- Hutchinson, M 2002, 'Australia', in *New international dictionary of Pentecostal and charismatic movements*, eds S Burgess & EM van der Maas, 2nd edn, Zondervan, Grand Rapids, MI.
- Hutchinson, M 1998, 'The new thing God is doing: The charismatic renewal and classical Pentecostalism', *Australian Pentecostal Studies*, iss 1, March, pp. 5–21.
- Hutchinson, M & Champion, E (eds.) 1994, *Re-visioning Australian colonial Christianity: New essays in the history of the Australian Christian experience, 1788–1900*, Centre for the Study of Australian Christianity, Macquarie University, North Ryde, NSW.
- Hutchinson, M & Piggins, S (eds.) 1994, *Reviving Australia: Essays on the History and Experience of Revival and Revivalism in Australian Christianity*, CSAC, Sydney, NSW.
- Kaldor, P 1987, *Who goes where? Who doesn't care?* Lancer, Homebush West, NSW.
- Murray, I 1988, *Australian Christian Life from 1788*, Banner of Truth Trust, Edinburgh, UK.
- Piggins, S 2002, *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World*, Open Book, Adelaide, SA.
- Piggins, S 1996, *Evangelical Christianity in Australia: Spirit, Word and World*, OUP, Melbourne, Vic.
- Piggins, S 1994, 'The History of Revival in Australia', in *Re-Visioning Australian Colonial Christianity: New Essays in the Australian Christian Experience 1788-1900*, Studies in Australian Christianity, vol 1, eds M Hutchinson & E Champion, Sydney Centre for the Study of Australian Christianity, Sydney, NSW.

[Back to Contents](#)

Appendix: Books

www.renewaljournal.com

Most Paperbacks in both
Basic Edition and
Gift Edition (colour)

Renewal Journal Publications

<https://renewaljournal.blog/>

All books in Paperback & eBook & PDF

Available on

Amazon and Kindle

[Renewal Journal Publications](https://renewaljournal.blog/)

**[https://renewaljournal.blog/
PDF Books, eBooks, and Paperbacks](https://renewaljournal.blog/)**

Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

[God's Surprises](#)

Renewal Books

[Body Ministry](#), comprising:

[The Body of Christ, Part 1: Body Ministry](#), and

[The Body of Christ, Part 2: Ministry Education, with Learning Together in Ministry](#)

[Great Commission Mission](#) comprising:

[Teaching Them to Obey in Love](#), and

[Jesus the Model for Short Term Supernatural Mission](#)

[Living in the Spirit](#)

[Your Spiritual Gifts](#)

[Fruit & Gifts of the Spirit](#)

[Keeping Faith Alive Today](#)

[The Leader's Goldmine](#)

[Word and Spirit](#) by Alison Sherrington

Study Guides

[Signs and Wonders: Study Guide](#)

[The Holy Spirit in Ministry](#)

[Revival History](#)

[Holy Spirit Movements through History](#)

[Renewal Theology 1](#)

[Renewal Theology 2](#)

[Ministry Practicum](#)

Devotional Books

Inspiration

Jesus on Dying Regrets

The Christmas Message – The Queen

Holy Week, Christian Passover & Resurrection comprising:
Holy Week, and

Christian Passover Service, and

Risen: 12 Resurrection Appearances

Risen: Short Version

Risen: Long version & our month in Israel

Mysterious Month – expanded version Risen: Long version

Kingdom Life series

Kingdom Life: The Gospels – comprising:

Kingdom Life in Matthew

Kingdom Life in Mark

Kingdom Life in Luke

Kingdom Life in John

A Preface to the Acts of the Apostles

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) - all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[*God's Surprises*](#)

[*Looking to Jesus: Journey into Renewal & Revival* - Geoff's autobiography](#)

[*Journey into Mission* - Geoff's mission trips](#)

[*Journey into Ministry and Mission*](#)

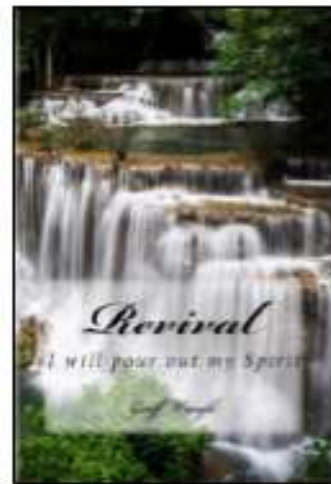
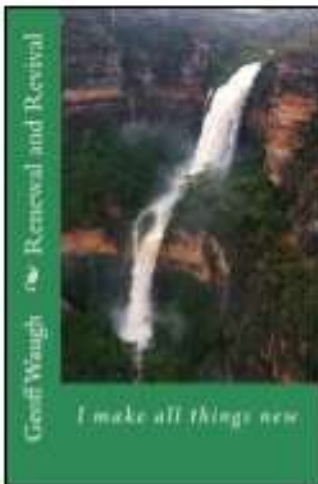
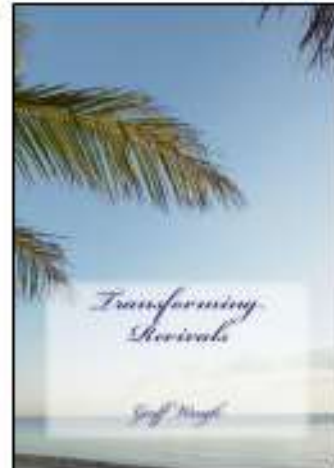
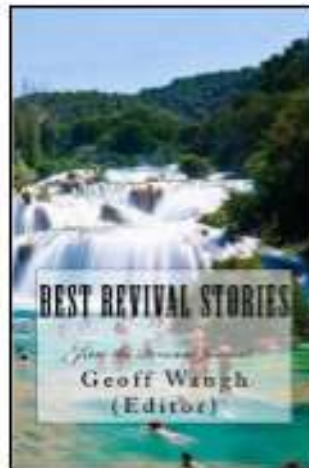
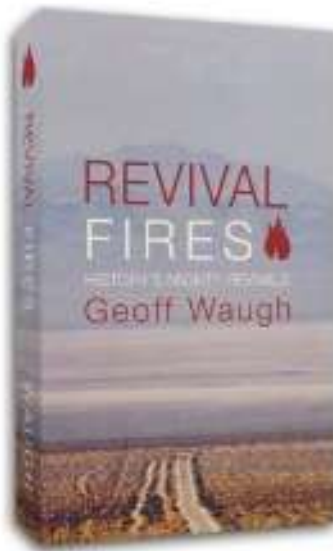
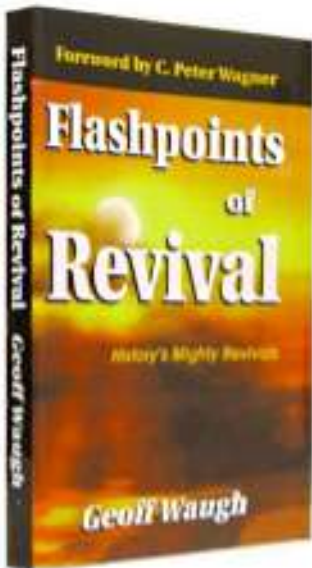
[*King of the Granny Flat* by Dante Waugh](#)

[*Exploring Israel* - Geoff's family's trip](#)

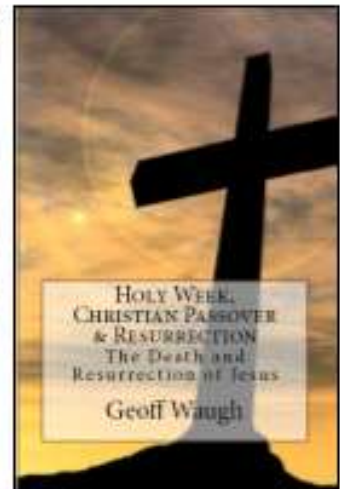
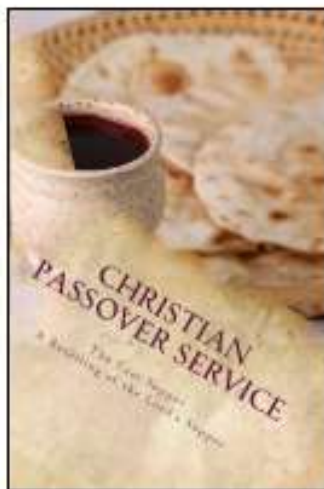
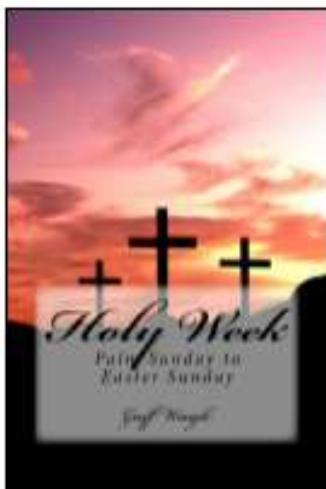
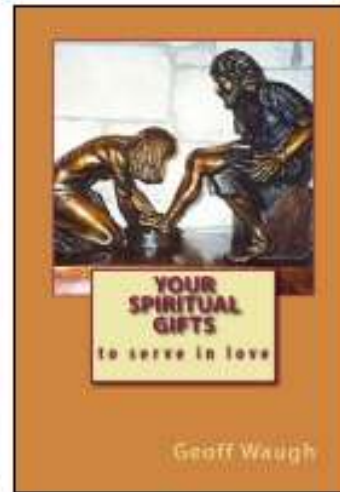
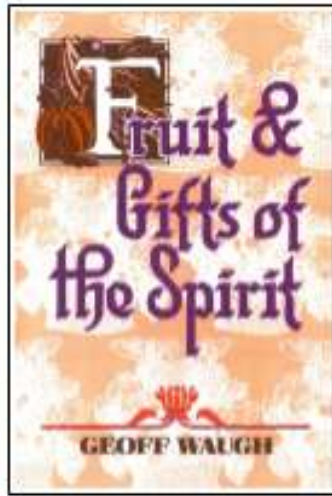
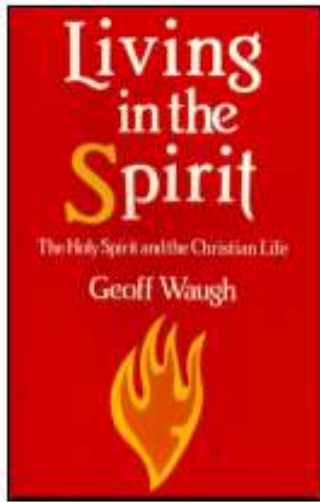
[*Light on the Mountains* - Geoff in PNG](#)

[*Travelling with Geoff* by Don Hill](#)

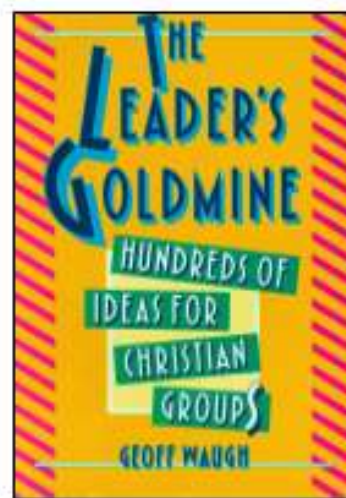
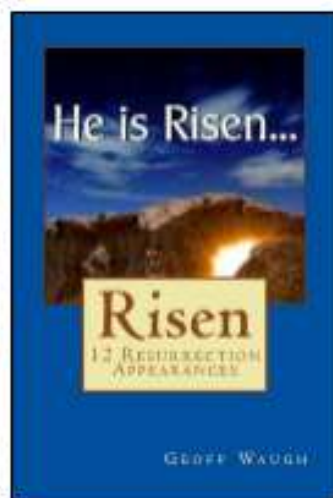
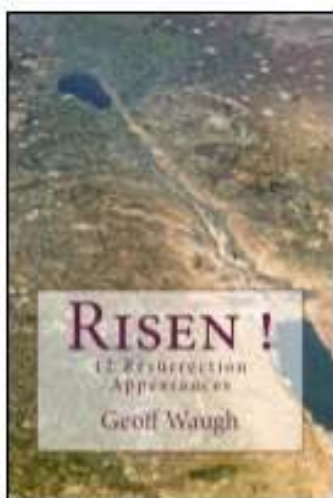
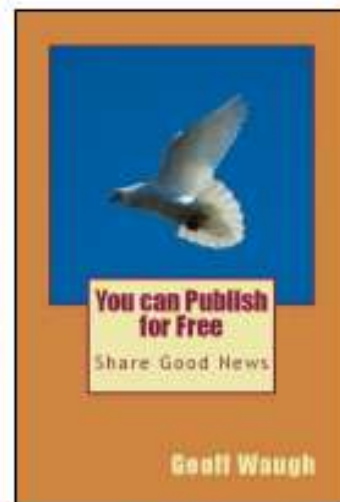
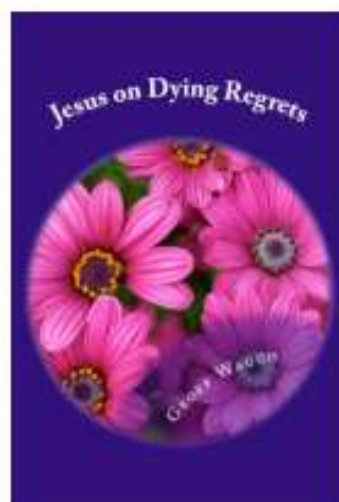
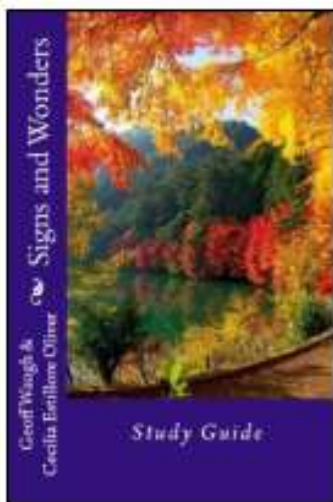
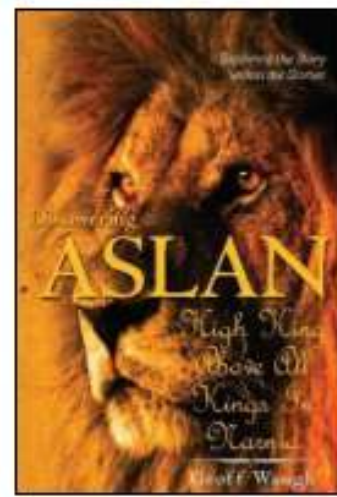
[*By All Means* by Elaine Olley](#)



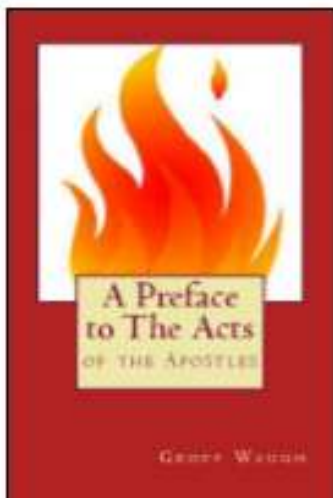
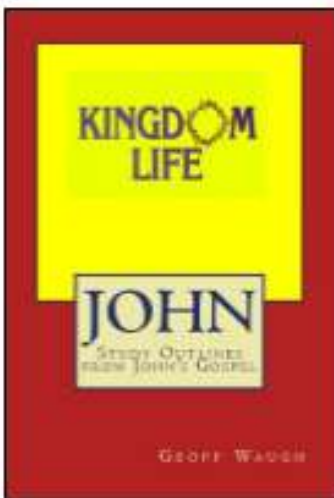
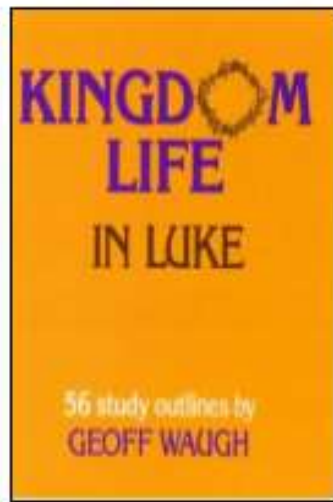
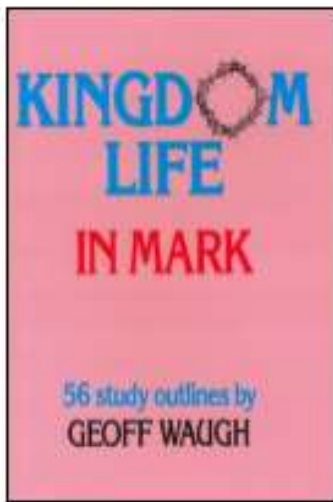
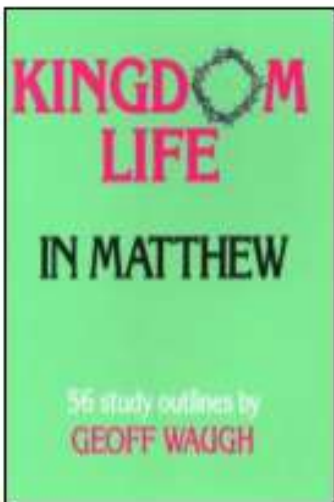
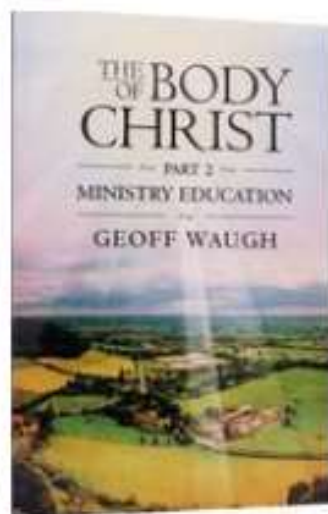
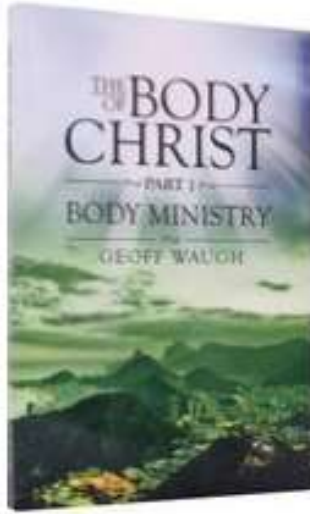
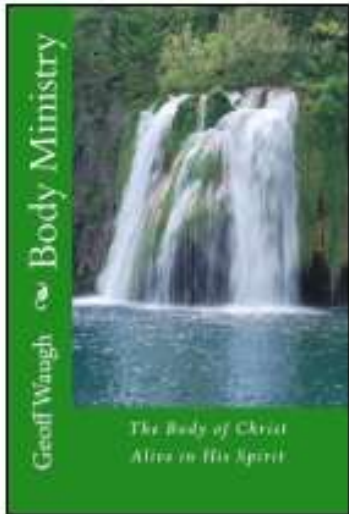
[Renewal Journal Publications](#)



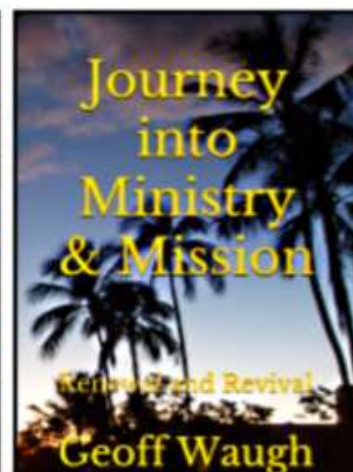
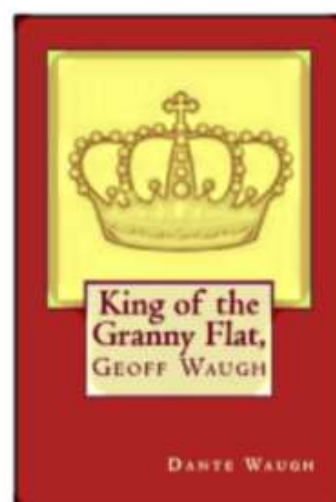
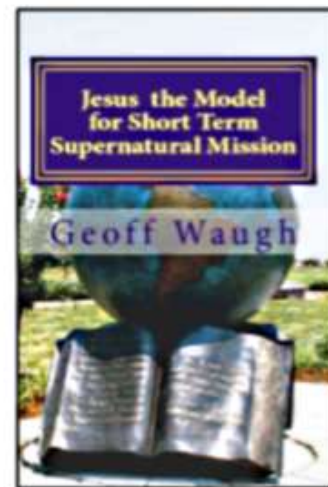
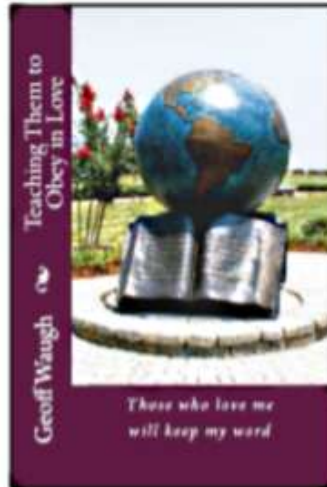
[Renewal Journal Publications](#)



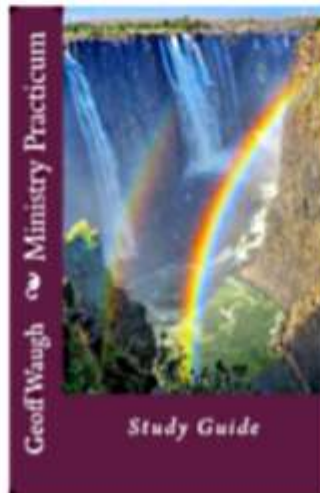
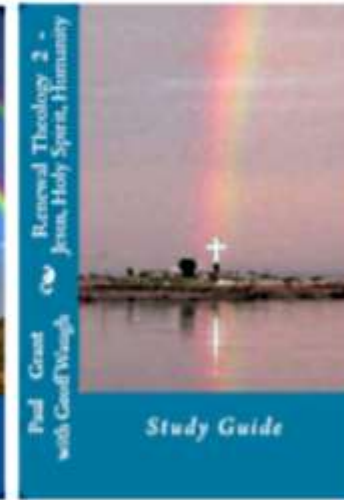
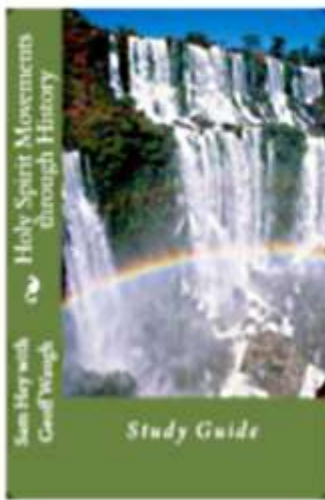
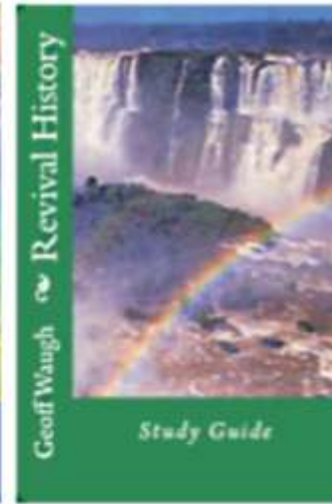
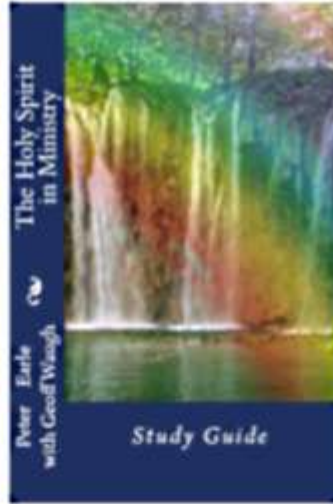
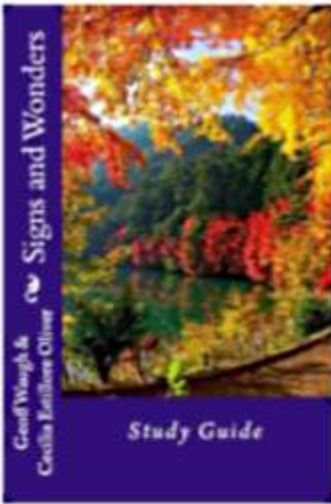
[Renewal Journal](#)



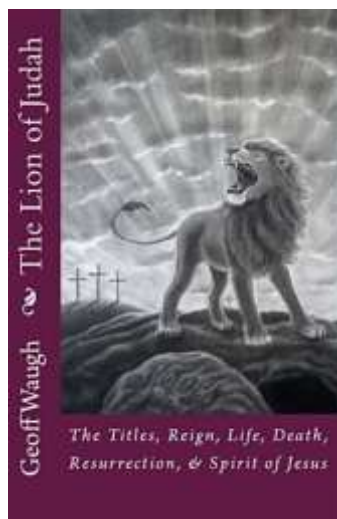
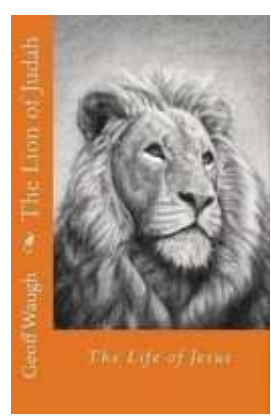
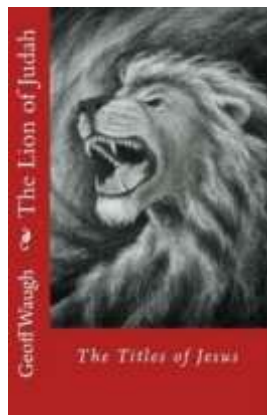
[Renewal Journal Publications](#)



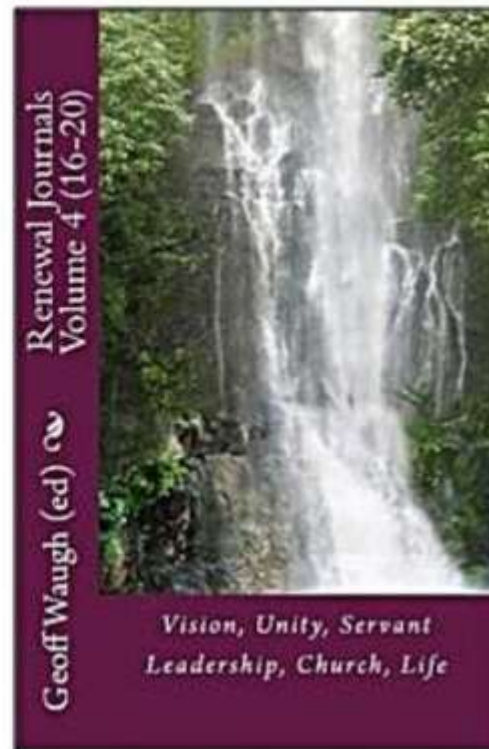
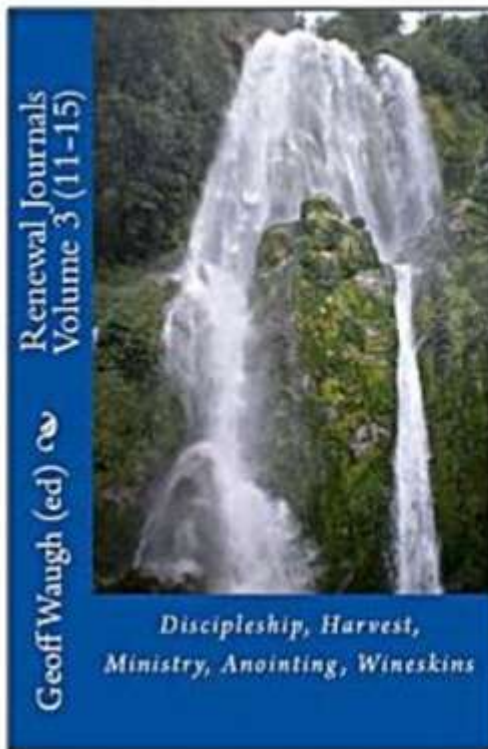
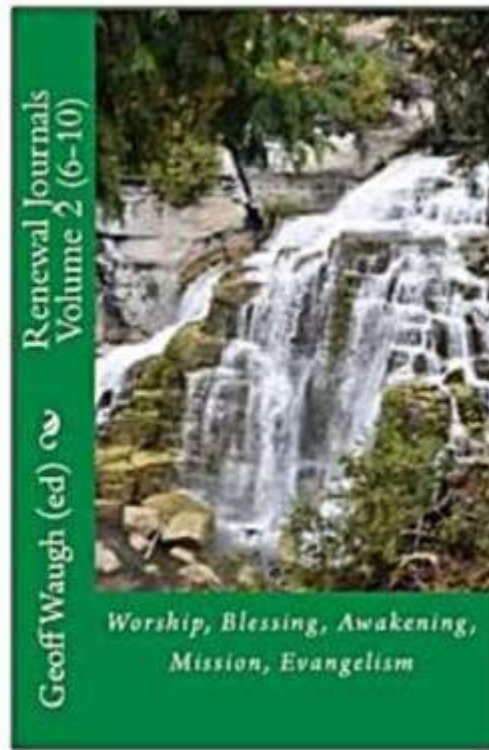
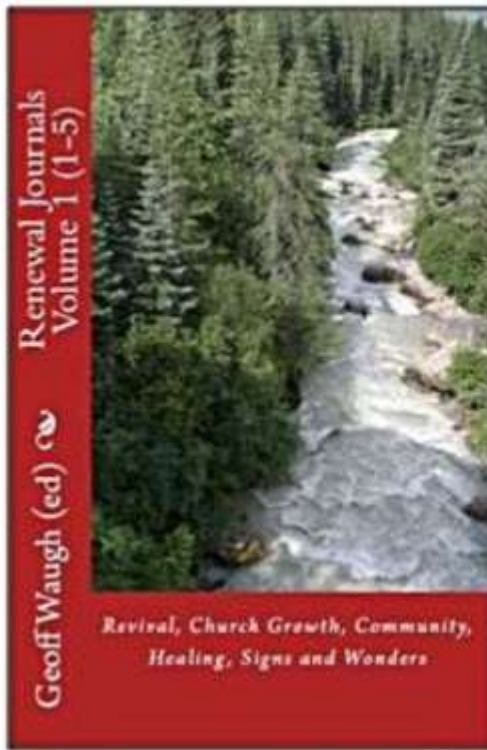
[Renewal Journal Publications](#)



[Study Guides](#)



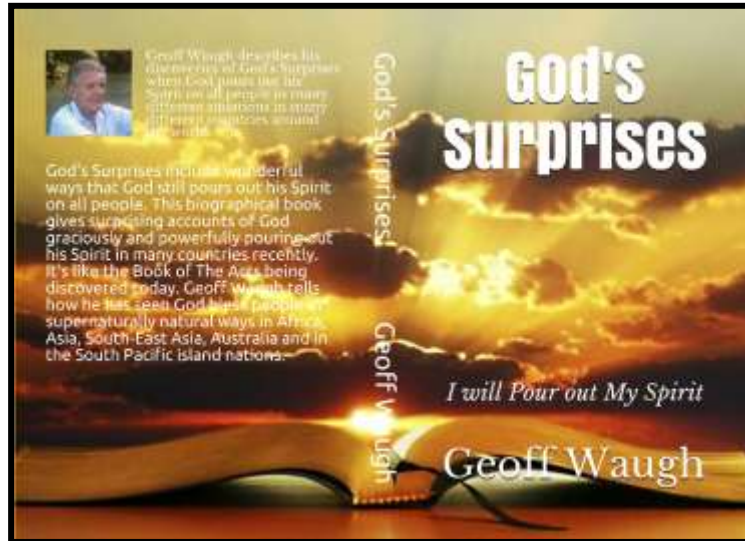
[The Lion of Judah Series](#)



[Renewal Journals](#)

[20 issues in 4 bound volumes](#)

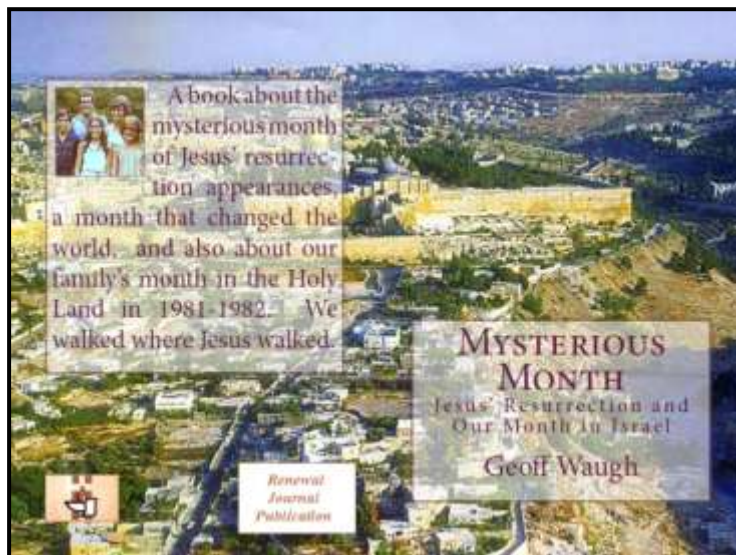
Double Page Book Covers



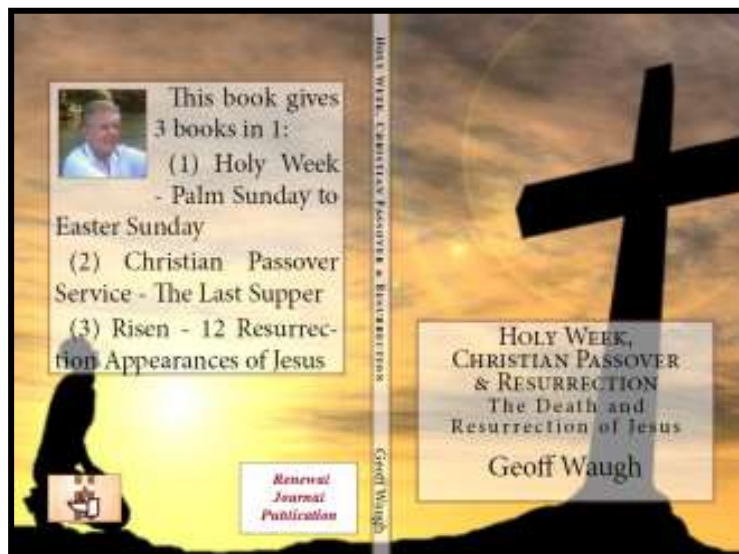
[God's Surprises](#)



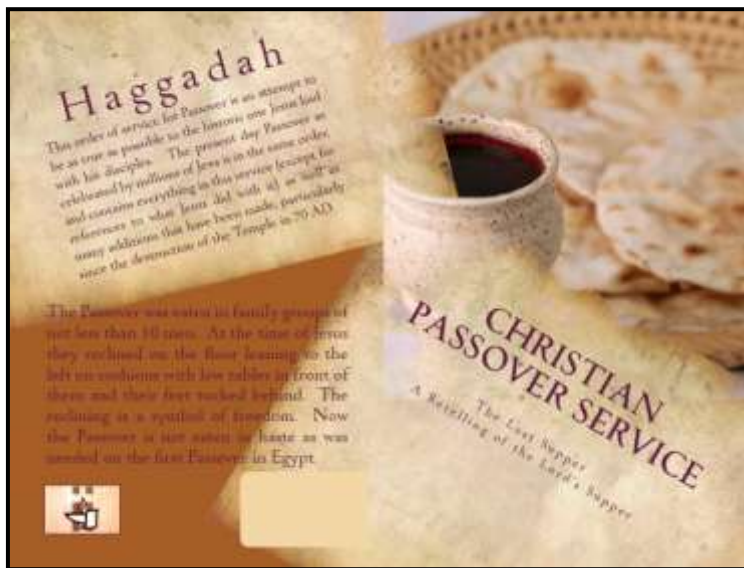
[Risen!](#)



[*Mysterious Month*](#)



[*Holy Week, Christian Passover & Resurrection*](#)

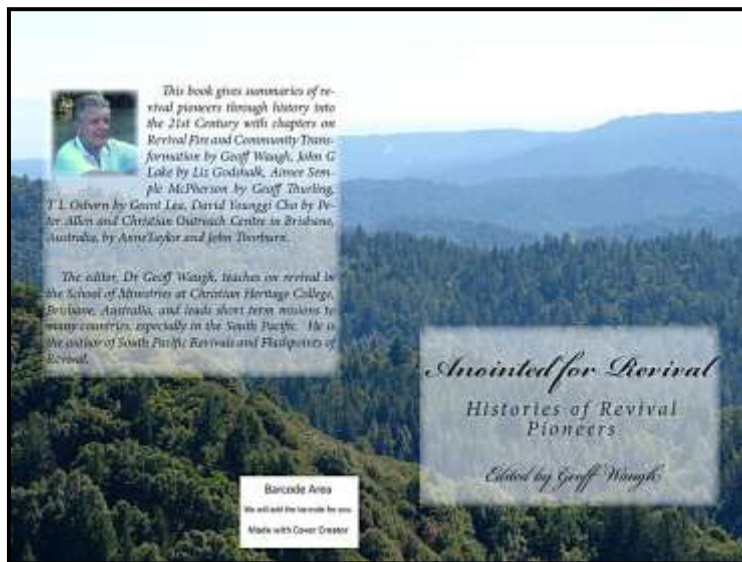


[Christian Passover Service](#)

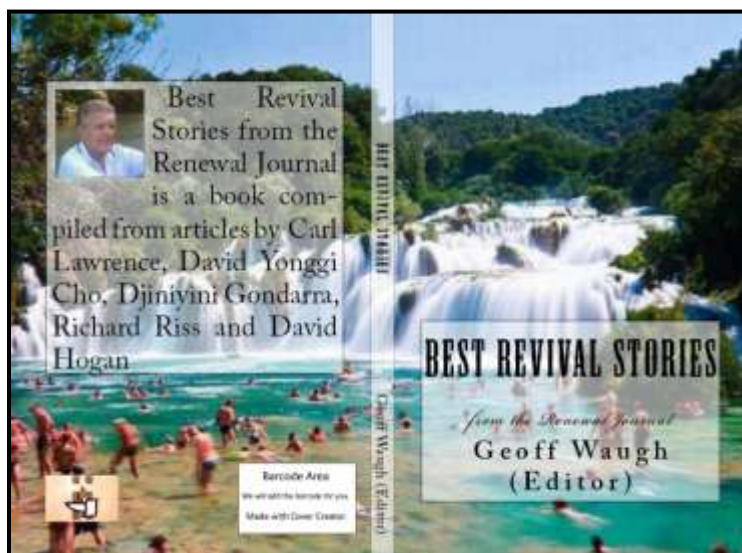
A Retelling of the Lord's Supper



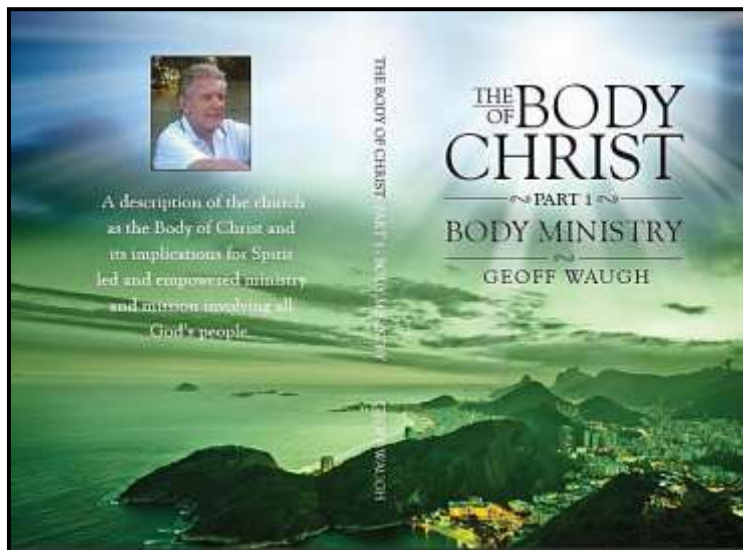
[The Christmas Message](#)



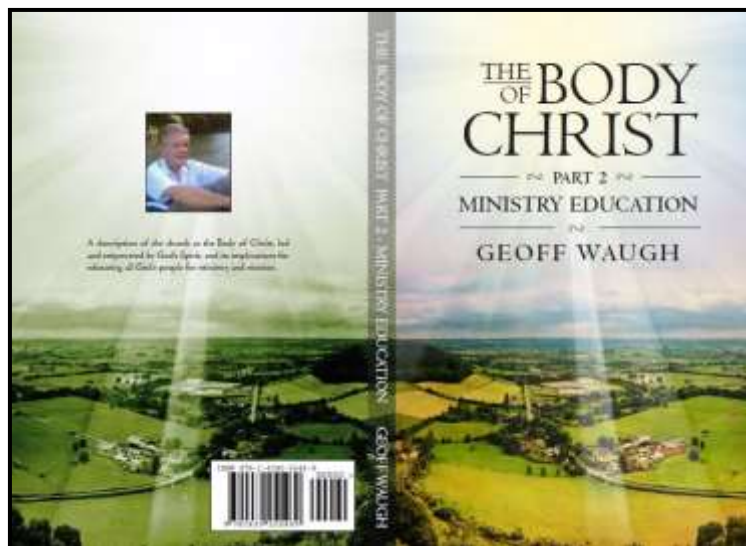
[Anointed for Revival](#)



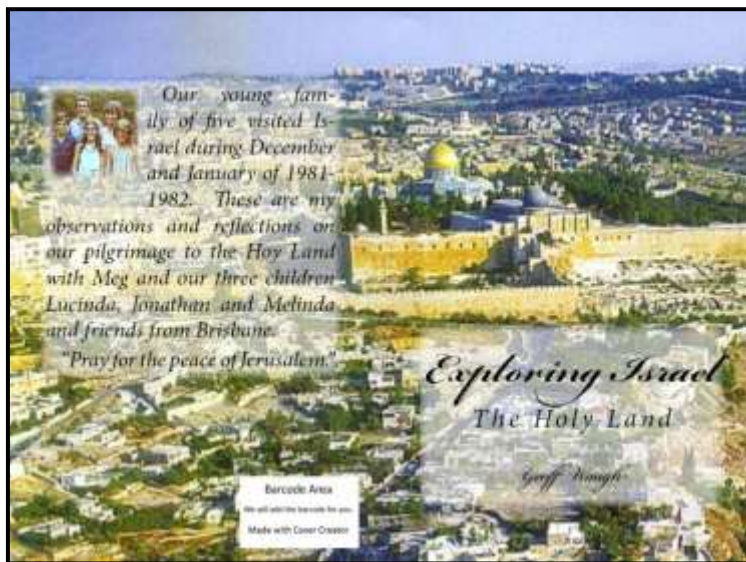
[Best Revival Stories](#)



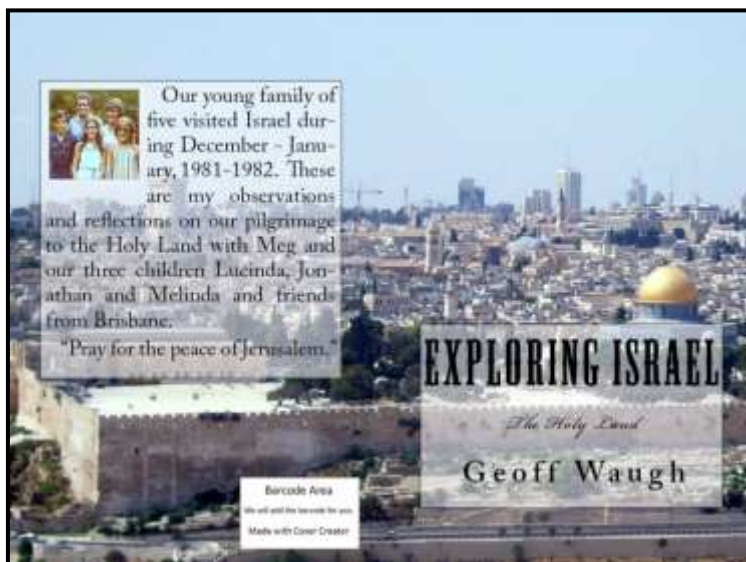
[*The Body of Christ, Part 1: Body Ministry*](#)



[*The Body of Christ, Part 2: Ministry Education*](#)



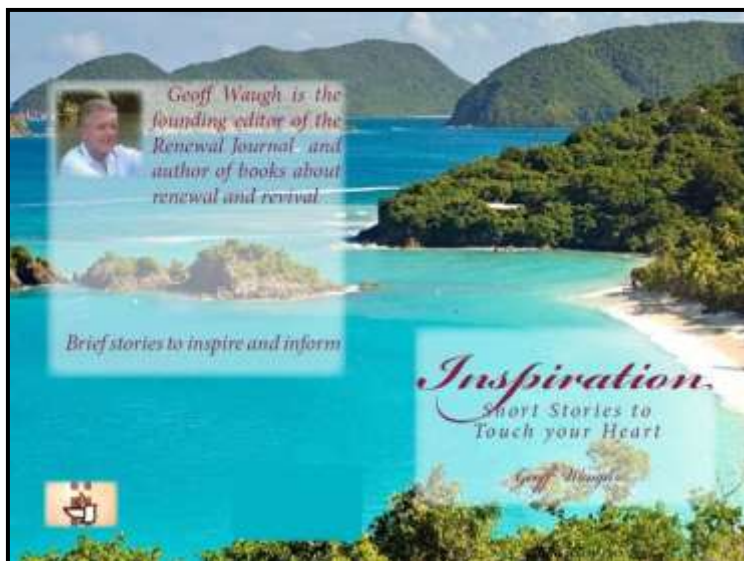
[Exploring Israel \(colour\)](#)



[Exploring Israel \(black & white\)](#)



[Great Revival Stories](#)



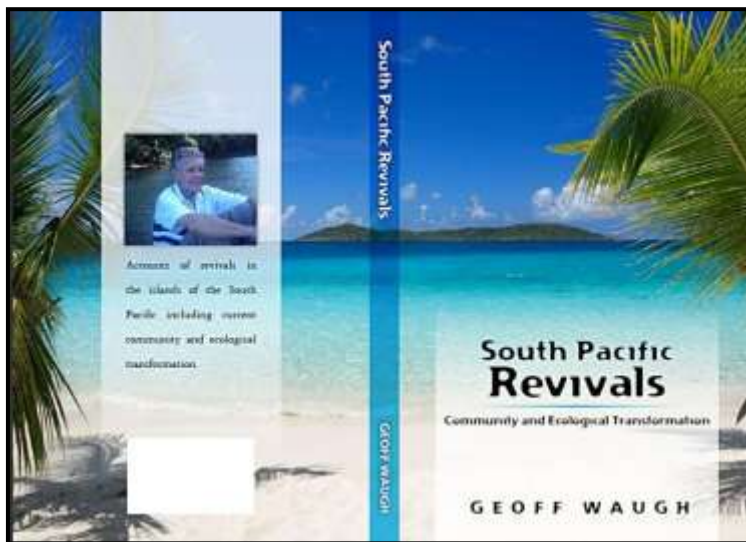
[Inspiration](#)



[**Renewal: I make all things new**](#)



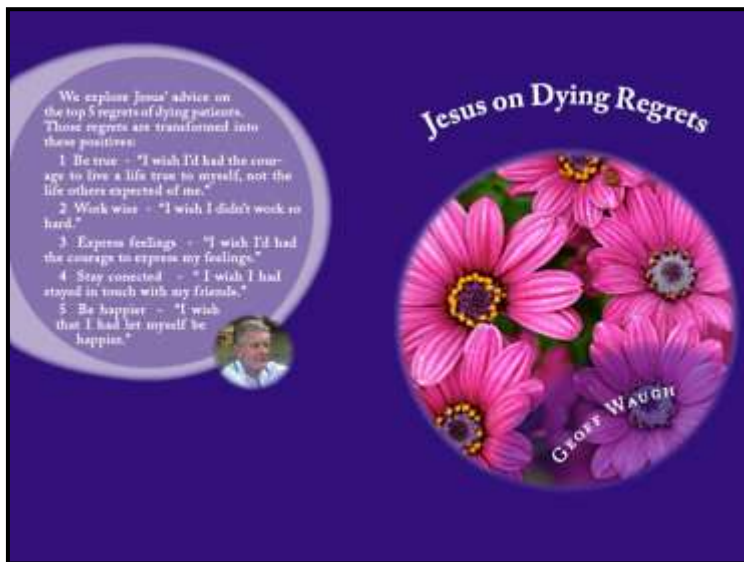
[**Revival: I will pour out my Spirit**](#)



[South Pacific Revivals](#)



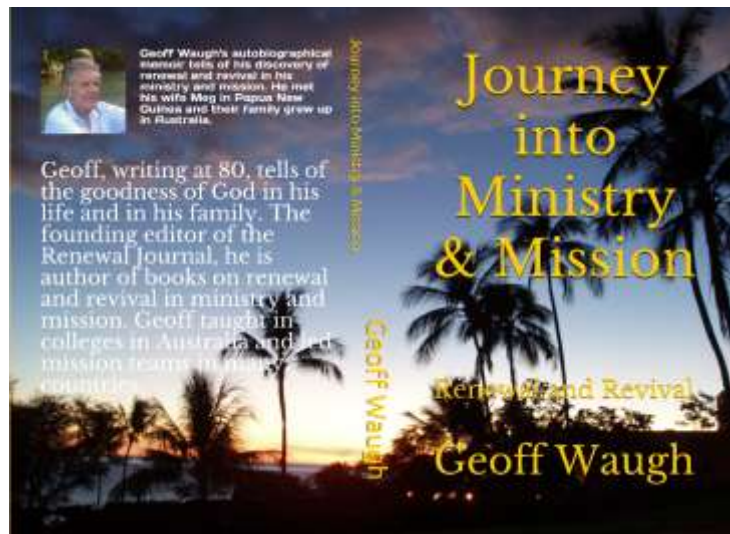
[Transforming Revivals](#)



[Jesus on Dying Regrets](#)



[Looking to Jesus: Journey into Renewal & Revival](#)

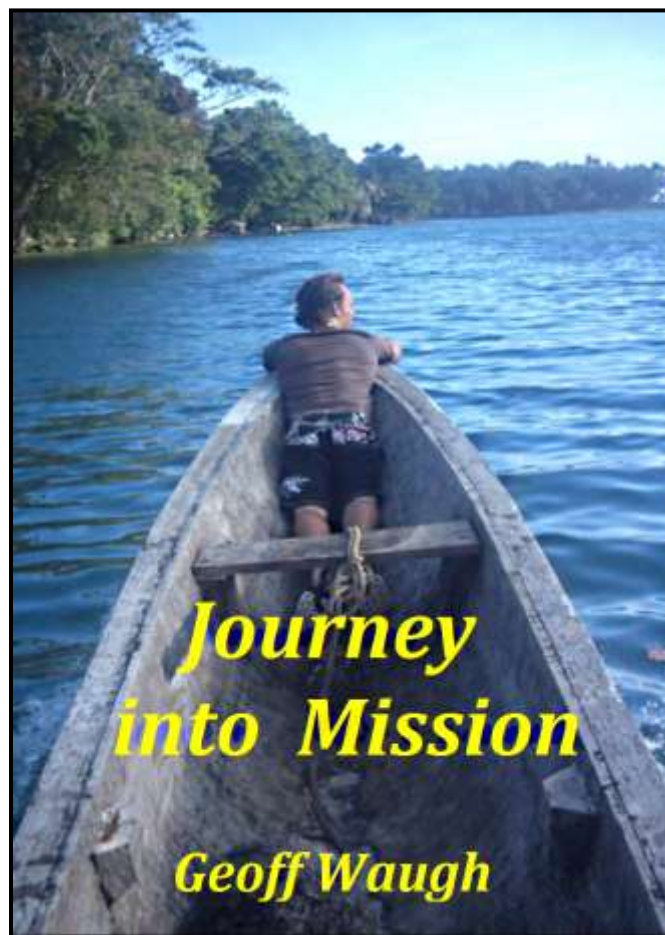


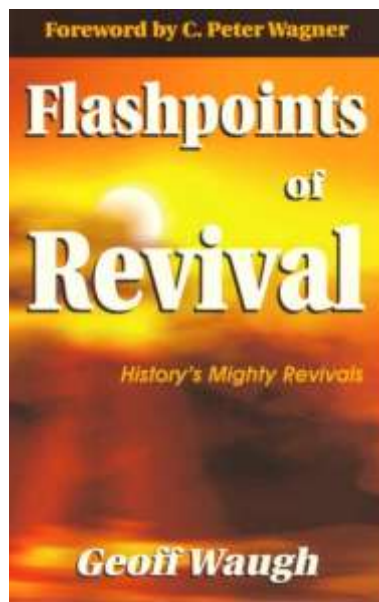
Journey into Ministry and Mission

Condensed from two biographical books:

Looking to Jesus: Journey into Renewal & Revival

& Journey into Mission





[Flashpoints of Revival:](#)

[History's Mighty Revivals](#)

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

2. Nineteenth Century

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

3. Early Twentieth Century

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)
- 1907 – Pyongyang, Korea
- 1909 – Valparaiso, Chile (Hoover)
- 1921 – Lowestroft, England (Brown)
- 1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century

- 1947 – North America (Healing Evangelism)
- 1948 – Canada (Sharon Bible School)
- 1949 – Hebrides Islands, Scotland (Campbell)
- 1951 – City Bell, Argentina (Miller)
- 1962 – Santo, Vanuatu (Grant)
- 1965 – Soe, Timor (Tari)
- 1970 – Wilmore, Kentucky (Asbury College)
- 1970 – Solomon Islands (Thompson)
- 1971 – Saskatoon, Canada (McCleod)
- 1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century

- 1975 – Gaborone, Botswana (Bonnke)
- 1979 – Elcho Island, Australia (Gondarra)
- 1979 – Anaheim, America (Wimber)
- 1979 – South Africa (Howard-Browne)
- 1988 – Papua New Guinea (van Bruggen)
- 1988 – Madruga, Cuba
- 1989 – Henan and Anhui, China

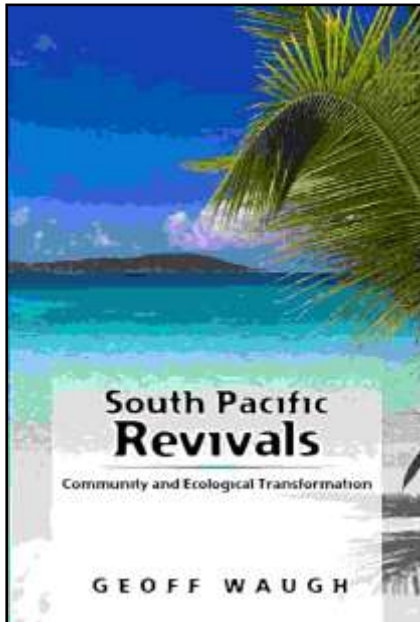
6. Final Decade, Twentieth Century

- 1992 – Argentina (Freidson)
- 1993 – Brisbane, Australia (Miers)
- 1994 – Toronto, Canada (Arnott, Clark)
- 1994 – Brompton, London (Mumford)
- 1994 – Sunderland, England (Gott)
- 1995 – Melbourne, Florida (Clark)
- 1995 – Modesto, California (Berteau)
- 1995 – Brownwood, Texas (College Revivals)
- 1995 – Pensacola, Florida (Hill)
- 1995 – Mexico (Hogan)
- 1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands
Transforming Revival: Fiji, Papua New Guinea, Vanuatu



[South Pacific Revivals](#)

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

Preface: Brief History of South Pacific Revivals by Robert Evans

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books



Great Revival Stories

Compiled and expanded from two books in one volume:
Best Revival Stories and **Transforming Revivals**

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

- 1 **Power from on High**, by John Greenfield
- 2 **The Spirit told us what to do**, by Carl Lawrence
- 3 **Pentecost in Arnhem Land**, by Djiniyini Gondarra
- 4 **Speaking God's Word**, by David Yonggi Cho
- 5 **Worldwide Awakening**, by Richard Riss
- 6 **The River of God**, by David Hogan

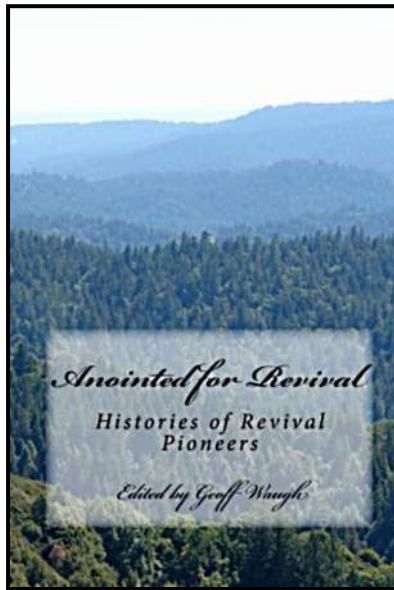
Part 2: Transforming Revivals

*Community and ecological transformation, adapted from **South Pacific Revivals** and **Flashpoints of Revival** (30 photographs)*

Preface: Transforming Revivals

- 7 **Solomon Islands**
- 8 **Papua New Guinea**
- 9 **Vanuatu**
- 10 **Fiji**
- 11 **Snapshots of Glory**, by George Otis Jr
- 12 **The Transformation of Algodoa de Jandaira**

Conclusion



[Anointed for Revival:](#)

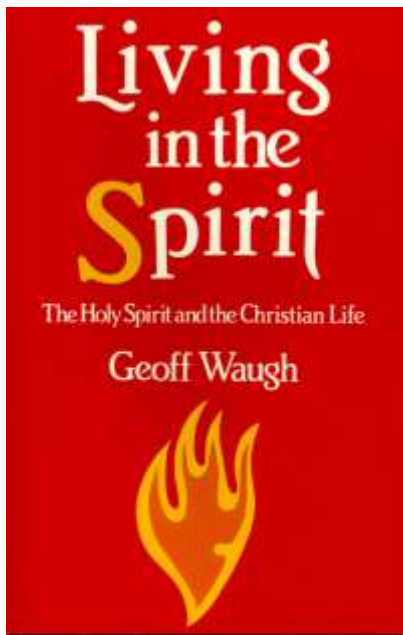
[Histories of Revival Pioneers](#)

Articles edited by Geoff Waugh, 132 pages (2nd ed., 2011)

Introduction

- 1 **Revival Fire**, by Geoff Waugh
- 2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
- 3 **Smith Wigglesworth**, by Melanie Malengret
- 4 **John G. Lake**, by Liz Godshalk
- 5 **Aimee Semple McPherson**, by Geoff Thurling
- 6 **T. L. Osborne**, by Grant Lea
- 7 **David Yonggi Cho**, by Peter Allen
- 8 **The Birth of Christian Outreach Centre**, by Anne Taylor
- 9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
- 10 **Community Transformation**, by Geoff Waugh

Appendix: Revival Books



Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

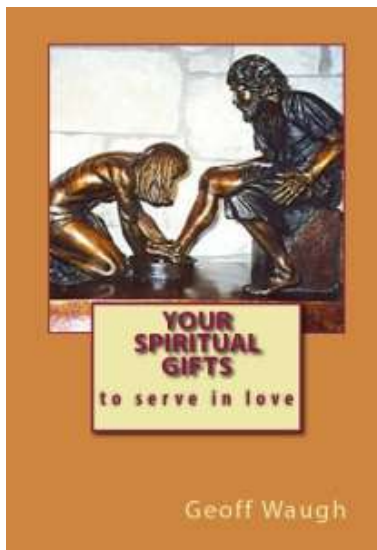
The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

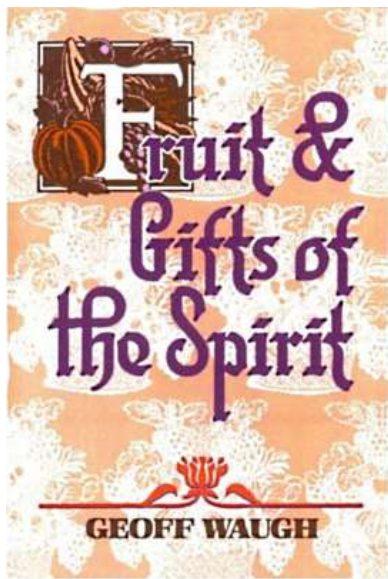


***Your Spiritual Gifts:
to serve in love***

Personal and group studies, 47 pages. (2011)

Introduction

- 1 Your spiritual gifts
- 2 The manifold grace of God
- 3 Motivational Gifts from God our Father
- 4 Ministry Gifts from Christ Jesus
- 5 Manifestation Gifts from the Holy Spirit
- 6 Make love your aim
- 7 Spiritual gifts questionnaire



[Fruit and Gifts of the Spirit](#)

Personal and group studies, 63 pages. (1992, 2010)

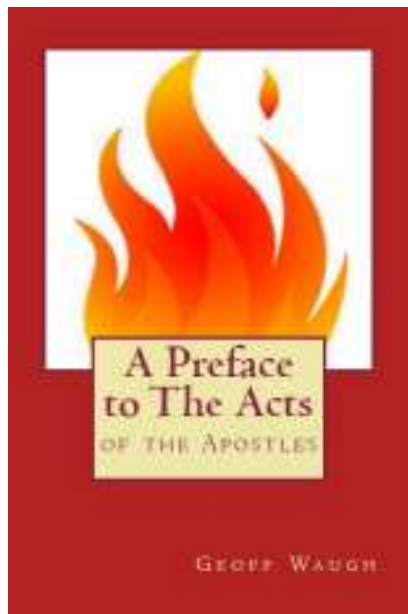
Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

Appendix: Gifts checklist



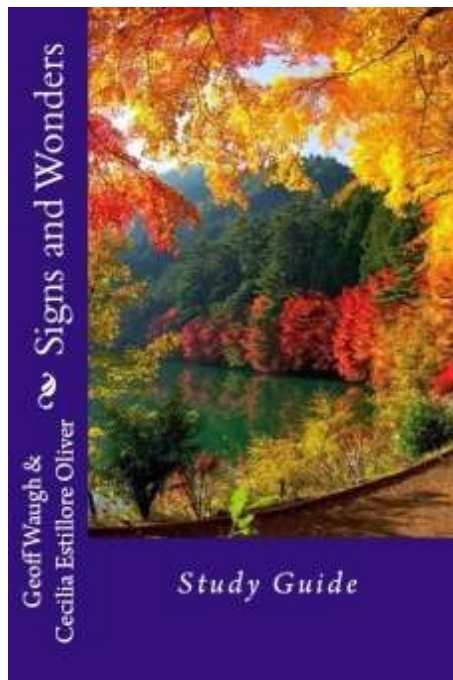
[A Preface to The Acts of the Apostles](#)

Introduction - Luke's Preface

- 1 The Title of *The Acts***
- 2 The Aim of *The Acts***
- 3 The Author of *The Acts***
- 4 The Date of *The Acts***
- 5 The Sources of *The Acts***
 - The historical sections
 - The biographical sections
- 6 The Setting of *The Acts***
 - The Greeks
 - The Romans
 - The Jews
- 7 The Contents of *The Acts***
 - Historical and Biographical
 - Preparation for the witness (1:1-26)
 - The witness in Jerusalem (2:1 – 8:3)
 - The witness in Judea and Samaria (8:4 – 12:25)
 - The witness to Jews and Gentiles (13:1 – 28:31)
 - A Comparison and General Summary
 - An accurate history

Conclusion

Appendix - Translations of Acts 1:1-9



Signs and Wonders:

Study Guide

Studies on the miraculous (2015)

Biblical Foundations

Old Testament

Jesus' Ministry

The Epistles

The Cross

Theological Foundations

The Supernatural

Worldview

The Kingdom of God

Spiritual Gifts

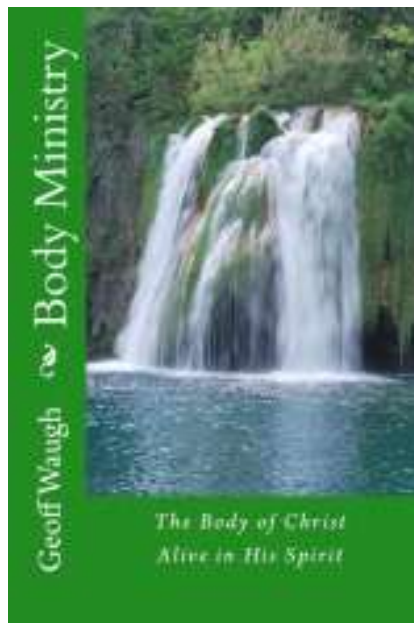
Ministry Foundations

Church History

Case Studies

Practices & Pitfalls

Integrated Ministry



Body Ministry:

The Body of Christ Alive in His Spirit

Foreword: James Haire

Prologue: Change Changed

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: from few to many

Chapter 1. Kingdom Authority

Chapter 2. Obedient Mission

Chapter 3. Mutual Ministry

Chapter 4. Spiritual Gifts

Chapter 5. Body Evangelism

Section II. Body Organization from some to all

Chapter 6. Divine Headship

Chapter 7. Body Membership

Chapter 8. Servant Leadership

Chapter 9. Body Life

Chapter 10. Expanding Networks

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

Chapter 11. Open Education

Chapter 12. Unlimited Education

Chapter 13. Continuing Education

Chapter 14. Adult Education

Chapter 15. Mutual Education

Chapter 16. Theological Education

Chapter 17. Contextual Education

Chapter 18. Ministry Education

Epilogue: The Unchanging Christ



[Great Commission Mission](#)

Comprising two books

[1. Teaching them to Obey in Love](#)

1. Love God

Faith in God – God our Father

Follow Me – Jesus our Lord

Filled with the Spirit – God’s Spirit our Helper

2. Love Others

Love one another

Serve one another

Encourage one another

[2. Jesus the Model for Supernatural Mission](#)

1. Jesus’ Mission and Ministry

2. [The Disciples’ Mission and Ministry](#)

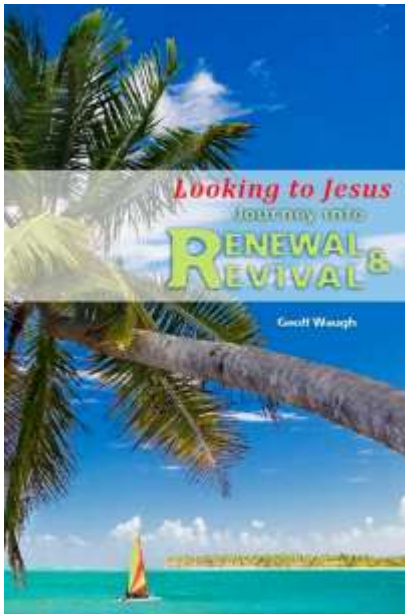
3. Peter and Paul on Mission

4. My Mission Adventures

5. [How to Minister like Jesus, by Bart Doornweerd](#)

6. [Power Evangelism in Short Term Missions, by Randy Clark](#)

7. [China Miracle: The Spirit told us what to do, by Carl Lawrence](#)



Looking to Jesus:

Journey into Renewal and Revival

Autobiography exploring renewal and revival,

Introduction – Waugh stories

1. BEGINNINGS – STATE OF ORIGIN
2. SCHOOLS – GREEN BOARD JUNGLE
3. MINISTRY – TO LEAD IS TO SERVE
4. MISSION – TRAILS AND TRIALS
5. FAMILY – WAUGHS AND RUMOURS OF WAUGHS
6. SEARCH AND RESEARCH – BEGIN WITH A B C
7. RENEWAL – BEGIN WITH DOH REY ME
8. REVIVAL – BEGIN WITH 1 2 3

Conclusion – begin with you and me

[Renewal Journals](#)

www.renewaljournal.com

- 1: Revival
- 2: Church Growth
- 3: Community
- 4: Healing
- 5: Signs and Wonders
- 6: Worship
- 7: Blessing
- 8: Awakening
- 9: Mission
- 10: Evangelism
- 11: Discipleship
- 12: Harvest
- 13: Ministry
- 14: Anointing
- 15: Wineskins
- 16: Vision
- 17: Unity
- 18: Servant Leadership
- 19: CHURCH
- 20: Life

[Bound Volumes](#)

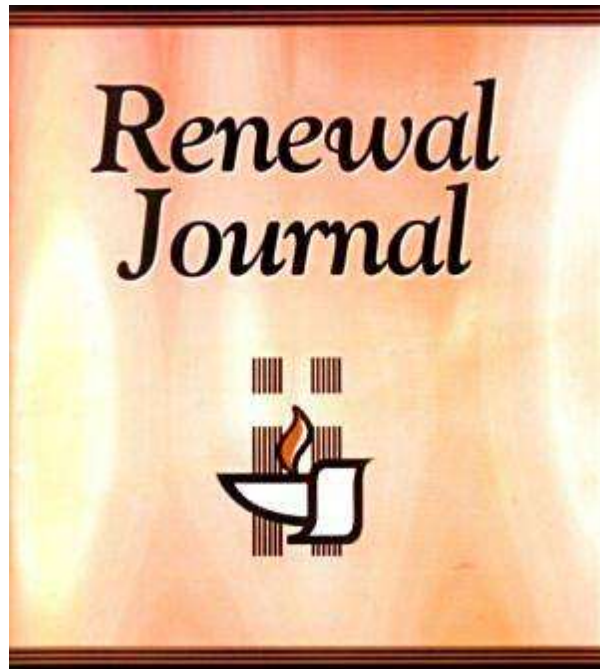
Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders

Vol. 2 (6-10) Worship, Blessing, Awakening, Mission, Evangelism

Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins

Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

[Renewal Journal](#)



www.renewaljournal.com

The Renewal Journal website gives links to

Renewal Journals

Books (free PDFs on Blog)

Blogs

[FREE SUBSCRIPTION: for new Blogs & free offers](#)

[Free subscription gives you updates for](#)

[new Blogs and free offers](#)

[including free eBooks](#)

renewaljournal.com
[All books in PDF, Paperback and eBook](#)
[Most Paperbacks in both](#)
[Basic Edition and](#)
[Gift Edition \(colour\)](#)

***I need and appreciate
your positive review comments
on [Amazon and Kindle](#)***