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This comprehensive and integrated understanding of our missiological task bears implications for the future directions of our Seminary.

Our primary calling is to train pastors, teachers, evangelists and cross-cultural missionaries for the ministries of the church and mission agencies across this vast nation of India and beyond. As we begin our post-graduate department of training at the level of M.Th. and eventually Ph.D., we will be preparing teachers for the growing number of seminaries and colleges across India who are in urgent need of qualified staff. There are probably two hundred such institutions which need our help. The Pentecostal families of churches alone sponsor more than seventy Bible Schools at various levels.

As our theology of the market place deepens and our commitment to Christ's lordship over the whole of society is strengthened so our seminary must expand its ministries to work with the lay leaders of our churches and the Christian decision-makers in secular employment. We have already begun an annual short course in Marathi for village elders who have been sponsored by their respective churches. UBS has a long experience in extension education in English, Marathi and Hindi with excellent teaching materials prepared over the years. However, these are in need of constant revision and new courses are needed. We cannot meet the challenge of lay training alone and we look forward to pooling teaching materials with other like-minded seminaries. We are exploring the possibility of expanding our extension education programme to include evening classes of one month course modules in the major cities of Maharashtra and even beyond to New Delhi. It is indeed tragic that two of the great cities of India, Mumbai and New Delhi have little or no effective training at the graduate level for those whose ministry is primarily in the market places of our society. As a seminary, we must face in two directions, the church and the world and live with the tension of serving both.

As UBS explores the possibility of partnership with other colleges and with the churches we serve, may we be empowered by the Holy Spirit to be agents of change in a confused world, ever testifying to the changelessness of Jesus Christ, the Lord of the market place.

We thank God for the late Frank and Betty Kline, for their vision of fifty years ago and for the privilege of following in their footsteps, training men and women to be ambassadors of the Lord Jesus Christ in the churches and in the market places of our world.

Dr Bruce Nicholls, now resident in Auckland, New Zealand, is engaged in writing and editing and in lecturing widely in Asia.

The Renewal of the Church

James Wong

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In this paper presented at the recent Asia Leadership Conference on Evangelism, Canon Wong traces the major renewal movements in the church from Pentecost to the

charismatic renewal movements of today, and then he analyses their positive and negative characteristics.

Editor

In church history, the first major spiritual revival began in Jerusalem on the day of Pentecost as recorded in [Acts 2](#). About twelve years later, another revival took place in Antioch in which Gentiles came to faith in Jesus Christ in large numbers (see [Acts 11:19–26](#)). The Book of Acts recorded several accounts of revivals—in Jerusalem and Judea ([Acts 6:1–8](#)), in Samaria ([Acts 8:5–17](#)), and particularly during Paul’s missionary journeys in 45–48 AD ([Acts 13 & 14](#)), in 51–54 AD ([Acts 15:36–18:22](#)) and in 54–58 AD ([Acts 18:23–21:29](#)). It is also possible that after the apostle John returned from Patmos to Ephesus around 96 AD, there was a revival in Asia Minor until his death in 98 AD during the first year of the reign of Emperor Trajan.

The greatest spiritual awakening of the Church was the Reformation (from 1517 to 1590). During the Reformation, considerable emphasis was placed on the inspiration and authority of the Bible, on justification by faith alone and the priesthood of all believers and other great doctrines of the biblical faith. Many of the corrupt practices and superstitions of the medieval Roman Church were rejected. Luther’s trust in the Lord and confidence in his protection over him gave him courage to stand against the Roman Church as he continued to advocate the principles of the Reformation which opened the way to the greatest revival of the church.

There was widespread renewal throughout Europe during the time of the Reformation. While Martin Luther and Philip Melancthon were the main leaders in Germany, John Calvin and Ulrich Zwingli led the movement in Switzerland; William Tyndale, Hugh Latimer, Nicolas Ridley and Archbishop Thomas Cranmer in England and John Knox in Scotland. There were also the Anabaptists who were more radical in their protests against Roman beliefs and practices. They were greatly misunderstood by their Protestant brethren and were persecuted.

After the time of the Reformation, there were many significant revivals from 1590 onwards. This was the Puritan era and revivals broke out in Scotland and Ireland as well as in Massachusetts on the other side of the Atlantic. Solomon Stoddard, (the grandfather of the revivalist, Jonathan Edwards) reported that in 1679, 1683, 1696, 1712 and 1718 revivals occurred in Northampton, Massachusetts.

J Edwin Orr, the great historian of revivals has reported extensively the revivals in the first and second Evangelical Awakenings and the Twentieth Century Revivals. These began in America in 1734 under the ministry of Jonathan Edwards, from Northampton, Mass. and were brought into prominence by the itinerant ministries of George Whitefield (1714–1770) and John Wesley (1703–1791). Both of these men had made a lasting impact in England and America. From his conversion on 24th May 1738 at a meeting in Aldersgate Street in London until his death in 1791, John Wesley started a revival movement whose influence is still felt round the world today. An excellent study on ecclesiology is contributed by Howard Snyder in his book *The Radical Wesley— Patterns for Church Renewal*.

The Second Great Awakening took place in the United States and in England between 1787 and 1825. It centred around the preaching ministry of Charles Simeon at Holy Trinity Church in Cambridge from 1783 to his death in 1836. It served as a corrective to the spiritual decline which had set in through the philosophy of Deism. It affected a number of colleges and universities (including Yale) from 1787 to 1802. Through these student movements the revival spread. From the east coast of America it spread to the mid-west and brought about church growth, improvement of morals and national life, a

check in the spread of Deism, social reform movements, introduction of camp meetings and the holiness movement and the emergence of home and foreign missionary societies.

During the first few decades of the 19th century, revival was continuing simultaneously in Scotland and America. The island of Skye in the Hebrides was the scene of spiritual power in 1812 and 1814. From 1812 to 1839 many local revivals occurred throughout Scotland. Meanwhile, on the east coast of the United States there was a great outpouring of the Holy Spirit from 1820 to 1832. By the 1840s, Europe was also touched, particularly in Holland and Germany. It was largely a northern hemisphere experience when from 1857 to 1860, New York city became the focus of attention, and national newspapers began covering 'The Progress of the Revival' on a daily basis. Ever since then, it has been rare for the secular press to be on the side of God!

As the revival circled the globe, its progress in the US was hindered by the Civil War. During the late 19th century, there were revivals in South Wales in 1871. In the US there was the growth of the Holiness Camp meetings from 1850 onwards. In 1873, D. L. Moody visited Britain for the third time to conduct evangelistic meetings for 2 years. Beginning at York, he and Ira D. Sankey caused revival in Scotland and during their 4 month campaign in London, more than 2 million people attended their meetings. Returning to the United States he kept up an incredible preaching ministry and it was estimated that up to 100 million heard him preach (without the aid of radio and television). He died in December 1899.

In the 20th century, there have been at least three major spiritual awakenings which affected the whole world. The first of these took place during the first decade of this century from 1901 to 1910. Beginning in 1901 at a Bible school in Topeka, Kansas, which was led by Charles Parham, modern-day Pentecostalism was born. It touched other parts of the world as also did the Welsh revival of 1904–1905, the Asuza Street revival in Los Angeles in 1906, the Korean revival from 1907, the Shantung revival in China (1908) and the great Edinburgh Conference on World Missions in 1910 which was initiated by John R Mott.

The second important event was the raising of great healing evangelists like Aimee Semple McPherson, Charles S. Price, William Branham, Kathryn Kuhlman, Oral Roberts, T. L. Osborn and Gordon Lindsay from 1920 to the 1960s. The greatest of today's evangelists, in a class of his own, is the evangelical Billy Graham. Even though this period of revival was largely inspired by the Pentecostals, it influenced churches all over the world leading to renewal of faith and growth.

The third major awakening began in the 1960s and continues into the present times when the Charismatic renewal has made significant inroads into the historic mainline denominations. As a result, it has also created a massive church-growth and church-planting movement and the re-vitalization of many of the classical Pentecostal churches, especially the Assemblies of God.

POSITIVE AND NEGATIVE DISTINCTIVE IN TIMES OF REVIVAL

During times of revival, people are responsive to the gospel and they display a hunger and intense enthusiasm for Christianity. They become so preoccupied with the things of God that they have little interest in anything else. Once a revival has taken place the word will spread very quickly and widely (as we have seen in the recent Toronto event); and people will travel from miles away, to see where the action is. To partake in an experience which is so often lacking in ordinary church life people will pay the price to have an encounter with God. As they experience the presence of the Lord in an environment of revival they will stay for a long time not wanting the moment to pass away.

Praising God and singing become joyful and exuberant. Often the worship session lasts for hours. The preaching and teaching of God's Word often has the ability to penetrate the hearts of the audience. This is necessary to sustain and direct a Christ-centred and God-glorifying revival. Great emphasis should be placed on hearing the Word of God, expounding the whole counsel of God. Bible-study groups must be formed for those who respond to the revival.

In such a situation the church will experience growth and new believers will be added to the congregation. Backsliders will be restored, and on-going Christians will experience a new sense of empowering by the Holy Spirit to enable them to witness for Christ. Christians who have been touched by the Lord will experience change, a deep commitment and some of them will even enter full-time Christian service.

In a revival, people receive an immediate revelation of God's glory and holiness as well as of their own sinfulness and inadequacy before him. People are convicted of their own sinfulness which should lead to repentance as they become conscious of the awesome holiness of God. As they recognize that there is forgiveness because of the grace of God, they find redemption and receive an assurance of forgiveness and peace with God. Individuals are freed from bondage to sinful habits, bad attitudes and wrong-doing.

In revivals people are spiritually refreshed. The feeling of freedom in the Spirit gives rise to praise and thanksgiving to God. There is enthusiastic singing, and in some cases there have been accounts of heavenly choirs accompanying such praise. Often spiritual gifts flow out freely as people experience the power of God upon their life. Because of the hunger for God, prayers are intense among those who seek the Lord for revival, and a great sense of expectancy is displayed by the participants.

Important awakenings emerge simultaneously in many different locations. Initially there is very little human organization, for God moves sovereignly at his own initiative. Nevertheless, as word of the revival gets around, large numbers of people do converge on the place of revival. Physical healings, deliverances from evil powers and miracles often take place. These phenomena help to stimulate faith and make people aware of the imminence of Christ's second coming as he pours out his Spirit upon the church to prepare his bride for his return.

A spirit of giving and sacrifice is often prevalent during a revival. People spend whole nights in prayer and fasting. There is tremendous zeal for evangelizing. Saving the lost and missions become an urgent priority. Participants love to come together to share their experiences and resources as they seek to encourage and minister to one another. Superficial profession of faith, nominalism and luke-warmness and irrelevant traditions are discarded and quite often new structures and churches are birthed through revivals. Because of the profound impression that a revival has upon many of those who participate in it, its effects can be long lasting. New forms of ministry are spawned and they will continue on for a long time even after the awakening.

However there are also negative aspects in a revival where through the excesses and lack of wisdom the genuine work of God can be counterfeited and brought into disrepute. Controversies and criticisms—some true and some false—will arise. Many leaders will experience intense opposition and persecution. Every revival has been criticized extensively, bringing reproach on different aspects of it. For this reason a revival usually rises to a high point and then declines. People return to a low spiritual level, others will turn away and some who were convinced that there had been a visitation of God become indifferent or ashamed to acknowledge their former conviction of faith. So Christians who have experienced revival need to be continuously renewed and churches need constant renewal at different stages of their life and witness.

Up to now I have not made a distinction, if there is any, between these terms: renewal, revival, spiritual awakening. From a historical perspective it is difficult to categorize the movement of God in the life of the church as renewal or revival or religious awakening. I believe they are all the sovereign work of God and the purpose is to glorify him and extend the kingdom of God on earth. These different terms can be used synonymously.

However Robert L. Roxburgh has given a helpful statement to enable us to understand more of this subject which I quote.

Renewal, like the word love, is difficult to define and open to multiple interpretations. The Bible uses the term for both the initial Christian experience and for the subsequent reinvigorating of one's walk with God. The word has been used culturally and historically, along with synonymous terms such as 'Reformation', 'Renaissance', 'Revival', 'Restoration' and 'Awakening', to explain fresh movements of God's Spirit upon his people. Some have seen these other terms as reflecting different aspects of Renewal. We can generally state that Renewal expresses the revitalizing work of God's Spirit in our generation upon individuals and churches. We must also specifically state that such a renewal affects the inward spiritual life with power and signs as on the Day of Pentecost, and affects also the outward corporate nature of worship, church structures, outreach and lifestyle as described in the rest of the Book of Acts.

Renewal is a dynamic rather than a static experience. That is to say that while the initial 'entering in' (some call this the baptism or the fullness of the Spirit) may be a crisis experience, such a renewal, according to [Ephesians 5:18](#), needs to be constantly renewed itself. Renewal is, therefore, a gateway not a goal. Entering through the gate, individuals and churches grow in their awareness of all the dimensions of God's power at work in his kingdom.

As we have seen in the history of the church, there is need for a continuous process of renewal to keep the church alive, dynamic and mission effective. We have seen in the history of revival that God has given seasons of refreshment and revitalization of the church, all through the past 2000 years of church history. We can expect God will pour forth his mighty power on the church as we move towards the end of this century and into the third millenium. The motivation for Christians all over the world to be revived and renewed, is to enable us to fulfil the goal of evangelization of the whole world, and to plant a viable church in every unreached people group. The church is renewed for mission.

Canon James Wong is an Anglican pastor in Singapore and member of the Executive Committee of the Evangelical Fellowship of Singapore.

The Involvement of the Laity in the Ministry of the Church

Jey J Kanagaraj

In a paper presented at a Pastor's Fellowship in Pune, India, Dr Kanagaraj outlined the calling and ministry of lay leaders in the church. Being a theologian is not restricted to members of the ordained clergy nor to teachers in theological schools! Some of the most