

Intro: Define **Revival: The church awake, lost saved and society changed.**

We want #3 but what about 1 and 2?

- Revival isn't about our lives being easier but his presence being overwhelming. Ex. Towns quote
- Today we will look at the ingredients of revival and a few historical accounts.
- Ex. Ted Traylor 4 points

**I. Revival begins with an overwhelming sense of God's presence. Luke 15:10; Psalm 99:9; Romans 10:9**

- A. Holy is He, humbled are we. Sin is the fruit of pride. Humility of believers in view of Him; holiness talk (Show graph). Ex. Reference Holy message.
- B. **Prayer – Revival always begins in prayer.** Ex. Prayer Quotes and 7 hour fast; Anne Graham Lotz
  - 1.) **Calling out.** Ex. Edwards before preaching "Sinners ....."
  - 2.) **Confessing sin.** Ex. Morley quote; anxious bench 2<sup>nd</sup> GA
- C. **Turning from sin.** Living out our faith. III. Addition not subtraction.

**II. Revival results in healing.** God not man is responsible. **Isaiah 45:22; John 3:17; 1 Timothy 2:4**

- A. Lost are **saved** in droves. III. 1/10 of US in 1<sup>st</sup> GA (same as 32 million today)
- B. **Society is changed.** III. CT article from Ben Stuart <http://www.desiringgod.org/blog/posts/missions-rescuing-from-hell-and-renewing-the-world> & Keller quote and Wales revival

**III. What about us?**

- A. **Revival begins with me.** Ex. Gipsey Smith quotes and Morley

Closing: **III. Singing He is Lord in the House of Representatives (show pic. of House Chamber) Moses and in God we trust.**  
It used to be a church.

[https://www.google.com/search?q=us+house+of+representatives&rls=com.microsoft:en-us:IE-SearchBox&rlz=1I7AURU\\_enUS499&source=lnms&tbm=isch&sa=X&ei=3MSyU5rZFoOQqgbrzoLgBg&sqi=2&ved=0CAcQ\\_AUoAg&biw=1920&bih=963#facrc=\\_&imgdii=&imgrc=xLM\\_uAz0ouJUHM%253A%3BPsnqOpaXyKQLyM%3Bhttp%253A%252F%252Fpatdollar.com%252Fwp-content%252Fuploads%252F2013%252F03%252Fus-house-representatives-empty\\_gi\\_top\\_jpg%3Bhttp%253A%252F%252Fpatdollar.com%252F2013%252F03%252Fgop-introduces-virtual-congress-resolution-whereby-lawmakers-would-work-from-home-districts-not-d-c%252F%3B475%3B307](https://www.google.com/search?q=us+house+of+representatives&rls=com.microsoft:en-us:IE-SearchBox&rlz=1I7AURU_enUS499&source=lnms&tbm=isch&sa=X&ei=3MSyU5rZFoOQqgbrzoLgBg&sqi=2&ved=0CAcQ_AUoAg&biw=1920&bih=963#facrc=_&imgdii=&imgrc=xLM_uAz0ouJUHM%253A%3BPsnqOpaXyKQLyM%3Bhttp%253A%252F%252Fpatdollar.com%252Fwp-content%252Fuploads%252F2013%252F03%252Fus-house-representatives-empty_gi_top_jpg%3Bhttp%253A%252F%252Fpatdollar.com%252F2013%252F03%252Fgop-introduces-virtual-congress-resolution-whereby-lawmakers-would-work-from-home-districts-not-d-c%252F%3B475%3B307)

**Revival in action:**

- A. **1<sup>st</sup> Great Awakening: 1720 – 1740**  
Jonathan Edwards, George Whitfield, John Wesley, Shubal Stearns.....
- B. **2<sup>nd</sup> Great Awakening: 1787 – 1810**  
Charles Finney .....
- C. **3<sup>rd</sup> Great Awakening: 1850 – 1900**  
Charles Spurgeon, DL Moody, Jeremiah Lamphier .....

**Intro:**

The 19th century evangelist Charles G. Finney said, "Revival is the renewal of the first love of Christians resulting in the conversion of sinners to God."

When you pray for revival, you're asking God for life-shaking experiences that will cost you plenty. Revival is agonizing: It so terrorizes you over your sin that you repent deeply. Revival is consuming: It leaves you no time for hobbies, for chores around the house, for work, for sleep. Revival wrecks your appointment calendar, interrupts TV times, demands your full attention ... and wears you out.

Usually when we pray for revival, we're thinking about the bad guys, and we're telling God to "sic 'em." Little do we realize that revival begins with us, the people of God. As a matter of fact, we've got a suggestion for those who want revival: Don't pray for revival. Just repent of all known sin, do everything you're supposed to do, give God all—not part, but all—your time, and you'll experience revival. *The Ten Greatest Revivals Ever* by Elmer Towns & Douglas Porter, Servant Publications, Ann Arbor, Michigan, Copyright 2000, Preface Page.

Ted Traylor's Points: 1.) It's always a surprise. 2.) It's unofficial. 3.) Deep awareness of sin. 4.) Burden for the lost.

**I.B.**

On this last point, David McKenna, president of Asbury (KY) Seminary, reached a positive assessment of the future based on his study of what God has done and is doing among young people. His conclusion is found in the title of his latest book, *The Coming Great Awakening*, J. Edwin Orr summarized for me in one sentence his 60 years of study on prayer and spiritual awakening when he wrote: "Whenever God is ready to do something new with His people, He always sets them to praying." This was certainly true during the First Great Awakening.

**I.B.1.**

**Spark of Great Awakening: Jonathan Edwards** (1703–1758) was a brilliant theologian whose sermons had an overwhelming impact on those who heard him. One in particular, his famous "Sinners in the Hands of an Angry God," moved hundreds to repentance and salvation. That single message helped to spark the revival known as "The Great Awakening" (1734–1744). From a human standpoint, it seems incredible that such far-reaching results could come from one message. Edwards did not have a commanding voice or impressive pulpit manner. He used very few gestures, and he read from a manuscript. Yet God's Spirit moved upon his hearers with conviction and power.

Few know the **spiritual preparation involved in that sermon**. John Chapman gives us the story: "For 3 days Edwards had not eaten a mouthful of food; for 3 nights he had not closed his eyes in sleep. Over and over again he was heard to pray, 'O Lord, give me New England! Give me New England!' When he arose from his knees and made his way into the pulpit that Sunday, he looked as if he had been gazing straight into the face of God. Even before he began to speak, tremendous conviction fell upon his audience."

Source unknown

Cotton Mather prayed several hours a day for 20 years for revival. It came (the Great Awakening) the year after his death.

**I.B.2**

In his book *I Surrender*, Patrick Morley writes that the church's integrity problem is in the misconception "that we can add Christ to our lives, but not subtract sin. It is a change in belief without a change in behavior." He goes on to say, "It is revival without reformation, without repentance." *Quoted in John The Baptizer, Bible Study Guide* by C. Swindoll, p. 16

## II.B.

**Then repentance deepens.** In the Ulster revival in the 1920s shipyard workers brought back so many stolen tools that new sheds had to be built to house the recovered property! Repentance results in restitution.

**I doubt if there is a problem—political or economic—that will not melt before the fire of a spiritual awakening.** Franklin Roosevelt

## II.B.

Titled “The Missionary Roots of Liberal Democracy,” Woodberry’s article in the *American Political Science Review*, defends this thesis: “The work of missionaries . . . turns out to be the single largest factor in insuring the health of nations” (36). This was a discovery that he says landed on him like an “atomic bomb” (38).

## A Sweeping Claim

To be more specific, Woodberry’s research supported this sweeping claim:

Areas where Protestant missionaries had a significant presence in the past are on average more economically developed today, with comparatively better health, lower infant mortality, lower corruption, greater literacy, higher educational attainment (especially for women), and more robust membership in nongovernmental associations. (39)

Thus Woodberry points out that, even though missionaries have often opposed unjust and destructive practices like opium addiction, and slavery, and land confiscation, nevertheless “most missionaries didn’t set out to be political activists. . . [but] came to colonial reform through the back door.” That is, “all these positive outcomes were somewhat unintended” (41).

## II.B.

There are a tremendous number of conversions and beyond that, the conversions actually result in real change in society, a real change in the way things get done in the social systems and in the political systems. The public morals, as you might say, of the community are changed. Timothy Keller.

## II.B.

- **Wales Revival - One of the Greatest Movements of God in All History:** In 1904, Evan Roberts, a Welch ministerial student, feeling God was calling for revival in Wales, first spoke to only 17 people after a weekly church service. For nearly two hours he addressed 4 points.
  1. Confess all known sin to God
  2. Deal with and get rid of any “doubtful” area in your life
  3. Be ready to obey the Holy Spirit instantly
  4. Confess Christ publicly

When Roberts finished speaking all 17 people were at the altar on their knees crying out to God. They prayed until 2 AM, marking the beginning of one of the greatest movements of God in all history. By the end of the week, over 60 people were won to Christ. Over the next year and a half revival swept through the nation of Wales. More than

1,000,000 people were led to saving faith in Jesus Christ. The revival eventually made its way across the Atlantic, sweeping through parts of New York and New Jersey. There was even a daily column in the New York Times called “Today’s Converts” that listed those who were being saved. (Sermon Central)

- The revival in Wales was so powerful that **bars were closed** because people stopped going to them. **Wardens were let go** at prisons because the crime level dropped. Perhaps the most amazing thing was that the mines were having **trouble getting the mules to work** because so many of the miners got converted to Christ and the mules only knew how to work when they were cursed at. The miners stopped cussing and the mules stopped working. Because of the Wales Revival the churches were full of people and the people were full of God.

### III.C.

**New York – Example:** On 21 September 1857 Jeremiah Lanphier, a businessman, began a series of prayer meetings in New York. By the beginning of 1858 the congregation was crowded, often with a majority of businessmen. Newspapers reported that over 6,000 were attending various prayer meetings in New York, and 6,000 in Pittsburgh. Daily prayer meetings were held in Washington, D.C. at 5 different times to accommodate the crowds. Other cities followed the pattern. Soon, a common mid-day sign on business premises read, "We will re-open at the close of the prayer meeting". By May, 50,000 of New York's 800,000 people were new converts. Finney wrote of this revival, "This winter of 1857–58 will be remembered as the time when a great revival prevailed. It swept across the land with such power that at the time it was estimated that not less than 50,000 conversions occurred weekly.

### IV.A.

**How to start a revival:** Evangelist Gipsy Smith was once asked how to start a revival. He answered: “Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on.”

1<sup>st</sup> GA: 1720 – 1740

Edwards, Whitfield, Shubal Stearns, John Wesley – England Methodism, awakening of the church, colleges formed, 200 k saved; 1/10 of USA would be 32 million today

2<sup>nd</sup> GA: 1787-1810

Finney: Camp meetings, Baptist and Methodist become largest denominations in US, birth of modern mission movement, Arminian, Emotions, anxious bench

3<sup>rd</sup> GA: 1850's

Spurgeon, Moody, Booth (Salvation Army Founder), Hudson Taylor. Prayer Revival 1857

**Luke 15:10<sup>10</sup>** I tell you, in the same way, there is joy in the presence of God’s angels over one sinner who repents.”

**Psalms 99:9<sup>9</sup>** Exalt the LORD our God; bow in worship at His holy mountain, for the LORD our God is holy.

**Romans 10:9<sup>9</sup>** If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved.

**Isaiah 45:22<sup>22</sup>** Turn to Me and be saved, all the ends of the earth. For I am God, and there is no other.

**John 3:17<sup>17</sup>** For God did not send His Son into the world that He might condemn the world, but that the world might be saved through Him.

**1 Timothy 2:4<sup>4</sup>** who wants everyone to be saved and to come to the knowledge of the truth.

## Revival

Acts 4: <sup>31</sup> When they had prayed, the place where they were assembled was shaken, and they were all filled with the Holy Spirit and began to speak God's message with boldness. <sup>32</sup> Now the large group of those who believed were of one heart and mind, and no one said that any of his possessions was his own, but instead they held everything in common. <sup>33</sup> And the apostles were giving testimony with great power to the resurrection of the Lord Jesus, and great grace was on all of them.<sup>i</sup>

### Definitions/Word Study:

- **Revival** may be defined as the **reawakening of religious faith and spiritual life and activity**. While the English word "revive" does not occur frequently in the Bible, the reviving work of God's spirit is described throughout.<sup>ii</sup>
- Strictly speaking, revival means **to bring again to life, to re-animate**.<sup>iii</sup>
- **Charles G. Finney defined Revival** as: "Nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and a forsaking of sin."<sup>iv</sup>
- A *revival* is a work of God in which the church is both beautified and empowered because the normal operations of the Holy Spirit ... conviction of sin, enjoyment of grace, and access to the presence of God ... are intensified.<sup>v</sup>
- **Done by God:**<sup>vi</sup> **Revival is experienced when God visits His people to awaken them spiritually. It's not something man does.**
  - revival can happen at many different levels.
  - it can happen at the group level
  - it can happen at the individual level,
  - it can happen at the community level
  - it can even happen at the national level
- **Passing:** Revival is something that comes, lasts for a while, and then passes. This is most interesting because it emphasizes that revival is a definite action of God. It comes suddenly or gradually, works to some great climax and then it ends perhaps suddenly, perhaps gradually.<sup>vii</sup>
- **Produces zeal for God:** **It must be emphasized that a great zeal for God and for holiness invariably becomes manifest in the members of the church and new converts. The meetings are crowded. The people are anxious to work. Every enterprise and connection with the church is given a mighty stimulus.**<sup>viii</sup>
- **Produces Compulsive Attraction to Radiance of Believers:** In the history of the church and in the Scripture itself, whenever there is a real Holy Ghost revival, you don't need to tell people about it because the lives of Christians attract others like moths attracted to a flame, even if they might not agree with their beliefs or doctrines. There's a compulsion. The people of God become radiant. They're transformed, and as a result, there's a deep spiritual and social impact on the community. **There are a tremendous number of conversions and beyond that, the conversions actually result in real change in society, a real change in the way things get done in the social systems and in the political systems. The public morals, as you might say, of the community are changed.**<sup>ix</sup> Timothy Keller.
- **The Purpose of Revival-Joshua 4:21-24-** <sup>21</sup> and he said to the Israelites, "In the future, when your children ask their fathers, 'What is the meaning of these stones?' you should tell your children, 'Israel crossed the Jordan on dry ground.'<sup>23</sup> For the LORD your God dried up the waters of the Jordan before you until you had crossed over, just as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over. <sup>24</sup> This is so that all the people of the earth may know that the LORD's hand is mighty, and so that you may always fear the LORD your God."<sup>x</sup>

-The answer to the purpose of revival is given in these verses. The first reason is found in verse 24 — **so that all the people of the earth may know that the LORD's hand is mighty.**<sup>xi</sup>

- **To get the world's attention:** The purpose of revival is to arrest the attention of the people of the world. This is the reason—the glory of God. He is showing and astounding those on the outside that God is in control. **The primary reason for revival is for the glory of God, to demonstrate His power, and to honor Him.**<sup>xii</sup>
- **Miraculous:** God told Joshua to tell the people that the primary reason for setting up this memorial was so he might manifest his glory and silence the people who are outside. And that is what revival has invariably achieved. **It has caused those who are outside the Church and those who are inimical to Christianity to pay attention.** It is indeed a phenomenon. It is something miraculous. It is something that astounds them and causes them, of necessity, to stop, and to look, and to consider. Of course, their reason for stopping and considering may not be a good one, it may be sheer curiosity, but whatever it is, it does not matter, for it does make them stop and think. We have a classic example of this in **Acts 2** on the day of Pentecost.<sup>xiii</sup>

- **Wales Revival - One of the Greatest Movements of God in All History:** In 1904, Evan Roberts, a Welch ministerial student, feeling God was calling for revival in Wales, first spoke to only 17 people after a weekly church service. For nearly two hours he addressed 4 points.

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- **Revival begins with prayer and without prayer that can be no revival:** Jonathan Edwards wrote a major work on the subject of revival entitled, *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer.*<sup>xiv</sup>
  - **Acts 3:** <sup>19</sup>Therefore repent and turn back, so that your sins may be wiped out, that seasons of refreshing may come from the presence of the Lord,<sup>xv</sup>
  - **Psalm 80:** <sup>3</sup> Restore us, God; look on us with favor, and we will be saved.<sup>xvi</sup>
  - **2 Chronicles 7:** <sup>14</sup> and My people who are called by My name humble themselves, pray and seek My face, and turn from their evil ways, then I will hear from heaven, forgive their sin, and heal their land.<sup>xvii</sup>
  - **Isaiah 62:** <sup>6</sup> Jerusalem, I have appointed watchmen on your walls; they will never be silent, day or night. There is no rest for you, who remind the LORD. <sup>7</sup> Do not give Him rest until He establishes and makes Jerusalem the praise of the earth.<sup>xviii</sup> Isaiah is telling God's people that they should bother God until he brings his presence down.<sup>xix</sup>

- **How to start a revival:** Evangelist Gypsy Smith was once asked how to start a revival. He answered: “Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on.”<sup>xx</sup>
- **R.A. Torrey gave a prescription for revival:**

“I can give a prescription that will bring a revival to any church or community or any city on earth.  
“First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.  
“Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.  
“Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!  
“This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!”<sup>xxi</sup>
- **A.W. Tozer** wrote, "Revivals come only to those who want them badly enough. The problem is not to persuade God to fill us, but to want God sufficiently to permit him to do so." from *Born After Midnight*.<sup>xxii</sup>
- In Patrick Morley’s book of meditations called, *Walking with Christ in the Details of Life*, he includes one called “Revival: The Gospel of Addition.” It states in part, “The American gospel has evolved into a gospel of addition without subtraction. It is the belief that we can add Christ to our lives, but not subtract sin. It is a change in belief without a change in behavior... A changed life is one that has added Christ and subtracted sin, that attracts a world weary of worn-out words. Obedience is the proof.”<sup>xxiii</sup>
- **Repentance brings Forgiveness, which brings refreshing from the Lord:** In *Acts 3:19*, **repent and turn to God** go together. Forgiveness is what we all need, and the only place we will ever really find forgiveness is in Christ. The world can judge you for your sin or pretend to overlook it, but it is not capable of forgiving it. Jesus once said to a man, “Your sins are forgiven,” and the religious leaders remarked, “Who can forgive sins but God only?” They were absolutely right. But they did not recognize that Jesus was God and therefore had the right to forgive sin. Repentance brings forgiveness which brings times of refreshing from the Lord (v. 19). Jesus becomes so real and the gospel so vivid that our whole spirit, soul, and body are revived.<sup>xxiv</sup>
- **Menu Christianity Precludes Revival:** One of the main reasons the Holy Spirit does not come down in a particular church or on a particular group of people is they do not hold on and support and uphold the basic cardinal doctrines of the Bible. *Heterodoxy* is a big word. The word *doxy*, of course, means what you believe. *Heterodoxy*, in this case, versus *orthodoxy*. *Orthodoxy* means straight doctrine; *heterodoxy* means eclecticism, picking and choosing whatever you want. *Heterodoxy* is one of the main problems.<sup>xxv</sup>
- **Finally taking “Saved by Grace” at Face Value:** Every time there has ever been an awakening, every time there has ever been a revival, the doctrine of justification by faith alone has dawned on somebody (maybe the preacher, maybe some lay people) in a new way, and they say, “Oh my word. All of my life I have heard that I was saved by faith alone, but I never really believed it. Always, even though I intellectually said “I believe I’m saved by grace,” basically underneath everything else, I acted as if and worked as if and operated psychologically as if I were really saved by my good deeds and my spiritual achievements.”<sup>xxvi</sup>
- **The essence of revival is:**
  1. **An outpouring of the Spirit on believers-**God’s the presence is among us and we begin to find Christ more real to us than ever. This renewal begins with a deep conviction of sin and proceeds to the enjoyment of grace and love.

**2. As a result of the outpouring of the Spirit, people of the world are attracted to and sought out by believers** – People say, “Something is going on here,” and find themselves being drawn in. It is impossible to say, “I’m growing more like Christ qualitatively, but there’s nobody coming to Christ in our church?” That can’t be done. Qualitative growth and quantitative growth have to increase together; they have to. It’s impossible to have one without the other.

**3. There is an impact on the community and even the society surrounding the church**—When people are really changed, it’s not just a private thing. The media talks about all of the big churches full of born-again people. I doubt very much that what we have been going through in this country over the last 20 years could be called a revival.

- **Real revival brings MASSIVE social changes:** The reason for that is because whenever there has been a real revival, there are massive social changes. *Massive.*
  - **The Great Awakening** in England in the 1720s, 30s, and 40s, historians will say it was probably one of the reasons why England did not have a bloody revolution at the end of that century the way France did. Because masses of the poor were won to Christ, and a lot of their bitterness was taken away, and the church began to reach out and help. Because of the massive spread of the gospel through the poor, there was not the same kind of alienated, incredibly bitter underclass that there was in France that created that bloody revolution.
  - **U.S. colleges, hospitals, lower crime, healing in families, etc.:** In *this* country, almost all of the original great colleges and universities and many of the hospitals were started by Christians. In countries and in villages where the gospel spread through, there was tremendous change in the crime levels, tremendous changes in the attitudes and the relationships between management and labor, there was tremendous social healing within families. There was a tremendous impact on society. That’s why the result, always, of real revival is that people of different social classes, having been won to Christ, begin to bear fruit in the culture, bringing mercy and justice there. Thus, a large number of real Christians change a community in all its dimensions: economic, social, artistic, political, intellectual, and so on.<sup>xxvii</sup>
- **Church looking outward:** If we sit around talking *too* much about the church, the church, the church, we’re actually forgetting what the church is about. We get together to meet Jesus so we can do his work in the world. We have said the church can only be the church if there is something called a revival dynamic going on.<sup>xxviii</sup>
- **Revival would look like Jesus:** Jesus did all that any man could be asked to do and more to reach the multitudes. The first thing he did when he started his ministry was to identify himself boldly with the great mass revival movement of his day by baptism at the hands of John (**Mark 1: 9– 11; Matt. 3: 13– 17; Luke 3: 21– 22**), and he later went out of his way to praise this work of the great prophet (**Matt. 11: 7– 15; Luke 7: 24– 28**). He continuously preached to the crowds that followed his miracle-working ministry. He taught them. He fed them when they were hungry. He healed their sick and cast out demons among them. He blessed their children. Sometimes the whole day would be spent ministering to their needs, even to the extent that he had “no leisure so much as to eat” (**Mark 6: 31**). In every way possible Jesus manifested to the masses of humanity a genuine concern. Coleman, Robert E. (2006-04-01). *The Master Plan of Evangelism* (pp. 26-27). Baker Publishing Group. Kindle Edition.<sup>xxix</sup>

#### Issues challenging revival within the church:

- **Denial of the Spiritual:** The problem facing us today is more desperate than that which has confronted the Christian Church for in the past. The problem is not just apathy, it is not a mere lack of concern and lack of interest. It is something much more profound. It seems to me to be a **complete unawareness, even a denial of the spiritual altogether**. It is not just apathy, it is not that people really have at the back of their minds what is right and true, but are not doing anything about it. **No, the whole notion of the spiritual has gone. The very belief in God has virtually gone.**<sup>xxx</sup>
- **No need of Christ for Salvation, no need for His Word:** A December 2008 *USA Today* article reported that 52 percent of American Christians believe that eternal life is not exclusively for those who accept Jesus Christ as their savior. A different survey that was taken earlier that same year by the Pew Research Center's Forum on Religion &



Public Life found that 57 percent of evangelical Christians in America believe that "many religions can lead to eternal life". The Pew survey also revealed that 45% of Americans as a whole say they seldom or never read their religion's holy books.<sup>xxxix</sup>

- **Revival happens in Bible Believing Community:** If you read the history of all the revivals of the past, you will find that they have been periods when men and women have believed the Bible to be the word of God. They have believed it literally, they have regarded it as the revelation of God, and the truth concerning him, and man's relationship to him, and all that is involved. And they have believed that the Bible has been written by men who have been divinely inspired. They have submitted themselves to it, they have not stood above it as judges, and as those who can decide what is right and what is wrong.<sup>xxxix</sup>
- **2 points: 1) Impact of Great Awakening & 2) Joining church had prerequisite of tested & examined life:** From 1730 to 1745 in the United States, when the great awakening took place under Jonathan Edward and others, some 50,000 people joined the Christian churches. From 1857 to 1859 in the great revival that swept the United States, it is computed that half a million people joined the Christian Church. Notice the emphasis—*joined the Christian Church*. They were not admitted immediately. They were tested and examined; they were instructed as catechumens and they were trained. I am not talking about decisions. We have become so accustomed to that, but they did not do that sort of thing in those days. Instead, there was clear evidence of their conversion and their regeneration, were admitted into the full membership of the Christian Church. Half a million a hundred years ago in the United States. 100,000 in Ulster alone joined the churches during that time and 50,000 in Wales. And when you remember the population figures you see the significance of these striking facts.<sup>xxxix</sup>
- **Revival Pattern – Ordinary Men:** In Northern Ireland a hundred years ago, James McQuilkin, a most ordinary man, was used by God to bring revival. Exactly the same occurred in Wales and the name of the man most used there was David Morgan. He was actually a minister of the gospel, but a very ordinary, unknown minister, a man of no gifts whatsoever. But God took hold of that man and used him and made him like a lion for nearly two years. Is this not something worthy of our careful contemplation? Should we not reflect upon it? God takes hold of the weak things of the world and confounds the things that are mighty. It is a part of the principle. It may be a great man, it may be a very little man. It does not matter.<sup>xxxix</sup>
- **Revival, passed on:** In Bohemia revival occurred from 1310–1560 with approximately 80,000 Christians in the year 1315 alone. John Wycliffe, "the morning-star of the Reformation," heralded the day-spring, and many turned to the Lord. He died in 1384; but John Huss, (born 1376), was converted by his writings; and after exerting a mighty influence martyrdom in 1415. Jerome of Prague embraced the doctrines of Huss, (his friend and master), and also died at the stake, a year later.<sup>xxxix</sup>
- **The reformation came to Europe in the 1500's beginning with Ecolampadius, Melancthon, Calvin—preachers, scholars, princes, and nobles.**
  - **England:** Soon following came Tyndale, with his printed English Testament in England;
  - **Scotland:** Patrick Hamilton, George Wishart, and John Knox, in Scotland; John Taussen,
  - **Denmark:** John Taussen
  - **Poland:** John Laski
  - **Sweden:** Olaus Petri and Laurentius
  - **Others:** and humbler names without number, in every quarter.
  - **ALL AT ONCE (within 25 years):** All these arose at once, or within little more than a quarter of a century, by the mysterious Spirit and providence of God, and triumphantly established the truth of the gospel in the countries now Protestant.<sup>xxxix</sup>
- **The Second Revival Period:** 1600–1688—Two years previous to this first date, (1598), the famous Edict of Nantes by Henry IV, was promulgated, securing religious liberty to the French Protestants. Within these two dates fall the

active lives of Richard Baxter, Robert Leighton, John Milton, John Owen, John Flavel, John Bunyan, John Howe, John Tillotson, and Philip James Spener, founder of the sect of the Pietists of Halle. With the latter laboured the devoted Augustus Franke; and there was a great and rapid spread of religion in some parts of the continent through their efforts.<sup>xxxvii</sup>

- **Third Revival Period:** 1730–1750—John Wesley and Jonathan Edwards were born the same year, (1703), Charles Wesley was born two years after, (1705), and George Whitefield nine years still later, (1714). The appearance of these names on the scroll of history marks a revival period of wonderful interest.<sup>xxxviii</sup>
- **In the American colonies the First Great Awakening (focused inside the church)** was a wave of religious enthusiasm among Protestants that swept the American colonies in the 1730s and 1740s, leaving a permanent impact on American religion. It resulted from powerful preaching that deeply affected listeners (already church members) with a deep sense of personal guilt and salvation by Christ. Pulling away from ritual and ceremony, **the Great Awakening made religion intensely personal** to the average person by creating a deep sense of spiritual guilt and redemption. Historian Sydney E. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It brought Christianity to the slaves and was an apocalyptic event in New England that challenged established authority. It incited rancor and division between the old traditionalists who insisted on ritual and doctrine and the new revivalists. **It had a major impact in reshaping the Congregational, Presbyterian, Dutch Reformed, and German Reformed denominations, and strengthened the small Baptist and Methodist denominations.** It had little impact on Anglicans and Quakers.
- **First contrasted with Second Great Awakening:** **Unlike the Second Great Awakening that began about 1800 and which reached out to the unchurched, the First Great Awakening focused on people who were already church members.** It changed their rituals, their piety, and their self-awareness. The new style of sermons and the way people practiced their faith breathed new life into religion in America. People became passionately and emotionally involved in their religion, rather than passively listening to intellectual discourse in a detached manner. Ministers who used this new style of preaching were generally called "new lights", while the preachers of old were called "old lights". People began to study the Bible at home, which effectively decentralized the means of informing the public on religious matters and was akin to the individualistic trends present in Europe during the Protestant Reformation.<sup>xxxix</sup>
- **Fourth Revival Period:** 1790–1842—The year 1790 ushered in a new era, particularly for the United States. In the old country the fearful inroads of French infidelity had sapped the foundations of faith and hope in God, and, combined with other untoward influences, had made the hearts of the faithful fail them for fear. The overspreading gloom about 1790 aroused Hannah More, Bishop Porteus, Drs. Bogue, Andrew Fuller, Burder, and Rowland Hill, and kindred spirits in England, to noble evangelical efforts which greatly blessed the world. There was also a simultaneous work in Scotland, connected with the Haldanes and others. This was the direct cause of the formation of the Religious Tract Society, the British and Foreign Bible Society, the London Missionary, and the Church Missionary, (local), Societies. Also the first society for evangelizing third world countries—the Baptist Foreign Missionary Society. All these, and other kindred movements, were the fruits of the revivals about 1790 to 1792.<sup>xl</sup>
- **In the U.S. the Second Great Awakening** (1800–30s) was the second great religious revival in United States history and consisted of renewed personal salvation experienced in revival meetings. Major leaders included Asahel Nettleton, James Brainerd Taylor, Charles Grandison Finney, Lyman Beecher, Barton Stone, Alexander Campbell, Peter Cartwright and James B. Finley. Rev. Charles Finney (1792–1875) was a key leader of the evangelical revival movement in America. From 1821 onwards he conducted revival meetings across many north-eastern states and won many converts. For him, a revival was not a miracle but a change of mindset that was ultimately a matter for the individual's free will. His revival meetings created anxiety in a penitent's mind that one could only save his or her soul by submission to the will of God, as illustrated by Finney's quotations from the Bible. Finney also conducted revival meetings in England, first in 1849 and later to England and Scotland in 1858–59. **In New England, the renewed interest in religion inspired a wave of social activism, including abolitionism.**
- **In North America the Third Great Awakening** began from 1857 onwards in Canada and spread throughout the

world including America and Australia. Significant names include Dwight L. Moody, Ira D. Sankey, William Booth and Catherine Booth (founders of the Salvation Army), Charles Spurgeon and James Caughey. Hudson Taylor began the China Inland Mission and Thomas John Barnardo founded his famous orphanages. Moody, Sankey and Spurgeon are again notable names during this period. Others included Sam Jones, J. Wilber Chapman and Billy Sunday in North America, Andrew Murray in South Africa, William Irvine in Ireland, and John McNeil in Australia. The Faith Mission began in 1886.

- **New York – Example:** On 21 September 1857 Jeremiah Lanphier, a businessman, began a series of prayer meetings in New York. By the beginning of 1858 the congregation was crowded, often with a majority of businessmen. Newspapers reported that over 6,000 were attending various prayer meetings in New York, and 6,000 in Pittsburgh. Daily prayer meetings were held in Washington, D.C. at 5 different times to accommodate the crowds. Other cities followed the pattern. Soon, a common mid-day sign on business premises read, "We will re-open at the close of the prayer meeting". By May, 50,000 of New York's 800,000 people were new converts. Finney wrote of this revival, "This winter of 1857–58 will be remembered as the time when a great revival prevailed. It swept across the land with such power that at the time it was estimated that not less than 50,000 conversions occurred weekly.
- **Korean church:** In the early 1900s Korea was under the oppression of the Japanese. Korea was not a Christian nation, of course. It was dominated by Buddhism and Confucianism. A group of missionaries got the few pastors together for a week of prayer and Bible study, and in that week a tremendous awakening broke out. The small church in Korea has been growing ever since. The largest churches in the world are in Korea. The largest Presbyterian church in the world is in Seoul: Young Nak Presbyterian Church, with 55,000 people attending. The largest Methodist church is in Korea. The largest Assembly of God church has over 700,000 members; it's in Seoul.<sup>xli</sup>

### Quotations and Illustrations

I would rather speak five words out of this book than 50,000 words of the philosophers. If we want revivals, we must revive our reverence for the Word of God. If we want conversions, we must put more of God's Word into our sermons.  
Charles Spurgeon<sup>xlii</sup>

In his book *I Surrender*, Patrick Morley writes that the church's integrity problem is in the misconception "that we can add Christ to our lives, but not subtract sin. It is a change in belief without a change in behavior." He goes on to say, "It is revival without reformation, without repentance."

Quoted in *John The Baptizer, Bible Study Guide* by C. Swindoll, p. 16<sup>xliii</sup>

**SOUND FAMILIAR?:** In the early 1700s Britain had sunk into gross cruelty and drunkenness. Since the treatment of children is always a rather accurate barometer of a nation's morality, the story of Judith Dufour is an example of others that could be told. She took her child to a work house for clothing. She then strangled the child, threw the body in the ditch, sold the clothes for one shilling and four pence and immediately spent the money on gin, which she shared with a friend who helped in the murder.

Parliament, on numerous occasions, had to adjourn early because "the Honorable members were too drunk to continue the business of State."

Children were routinely murdered and infants left to "perish in the streets."

Then God raised up George Whitefield and John Wesley. God graciously sent a national revival that changed the entire climate of the country. Moral decency and kindness supplanted debauchery and cruelty. Britain, the historians tell us, was spared from what happened in France during its bloody "revolution."

New England was in a state of moral and spiritual decline. Church attendance had dropped off and the morals of the young had sunk to new lows. Worldly values infiltrated the church.

Under the preaching of Edwards and Whitefield, the Great Awakening came to America. An historian wrote that one could have left a bag of gold on the streets and it would not have been stolen! Sailors coming from Britain were known to have fallen on their knees in repentance before their ship docked; such was the power of God.

Now, I'm not saying to you that God will send a similar revival to America. He does not owe us such mercy ... But maybe if we get our priorities straight, He might yet be gracious to this great nation. If we are desperate

enough, and are willing to pay a great personal price, God might yet rescue many from the judgment to come.

You and I must be ready to make a radical commitment! It involves nothing less than living for the glory of God, even if our nest is disturbed! We must learn to distinguish between the American dream and the Christian mandate! Together, you and I must be fervently committed to sharing the gospel whenever God opens the door; on airplanes, with our neighbors, relatives, and anyone else God brings into our lives.

Our task is simple yet profound. It is to explain the cross to a generation steeped in designer religion; an age in which people have been duped to believe that they can “find their own way to God.”

You may have read what Bonhoefer said, “It is not before us, but before the cross that the world trembles.” I agree. Whether God sends a revival or not, we must be faithful in presenting “the old rugged cross.”

The world can out-spend us, out-entertain us, and out-politicize us, but let it never be said that they can out-love us!

**Erwin Lutzer, The Moody Church Radio Ministries newsletter, Chicago, Illinois, March, 1997<sup>xliv</sup>**

**Not just saying no, but saying yes:** Sam Jones was a preacher who held revival services, which he called “quittin’ meetings.” His preaching was directed primarily to Christians, and he urged them to give up the sinful practices in their lives. Sam’s messages were very effective, and many people promised to quit swearing, drinking, smoking, lying, gossiping, or anything else that was displeasing to the Lord.

On one occasion Jones asked a woman, “Just what is it that you’re quittin’?” She replied, “I’m guilty of not doing something—and I’m going to quit doing that too!” Even though she had no bad habits to give up, she wasn’t actively living to please God.

*Our Daily Bread, September 6, 1992<sup>xlv</sup>*

**Spark of Great Awakening: Jonathan Edwards (1703–1758)** was a brilliant theologian whose sermons had an overwhelming impact on those who heard him. One in particular, his famous “Sinners in the Hands of an Angry God,” moved hundreds to repentance and salvation. That single message helped to spark the revival known as “The Great Awakening” (1734–1744). From a human standpoint, it seems incredible that such far-reaching results could come from one message. Edwards did not have a commanding voice or impressive pulpit manner. He used very few gestures, and he read from a manuscript. Yet God’s Spirit moved upon his hearers with conviction and power.

Few know the **spiritual preparation involved in that sermon**. John Chapman gives us the story: “For 3 days Edwards had not eaten a mouthful of food; for 3 nights he had not closed his eyes in sleep. Over and over again he was heard to pray, “O Lord, give me New England! Give me New England!” When he arose from his knees and made his way into the pulpit that Sunday, he looked as if he had been gazing straight into the face of God. Even before he began to speak, tremendous conviction fell upon his audience.”

Source unknown<sup>xlvi</sup>

Cotton Mather prayed several hours a day for 20 years for revival. It came (the Great Awakening) the year after his death.<sup>xlvii</sup>

Revival is always marked by an overwhelming sense of Christ’s presence in the church. For example, if Jesus were to physically make His presence known, Sunday after Sunday there would be:

- Increased and renewed participation in **Worship**.
- An outpouring of **Love** among God’s people.
- A heightened awareness of **Holiness** with confession, repentance, and restitution.
- An eagerness for Christian **Service**.
- Anointed preaching of and individual interest in the Holy **Word of God**.
- A growing boldness in **Prayer**.
- A remarkable ease in witnessing to and **Evangelism** of the non-churched community.
- All-out involvement in **Spiritual Warfare**.
- An unusual **Sense of Well Being** or wholeness.

Our objective is to facilitate revival by teaching God’s people *healthy spiritual habits* in these nine basic areas of Christianity that always characterize any genuine time of true spiritual awakening.

*Mainstay Church Resources, Wheaton, IL, November 19, 1997<sup>xlviii</sup>*

**Revival is the visitation of God which brings to life Christians who have been sleeping and restores a deep sense of God’s near presence and holiness.** Thence springs a vivid sense of sin and a profound exercise of heart in repentance, praise, and love, with an evangelistic outflow.

**Revival Pattern:** Each revival movement has its own distinctive features, but the pattern is the same every time.

**First God comes.** On New Year's Eve 1739, John Wesley, George Whitefield, and some of their friends held a "love feast" which became a watchnight of prayer to see the New Year in. At about 3 a.m., Wesley wrote, "the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground." Revival always begins with a restoration of the sense of the closeness of the Holy One.

**Second, the gospel is loved as never before.** The sense of God's nearness creates an overwhelming awareness of one's own sins and sinfulness, and so the power of the cleansing blood of Christ is greatly appreciated.

**Then repentance deepens.** In the Ulster revival in the 1920s shipyard workers brought back so many stolen tools that new sheds had to be built to house the recovered property! Repentance results in restitution.

**Finally, the Spirit works fast:** godliness multiplies, Christians mature, converts appear. Paul was at Thessalonica for less than three weeks, but God worked quickly and Paul left a virile church behind him.

*Your Father Loves You* by James Packer, Harold Shaw Publishers, 1986, page for May 30.<sup>xlix</sup>

**Revival is nothing else than new obedience to God.** Charles Finney

If our churches don't pray, and if people don't have an appetite for God, what does it matter how many are attending the services? How would that impress God? Can you imagine the angels saying, "Oh, your pews! We can't believe how beautiful they are! Up here in heaven, we've been talking about them for years. Your sanctuary lighting—it's so clever. The way you have the steps coming up to the pulpit is wonderful?"

I don't think so.

If we don't want to experience God's closeness here on earth, why would we want to go to heaven, anyway? He is the center of everything there. If we don't enjoy being in his presence here and now, then heaven would not be heaven for us. Why would he send anyone there who doesn't long for him passionately here on earth?

—Jim Cymbala, *Fresh Wind, Fresh Fire* (Zondervan, 1997)<sup>l</sup>

Religion can exist in our lives either as a dull habit or as an acute fever.

—William James<sup>li</sup>

**Not just "Jesus & Me":** Many Christians have been infected with the most virulent virus of modern American life: radical individualism. They concentrate on personal obedience to Christ as if all that matters is "Jesus and me," but in doing so miss the point. For Christianity is not a solitary belief system. Any genuine resurgence of Christianity, as history demonstrates, depends on a reawakening and renewal of that which is the essence of the faith—the people of God, the new society, the body of Christ, which is made manifest in the world—the church.

—Chuck Colson, *The Body* (Word, 1992)<sup>lii</sup>

**I doubt if there is a problem—political or economic—that will not melt before the fire of a spiritual awakening.** Franklin Roosevelt<sup>liii</sup>

Lady Huntington was a Christian well-known to others during the time of the revival that swept England in the nineteenth century. She was once asked how she, one of the country's noblewomen, had been converted. She replied: "By one letter."

"How is that? By one letter?"

"Yes," she answered, "In God's Word, 1 Corinthians 1:26, it says: "Not many noble are called." That "m" saved my soul; for if He had said, "Not any noble," I must have been damned. So God blessed the little letter "m" before "any" to the salvation of my soul."

—Al Bryant<sup>liv</sup>

**Princeton:** The story is told of a revival sweeping through the university of Princeton, New Jersey. Aaron Burr came to the president of the university and said, "Mr. President, I have made up my mind to consider the claims of Christ. Now Mr. President, what would you do?" And the old president of the university gave him this advice: "Burr, if I were you, I would wait until the excitement of the revival had subsided, and then I would think it out carefully."

Aaron Burr bowed his head a moment, and then he said, "Mr. President, that is exactly what I will do." And, it is stated as a fact, that never again in his life did he express a desire to be a Christian, and they say he died without such an expression.

—J. Wilbur Chapman<sup>lv</sup>

A man once came to Gipsy Smith, the celebrated English evangelist of an earlier time, and asked him how to have revival. Asked Gipsy, "Do you have a place where you can pray?"

"Yes," was the reply.

"Tell you what to do, you go to that place, and take a piece of chalk along. Kneel down there, and with the chalk

draw a complete circle all around you—and pray for God to send revival on everything inside of the circle. Stay there until He answers—and you will have revival.”<sup>lvi</sup>

In 1746, Jonathan Edwards published a book on “concerts of prayer”—a term used in his day and repeated in subsequent prayer movements over the last 250 years. Well aware from biblical and historical accounts that united prayer was the only way to sustain the spiritual awakening that already had begun in the colonies, Edwards called for Christians on both sides of the Atlantic to pray for revival. The title of his book summarizes what is happening throughout the Body of Christ at this hour in the growth of the prayer movement: “An Humble Attempt to Promote Explicit Agreement and Visible Union of God’s People in Extraordinary Prayer, for the Revival of the Church and the Advancement of Christ’s Kingdom on Earth.”

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<sup>i</sup> *The Holy Bible: Holman Christian standard version.* (2009). (Ac 4:31–33). Nashville: Holman Bible Publishers.

<sup>ii</sup> Rea, J. (1975). Revive, Revival. In C. F. Pfeiffer & H. F. Vos (Eds.), *The Wycliffe Bible Encyclopedia*. Moody Press.

<sup>iii</sup> Lloyd-Jones, D. M. (1987). *Revival* (pp. 105–106). Westchester, IL: Crossway Books.

<sup>iv</sup> Boice, J. M. (1997). *Acts: an expositional commentary* (pp. 68–70). Grand Rapids, MI: Baker Books.

<sup>v</sup> Keller, T. J. (2013). *The Timothy Keller Sermon Archive*. New York City: Redeemer Presbyterian Church.

<sup>vi</sup> Lloyd-Jones, D. M. (1987). *Revival* (pp. 105–106). Westchester, IL: Crossway Books.

<sup>vii</sup> Lloyd-Jones, D. M. (1987). *Revival* (pp. 105–106). Westchester, IL: Crossway Books.

<sup>viii</sup> Lloyd-Jones, D. M. (1987). *Revival* (p. 107). Westchester, IL: Crossway Books.

<sup>ix</sup> Keller, T. J. (2013). *The Timothy Keller Sermon Archive*. New York City: Redeemer Presbyterian Church.

<sup>x</sup> *The Holy Bible: Holman Christian standard version.* (2009). (Jos 4:20–24). Nashville: Holman Bible Publishers.

<sup>xi</sup> Lloyd-Jones, D. M. (1987). *Revival* (pp. 119–120). Westchester, IL: Crossway Books.

<sup>xii</sup> Lloyd-Jones, D. M. (1987). *Revival* (pp. 119–120). Westchester, IL: Crossway Books.

<sup>xiii</sup> Lloyd-Jones, D. M. (1987). *Revival* (p. 121). Westchester, IL: Crossway Books.

<sup>xiv</sup> Keller, T. J. (2013). *The Timothy Keller Sermon Archive*. New York City: Redeemer Presbyterian Church.

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<sup>xvii</sup> *The Holy Bible: Holman Christian standard version.* (2009). (2 Ch 7:14). Nashville: Holman Bible Publishers.

<sup>xviii</sup> *The Holy Bible: Holman Christian standard version.* (2009). (Is 62:6–7). Nashville: Holman Bible Publishers.

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# Missions: Rescuing from Hell and Renewing the World

January 13, 2014

by **John Piper**

Topics: **Missions**



In 2012, sociologist Robert Woodberry **published** the astonishing fruit of a decade of research into the effect of missionaries on the health of nations. The January/February 2014 issue of *Christianity Today* tells the story of what he found in an article called “**The World the Missionaries Made.**”

There is a lesson implicit in these findings that I would like to draw out for the sake of the eternal fruitfulness of missions as well as her power to transform cultures.

Titled “The Missionary Roots of Liberal Democracy,” Woodberry’s article in the *American Political Science Review*, defends this thesis: “The work of missionaries . . . turns out to be the single largest factor in insuring the health of nations” (36). This was a discovery that he says landed on him like an “atomic bomb” (38).

## A Sweeping Claim

To be more specific, Woodberry’s research supported this sweeping claim:

Areas where Protestant missionaries had a significant presence in the past are on average more economically developed today, with comparatively better health, lower infant mortality, lower corruption, greater literacy, higher educational attainment (especially for women), and more robust membership in nongovernmental associations. (39)

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He concedes that “there were and are racist missionaries . . . and missionaries who do self-centered things.” But adds: “If that were the average effect, we would expect that the places where missionaries had influence to be worse, than places where missionaries weren’t allowed or were restricted in action. We find exactly the opposite on all kinds of outcomes” (40).

## An Atomic Nuance

Then comes the all-important observation which, inexplicably, Woodberry calls a “nuance” to his conclusion. I would call it a thunderbolt. He observed, “There is one important nuance to all this: The positive effect of missionaries on democracy applies only to ‘conversionary protestants.’ Protestant clergy financed by the state, as well as Catholic missionaries prior to the 1960s, had no comparable effect in areas where they worked” (40). Now *that’s* an atomic bomb.

I could not find in the *Christianity Today* article or Woodberry’s original article an explicit definition of “conversionary Protestant.” But these missionaries are contrasted with Roman Catholics and missionaries from state churches. I take it, then, that “conversionary Protestant” missionaries are those who believe that to be saved from sin and judgment one must convert from false religions to faith in Jesus Christ.

Thus Woodberry points out that, even though missionaries have often opposed unjust and destructive practices like opium addiction, and slavery, and land confiscation, nevertheless “most missionaries didn’t set out to be political activists. . . [but] came to colonial reform through the back door.” That is, “all these positive outcomes were somewhat unintended” (41).

## A Significant Implication

What is the implication of saying that, as a result of “conversionary” missionary focus, social reforms came “through the back door” and were “somewhat unintended”?

The implication is that the way to achieve the greatest social and cultural transformation is not to focus on social and cultural transformation, but on the “conversion” of individuals from false religions to faith in Jesus Christ for the forgiveness of sins and the hope of eternal life. Or to put it another way, missionaries (and pastors and churches) will lose their culturally transforming power if they make cultural transformation their energizing focus.

## Tree First, Then Fruit

There is a biblical reason for this. The only acts of love and justice that count with God are the *fruit of conversion*. If repentance toward God and faith in Jesus does not precede our good works, then the works themselves are part of man’s rebellion, not part of his worship.

Thus John the Baptist says, “Bear fruit in keeping with repentance” ([Matthew 3:8](#)). That’s the transformation that counts with God: First repentance, then the fruit of repentance. And Jesus says, “Make the tree good and its fruit good” ([Matthew 12:33](#)). First a new tree, then good fruit.

There are two kinds of minds: “the mind of the flesh” and “the mind of the Spirit.” “The mind of the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot; and those who are in the flesh cannot please God” ([Romans 8:7](#)). Therefore, behavior change without the conversion of this “mind” is part of man’s

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insubordination, and is not pleasing to God. But “the mind of the Spirit is life and peace” ([Romans 8:6](#)) and bears “the fruit of the Spirit” ([Galatians 5:22](#)).

## Recreating the Human Soul

That fruit — that transformed life — is “the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God” ([Philippians 1:11](#)). That is, it comes through conversion to Jesus. It is the result of a new creation miracle: “We are his workmanship, created in Christ Jesus for good works” ([Ephesians 2:10](#)). Transformation comes through individual new creation.

This new creation of the human soul comes by the Spirit through faith in Jesus — that is, through conversion. And one fundamental achievement of that conversion is deliverance from the wrath of God. “Jesus delivers us from the wrath to come” ([1 Thessalonians 1:10](#)). Paul says to the converted believers of Thessalonica, “God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ” ([1 Thessalonians 5:9](#)). “Having now been justified by his blood, much more shall we be saved by him from the wrath of God” ([Romans 5:9](#)).

## Change the World by Focusing on Christ

The point is this: Conversion to faith in Christ by the Spirit through faith accomplishes two things — rescue from the wrath of God, and transformation of life. This is ultimately why Robert Woodberry found what he found. “Conversionary Protestants” changed the world, because they didn’t focus first on changing the world, but on faith in Christ.

This means that the missionaries that will do the most good for eternity and for time — for eternal salvation and temporal transformation — are the missionaries who focus on converting the nations to faith in Christ. And then on that basis, and from that root, teach them to bear the fruit of all that Jesus commanded us ([Matthew 28:20](#)).

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- I. The History of Evangelical Revivals in the 18<sup>th</sup> & 19<sup>th</sup> c.
  - A. The Great Awakening - 1734-1737 in New England under leaders Jonathan Edwards, Gilbert Tennent (and in Great Britain), resurged c. 1738 with itinerant preaching ministry of George Whitefield and publication of conversion accounts.
  - B. The Second Great Awakening - early to mid 1800s - revival spirit in multiple localities, started in New England but quickly became a western pioneer, popular/democratic religious movement (Cane Ridge, KY 1801). Sample leaders: Francis Asbury, Charles G. Finney, Phoebe Palmer. Especially among Methodists & Baptists. Early formation of missionary & temperance societies.
  - C. Holiness Movements of the post-Civil War period in the wake of the negative effects from the Industrial Revolution. (Salvation Army, Church of the Nazarene, religious societies including Sunday School Movement, YMCA & YWCA). Emphasized Wesley's work among poor and his doctrine of entire sanctification.
  
- II. The Second Great Awakening (1795 - 1840s)
  - A. Historical setting:
    1. **Post-American Revolution.** Move away from formally sponsored religion to more informal religious involvement by individuals/groups such as sponsoring public education and missions.
    2. Democratic spirit encouraged spread of revival since it wasn't dependent on government sponsorship (replaced authoritarian state with emphasis on individual liberty).
    3. Itinerant ministry of Methodists coincided with pioneer spirit and rise of market economy.
    4. Market economy and geographic mobility (trains) eroded traditional social relationships, contributed to rise of democratic spirit giving the Second Great Awakening greater popular appeal.
  
  - B. Contrasts between the First & Second Great Awakenings
    1. Similarities:
      - a. Both focused on personal salvation (Noll 169).
      - b. **Both were transatlantic movements.**

2. Differences:

- a. Congregationalists, Anglicans, & Presbyterians dominated First Great Awakening; Methodists, Baptists, & Disciples of Christ dominated Second Great Awakening (169).
- b. Permanent results of Second Great Awakening - voluntary organizations such as American Sunday School Union and other societies.
- c. Theologies: 1st GA - Calvinism; 2nd GA - Arminianism (170).

C. Characteristics of Second Great Awakening:

1. Phase 1: Occurred in multiple local places such as the Cane Ridge, KY revival (McGready & others), Yale College in New England (Dwight), in New York under Charles Finney and Phoebe Palmer. Phase 2: Carried west with pioneer movements and rush to settle land, became less intellectual & more emotional.
2. Emphasized revival techniques to bring hearers to immediate decision using Finney's *new measures* (praying for people in public by name, women praying in public meetings, familiarity with God in public prayer, long meetings, use of anxious seat to heighten emotions (predecessor to the altar call), inquiry meetings, admission of new converts to church membership immediately after conversion).
3. Emphasis on perfectionist doctrine influenced by Methodism, embraced Arminian view of freewill. Conversion is beginning of Christian life. Goal of new convert should be to gain *disinterested benevolence* - feelings of compassion resulting in practical action.
4. Perfectionism emphasized entire sanctification as a second work of the Spirit by which the believer's heart is cleansed of sin.
5. Formation of Christian societies dedicated to doing good. (American Bible Society, American Sunday School Union, American Temperance Society). Many involved in antislavery movement, but others justified slavery as means for converting Africans.
6. Postmillennialists - progress oriented, believed reform was necessary to better society in preparation for Christ's return.
7. Socially marginalized groups responded to egalitarianism of Second Great Awakening theology influenced by Arminian free will. (Richard Allen formed African Methodist Church (1816)

Theo 425 Session 9: 2nd Great Awakening & Holiness Movements Page 3 Rev. Jacquelyn E. Winston, Ph.D.

D. Theological & Social Emphases of the Second Great Awakening

1. Francis Asbury - God's free grace, humanity's liberty to accept or reject grace, Christian's need to strive for perfection (end of willful sin after conversion); Wesleyan piety - outward behavior that matches inner conversion. Activism - established Methodist book concern, against slavery, against hard liquor (172-3).

2. Charles Finney - Moral government of God (denied substitutionary atonement, instead said Christ's death demonstrated God's willingness to forgive); Entire sanctification - advanced Wesley's idea of Christian perfectionism - converted Christian could end willful sin.
3. Baptists - still Calvinists, but began to soften doctrines of unconditional election & limited atonement, influenced by American emphasis on freedom (178-9). Southern Baptists split in 1845 in support of slavery to form Southern Baptist Convention (SBC) 179. Freewill Baptists & General Baptists - affirmed free grace, free will, and free salvation (180).
4. Landmark Baptists - resisted centralized control & wanted local congregational control, but were strongly Calvinistic - Primitive, Old School etc. Advocated belief church is not universal but rather local and visible (180). Result: Baptism only valid from a local Baptist church, memberships can't be transferred from one local assembly to another.

### III. Holiness Movements (1860s to early 1900s)

#### A. Historical setting:

1. Industrial revolution - changed nature of work and economics.
2. Shift from economy based on interests of the state to *laissez-faire* capitalism (people pursue profit without govt. interference).
3. Growth of corporations changed relationships, since owners less likely to know employees (greater sense of anomie).
4. People moved more to get work, greater population density in cities, fathers worked outside of home.
5. Civil War and post Civil War period of Reconstruction. South - racist and anti-intellectual; West - pressure on Indian lands.

#### B. Characteristics of the Holiness Movements:

1. Some felt Methodists had abandoned Wesley's concern for the poor such as Salvation Army founders William and Catherine Booth. They began in East London providing housing, soup kitchens, job training and placement. Goal was to meet needs of whole person.
2. Others like Church of the Nazarene (1908) emphasized Wesley's teachings on sanctification. Gave rise to gifts of the Spirit leading to Pentecostalism, but many holiness churches rejected emphasis on gifts of Spirit.
3. Other groups influenced by Holiness doctrine of entire sanctification (perfectionism) later abandoned this aspect of their doctrine to focus on premillenarian eschatology, giving rise to the Keswick Movement and eventual early 20<sup>th</sup> c. fundamentalism (shaped by J.N.

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