AN ANALYSIS OF EVANGELICAL REVIVALS WITH SUGGESTIONS
FOR ENCOURAGING AND MAXIMIZING THE EFFECTS OF AN
OUTPOURING OF THE HOLY SPIRIT IN EVANGELISM

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AN ANALYSIS OF EVANGELICAL REVIVALS WITH SUGGESTIONS FOR ENCOURAGING AND MAXIMIZING THE EFFECTS OF AN OUTPOURING OF THE HOLY SPIRIT IN EVANGELISM

by

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Doctor of Ministry, 1991
Liberty Baptist Theological Seminary

THESIS PROJECT ABSTRACT

TITLE: "An Analysis of Evangelical Revivals with Suggestions for Encouraging and Maximizing the Effects of an Outpouring of the Holy Spirit in Evangelism."

The purpose of this thesis project is to analyze the relationship between revival and evangelism in the context of the outpouring of the Holy Spirit and suggest strategies by which revivals may be encouraged and the energy of revival may be harnessed in the evangelism of large numbers of people.

The thesis project is composed of two parts. The first part surveys an evangelical theology of revival and evangelism. Here the author surveys biblical and historical data relevant to the subject. He then defines or describes: (1) revival, (2) evangelism, (3) personal conversion, (4) people movements, (5) the relationship between revival and evangelism, (6) six types of revivals, (7) the role of human involvement in encouraging revivals, and (8) the seven conditions in which revivals are most likely to occur. The second part of this thesis project suggests specific strategies which tend to establish revival-friendly environments.
conditions and strategies of evangelism which appear effective in times of revival.

This project concludes that: (1) revival is a phenomenon that enhances the effectiveness of the evangelistic efforts of the church, (2) revivals tend to take place under certain revival-friendly conditions, (3) revivals can be encouraged by human intervention through the enacting of strategies which may be effective in establishing these revival-friendly conditions, and (4) certain evangelistic strategies appear to be most effective in a revival atmosphere.

Total Number of Words: 211
There are some special Seasons wherein God doth in a remarkable Manner revive Religion among his People.

Solomon Stoddard (1713)
CHAPTER I

INTRODUCTION AND OVERVIEW

The author is committed to the principle of world evangelization in the most effective means possible. He accepts the conclusions of others including the late Oswald J. Smith who affirm, "The supreme task of the Church is the evangelization of the world." The author's understanding of the growing urbanization of the world and its implications for the church regarding her responsibility to effectively evangelize the world in every generation leads him to the question, "How does one determine the most effective means to rapidly evangelize large groups of people?"

The Twentieth Century has been one marked by a rapid world-wide increase in population and urbanization. In contrast to the relatively slow population growth recorded historically, today over five billion people live on this planet which amounts to an increase of about four billion in this century. Researcher David Barrett projects that more

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than fifty percent of those living at the conclusion of this century will be living in urban areas with a population of 100,000 or more people.\(^1\) An estimated twenty percent of the world's present population, about one billion people, are currently living in the two hundred and forty-seven world-class cities claiming a population in excess of one million people.\(^2\) The vastness of these cities, many of which are continuing to experience rapid growth, suggests the need for the church to find effective means of evangelism which not only results in conversions of large numbers of people, but does so rapidly.

In his search for effective means of reaching both individuals and communities, the author perceives there may be a relationship between the individual and/or corporate Christian experience of the witnessing agent or agency and the apparent effectiveness of the witness itself in securing conversions. His study of Christian experience in general and revival in particular has led him to conclude that individuals and/or churches experiencing revival tend to be more effective


\(^{2}\)The *Britannica Atlas* edited by William A. Cleveland (Toronto: Encyclopaedia Britannica, Inc., 1984), p. I.14 identifies these 247 cities and estimates their population on January 1, 1984. As these metropolitan areas have continued to grow, some at very rapid rates, the one billion figure is most probably lower than the actual population involved.
in reaching others with the gospel. This conclusion was apparently shared by the late Jonathan Goforth, missionary of the Canadian Presbyterian Church, who experienced an effective ministry in China during the first half of this century. Addressing the role of revival in the evangelization of the world, he wrote,

The Korean movement was of incalculable significance in my life because it showed me first-hand the boundless possibilities of the revival method. It is one thing to read about revival in books. To witness its working with one’s eyes and to feel its atmosphere with one’s own heart is a different thing altogether. Korea made me feel, as it did many others, that this was God’s plan for setting the world aflame.

At the time of writing, the rapid evangelization of the world has once again captured the corporate mind of evangelical Christianity. Some have begun to identify what they call "the AD 2000 Movement." In 1990 at least seventy-eight megaplan for world evangelization by the year 2000 were in place and moving toward their goal. But this is not the

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1These conclusions are based on the author’s study of revival and Christian experience in two post-graduate courses taken at Liberty Baptist Theological Seminary, "The History of Awakenings" (taught by the late Dr. J. Edwin Orr) and "The Holy Spirit and Church Growth" (taught by Dr. Elmer L. Towns).


first time the Christian church has attempted to evangelize the world. David B. Barret and James W. Reapsome have identified 788 similar projects of the church which have been initiated since the first century, about half of which lapsed before making significant progress toward their objective.\(^1\) The author suggests at least some of these failures may be attributed to a lack of spiritual impetus such as has been experienced by evangelical churches during times of revival.

The author accepts the conclusions of others that the experience of revival is a dimension of Christian experience that is both desirable and available within the realm of Christian experience\(^2\) and is therefore concerned with the discovery of activities which may encourage this experience particularly as it relates to the impact of revival on the mission of the church in world evangelization. As the title of this dissertation suggests, the author proposes to analyze the relationship which exists between an evangelical revival and the rapid and effective evangelization of a specific people’s group. Having established a relationship between these two phenomena within the scope of the outpouring of the Holy Spirit, he then proposes strategies which may establish the conditions which encourage such an outpouring and

\(^1\)David B. Barrett and James W. Reapsome, \textit{Seven Hundred Plans to Evangelize the World} (Birmingham, Alabama: New Hope, 1988).

therefore maximize the effectiveness of evangelistic activities designed to reach the masses of unreached people.

This dissertation explores an area largely ignored by evangelical writers until very recently. While religious experiences such as revival and conversion tend to be talked about and promoted by evangelical Christians, there has also been a tendency among those same evangelicals to avoid analyzing these experiences too closely. As a result, much of the evangelical literature relating to revival and conversion tends to be tractarian in nature and any analysis of the dynamics of religious experience has been primarily left to scholars who tend to have and promote an anti-experiential bias. This has resulted in a body of literature promoting revival and conversion, and another assuring one that revival and conversion are non-supernatural (perhaps even non-religious) experiences.

The author recognizes the existence of major controversy even among evangelicals sympathetic to the revival experience concerning the role an individual and/or group can have in encouraging this experience. As a result, there tends to be a lack of information as to what one may do to encourage a revival and strong disagreement over the suggestion that

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1The author uses this word "tractarian" in the sense of literature which is single purpose and tends to be prescriptive rather than descriptive. It is not the author’s intent to suggest or imply any relationship between the historic Oxford Movement and revivalism in his choice of this term.
revival may in any way be dependant upon or related to human involvement. Further, there is also apparent disagreement among respected evangelical scholars as to the nature of the relationship between revival and the rapid evangelization of a people’s group. In the development of this dissertation, these issues of concern are addressed and treated. The author concludes the outpouring of the Holy Spirit is related to certain principles and that there are specific actions one may take to encourage an outpouring.

The author recognizes certain limitations to this project. First, there was no attempt to interview or survey revivalists currently involved in revival movements. While such an approach may contribute much to the understanding of revival, this study is based on a biblical and historical study of revival and evangelism. The author suspects the lasting results of revival can best be determined only some time after the revival itself.

Also, this project is limited in scope of research relating to the analysis of historic revivals and contemporary people movements. The author has, in consultation with his project committee, decided to limit the focus of his study of historic post-reformation revivals to seven significant worldwide awakenings identified by the late Dr. J. Edwin Orr in his various writings on the subject including his trilogy on the
Likewise, the author's study of contemporary people movements has been limited to those recognized and reported by individuals affiliated with The Charles E. Fuller Evangelistic Association which has probably contributed more to the contemporary evangelical understanding of this phenomenon than any other single institution.²

The author is aware of the claims made by Jay Dolan and others that,

The religion of revivalism was not exclusively a Protestant enterprise, but it also swept through Catholic America in the second half of the nineteenth century and, in the process, shaped the piety of the people and strengthened the institutional church.³

Despite the existence of an historic connection between Roman Catholic priest Clarence Walworth and revivalist Charles Grandison Finney and the similarities noted by Dolan between the parish mission and a protestant revival meeting, the


²This represents the influence of Dr. Donald A. McGavran, the founder of the church growth movement, and that of his students. This influence has been described as "the Fuller Factor" by Elmer L. Towns, John N. Vaughan, David J. Seifert, The Complete Book of Church Growth (Wheaton, Illinois: Tyndale House Publishers, Inc., 1981), pp. 100-133.

author is not convinced a brief meeting between two clergymen and similarities in the conduct of their meetings is sufficient evidence in and of itself to demonstrate the participants in meetings led by either man experienced revival. No attempt has been made in this study to analyze Catholic revivalism because it falls outside the topic of evangelical revivals addressed in this dissertation. The author uses the term "evangelical" in what Dolan calls "a limited, doctrinaire manner."

This project demonstrates that certain evangelical Christians and churches are more effective in securing conversions in their evangelistic efforts and that their effectiveness is related to the presence of what the writer chooses to call "a revival atmosphere." It suggests the rapid and effective evangelization of large groups of people can be most effectively accomplished in such a revival atmosphere. In light of the above, this dissertation attempts to answer the following questions: (1) What is an evangelical revival? (2) What is effective evangelization? (3) What is conversion? (4) What is the relationship between revival and evangelization? (5) What are the conditions which tend to

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1Jay P. Dolan, Catholic Revivalism, p. 205.

2The author uses this expression to describe the presence of revival in a community. It is not uncommon to read primary source accounts of revival which allude to the presence of God being sensed in the very air that is breathed. This is considered further in the discussion of Revival as a "Foretaste of Glory" in Chapter Two.

The author begins in Chapter II with an introduction to the problem of defining the term "revival" prior to research which should be considered in the development of a theology of revival. Finally, it is suggested that an evangelical revival is an extraordinary work of God in which Christians tend to repent of their sins as they become intensely aware of His presence in their midst and manifest a positive response to God in renewed obedience to the known will of God, resulting in a deepening of their individual and corporate experience with God and an increased concern for the spiritual welfare of both themselves and others within their community.

In Chapter III the author surveys a number of contemporary evangelical views of evangelism noting both the similarities and differences which exist in these definitions. The nature of evangelism is considered in the context of (1) the meaning of the Greek verbs used to describe the process of evangelism in the New Testament, (2) the Old Testament prophetic office, (3) the evangelistic mandate of the church as expressed in the Great Commission and (4) unique apostolic patterns of evangelism in the early history of the church. The author then concludes evangelism is communicating the
gospel in the power of the Holy Spirit to unconverted persons at their point of need with the intent of effecting conversions to bring individuals to repent of their sin, put their trust in God through Jesus Christ, accept Him as their Saviour, and serve Him as their Lord in the fellowship of His Church.

Chapter IV begins looking at recent contributions to the evangelical understanding of conversion before considering this both in the context of an individual experience and group experience. This chapter concludes with a consideration of the question, "Is it valid to anticipate the conversion of entire societies today?" The author concludes that such an expectation may be realized under certain conditions.

Having considered the nature of an evangelical revival, effective evangelism, and the conversion of both individuals and societies, the author then examines the relationship between revival and evangelism. Chapter V considers several responses to this issue including (1) that no relationship exists between revival and evangelism, (2) that revival should be viewed as a pre-evangelism activity, (3) that revival is an effective means of evangelism, (4) that revival is also a post-evangelism activity which assists in the spiritual maturing of believers and their assimilation into the church, and (5) that revival and evangelism are related as expressions of the outpouring of the Holy Spirit.

Chapter VI seeks to answer the question, "What are the
conditions which tend to encourage an outpouring of the Holy Spirit?" In addressing this question, the author suggests a classification of revivals by their origins. He then considers several evangelical arguments for and against the idea that revival can be influenced by human intervention before identifying those conditions which appear to encourage an outpouring of the Holy Spirit. These seven conditions are described as "revival-friendly" because of their tendency to encourage an evangelical revival.

In Chapter VII, the author considers each of the seven "revival-friendly" conditions and suggests strategies which may be effective in establishing these conditions. This chapter is followed by another in which the author suggests strategies of evangelism which tend to be most effective in times of revival.

This project concludes that: (1) revival is a phenomenon that enhances the effectiveness of the evangelistic efforts of the church, (2) revivals tend to take place under certain "revival-friendly" conditions, (3) revival can be encouraged by human intervention through the enacting of strategies which may be effective in establishing these "revival-friendly" conditions, and (4) certain evangelistic strategies appear to be most effective in a revival atmosphere. It further suggests strategies which may be effective in establishing "revival-friendly" conditions and specific evangelistic strategies which appear most effective in a revival
These conclusions and suggestions are of the utmost importance to those concerned with the rapid and effective evangelization of large numbers of people including both the student training for an effective evangelistic ministry and those responsible for the training of the same. The conclusions of this project will be especially important to the administration of a school like Liberty University which is committed to the training of Christian workers who will be involved in the task of world evangelization into the next century.
PART ONE

THE THEOLOGY OF REVIVAL AND EVANGELISM
CHAPTER II

WHAT IS AN EVANGELICAL REVIVAL?

Throughout history, churches, communities, and nations have experienced a spiritual phenomenon which Christians have generally chosen to identify as "revival." The nature of this experience as it impacts a society has been described in a variety of ways in keeping with the differing cultural and theological backgrounds of the people involved. The records of these movements provide evidence to suggest they describe a return in some measure to a more primitive religious experience such as that which is described in the biblical account of the early church.

The term "revival" has been the preferred term used to describe these movements because of its root meaning. This term is based on the Latin prefix *re* meaning "again" or "a return," and the verb *vivo* meaning life. The term "revival" appears to have been chosen because the experience identified was best described as a return to a unique quality of spiritual life.

At times this revival experience has been associated with meetings organized to seek and/or encourage revival. In some places these meetings themselves have become part of the
religious traditions of the churches. As a result, the word "revival" is sometimes used to refer to a religious meeting. Dickinson and Benziger use the term in this way when they define it as "an evangelical service specifically held to effect a religious awakening."¹

A distinction needs to be made between evangelism, meetings for the purpose of evangelism, and revival. The term "evangelism" is considered in greater detail in a later chapter; but essentially it differs from revival in that evangelism relates to the conversion of the unconverted to Christianity whereas revival relates to a spiritual renewal of those already converted. While revival and evangelism are at times closely related, they are distinct from each other. Wallis suggests,

Revival then is more than big meetings and great excitement. It is more than a great harvest of converts. It is more than numbers of Christians being revived and filled with the Spirit. One may have any one of these without revival, and yet revival includes them all.²

One of the problems quickly encountered in a survey of the literature of revival is this lack of agreement in the meaning of terms including the term "revival." This problem is further complicated by the apparent tendency of revivalists

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to use different terms interchangeably or to refer to the same experiences.\(^1\) Also, the lack of a standard systematic theology of revival further contributes to this confusion.\(^2\)

While it is not the objective of this dissertation to produce an exhaustive systematic theology of revival, the theology of revival should be addressed as a preliminary step in the objective of understanding the relationship between an evangelical revival and the rapid and effective evangelization of the masses. To accomplish this, it is necessary to survey the sources of data which contribute to a systematic theology of revival and then produce a functional definition of revival from that research.

**Sources of Data in Developing a Theology of Revival**

To formulate a complete and functional definition of revival, one should consider the subject from a number of

\(^1\)See Oswald J. Smith, *The Passion for Souls* (London: Marshall, Morgan & Scott, 1976), pp. 35-44. In this chapter entitled "Power from on High," Smith quotes eight other Christian leaders involved in evangelical revivals to describe the same spiritual experience which is called "extraordinary power from God", "spiritual unction", "the demonstration of the Holy Spirit", "this power of the Holy Spirit", "the anointing", "the enduement of power", "the fullness of the Holy Spirit", "the baptism of the Holy Spirit", "endued with Holy Fire", "sealed by the Spirit" and "indwelt by the Spirit".

\(^2\)A number of individuals involved in revival movements have attempted to explain the theology of revival including John Wesley, Jonathon Edwards, Charles Grandison Finney, Rueben Archer Torrey, Oswald J. Smith, Jonathon Goforth and J. Edwin Orr (see bibliography) but their writings on revival tend to be closely related to their own unique revival experience resulting in conclusions which may or may not be common to all revivals.
perspectives. First, because revival tends to be associated with conservative evangelicals who regard the Bible as authoritative in matters of faith and practice, any definition of revival should consider the biblical terms and expressions used by these groups to identify and describe their revival experience. Second, it is important to understand revival in the context of the various records of Old Testament revivals. Third, a consideration of certain spiritual movements in the early canonical history of the church should also be considered as one seeks to understand this phenomenon. Fourth, an examination of the significant revivals in post-reformation church history will also contribute to a better understanding of revival.

Revival as "A Foretaste of Glory"

A number of biblical terms and expressions are used by those involved in revivalistic ministries to describe and/or identify revival. These terms and expressions include (1) revival, (2) full salvation, (3) times of refreshing from the presence of the Lord, (4) the visitation of God, (5) the glory of God, (6) the manifestation of God's power, (7) the baptism of the Holy Spirit, (8) the fullness of the Holy Spirit, (9) the enduement of power, (10) the anointing of the Holy Spirit, (11) the outpouring of the Holy Spirit and (12) the blessing. Many of these terms are used in Scripture to describe conditions anticipated in the future kingdom of Christ on this earth. In this sense, those who are involved in revival tend
to define their experience as a precursor of what may be expected in larger measure during the kingdom age or, as one writer puts it, "days of heaven on earth." An understanding of the meaning of these expressions in their biblical contexts should contribute to a better understanding of this phenomenon.

The Use of the Word "Revival" in Scripture

While the word "revival" does not occur in the Authorized Version, four Greek and Hebrew terms occur in Scripture which are translated "revive" in biblical and extra-biblical literature. These terms tend to emphasize the concepts of the renewal and preservation of life. By far the most commonly used of these terms is the Hebrew term *chayah* which occurs 167 times in the Old Testament and is translated "revive" eight times (Neh. 4:2; Ps. 85:6; 138:7; Isa. 57:15; Hos. 6:2; 14:7; Hab. 3:2).

The word *chayah* is used in the Old Testament in contexts which suggest a number of meanings including (1) revived in the sense of being encouraged (Gen. 45:26, 27; Jud. 15:19; Ps. 138:7), (2) revived in the sense of a physical restoration of life to one who was dead ((1 Kings 17:22; 2 Kings 13:21; Ps. 138:7), (3) revived in the sense of rebuilding a physical structure (Neh. 4:2), (4) revived in the sense of renewing the work of God (Hab. 3:2), and (5) revived in the sense of

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returning to a right relationship with God. Reflecting this last emphasis, Murray Phillips suggests revival is God, through His Spirit, working in the lives of individuals to draw them from their sin and self-complacency to a true repentance, and alignment with the purpose of God to accomplish His work.¹

A second Hebrew verb, *michyah*, may also be translated "revive." This verb is used eight times in the Old Testament. *Michyah* is related to *chayah* and also tends to communicate the idea of that which is living. Twice it is used to describe the raw flesh of a leper (Lev. 13:10, 24). It is also translated "revive" (Ezra 9:8, 9), "preserve life" (Gen. 45:5), "recover" (2 Chron. 14:3) and "sustenance" (Jud. 6:4; 17:10). In every instance of its use in the Old Testament, this verb speaks of preserving or the means of preserving life.

In the New Testament, the Greek verb *anezasen* occurs four times. It is translated "alive again" twice in the parable of the prodical son (Luke 15:24, 32). On two other occasions it is translated "revived" (Rom. 7:9; 14:9). In the last reference, the verb is used to describe the physical resurrection of Jesus to life. In the other three passages, the verb is used in a metaphorical sense of that which was considered dead being found alive.

A second Greek verb, *anazopurein*, occurs once in the New

Testament where it is translated "to stir up" (2 Tim. 1:6). This same verb occurs in 1 Maccabees 13:7 where it is translated in the expression, "and the spirit of the people revived." The root idea of this verb is to stir up or kindle a fire.

The essential idea behind these four verbs which may be translated "revive" is that of the preservation and renewal of life. This is a common emphasis in much revival literature which tends to stress the idea of a renewing of the quality of the spiritual life of the saints. This view of revival is reflected in one of the several proposed definitions of revival offered by Martyn Lloyd-Jones.

What is revival? We can define it, as a period of unusual blessing and activity in the life of the Christian Church. Primarily, of course, and by definition, a revival is something that happens first in the Church and amongst Christian people, amongst believers. That, I repeat, is true by definition. It is revival; something is revived and when you say that, you mean there is something present that has got life. But the life was beginning to wane, to droop, and had become almost moribund, and some people said, "That is dead, that is finished," because they could not see much sign of life and activity. Revival means awakening, stimulating the life, bringing it to the surface again. It happens primarily in the Church of God, and amongst believing people and it is only secondly something that affects those that are outside also.¹

Revival as "Full Salvation"

Revival is sometimes described as a "full salvation of God" in revival literature. Although evangelicals normally reserve the term "salvation" to describe religious

¹Martyn Lloyd-Jones, Revival, p. 99.
conversions, its use in revival literature to describe revival
is in keeping with the root meaning of the term. According to
Burton Scott Easton,

In EV the words "salvation," "save," are not technical
theological terms, but denote simply "deliverance," in
almost any sense the latter word can have. In
systematic theology, however, "salvation" denotes the
whole process by which man is delivered from all that
would prevent his attaining to the highest good that
God has prepared for him.1

This broader view of salvation is also acknowledged by
Lewis Sperry Chafer. Chafer wrote,

According to its largest meaning as used in the
Scripture, the word salvation represents the whole work
of God by which He rescues man from the eternal ruin
and doom of sin and bestows on him the riches of grace,
even eternal life now and eternal glory in Heaven.
"Salvation is of the Lord" (Jonah 2:9). Therefore, it
is in every aspect a work of God in behalf of man, and
is in no sense a work of man in behalf of God.2

"Times of Refreshing from the Presence of the Lord"

The expression "times of refreshing from the presence of
the Lord" is another biblical expression used to describe
revival. The phrase occurs only once in Scripture in a sermon
by Peter (Acts 3:19). Heinrich Meyer identifies this
expression with "the appearance of the Messiah in His

1James Orr, The International Standard Bible Encyclopedia
(Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.,

2Lewis Sperry Chafer, Major Bible Themes (Chicago: Moody
Press, 1926), 154.
This was the descriptive expression preferred by the late Dr. J. Edwin Orr. He wrote,

The synonym for "revival" in the New Testament must be "times of refreshing from the presence of the Lord," a phrase which indicates divine origin as well as human object, the people of God, who knew well the revival hope.\(^2\)

This is also the expression Glenn Sheppard had in mind when he described revival as "God moving among His people bringing them to abundant life from spiritual coldness, carnality, powerlessness, and a lack of spiritual understanding."\(^3\)

**Revival as a "Visitation of God"**

Revival is often described as a "visitation of God" in literature describing the experiences. After noting a number of definitions of revival, Stephen Olford comments,

From these and many other definitions that could be quoted, we gather that revival is that strange and sovereign work of God in which He visits His own people, restoring, reanimating and releasing them into the fullness of His blessing. Such a divine intervention will issue in evangelism though, in the first instance, it is a work of God in the church and amongst individual


believers.¹

This visitation of God is also a predominant theme in one of Martyn Lloyd-Jones' descriptive statements concerning revival. He writes,

It is a consciousness of the presence of God the Holy Spirit literally in the midst of the people. Probably most of us who are here have never known that, but that is exactly what is meant by a visitation of God's Spirit. It is above and beyond the highest experiences in the normal life and working of the Church. Suddenly those present in the meeting become aware that someone has come amongst them, they are aware of a glory, they are aware of a presence. They cannot define it, they can not describe it, they can not put it into words, they just know that they have never known anything like this before. Sometimes they describe it as 'days of heaven on earth.' They really feel that they are in heaven – they have forgotten time, they are beyond that, time has no longer any meaning for them, nor any real existence, they are in a spiritual realm. God has come down amongst them and has filled the place and the people with a sense of his glorious presence.²

A survey of the revival literature using this expression suggests it is used in an attempt to emphasize the reality of the presence of God which is experienced in revivals and may have little relationship to the biblical usage of this expression. With few possible exceptions (Job 10:12; 1 Pet. 2:12), the visitation of God in Scripture is a time of severe judgment upon the world. Some might argue even the verses noted above also describe times of judgment. But revivalists use this expression to identify times of blessing. Arthur


²Lloyd-Jones, Revival, p. 306.
Revival and "The Glory of God"

Revival has sometimes been described in terms of the coming of "the glory of God." Some Old Testament revivals involved physical manifestations of God’s glory. It is not uncommon to read accounts of revival experiences which tend to emphasize the presence of God in His glory. According to Martyn Lloyd-Jones,

The prayer for revival is, ultimately, a prayer based upon a concern for the manifestation of the glory of God, and remember that this can happen individually as well as collectively. Now Moses knew of the glory of God. He had not seen it, but he believed God. He had accepted the revelation and he had odd manifestations here and there. And on the strength of this, he said, ‘Now, let me see thy glory, let it be manifested.’ And that should be our position. Here we are in this difficult world, we see the Church languishing, we see

1Arthur Wallis, Rain from Heaven, p. 15.
the sin and the evil that are rampant round and about us. We know that God is there in all his glory, and necessity is that we should be moved as Moses was, to desire the manifestation of this glory.¹

Revival as a Manifestation of "The Power of God"

Descriptions of revival often make specific mention of manifestations of the power of God. Typical of many others that could be documented, one writer recalls,

We have indeed felt the power and presence of God in the meetings. There were two hundred at the meeting last night and we had a glorious time with the Lord. He was present in mighty power. The young men who used to laugh and make a noise are now so solemn.²

It is not uncommon for revivalistic literature to emphasize the need for the power of God especially as it relates to evangelistic efforts or overcoming sin or habits in life. This emphasis is in David Laurie’s explanation of the power of God in the context of evangelism. He writes,

The Holy Spirit fulfills many offices, such as Comforter, Revealer, the One who convicts. Without the help of the Holy Spirit, no one could be brought to Christ. Our spiritual lives would be powerless, apart from His enabling. Power is inseparable from the Holy Spirit. See this power expressed in action, in the Acts of the Apostles: (a.) power and witnessing (Acts 1:8); (b.) power and boldness (Acts 2:4); (c.) power and holiness (Acts 3:12); (d.) power and faith (Acts 6:8); (e.) power and doing good (Acts 10:38). As our service is impotent of itself, so we need this power.

¹Lloyd-Jones, Revival, p. 200.

Divine power makes our results sure.¹

Experiencing the power of God is perceived as a desirable deeper life experience in revivalistic literature. Because it is viewed as a desirable experience, revivalists often encourage others to take steps to acquire it. In one such appeal, Percy Ruoff tied experiencing the power of God to faith, reliance and yieldedness. He writes,

What, then, is the Christian’s responsibility in the matter? How can the power of God become operative through him?

1. Faith

First of all there is the need for faith, a profound and settled conviction what the Bible says about the gift of the Holy Spirit is true and that His work can and will be accomplished through us. We recognize that it is not a matter of feeling or emotions, for such experiences come and go. The phrase "I believe in the Holy Ghost," must be more than an expression of belief in the doctrine of the Trinity. It must carry with it an acknowledgment that He is the ever-present Lord and giver of life.

2. Reliance

There must accompany this a tacit recognition that we have no spiritual power or resources within ourselves. God does not delegate His power, giving us a reservoir upon which we may draw independently of Him. We are channels only. God’s supply of Grace is illimitable and flows into us and through us to the parched, thirsty world.

3. Yieldedness

If our confidence is in the Holy Spirit and not in ourselves it follows that we shall be able to obey the injunction of Romans vi, 13, and yield ourselves without reserve unto God. He accepts and uses every such sacrifice, and, indeed, to hold back any part of that which He has redeemed is to "rob God."²


Revival and "The Baptism of the Holy Spirit"

Perhaps one of the most common expressions used to describe revivals is "the baptism of the Holy Spirit." This expression is no doubt widely used because of its biblical usage in the context of the Pentecost prototype of revival. According to Martyn Lloyd-Jones,

In other words, the baptism of the Holy Ghost took place on the day of Pentecost, but it also took place later upon Cornelius, and his household. . . . So, then, I do trust we are clear about this, and see that we really must cease to say that what happened on the day of Pentecost happened once for all. It did not, it was simply the first of a series. I am ready to admit that you cannot repeat 'the first'. But that is nothing; what matters is the thing that happened. And the thing that happened at Pentecost happened later in exactly the same way, while Peter was preaching to Cornelius and his household. The Holy Ghost fell upon them, as he had fallen upon these people in the upper room, there in Jerusalem. And, of course, that is exactly what happens in every revival.¹

Many non-charismatic evangelicals feel uncomfortable using the expression "baptism of the Holy Spirit" to describe this experience for two reasons. First, this expression has in the Twentieth Century become closely associated with a doctrinal distinctive of charismatic groups. Attempting to explain the Pentecostal view of this doctrine, Anthony A. Hoekema writes,

Though it is difficult to sum up the views of a great many people from various Christian denominations in a single statement, the following is an attempt to reproduce what is commonly held by Neo-Pentecostals about this matter: the baptism in the Holy Spirit is an experience distinct from and usually subsequent to conversion in which a person receives the totality of

¹Lloyd-Jones, Revival, p. 200.
the Spirit into his life and is thereby fully empowered for witness and service.¹

Most charismatic groups would add the initial evidence of Spirit baptism involves the practice of speaking in tongues or some similar manifestation.

A second reason many evangelicals are reluctant to use this expression in the context of revival relates to their own understanding of the biblical usage of this expression as an identification of a conversion-related Christian experience.

In his explanation of this view, Elmer Towns writes,

The key to understanding the baptism of the Holy Spirit is the interpretation of 1 Corinthians 12:13, which I see as the central passage on this doctrine; it teaches that all Christians participate in this baptism. If the "one baptism" of Ephesians 4:5 is taken to mean the baptism of the Spirit, as it probably should be, this text constitutes added proof of the universality of this baptism among Christians. Romans 6 implies that this universal baptism of the Holy Spirit took place theologically in the historic death, burial, and resurrection of Christ and experientially at the moment of conversion. Historically, the baptism of the Holy Spirit occurred on the day of Pentecost (Acts 1:5; 2:1-5). When a Christian is baptized in water, he gives public testimony to having been baptized by the spirit into the body of Christ.²

When revivalists use the expression "baptism of the Holy Spirit," they tend to use it differently than both charismatic and non-charismatic evangelicals. The experience they appear to be describing is that which the author has designated as


"the anointing of the Holy Spirit" which is discussed below. This conclusion is based in part on descriptions of this experience in revival literature. Also, the following definition of the baptism of the Holy Spirit offered by R. A. Torrey is very similar to other definitive statements of the anointing. According to Torrey,

The Baptism of the Holy Spirit, is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him.¹

Revival and "The Fullness of the Holy Spirit"

Revivals have also sometimes been described in terms of the fullness of the Holy Spirit. Once again, this expression tends to emphasize the role of the Holy Spirit in revival and the nature of revival as a spiritual experience. This description of revival is drawn from the biblical injunction, "be filled with the Spirit" (Eph. 5:18).

The post-conversion experience of the fullness of the Holy Spirit is one in which the believer consciously yields some degree of personal self-control to the Holy Spirit. The idea of being controlled by the Holy Spirit is a common image used by writers when describing this experience. According to Sumner Wemp,

To be filled with the Holy Spirit means to be

controlled by the Holy Spirit. This is it. The secret to the Christian life is being controlled by the Holy Spirit so that He can produce in and through the believer all that is His ministry today.  

The identification of "the law of the Spirit of life" (Rom. 8:2) in Scripture suggests there are certain principles governing the ministry of the Holy Spirit relating to the Christian life. The application of this law as it relates to this ministry of the Holy Spirit is usually considered the means whereby one may experience the fullness of the Holy Spirit. According to F. B. Meyer,

The law of the Spirit of Life is for anybody and everybody who will obey. If a man is clean and pure in heart and lives near God, he can always count on the operation of the Spirit of God. . . . You can be filled with the light of the spirit of life if you will obey the law.²

Individual responsibility involved concerning the fullness of the Holy Spirit includes both yielding oneself to God and believing. Subsequent experiences and emotional responses associated with an infilling may vary according to a number of factors. According to Bill Bright,

In like manner, and in different ways, sincere Christians are filled with the Spirit. It should be made clear at this point that to be "filled with the Spirit" does not mean we receive more of the Holy Spirit, but that we give Him more of ourselves. As we yield our lives to the Holy Spirit and are filled with His presence, He has greater freedom to work in and through our lives, to control us in order to better


exalt and glorify Christ. God is too great to be placed in a man-made mold. However, there are certain spiritual laws that are inviolate. Since the Holy Spirit already dwells within every Christian, it is no longer necessary to "wait in Jerusalem" as Jesus instructed the disciples to do, except to make personal preparation for His empowering. The Holy Spirit will fill us with His power the moment we are fully yielded. It is likewise possible for a man to be at a quiet retreat and become filled with the Holy Spirit. It is likewise possible for a man to be filled with the Holy Spirit while walking down a busy street in a great city. . . . It is even possible for a man to be filled with the Holy Spirit and know something wonderful has happened, yet be completely ignorant at the time of what has actually taken place, provided he has a genuine desire to yield his will to the Lord Jesus Christ.¹

If yielding to God is one aspect of being filled with the Holy Spirit, faith is the other. These two aspects of this experience are so intimately related to each other it is difficult and probably not advisable to consider one without reference to the other. Emphasizing the role of faith in the fullness of the Holy Spirit, Sumner Wemp writes,

Here, now, is the key to being controlled by the Holy Spirit. Ephesians 5:17 tells us emphatically to understand that to be filled with the Holy Spirit is the will of God. That means that if I ask for the Holy Spirit to fill me, to take control, He does! We know we have this petition (1 John 5:15, italics mine). How do we know? By feeling joy or a warm love oos ing through us? No. We know by faith that God cannot lie, and so we live by faith. We walk by faith. We trust that at the moment we ask He gets behind the wheel and begins to take control. In the following days as He controls, we will see the fruit being produced. It will then be a fantastic experience to see the changes take place that He brings about. What's so amazing, and surprises even the believer, is that he finds himself loving people in a way so different from how he has in the past. He is

aware that God did it, and it was not the struggle of the flesh and his own efforts that brought it about.¹

Faith is expressed in two ways in the act of being filled with the Holy Spirit, asking and accepting. According to W. H. Griffith Thomas,

Faith as revealed to us in Scripture is a two-fold nature; there is the faith that asks and the faith that accepts; the faith that appeals and the faith that appropriates. This is probably the reason why prayer and thanksgiving are so often associated in the writings of Paul. They represent to us the aspects of faith. Prayer is the faith that asks; thanksgiving is the faith that takes.²

Revival as an "Enduement with Power"

Sometimes revival is described as an enduement with power. This expression is based on the last recorded instruction of Jesus to his disciples in the Gospel of Luke. "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high" (Luke 24:49). The essential idea of an enduement with power is that of granting spiritual power for the work of the ministry.

Evangelical writers who address the enduement of power usually do so in the context of another ministry of the Holy Spirit. Charles Grandison Finney considered the enduement

¹C. Sumner Wemp, How on Earth Can I be Spiritual?, pp. 56, 57.

with power a result of the baptism of the Holy Spirit.¹ John R. Rice considered the fullness of the Holy Spirit as the means of obtaining this power.² Oswald J. Smith considered the anointing of the Holy Spirit as the source of this power.³ They tend to view this enduement as a part of another ministry of the Spirit. The use of this expression in revival literature suggests a recognition of the powerful effect of revival.

Revival and "The Anointing of the Holy Spirit"

Another widely used expression in the literature of revival is "the anointing of the Holy Spirit." This expression identifies an experience with the Holy Spirit which may be more intense than that involved in the fullness of the Spirit discussed above. While the fullness of the Holy Spirit should be a regular part of a Christian’s experience with God, the anointing tends to be more intense and specific. Some writers appear to use the terms "fullness" and "anointing" interchangeably but Oswald J. Smith argues,

Thus we must distinguish between a normal Spirit-filled life, based on surrender and faith, as set forth under "The Fullness of the Spirit," and for which there need


no waiting, except for heart preparation, and repeated anointings of the Spirit which come as we tarry in prayer.¹

This expression tends to emphasize an individual’s relationship with God in a revived state. The concept finds its historical and biblical roots in the Old Testament practice of anointing with oil. Individuals tended to be anointed with oil typical of the anointing of the Holy Spirit when they were designated for some special ministry function in the theocracy of Israel. Stressing the importance of the anointing in an effective evangelistic ministry, Luis Palau told fellow evangelists meeting in Amsterdam,

Any ministry that is not anointed by God’s Spirit is not really ministry, but manipulation. The power of persuasion never must be confused with or substituted for the power of the Holy Spirit Himself. Only He can gift and anoint a believer for ministry, whether that be as a pastor, teacher, prophet, evangelist, or other servant of Christ. Evangelists who evidence the anointing of the Spirit are those who remain perpetually fresh in their message and outlook. . . . If the evangelist’s message is anointed by the Spirit, it will be delivered with authority. All the physical and mental energy in the world, combined with all the witty, persuasive speech imaginable, cannot manufacture the Spirit’s power. Too many evangelists miss the obvious: Only the Holy Spirit can produce Holy Spirit authority. He must speak for Himself. He must have the last word if people are to repent and give their lives to Christ.²

The anointing of the Holy Spirit is twice mentioned in the New Testament as a Christian experience (1 John 2:20, 27), but the context in which it is suggested has resulted in some

¹Oswald J. Smith, The Enduement of Power, p. 64.

disagreement among evangelical interpreters as to whether the anointing should be viewed as a conversion-related experience or a post-conversion experience. The idea that the anointing should be viewed as a conversion-related experience is widely taught in evangelical literature.\(^1\) Still in the context of the culture in which the New Testament was written, there may be good reason to view the anointing as a post-conversion experience. According to Henry Barclay Swete,

It has been customary to deny that the N.T. in these passages alludes to any post baptismal ceremony of unction. At Carthage in the early years of the third century a post baptismal unction preceded the laying on of hands. . . . Nevertheless, since anointing was with the Jews (cf. Ruth iii. 3, Ezek. xvi. 9) as well as with the Romans a normal accompaniment of a bath, it is not impossible that the anointing was followed almost from the first by the use of oil or unguent, which was to be regarded as symbolic of the descent of the anointing Spirit on Christ and His members. If so, a reference to this custom may be latent in 2 Cor. i. 21 and 1 Jo. i. 20, 27.\(^2\)

Perhaps part of the confusion in the discussion as to the relationship between the anointing and conversion may be due to the existence of two similar anointings. In the Old

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Testament type of the anointing of the Holy Spirit, both the priest (Lev. 8) and the cleansed leper (Lev. 14) were twice anointed. The first of these anointings was with blood, typical of a conversion experience. The second very similar experience was with oil typical of an experience with the Holy Spirit. The existence of multiple oil-anointings in the life of David (cf. Ps. 92:10) suggests this second anointing was typical of a post-conversion experience.

Because the Holy Spirit is involved both in conversion and the post-conversion anointing of the Spirit, it is reasonable to assume there would be similarities between these two experiences. But a contrast of the differences between these two experiences serve to distinguish them. According to C. R. Vaughan,

Is then, this peculiar unction of the Spirit to be identified with regeneration, or, if not, in what does its power on the energies of spiritual discernment differ from that of regenerating grace? That the unction of the Spirit is not to be confounded with regeneration may be inferred from a number of circumstances. It is inferable from the fact of regeneration, with its effect on the spiritual vision, can occur but once, and its effect on the vision is to create the power to see where no such power existed before; but the oil of joy for mourning may be repeatedly applied, and its effect on the vision is simply to heal disorders which have impeded a vision already existing, but diseased and disordered.¹

The idea of multiple anointings is often emphasized by revivalists. According to Oswald J. Smith,

The question is: What new anointing did I receive last week? Is my experience up-to-date? So many testify to something wonderful that occurred years ago, but their lives are so barren and dry that it is clear they long ago lost the freshness of what they received. We should be anointed again and again, a fresh anointing for each new service.¹

Revival and "The Outpouring of the Holy Spirit"

Another widely used expression in revival literature is "the outpouring of the Holy Spirit." This is particularly evident as one surveys both the writings of revivalists and the primary-source records and reports of specific revivals and awakenings. In his discussion of revival, Arthur Wallis uses this expression when he suggests,

That sudden effusion of the Spirit that we call revival is one of the most powerful weapons God uses to further his kingdom plans. We should never view the outpouring of the Spirit as an end in itself, but always in the context of the on-going work of God's kingdom. It should not therefore be any surprise to find that the Bible not only encourages us to be hopeful about the ultimate success of the kingdom, but also about the prospect of coming revival.²

This expression is also used by J. Edwin Orr in his discussion of revival. In the introduction to his trilogy on the history of revival, Orr defines revival in the context of the outpouring of the Holy Spirit.

An Evangelical 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. Such an awakening may change in a significant way an individual only; or it may affect a larger group of believers; or it may move a

¹Oswald J. Smith, The Enduement of Power, pp. 59, 60.
²Arthur Wallis, Rain from Heaven, p. 119.
congregation, or the churches of a city or district, or the whole body of believers throughout a country or a continent; or indeed the larger body of believers throughout the world. The outpouring of the Spirit effects the reviving of the church, the awakening of the masses, and the movement of uninstructed peoples towards the Christian faith; the revived church, by many or by few, is moved to engage in evangelism, in teaching, and in social action.¹

The outpouring of the Holy Spirit is a concept rooted in the prophecy of Joel (Joel 2:28-32). This prophecy was cited in part by Peter on the Day of Pentecost to explain the phenomenon of that day (cf. Acts 2:1-47). While the exact relationship between the prophecy and the day of Pentecost is not agreed upon among conservative evangelical theologians, all would agree that some relationship exists. Some argue the events of that day marked the complete fulfillment of the Joel prophecy which suggests further outpourings of the Spirit should not be anticipated.² Others suggest the events of Pentecost were only a partial fulfillment of the Joel prophecy which suggests further and perhaps greater outpourings of the Spirit should be anticipated.

The view that the outpouring of the Spirit on Pentecost is illustrative of what might be expected in future outpourings is widely taught in revival literature. According


to Wallis,

Joel’s promise of the outpouring of the Spirit refers therefore to a period of time, ‘the last days’, and is not to be confined to a point of time such as the day of Pentecost. This is further confirmed by the fact that Joel’s prophecy quoted by Peter was only partially fulfilled on the day of Pentecost. There was evidently more to come. In fact, the prophecy seems to stretch right on to the period immediately prior to ‘the day of the Lord’. From God’s standpoint the whole age of the church constitutes ‘the last days’, so we should not be surprised to find subsequent examples of this kind of visitation in the Acts record, notably that which took place in Caesarea, which Luke describes as a pouring out of the gift of the Holy Spirit. Similarly, Paul, who did not experience the outpouring at Pentecost or at Caesarea, uses the same expression when he reminds Titus of their own experience: ‘The Holy Spirit, which He poured out upon us richly.’

Similarly, J. Edwin Orr argues,

The major marks of an Evangelical Awakening are always some repetition of the Phenomena of the Acts of the Apostles, followed by the revitalizing of nominal Christians and by bringing outsiders into vital touch with the Divine Dynamic causing all such Awakenings - the Spirit of God. The surest evidence of the Divine origin of such quickening is its presentation of the evangelical message declared in the New Testament and its reenactment of the phenomena therein in the empowering of saints and the conversion of sinners.

The outpouring of the Holy Spirit differs from the anointing of the Holy Spirit in scope. When the experience is individual, it is described as an anointing of the Spirit. When it is a group experience, it is described as an outpouring of the Spirit. One of the universal characteristics of an outpouring is that it falls on "all flesh." Commenting on this expression, Martyn Lloyd-Jones

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1 Wallis, Rain from Heaven, p. 16.

writes,

Firstly, it is characteristic of revival that people of all classes are affected by it, people of all ages, people of all temperaments, people of all intellectual types. That is a point that is well worthy of elaboration, though we shall not do so here, but I emphasise it for this reason. Here is one of the final answers to those who would dismiss evangelical conversion in terms of psychology. It is not confined to special types, to the so-called 'religious type'. One of the most striking things in the story of revivals is the fact that you get a cross section of every conceivable type and group in society, irrespective of class, age, temperament and everything else: A most astonishing feature, but one which is found with strange regularity in all the stories.¹

There is an apparent similarity between the anointing and outpouring of the Holy Spirit in that both may be describing the same experience (the enduement with power) in different context. The anointing of the Holy Spirit appears to be an individual experience whereas the outpouring of the Holy Spirit appears to be a corporate experience.

Revival and "The Blessing of God"

The blessing of God is the final expression to be examined in this project which is used by revivalists to describe this experience. The expression is used to describe both the positive character of revival and its source being found in God. Some revivalists like Duncan Campbell of the Lewis Awakening suggest "the blessing is God Himself."²

¹Lloyd-Jones, Revival, p. 105.

²This claim is made by Duncan Campbell in a sermon entitled "Heart Preparation for Revival" based on Psalm 24:3-5.
this sense, references to "the blessing" in revival literature are not unlike similar references to the visitation of God.

Each of these twelve expressions appear with some degree of regularity in primary-source literature describing the revival experience. A comparison of these expressions reveals a number of common emphasis in describing revivals which should be considered in an attempt to understand the nature of an evangelical revival. These common emphasis include the following six conclusions which are listed on the chart, "The Vocabulary of Revival."

1. That revival is a renewing of and/or enhancing of the spiritual life of the revived.
2. That revival is to some day a completion or fullness of one's Christian experience.
3. That revival involves to some degree a realization of kingdom blessings, i.e. the blessing of God normally described in Scripture as part of the millennial experience of a believer,
4. That revival is a ministry of the Holy Spirit,
5. That revival involves a specialized presence of God,
6. That revival involves a manifestation of the power of God.
THE VOCABULARY OF REVIVAL

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Revivals in the Old Testament

Revival is sometimes dismissed by its critics as a phenomenon experienced exclusively in the Old Testament with little or no application to the church today. As Ted Rendall, President of Prairie Bible Institute, a school whose founding president, L. E. Maxwell, is widely recognized as an advocate of the deeper life Christian experience, observes,

> It is sometimes suggested that revival is only an Old Testament concept and consideration. The New Testament, we are told, does not speak to the matter of revival and renewal of believers collectively.\(^1\)

Such a conclusion can only be made when one ignores the

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\(^1\)Ted S. Rendall, "Heartbeat" Prairie Overcomer Volume 58, Number 1 (January 1985), p. 36.
revival atmosphere of the early church as recorded in the Acts of the Apostles, the unusual character of the church as revealed in the apostolic epistles, and the call of Christ Himself urging the churches to repent as a step toward revival (Rev. 2:5, 16, 21, 22; 3:3, 19). This criticism of revival does serve to emphasize the place the study of revivals in the Old Testament should have in working toward a comprehensive statement defining the nature of revival.

The study of revival in the Old Testament involves the analysis of the records of various individual revivals in an attempt to discover common characteristics which may assist in identifying revivals in a more contemporary context. Among the various revivals which may be identified in the Old Testament are (1) a revival of Jacob and his family at Bethel (Gen. 35:1-15), (2) a revival of Israel at Mount Sinai under Moses (Ex. 32:1-33:23), (3) a revival of Israel at Shechem under Joshua (Joshua 24:1-33), (4) a revival of Mannasseh, Asher, Zebulun and Naphtali under Gideon and an unidentified prophet (Jdg. 6:1-9:57), (5) a revival of Israel at Mizpah under Samuel (1 Sam. 7:1-17), (6) a revival of the Northern Kingdom at Mount Carmel under Elijah (1 Kings 18:1-46), (7) a revival of the Assyrians at Ninevah under Jonah (Jon. 3:1-10), (8) a revival of Judah under Asa (2 Chron. 15:1-19), (9) a revival of Judah under Hezekiah (2 Kings 18:4-7; 2 Chron. 29:1-31:21), (10) a revival of Judah under Josiah (2 Kings 22:1-23:25; 2 Chron. 34:1-35:19), (11) a revival of the
remnant under the preaching of Haggai and Zechariah (Ezra 5:1-6:22), and (12) a revival of the remnant under Ezra (Neh. 8:1-9:38).

Revival of Jacob at Bethel

The first of Israel's dozen revivals is that of Jacob and his family at Bethel (Gen. 35:1-15). It was a national revival in the sense that Jacob and his twelve sons represented the nation in its embryonic stage. The revival involved a return of Jacob to Bethel, a place where he had made an earlier commitment to God. Before returning to Bethel, Jacob collected the family gods and other symbols of allegiance to foreign gods and buried them. When he arrived at Bethel, he embraced a monotheistic worship of God.

Summarizing the characteristics of this revival, The New Scofield Reference Bible notes,

This is the first revival recorded in the Bible and it has nearly all the salient features of the many subsequent revivals described in the O.T. They are: (1) revival is often, as here, preceded by a period of gross iniquity, disgrace, and consequent fear (34:30-31); (2) it is initiated by a word from God, direct or through a consecrated leader - "God said"; (3) there must be a forsaking of all that is displeasing to God - "strange gods that are among you," "put away," "be clean"; (4) there is a corresponding return to obedience to God's revealed will - "go up to Bethel," "make thee an altar"; (5) past blessings are remembered - "that appeared unto thee when thou fleddest," "answered me in the day of my distress"; (6) those who genuinely seek to serve the Lord are assured of divine protection from their enemies - "they did not pursue"; (7) revival is accompanied by a new revelation of the character of God (v.11); (8) the promises of God are renewed and a revelation of the possibility of higher spiritual life is given (vv. 10-11); (9) revival may prove to have been God's preparation for meeting a
coming test or bereavement, as here in the death of Rachel (vv. 16-20); and (10) later O.T. revivals almost always are marked by a resumption of the offering of blood sacrifices.¹

Revival at Mount Sinai

A second revival of Israel is described as occurring at Mount Sinai under Moses (Ex. 32:1-33:23). In this context, Israel began worshipping a golden calf god while Moses was on the mountain collecting the law of God. Upon the return of Moses, the people were called to repent and reaffirm their commitment to the Lord. Three thousand men who remained loyal to the golden calf were killed by Levites and the people were called upon to consecrate themselves as Moses returned to God to pray for the nation.

This prayer of Moses may be the most significant example of interventional prayer in Scripture (cf. Ps. 106:23). In a number of subsequent revivals in the Old Testament, intercessory prayer came to play an important role. As noted earlier, Martyn Lloyd-Jones uses this prayer as a basis of a sermon on prayer and revival and suggests it serves as a pattern for revival praying.²

Revival under Joshua at Shechem

Israel's next national revival took place at Shechem under Joshua in response to his final recorded message to the


²Martyn Lloyd-Jones, Revival, p. 216.
nation (Josh. 24:1-33). The nation was represented at Shechem by the leaders. Joshua took this occasion to remind all present of God’s provision for them in bringing them into the promised land. His address to the nation included both a reaffirmation of Joshua’s own commitment to God and a call to the nation for a similar commitment. The primary feature emphasized in this revival is the message declared by Joshua. Commenting on Joshua’s use of a historical review as the basis for his call to commitment, Arthur Pink suggests,

> Nothing moves the heart, and therefore the will, like recollections of the grace of God in hours of need, like the guidance of the Lord in difficulties, the power of God in victories, and the patience of God in periods of weakness and temptations. These in themselves are sufficient to produce a response to the claims of God upon us. ¹

**Revival of Four Northern Tribes**

Not all the revivals of Israel were national in the sense of impacting the entire nation directly. The revival under Gideon and an unidentified prophet was apparently limited in scope to four northern tribes (cf. Jdg. 6:1-9:57). While much of the account of this revival deals with its effects in Gideon’s victory over Midian and his subsequent history, this revival is unique in its emphasis on repentance. Although circumstances in the land were sufficient to lead the people to turn back to God, God’s initial response involved the raising up of a prophet who called Israel to a deeper

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repentance. Ridout notes this need for a deeper repentance.

In his exposition of this passage, he writes,

What holy wisdom we have here. The people are bitterly oppressed, and they cry to God, but instead of sending relief at once, He deepens in their souls the sense of the evil of their course. Our first thought is to get out of the consequences of our folly and disobedience: God's desire is that we should thoroughly judge what led us into it. His patience and His pity combine in divine proportions, that we may get the profit of the lesson. Let us remember this in our dealings with others, and ourselves, for Him. Let us not be too eager to deliver His people from an embarrassing position, but rather to see that they have been to the bottom of the matter with God. Were this always done, there would be fewer cases of disappointment at apparent lapses of those whom we thought recovered. ¹

Revival under Samuel at Mizpah

Israel's next revival took place at Mizpah under the prophet Samuel (1 Sam. 7:1-17). Over two decades earlier, the ark of God, which represented God's presence among His people, had been removed from Israel by the Philistines. Although the ark was later returned to Israel, it had remained in Kirjath Jearim for twenty years. The long absence of the ark and presence of God finally resulted in a lamentation on the part of the nation. Samuel took this occasion to call the nation back to God urging them, "If you return to the Lord with all your hearts, then put away the foreign gods and the Ashtaroth from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the

The people responded positively to this directive from Samuel and met at Mizpah. Describing several things which occurred at Mizpah, Elmer Towns writes,

The first of these was the unusual custom of pouring out water to the Lord (v. 6). This is the only occurrence of this ritual in Scripture. The ancient Targum paraphrases this statement, claiming "they poured out their hearts in repentance." This was probably the spiritual significance of this symbolic act of pouring out water. Second, there was a national day of fasting at Mizpah. This was accompanied by a third feature of the revival, the confession of sin. Fourth, "Samuel judged the children of Israel in Mizpah," no doubt settling and resolving many long-standing disputes which existed among the people. Fifth, the assembly at Mizpah was characterized by an emphasis on prevailing prayer (v. 8). Sixth, the revival was a time of total consecration to God as demonstrated by the offering of a burnt offering (v. 9). Finally, it was a time when the people were eager to give God glory for what He had done on their behalf (v. 12).¹

This revival was effective in helping the nation secure a state of relative peace with its former enemies as Samuel had promised. A second result of the revival may have been the establishment of a school of the prophets out of which both Elijah and Elisha would later appear. If the school of the prophets was established in this revival, it would mark the first of several schools which have been established out of revivals.

Revival under Elijah at Carmel

One of the more dramatic of the Old Testament revivals

took place under Elijah at Mount Carmel (1 Kings 18:1-46). At the conclusion of three years of drought, Elijah called the nation and their prophets of Baal to Carmel for a power encounter to demonstrate the supremacy of Jehovah over Baal. Each of the prophets were to call for fire to fall from heaven to consume the prepared sacrifice. When the prophets of Baal failed to persuade their god to demonstrate his supposed power, Elijah prayed to Jehovah and "the fire of the Lord fell and consumed the burnt sacrifice" (1 Kings 18:38). This sign was effective in leading the people to reaffirm their faith in the monotheistic faith of Israel.

The biblical account of this revival tends to emphasize certain preparatory measures taken prior to the demonstration of the power of God and subsequent confession of the people. Stressing this aspect of the revival, Oswald Sanders writes,

The crux of the drama which followed was the falling of the fire. All else had been preparatory to that moment, and important lessons can be learned from what preceded it. If we discover the fundamental factors involved, we will find the source of spiritual revival.

The fire of God fell at a time of national apostasy when the worship of Jehovah had reached its lowest ebb. It was at such a time that God raised up Elijah.

The fire fell when the prophet yielded implicit obedience to the command of God.

The fire fell only when the altar of Jehovah had been repaired.

The fire did not fall until the whole offering was placed on the altar, for the fire of God never falls on an empty altar.

Nor did it fall until the counterfeit was excluded.

The fire fell when Elijah prayed the prayer of
Revival of the Assyrians under Jonah

The next revival in the Old Testament was that of the Assyrians under Jonah (Jon. 3:1-10). C. I. Scofield called this "the greatest revival in recorded history." Scofield's claim was probably based on the scope of this revival in that it reached from the highest member to the lowest level of society. Also, this revival impacted what is generally considered an extremely evil nation causing them to turn to God. In contrast to other Old Testament revivals which involve a prophet as an awakening agent, this revival appears to have taken place in spite of Jonah rather than because of him. The prophet is portrayed as both reluctant in going to Ninevah to preach the sermon which stimulated the nation to repent and then displeased at the response of God to the revived Assyrians.

Revival of Judah under King Asa

A revival also took place during the reign of Asa after a minor reformation had been stimulated by the king (2 Chron. 15:1-19). This was the first of several revivals to impact Judah exclusive of the northern tribes of Israel. The revivals of Judah are sometimes seen as the reason for Judah's

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extended life as a nation prior to the Babylonian captivity.

Noting the significance of this revival, C. E. Autrey writes,

Knowledge of the revival under Asa is of great value to the modern age because of its unique features. Many of the methods used in this revival are common to all revivals, but some of the measures employed are radically different. The decline of the revival under Asa points up grave dangers of which every generation should be aware. This revival writes a record on both sides of the ledger, with which the students of historical evangelism must be acquainted. . . . When men turn to God, revival is born; and when they turn from God, revival dies.

Revival of Judah under King Hezekiah

The ninth revival in the Old Testament was that which occurred during the reign of King Hezekiah (2 Kings 18:4-7; 2 Chron. 29:1-31:21). The impact of this revival was felt primarily in Judah although a number of Israelites migrated south to be a part of the celebration associated with the revival. One of the results of this revival was the teaching ministry of the Levites and preaching of the prophets (2 Chron. 30:22). Summarizing the preaching ministry of the major prophets involved directly or indirectly with this revival, C. E. Autrey notes,

As we have already noticed, Isaiah, Hosea, and Micah were preaching in Judah. We must not forget that contemporaneously Amos was preaching to the remnants of the northern tribes. It is very likely that the fervent preaching of Amos in the north had been responsible for multitudes of the northern Israelites accepting the cordial invitation of Hezekiah to come to Jerusalem for this festival. It is likely that the reason for the

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great place the Word of God was given in this revival is seen in the preaching of Isaiah, Hosea, and Micah. The mighty, earnest preaching of Isaiah must have been of great effect in preparation for this revival though nothing is said in his book about it. . . . Hosea prophesied contemporaneously with Hezekiah. His preaching was direct. The direct preaching of Hosea added to the voice of Isaiah, must have probed the conscience of the people. . . . Micah also lived and preached in Hezekiah's day. The expression, "to hissing," (II Chron. 29:8) used by Hezekiah in his speech to the priests and Levites was no doubt borrowed from Micah (Mic. 6:16).1

Revival of Judah under King Josiah

The last Old Testament revival before the Babylonian Captivity was the revival of Judah under King Josiah (2 Kings 22:1-23:25; 2 Chron. 34:1-35:19). This revival was the result of the discovery and reading of a lost copy of the law. While the term "law" is often used to describe the entire law of Moses, i.e. the Pentateuch, the law found in the temple at the beginning of this revival may have been the book of Deuteronomy. This book had a unique place not only in this revival but also in others in the Old Testament. Commenting on this, C. E. Autrey suggests,

To understand and appreciate the revivals of the Old Testament it is necessary to study carefully the Pentateuch and particularly Deuteronomy. Most of the Old Testament revivals were stimulated by reading and expounding the law and by a return to God's commandments and precepts. The text for the Mount Carmel revival was Deuteronomy 11:17. The revival under Hezekiah was promoted and inspired around the ritual of Leviticus and Deuteronomy. The revival in Josiah's time came from the rediscovery of the book of the law. The post-captivity revival was born when Ezra read the law from a wooden

1C. E. Autrey, Revivals of the Old Testament, pp. 124, 125.
pulpit in the streets of Jerusalem and the Levites expounded it to the entire congregation. These great revivals of the Old Testament constitute some of our most precious treasures of revival history. A fresh knowledge of the books of the law is essential to a comprehensive study of these mighty events.  

Revival of the Remnant under Haggai and Zechariah

Israel experienced two revivals following the Babylonian Captivity. The first of these was the revival of the remnant under Haggai and Zechariah (Ezra 5:1–6:22). The effect of this first post-captivity revival was the building of the second temple in Jerusalem after an initial delay. The brief biblical account of this revival suggests the preaching of these two minor prophets was the primary causal factor of the movement.

One of the significant features of this first post-captivity revival was the changing role of the prophet. It has been suggested the ministry of Haggai marks a change in the role of the prophet from that of an exhorter to that of an instructor. According to D. J. Wiseman,

It has been argued that Haggai marks the change from prophet to teacher. In practice these roles are always combined in OT prophecy. His recurrent use of brief quotations introduced as ‘Thus says the Lord’ or of questions (1:4, 9; 2:3, 12, 15, 19) have been taken to foreshadow the later rabbinic style of teaching, but these can equally be found in the early prophets. The style and brevity of the prophecies may also be explained by taking them as but a selection related expressly to the work on the Temple from the prophet’s fuller sayings. His style is terse, direct and forceful and thus admirably suited to his purpose. He preaches for a

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1C. E. Autrey, Revivals of the Old Testament, pp. 139, 140.
decision and response to God's demands (1:12) and throughout appeals to the minds and emotions.¹

Revival of the Remnant under Ezra

The last of the dozen Old Testament revivals was the revival of the remnant under Ezra (Neh. 8:1–9:38). This revival appears to have been most effective in removing Israel from her tendency to lapse into idolatry. Outlining the conditions and individuals responsible for this revival, C. E. Autrey writes,

Beyond every revival in the Old Testament, the post-captivity revival had the most natural setting. Every element for true revival was present. The people knew first hand the disconcerting experience of captivity. The remnant which remained in the land had walked on thorny paths. The contingents which returned from Persia under Zerubbabel and Ezra and the remnant which had remained in the land were still continually embarrassed and tormented by scornful neighbors. The walls of Jerusalem were broken down and the city was afflicted. Despite all these afflictions, God had been with them, and for this they were very grateful. No revival comes easy. Conditions for revival will not alone nurture revival. Revival is not a spontaneous movement back to God. There is always enough opposition to thwart any such impulse. The guidance of God through yielded men is essential.²

This brief survey of the revivals of the Old Testament demonstrates both similarities and differences in the character of revivals. There is an apparent variety in terms of the origin and emphasis of different revivals. In a later


²C. E. Autrey, Revivals of the Old Testament, pp. 142, 143.
chapter, the author considers the classification of revival by origin. Although differences exist, there are also features common to all revivals. One of the most obvious of these is the presence of repentance. According to Murray Phillips,

Therefore, the two themes or principles of revival in the Old Testament are: first of all, the identifying of oneself with the purposes of God for Israel both nationally and individually within the economy; and secondly, the turning from sin (which often expressed itself in idolatry or hardness of heart) to the God of Abraham.¹

This awareness of sin and subsequent repentance is one of several features of revivals outlined by C. E. Autrey. His complete list includes,

1. Spiritual degradation and despair precede revival.
2. A deep sense of sin and concern characterized each revival.
3. A revival provides spiritual impetus for mighty accomplishments.
4. Great leaders are discovered by revivals.
5. Great joy characterized the revivals.
6. Prayer is one feature which is found in every great revival, whether it be local or continent-wide.²

Spiritual Movements in the New Testament

One of the implications of the traditional evangelical belief in the inspiration and inerrancy of Scripture is the conviction that those Scriptures are the standard for all matters of faith and practice. While both Old and New Testaments are viewed in this way, there appears to be a tendency among evangelical Christians to prefer a New

¹Phillips, Revival at Ebenezer, p. 32.
Testament precept or precedent for their activities rather than relying solely upon the Old Testament. Writing from a dispensational perspective, Chafer suggests this practice may be justified noting,

In Scripture it is evident that in successive periods of time the required moral code differs in many respects. . . In the New Testament one is confronted immediately by the fact that a new relationship is revealed with a different and higher requirement for daily living (John 1:16-17; Rom. 6:14; 7:2-6; 2 Cor. 3:1-18; Gal. 3:19-25; Eph. 2:15; Col. 2:14).¹

This tendency among evangelical Christians demonstrates the need to understand revival not only in the context of Old Testament experiences, but also within the context of the New Testament church. As noted earlier, there are some who deny the existence of revival within the pages of the New Testament. Contrary to this stated opinion, there is evidence of revival in a number of events and spiritual movements recorded in the Acts and the epistles of the New Testament. The book of Acts is so much involved in recording the unusual revival movements of the Holy Spirit it has been suggested the book may be called "The Acts of the Holy Spirit."² These revival movements include (1) the outpouring of the Holy Spirit on Pentecost (Acts 1:1-5:42), (2) the conversion of the Samaritans under the preaching of Philip (Acts 8:5-25), (3)


the conversion of the household of Cornelius under the preaching of Peter (Acts 10:1-11:18), (4) the conversion of the Gentiles through the ministry of the church at Antioch (Acts 11:19-30; 12:24-13:3), (5) the extended ministry of the church at Antioch through the missionary labors of Barnabas and Paul (Acts 13:4-14:28), (6) the conversion of Europeans under the ministry of Paul and others on the second missions trip (Acts 16:6-18:11), and (7) the ministry of Paul at Ephesus (Acts 19:1-20:1, 17-38).

The Pentecost Outpouring of the Holy Spirit

The outpouring of the Holy Spirit in Jerusalem on the day of Pentecost is generally acknowledged as the first revivalistic movement involving the Christian church and therefore also serves as a model by which all other such outpourings can be identified and evaluated. According to Lloyd-Jones,

It is a truism to say that every revival of religion that the Church has ever known has been, in a sense, a kind of repetition of what has happened on the day of Pentecost, that it has been a return to that origin, to that beginning, that it has been a reviving.¹

The tendency to consider the Pentecost outpouring of the Holy Spirit as a prototype of evangelical revivals illustrates the significance of this event in the history of revival. J. Edwin Orr summarizing the events associated with this outpouring of the Holy Spirit on several occasions in referring

¹Lloyd-Jones, Revival, p. 199
to this "prototype of all evangelical revivals." He writes,

It is more than interesting to compare the characteristics of the Awakenings of various decades with the prototype of evangelical revivals in the Acts of the Apostles, a perennial textbook for such movements.

Our Lord told His disciples: 'It is not for you to know the times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses... to the end of the earth.' Thus was an outpouring of the Spirit predicted, and soon fulfilled.

Then began extraordinary praying among the disciples in the upper room. Who knows what self-judgment and confession and reconciliation went on? There were occasions for such. But, when they were all together in one place, there suddenly came from heaven a sound like the rush of a mighty wind and it filled all the house. The filling of the Holy Spirit was followed by xenolalic evangelism, not repeated in the times of the Apostles nor authenticated satisfactorily since.

The Apostle Peter averred that the outpouring fulfilled the prophecy of Joel, which predicted the prophesying of young men and maidens, the seeing of visions and dreams by young and old. He preached the death and resurrection of Jesus Christ. What was the response? The hearers were pierced, stabbed, stung, stunned, smitten - these are the synonyms of a rare verb which Homer used to signify being drummed to earth. It was no ordinary feeling; nor was the response a mild request for advice. It was more likely an uproar of entreaty, the agonizing cry of a multitude.

Those who responded to the Apostle's call for repentance confessed their faith publicly in the apostolic way. About three thousand were added to the church. Then followed apostolic teaching, fellowship, communion and prayers.

What kind of fellowship? Doubtless the words of Scripture were often used liturgically, but it is certain that the koinonia was open. What kind of prayers? There are instances of individual petitions of power and beauty, but there are also suggestions of simultaneous, audible prayer in which the main thrust of petition is recorded, as in the prophet's day.

The Apostles continued to urge their hearers to change and turn to God, which they did by the thousands. And no hostile power seemed for the moment able to hinder them. Persecution followed, but the
work of God advanced.\textsuperscript{1}

The Conversion of the Samaritans

A second outpouring of the Holy Spirit appears to have taken place in Samaria under the ministry of the apostles. This outpouring was preceded by the effective evangelistic ministry of Philip and was the occasion of various miracles (Acts 8:6, 7). The unique character of these miracles is demonstrated by the response of Simon who had practiced sorcery prior to his conversion (Acts 8:9-13). Despite the presence of both miracles and effective evangelism, there is no attempt to describe this in the context of an outpouring of the Holy Spirit.

When news of the Samaritan people movement reached Jerusalem, Peter and John were dispatched to investigate the matter more carefully. After their initial inquiry, the two apostles "prayed for them that they might receive the Holy Spirit" (Acts 8:15). The answer to this prayer came as the apostles then laid hands on the Samaritans. This then gave rise to a broader evangelistic ministry of the apostles among the Samaritans (Acts 8:25).

The Conversion of Cornelius' Household

A third outpouring of the Holy Spirit took place in the home of a Roman centurion named Cornelius. Once again, Peter

was present at the beginning of this outpouring. The apostle made the trip to the Gentile home in Caesarea as a result of an unusual vision and invitation of members of Cornelius' household. It was apparently not until he met the centurion that Peter understood his responsibility to preach the gospel to this Gentile God-fearer. As he began doing so, Peter and those Jews who had travelled to Caesarea with him were astonished to witness "the gift of the Holy Spirit ... poured out on the Gentiles also" (Acts 10:45). A reoccurrence of the tongues and praise phenomenon of Pentecost convinced Peter and those who had accompanied him of the similarity of the two experiences (Acts 10:46). When Peter was later called upon to justify his actions, he noted the similarity between the outpouring in Caesarea and that in Jerusalem when he said, "And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning" (Acts 11:15).

The Growth and Development of the Church at Antioch

The next outpouring of the Holy Spirit recorded in the Acts appears to have taken place in Antioch. There a group who had left Jerusalem at the time of Stephen's stoning began preaching the gospel to the predominantly Gentile community. Once again, Gentiles were converted and the church at Jerusalem sent one of their own to investigate the situation more carefully. When Barnabas arrived in Antioch and witnessed what had taken place, "he was glad, and encouraged them all that with purpose of heart they should continue with

The First Apostolic Missionary Journey

Although specific mention of an outpouring of the Holy Spirit is not made in the context of the first apostolic missionary journey, that outpourings did in fact occur during this tour is implied several times. First, in the power encounter with Elymas the sorcerer which resulted in the conversion of Sergius Paulus, Paul is described individually as being "filled with the Holy Spirit" (Acts 13:8). Second, despite the opposition to the apostolic ministry in Antioch, Pisidia, those converted through that ministry are described as "filled with joy and with the Holy Spirit" (Acts 13:52). Third, although it has been demonstrated above that the presence of miracles and wonders is not necessarily an evidence of an outpouring of the Holy Spirit, Barnabas's and Paul's emphasis on this in a report to the Jerusalem Conference may be significant in that it followed a statement by Peter reminding the gathering of his own involvement with Gentiles at the outpouring of the Holy Spirit in Caesarea.
The Second Apostolic Missionary Journey

The second apostolic missionary journey was marked by outpourings of the Holy Spirit in both Thessalonica and Corinth. In both cases, references to these outpourings are found not in the historical account of Acts but rather in epistles written by Paul during the tour. In an epistle to the Thessalonians, Paul reminded them that both his preaching of the gospel and their reception of it was exercised in the context of the Holy Spirit (1 Thess. 1:5, 6). While in Corinth, Paul wrote the Romans and reported one of the effects of an outpouring in that city (Rom. 5:5). It may be that this second reference to an outpouring in the literature of the second apostolic mission should be understood in a broader context than the single city of Corinth.

The Pauline Ministry at Ephesus

One of the most significant outpourings of the Holy Spirit was that which took place in Ephesus during the apostle’s extended ministry there. This outpouring apparently came in two waves, not unlike the successive waves of outpourings apparently experienced in Jerusalem.

The first outpouring was comparatively minor in size affecting a dozen disciples of John the Baptist who came under Paul’s influence. After they were baptized by Paul, he "laid hands on them (and) the Holy Spirit came upon them, and they spoke with tongues and prophesied" (Acts 19:6).

Three months later, Paul was forced out of the synagogue
by opposition to his ministry and began a daily teaching ministry in the school of Tyrannus which lasted some two years. During this time, there was apparently a second outpouring of the Holy Spirit among those involved in the school of Tyrannus (cf. Tit. 3:6).

These outpourings were both characterized by miraculous signs (Acts 19:6, 11) and followed by effective evangelism (Acts 19:8, 10). Toward the end of this period, a failed exorcism by the seven sons of Sceva resulted in a deepening of the spiritual life of the disciples as reflected in the confession of sin and destruction of occult books. Paul's ministry at Ephesus continued to be effective in reaching others throughout this period.

These seven spiritual movements in the early church illustrate the danger of attempting to define the character of revival on the basis of past experience. While a number of similarities in each of these revivals are evident, there are enough differences to indicate the need for caution in anticipating the repetition of various experiences in different revivals.

The following table identifies several features unique to each of these seven revival and those common only to some. Each of the seven above mentioned outpourings is numbered 1 - 7 in their textual order.
UNIQUE FEATURES SPIRITUAL MOVEMENTS IN THE EARLY CHURCH

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Significant Revivals in Church History

In the process of defining a term such as revival, one must consult not only the biblical revelation pertaining to the subject, but also consider the development of a theology of revival growing out of the historical experience of revival in the church. The study of the history of revival is undertaken not so much for the purpose of recording the heritage of revival as to uncover the principles of revival and enhance one's understanding of the nature of revival. In his series of sermons recalling the Revival of 1859, Lloyd-Jones explained,
But let us be clear about this. We are not interested in all this merely from the historical standpoint. Our interest must never be merely an antiquarian interest. There is no point in reading about revivals just for the sake of reading the history in the stories. No, our motive and our interest must be to read and to study and to consider what has happened in the past, in order that we may discover the great principles that underly this matter, in order, in other words, that we may discover what it is that we should be seeking and praying for in our own day and generation. It should be a utilitarian rather than an antiquarian interest and motive, that should govern us.¹

This is part of the theological process involved in defining a term such as revival. Thiessen describes historical theology as a source for systematic theology noting,

Systematic Theology takes the materials furnished by Exegetical and Historical Theology and arranges them in logical order under the great heads of theological study.²

The study of the history of revival to uncover certain truths governing this phenomenon falls within the realm of natural theology. This aspect of the theological process is complementary with rather than contradictory to the process of Biblical Theology. As Strong observes,

Though we speak of the systematized truths of nature as constituting natural theology, we are not to infer that Scriptural theology is unnatural. Since the Scriptures have the same author as nature, the same principles are illustrated in the one as in the other. All the doctrines of the Bible have their reason in the same nature of God which constitutes the basis of all material things. . . . Hence the theology of nature and

¹Lloyd-Jones, Revival, p. 93.

the theology of Scriptures are mutually dependent. Natural theology not only prepares the way for, but it receives stimulus and aid from, Scriptural theology. Natural theology may now be a source of truth, which, before the Scriptures came, it could not furnish.\footnote{Agustus Hopkins Strong, Systematic Theology: A Compendium Designed for the use of Theological Students (Old Tappan, New Jersey: Fleming H. Revell Company, 1970), pp. 28, 29.}

This survey of the history of significant revivals in the history of the Christian church is not intended to be comprehensive or exhaustive. Such a study of revival has been done by others and falls outside the scope of this dissertation. The author does intend to identify seven prominent world-wide revivals of the church and suggest general principles which appear to be consistent in these revivals. These revivals include (1) the Great Awakening (1727), (2) the Second Great Awakening (1792), (3) the Early Nineteenth Century Awakening (1830), (4) the Mid-Nineteenth Century Prayer Revival (1858), (5) the Early Twentieth-Century Worldwide Awakening (c.1904), (6) the Mid-Twentieth Century Revival (1948), and (7) the Later Twentieth Century World-Wide Awakening (c.1970 - date).

The Great Awakening

One of the first outbreaks of the revival which became known as "The Great Awakening" took place on Wednesday, August 13, 1727, on the estate of Count Nicolaus Zinzendorf near Herrnhut, Germany. Prior to the outbreak of revival, the Moravian community had been troubled with a breakdown of...
interpersonal relationships and disputes over minor doctrinal issues. The revival came in part as a response to a reading of 1 John with its emphasis on fellowship. According to J. Edwin Orr, "Through this Moravian Revival, German Pietism affected both the Evangelical Revival in Britain and the Great Awakening in the American Colonies." According to Oswald J. Smith, the two most significant results of the Moravian revival were the composing of numerous hymns and a vision of world-wide missions.

The Moravian commitment to missions resulted in the sending of missionaries to establish other Moravian communities throughout both Europe and North America. Moravian influence was strongest among ethnic Germans who had settled in Pennsylvania, but their presence was felt throughout the Western world. One individual impacted by Moravian missionaries to America was an Anglican missionary returning to England having failed in his mission to Georgia.

Shortly after meeting these missionaries, John Wesley was converted at Aldersgate. Wesley became the driving force behind Methodism which was essentially a lay-revival movement within the Anglican church. As Methodism grew and was increasingly opposed by the Anglican clergy, Methodism came to be viewed as a sect separate from the Church of England and

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became the soil out of which a number of holiness denominations have sprung. Wesley's Methodist beliefs might be viewed by some as an English expression of the same German pietism believed and practiced by the Moravians.

One of the outstanding preachers of this revival was George Whitefield. Whitefield pioneered preaching in the open air to large crowds who would not usually gather in churches. He used this ministry effectively throughout both Britain and New England. Whitefield's second visit to America (1739) was marked by both revival and effective evangelism. J. Edwin Orr reports ten percent of the New England population was converted and added to the churches between 1740 and 1742.¹

The Great Awakening began in America long before Whitefield's visit. As early as 1727, Theodore Frelinghuysen was experiencing revival in New Jersey. One of the more remarkable expressions of this revival took place under the ministry of Jonathan Edwards in 1734 in Northhampton, Massachusetts.

The Great Awakening appears to have impacted both British and American society for nearly five decades. The original movement among the Moravians gave rise to a prayer meeting which lasted one hundred years. Commenting on the social impact of this revival in England, Martyn Lloyd-Jones suggested,

¹J. Edwin Orr, A Call for the Re-study of Revival and Revivalism, p. 6.
And, as a consequence of all that, the whole life of the country was affected and changed. I could give you endless examples of this, but let me take one only, which is perhaps most notable of all, and that is the evangelical awakening of two hundred years ago. Many secular historians are ready to agree that it was the evangelical awakening in the time of Whitefield and the Wesleys that probably saved this country from an experience such as they had in France and in the French Revolution. The Church was so filled with life and with power that the whole society was affected. Furthermore, the influence of that evangelical awakening upon the life of the last century is again something that is admitted freely by those who are aware of the facts. And, indeed, the same thing happened a hundred years ago in the revival to which I have been referring. And so it has happened in every revival.¹

The Second Great Awakening

Toward the end of the eighteenth century, a second great awakening was experienced throughout the evangelical world. According to J. Edwin Orr, this awakening "began in the industrial cities of Yorkshire in late 1791."² Revival was experienced throughout the British Isles during that decade and was experienced throughout Europe beginning about the turn of the century. One of the results of this revival in England was the abolition of slavery in the British commonwealth.

Awakenings in America appeared about the same time as those in Britain. According to Frank Grenville Beardsley,

About the year 1790, in several widely separated localities, tokens of reviving grace began to appear, which gradually spread throughout the entire country, even to the remote sections on the frontier and developed

¹Lloyd-Jones, Revival, p. 27.

²J. Edwin Orr, A Call for the Re-study of Revival and Revivalism, p. 11.
into a general revival, which is known as the Second Awakening or the Awakening of 1800. This revival was noted for its long continuance and wide-reaching influence which probably affected the religious life of the nation more vitally than any other spiritual quickenings with which it has been visited.¹

**The Early Nineteenth Century Awakening**

There is some evidence that an outpouring of the Holy Spirit was experienced during the 1830’s and 1840’s in both North America and Europe. Historians are divided as to whether this should be viewed as a separate revival or a continuation of the earlier Second Great Awakening. Frank Grenville Beardsley identifies the Great Boston Revival of 1841–1842 as "one of the last notable revivals" of the Second Great Awakening.² J. Edwin Orr distinguishes between the Second Great Awakening and the Early Nineteenth Century Awakening when he writes,

How long did the Awakening of 1792 onwards continue? Some contemporaries claimed that there was unbroken revival for fifty years, until 1842 or thereabouts. It is true that there was no major recession in all that time, but there is evidence that another outpouring of the Spirit occurred in the United States in 1830, recognized as such, and that there were revivals in other countries in Europe and far afield in the 1830s and ‘40s. So it could be said that the Awakening of 1792 onwards lasted more than thirty years, and, without a serious recession, was followed by another movement which lasted a dozen years and was then succeeded by a decade of


definite decline.¹

The Mid-Nineteenth Century Prayer Revival

Toward the end of the Early Nineteenth Century Revival, it was widely believed the return of the Lord was imminent. Captain William Miller, a Baptist layman and veteran of the War of 1812, convinced a number of evangelical ministers and their congregations that Jesus would return on April 23, 1843. His conclusion was based on his unique interpretation of the mystical meaning of numbers in Daniel and the Revelation. Miller’s beliefs were so strongly held that vast numbers of Christians gave away their property and prepared special assension robes for the occasion. When April 24 came without incident, Miller concluded the Lord would return at the end of the Jewish year rather than its beginning and set the new date at March 22, 1844, a date which also passed without incident.

Several other dates were set which proved to be equally unreliable. Miller’s extra-biblical theology had a fatal effect on the revival of that era. Socially, one of the effects of Millerism was a discrediting of evangelical Christianity reflected in a general decline in church attendance and the influence of religion in American society. This continued for more than a decade as America experienced an economic boom in part due to its victory in the Mexican-American War and the discovery of gold in California. As

frontier towns and cities were built in the West, the religious needs of the new settlers were neglected by the church.

In Upper Canada, the American invasion of Canada during the War of 1812 and subsequent Rebellion of 1837 served to isolate British North America from its American neighbors to the south. These political events impacted the evangelical churches which tended to be revivalistic. Christians belonging to non-state churches were suspected of being in sympathy with the republican cause which was widely perceived as the root of the contemporary political unrest. As a result, the Great Awakening among Canadian evangelicals, especially Baptist and Methodists, ended prior to the revival in the United States and the later awakening had little or no impact in the Canadas. The absence of revival resulted in numerous pleas for prayer for revival especially in Baptist and Methodist publications.¹

Post-war tensions between British North America and the United States resulted in increased immigration from Britain. Among the immigrants of that period were many of the poor of Scotland who had been influenced by the revivalistic preaching of the Haldane brothers. Although the Haldane brothers

¹The Canadian Baptist Archives located on the campus of McMaster University in Hamilton, Ontario houses numerous such calls for prayer for an outpouring of the Holy Spirit published and distributed in the Canadas during the 1830s. Revivals experienced by churches in New York State were not reported in evangelical publications published in that part of Canada which was invaded during the War of 1812.
themselves apparently did not align themselves with any particular religious denomination, their converts tended to join or establish Baptist congregations when they relocated. In regions of Upper Canada where Scottish immigrants settled in the late 1830's and early 1840's, outbreaks of revival followed. These were reported and published in denominational papers and reports. About this same time, Swiss converts of the Haldane’s ministry launched an evangelical mission to the French residents of Lower Canada which resulted in the establishment of French Baptist churches.¹

Reports of revival also began appearing in Methodist reports in the early 1840’s. Similar reports of revival were published by other evangelical denominations in British North America.² The Mid-Nineteenth Century Canadian Revival continued to impact the country although it was not reported in the United States until the fall of 1857.

During the summer of 1857, Dr. Palmer, a Methodist lay-preacher, and his wife, Phoebe, travelled throughout Canada West preaching in a number of camp meetings organized by Canadian Methodists churches. At the conclusion of what had been a successful tour of ministry, Dr. and Mrs. Palmer chose

¹These reports appeared in publications such as the Christian Expositor. Archive copies of this publication are now part of the Canadian Baptist Archives at McMaster University.

²Many of these reports have been preserved and are now part of the United Church of Canada Archives housed at Victoria College, one of the colleges of the University of Toronto.
to spend the night in Hamilton, Canada West. When three area ministers learned of the Palmer’s presence in the city, they persuaded them to speak at a prayer meeting the next evening. That prayer meeting grew into a revival which impacted the entire city, the mayor of Hamilton being among the many converts of the movement. As the revival began, the following report appeared in *The Christian Guardian*:

A Revival After Apostolic Times
We are happy to inform the lovers of Zion that a most glorious revival is now going on in Hamilton. A note from the Rev. S. D. Rice informs us that within the last two weeks upwards of three hundred persons have been made the subjects of justifying grace, and the work is still progressing with unabated interest and power.¹

A week later, a further report of the revival was published on the front page of the widely-read New York Methodist publication, *Christian Advocate and Journal*.² J. Edwin Orr identified this revival in Hamilton as the source of the Mid-Nineteenth Century Prayer Revival.³

This revival impacted churches not only in Europe and North America, but also those which had been established on various mission fields. According to Orr,

Any mission field possessing an indoctrinated body of


believers experienced the same reviving and this was often followed by a people movement of a tribe or caste, or by an outburst of evangelistic zeal.¹

The Early Twentieth-Century Worldwide Awakening

Early in this present century, there was another worldwide outpouring of the Holy Spirit. Significant regional revivals were reported in Australia and New Zealand (1902), Wales (1904), Korea (1905), Manchuria (1906) and other places.

Describing the scope of this revival, J. Edwin Orr writes,

It was the most extensive evangelical awakening of all time, reviving Anglican, Baptist, Congregational, Disciple, Lutheran, Methodist, Presbyterian and Reformed churches and other evangelical bodies throughout Europe and North America, Australasia and South Africa, and their daughter churches and missionary causes throughout Asia, Africa, and Latin America, winning more than five million folk to an evangelical faith in the two years of greatest impact in each country. In the wake of the revival, there arose the Pentecostal denominations.²

Although isolated revivals have continued to be experienced throughout this century, the worldwide impact of the Early Twentieth Century Revival came to an end with the outbreak of world conflict in 1914. Neither the post-war economic boom or depression appeared to encourage revival in Western churches, nor did the advent of the Second World War (1939-1945). Evangelical energies which might have been devoted to revival and evangelism were expended in the

¹J. Edwin Orr, A Call for the Re-study of Revival and Revivalism, p. 31.

²J. Edwin Orr, A Call for the Re-study of Revival and Revivalism, p. 41.
Fundamentalist/Modernist Controversy and the Prohibition Movement. There were exceptions to the above general rule, but these tended to be short-lived and lacked the effectiveness of previous revivals.

The Mid-Twentieth Century Revival

Following the Second World War, there appears to have been another worldwide outpouring of the Holy Spirit. Like other outpourings before it, the worldwide nature of this reviving was not widely recognized at the time. The revival was widely recorded in the secular media primarily as it related to the success of the 1949 Los Angeles Crusade and the subsequent ministry of Evangelist Billy Graham. While Graham was drawing large crowds in British stadiums, a unique revival was also taking place in Scotland which came to be known as the Lewis Awakening. Few evangelical writers apparently recognized that both Billy Graham and Duncan Campbell were spokesmen for God in differing spheres of influence during the same outpouring.

In addition to the Graham organization, the Mid-Twentieth Century Revival also gave birth to a host of evangelical faith missions and raised up a vast army of Western missionaries sent primarily to Africa, Asia and Latin America. While the revival itself appears to have lasted a decade, its impact was felt beyond its brief life. According to J. Edwin Orr,

The "Eisenhower years" ended in 1960, and in the decade following, there came not only the civil rights movement with its objectives for the improvement of
society but the drug culture, the permissive society, pornography, crime and violence, a sweeping counter-revival, which seemed to change the mores of society in all the Western countries. Evangelical Christianity, indeed all Christendom, faced a new paganism. Was it that the reviving of the 1950s was ineffective? Not at all. The new agencies of evangelism, such as the Graham Evangelistic Association, World Vision and Campus Crusade, not only weathered the storm but in fact extended their outreach. But, so far as society itself was concerned, the 1960s were years of counter-revival, although revivals of great intensity occurred on the farther frontiers of civilization.¹

The Later Twentieth Century Worldwide Awakening

Is there presently an outpouring of the Holy Spirit? Evangelical leaders are not agreed on the existence of a Later Twentieth Century Worldwide Awakening. Those who tend to argue against the presence of revival tend to point to the state of the church in Europe and North America to justify their claims.² Those who tend to argue for the existence of revival tend to emphasize reports of revivals and awakenings in non-Western churches.³ The author suggests there may be valid reasons for believing a world-wide outpouring of the

¹J. Edwin Orr, A Call for the Re-study of Revival and Revivalism, p. 64.

²J. Edwin Orr, The Role of Prayer in Spiritual Awakening. In this sermon preached in October 1976, J. Edwin Orr suggested America may be on the verge of revival but that the state of the church suggested its effect had not at that time been fully experienced.

³Don Howard, World Awakening. This sermon was widely preached by Howard in education rallies in Canada and the United States during the fall of 1987. In his sermon, Howard identifies numerous significant evangelistic successes around the world to justify his conclusion that the world is presently experiencing its greatest revival in history.
Holy Spirit is presently at work in the world.

As noted above, the socio-political turmoil of the sixties in the West did not diminish the impact of the Mid-Century Revival in non-Western countries. Today’s largest evangelical churches and examples of effective evangelism are not found in the traditional centers of evangelical strength, England and America, but rather in Asia, Latin America, and Africa. The existence of revival in these areas when considered from the global perspective of previous outpourings of the Holy Spirit suggests the possibility of another worldwide outpouring.

There are numerous widely scattered reports of revival in the west as early as the late 1960’s and early 1970’s which have largely been ignored as part of a global outreach. The publication of an article listing the ten largest Sunday Schools in America in 1968 reported the existence of ten churches which had experienced both revival and significant church growth.¹ On February 3, 1970, a revival impacted Asbury College in Wilmore, Kentucky. This revival was also widely publicized as an independent movement rather than an expression of a worldwide outpouring.² When the Ebenezer Baptist Church of Saskatoon, Saskatchewan, experienced revival in the fall of 1971, it was widely publicized in evangelical


publications but once again viewed as an independent revival rather than part of a worldwide awakening.¹ This pattern of isolated reports of revival is not unlike that at the beginning of earlier worldwide outpourings of the Holy Spirit.

While significant differences existed in the various revivals surveyed above, certain features appear common to all. Each of these revivals was broad in scope reaching beyond a single religious denomination or ethnic culture. Also, each of these revivals appear to have made a significant impact on the society in which they happened. This impact is reflected in the conversion of large numbers of people resulting in measurable church growth and significant social reform effected by individuals and/or groups directly related to the revival movement.

Effective evangelism is not the only common features of the above mentioned world-wide revivals. Even a brief survey suggests similarities in (1) the publication of a call to pray and/or work for a revival of religion, (2) a general emphasis among various Christian groups in praying for revival, (3) widely scattered reports of individuals evidencing repentance and/or confessing their sins, (4) an eccumenial spirit among the churches reflected in interdenominational cooperation among revival churches, (5) the rise of individual leaders of varying degrees of stature to places of prominence in each

¹Murray Phillips, "Revival at Ebenezer Baptist Church, Saskatoon, Saskatchewan."
revival, (6) an apparent increase in lay (non-clergy) workers in various areas of ministry, (7) an emphasis on the worship of God as reflected in the production of new hymns during the revival, and (8) significant social reform in the communities most affected by the revival.

The Nature of an Evangelical Revival

In discussing the nature of an evangelical revival, there will always remain an element of mystery just as there remains an element of mystery surrounding the nature of God Himself. Wallis suggests,

Revival can never be explained in terms of activity or organization, personality or preaching. Whether or not they are involved, they cannot account for the effects produced. It is essentially a manifestation of God. It has the stamp of deity upon it, and this even the spiritually uninitiated are quick to recognize. We cannot explain revival because we cannot explain God.¹

An evangelical revival is an extraordinary work of God in which Christians tend to repent of their sins as they become intensely aware of His presence in their midst and manifest a positive response to God in renewed obedience to the known will of God, resulting in both a deepening of their individual and corporate experience with God and an increased concern for the spiritual welfare of both themselves and others within their community. This definition identifies those characteristics apparently common to both biblical and post-biblical revivals.

¹Wallis, Rain from Heaven, p. 17.
Revival as an Extraordinary Work of God

Revival is first and foremost a work of God. According to Martyn Lloyd-Jones, "A revival, by definition, is the mighty act of God and it is a sovereign act of God." To consider revival as anything less than a work of God in the life of His people is to fail to comprehend the divine nature and origin of revival. Even Finney, whose emphasis on the role of man in revival has raised the ire of more Calvanistic writers, recognized the nature of revival as a work of God when he acknowledged, "There are two kinds of means requisite to promote a revival; the one to influence men, the other to influence God."

The revivalists' usage of biblical expressions closely related to the eschatological kingdom of God to describe revival and the record of instances of revivals suggest the extraordinary nature of this work of God. One of America's earliest writers on the subject of revival declared, "There are some special Seasons wherein God doth in a remarkable Manner revive Religion among his People." A more contemporary American historian describes revivals in similar language calling them "some remarkable times of special

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1Martyn Lloyd-Jones, Revival, p. 112.


visitation by the Spirit of God."\(^1\) While there is a sense in which every "work of God" might be described as "remarkable," there appears to be a general consensus among both revivalists and students of revival that revivals are unique from other more ordinary works of God.

Revival and the Presence of God

It is difficult to read the literature of revival and not be impressed with the constant repetition of statements acknowledging the unusual presence of God in the revived group. This presence of God in revival is emphasized by the tendency of revivalists to speak of a visitation of God or to describe revival in terms of a relationship with the Holy Spirit, the third Person of the Trinity. Discussing the revival in Northampton, Massachusetts (1735), Jonathan Edwards wrote, "In the Spring and Summer following it seemed, that is to say the town, seemed to be full of the presence of God."\(^2\) Similarly, in a report on the Lewis Awakening written shortly after the event, Duncan Campbell observed, "Perhaps the most outstanding feature in this part of Harris was the awe-inspiring sense of the presence of God that came over the


Revival and the Obedient Response of the People of God

Revival normally involves a repentance of past sins which tends to be evidenced in the renewed obedience of the people of God. This was the emphasis of Finney in his anthrocentric view of revival. According to Finney, "A revival is nothing else than a new beginning of obedience to God." But even those of a different theological emphasis are agreed that this "new beginning of obedience to God" is a common feature of revivals. In his study of the history of revivals, Martyn Lloyd-Jones concluded,

that every time you get one of these great, and glorious, and mighty periods, you will find that in every instance it seems to be a returning to something that had obtained before. Indeed, I will go further - you will find that everyone of them seems to be a returning to what you can read in the book of the Acts of the Apostles.  

Repentance and the Revival Experience

As noted above, the usual response of the Christian to an awareness of the presence of God involves repentance of particular sins. This repentance is evident in the above surveys of Old Testament revivals, outpourings of the Holy Spirit in the Acts, and post-reformation revivals of the

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3Lloyd-Jones, Revival, pp. 27, 28.
In his definition of revival, the author suggests Christians tend to repent of their sins as they become intensely aware of the presence of God. This is illustrated in the biblical experience of Isaiah and others who had unique visions of God (cf. Isa. 6:5). This repentance of sin presupposes the existence of sin which needs to be repented of. While it may be argued that this is commonly the case in the life of the believer, it may be possible that an already revived individual and/or group may enter a deeper revival experience without additional specific repentance of sin. This may have been the case during what J. Edwin Orr calls subsequent waves of revival during a revival movement. Arbitrarily demanding repentance of sin when the Holy Spirit has not convicted of sin may in fact hinder a revival movement.

Revival and the Deeper Christian Life

Revival is a religious experience which normally results in those influenced entering into a deeper-life Christian experience. In his classification of Christian experiences, Elmer Towns identifies revival as "more than . . . the deeper Christian life. . . . revival is a deeper experience described as Ex-3."¹ According to Watchman Nee,

When the Holy Spirit is poured out upon God's people

their experiences will differ widely. . . . Let us praise the Lord for every new experience that relates to the exaltation of Christ.¹

While many things might be instrumental in leading individual Christians into a deeper Christian life experience, revivals are unique in this regard. It is apparently quite common that the deeper Christian life experience realized in times of revival is most often a corporate rather than an isolated individual experience. While the individual does enter a deeper Christian life experience, this experience tends to be remarkably similar to that experienced simultaneously by others involved in the revival. This is apparent throughout the history of revival and is apparently not dependent upon cultural factors which may otherwise color the character of the revival.

Revival and the Awakening of a Spiritual Consciousness

One of the most common results of an evangelical revival involves an awakening of the spiritual consciousness of the revived. Most often, this results in renewed evangelistic zeal and is evidenced in evangelistic efforts to reach those outside the revived community. Over a hundred years ago, a Canadian Baptist minister described revival noting,

By a revival of religion we understand such a work of the Spirit of God as results in the simultaneous conversion of a multitude of men. When the gracious influence rests on a community, not only is the range of conversion

widened, but the different elements of the Christian character are cultivated and invigorated, the aspects of society are spiritualized and beautified; and saint and sinner are alike led to rejoice in the common salvation.¹

Donald McGavran also noted this tendency in revival movements when he noted,

Revival implants Christ's Spirit in men and forthwith they, like their Master, make bringing salvation to men a chief purpose of their lives. A holy anxiety that their neighbors and loved ones share the redeeming power of the Gospel seizes the revived. Like those indwelt at Pentecost, they go everywhere preaching the Word. They seek to win men to Christ. The good life they now enjoy they ardently wish others to experience.²

The experience of revival should not be viewed as an end in itself or a Christian experience which may or should be divorced from ministry. Rather, revival energizes an individual believer and/or church and creates conditions in which effective ministry should be a natural result. The utilization of this revival energy in the effective evangelization of large numbers of people is considered more directly in the second part of this project.

¹W. Stewart, "Prayer as Connected with Revivals of Religion," Canadian Baptist Register 1861, p. 29.

CHAPTER III

WHAT IS EFFECTIVE EVANGELIZATION?

Before one is able to analyze the relationship between an evangelical revival and the rapid and effective evangelization of a group of people, it must first be determined what is meant by "effective evangelization." Once again, the meaning of the term "evangelism" is not one which all evangelical Christians define in the same way.

Some of the differences involved in the various uses of the term "evangelism" find their roots in radical theological disagreements over the very nature of the essentials of Christianity. But the conflict between theological liberalism and a more conservative evangelical theology does not count for every distinction in the use of the term. Even among committed evangelical church leaders there is an apparent lack of agreement as to the nature of evangelism. In an address to itinerant evangelists meeting in Amsterdam, noted evangelist Billy Graham observed,

Today, the world church is not sure what evangelism is, and often the gift of the evangelist is neglected - evangelism is not taught in many of our Bible schools and seminaries. Today we have scores of definitions of what evangelism is, and what the evangelist is. Some think of evangelism simply in terms of getting more people to join the church. Others define evangelism as
attempting to change the structures of society.¹

Evangelism has been consistently practiced by the church to some extent throughout its history, but the practitioners rarely took time to define the specifics of what they considered evangelism. It appears no attempt to define this term was made prior to the middle of the Nineteenth Century.² According to Mendell Taylor, "Although Biblical writers introduced the term evangelism, it failed to become meaningful enough to be used in Christian circles until the nineteenth century."³

The evangelical church’s understanding of evangelism throughout much of this century has been indebted to early attempts to define the term during the later nineteenth and early Twentieth Century. Toward the end of the Twentieth Century, the evangelical church’s understanding of evangelism appears to have been impacted by a number of contemporary trends in evangelism including those associated with the


November 1966 World Congress on Evangelism in West Berlin,1 America's largest and fastest growing churches,2 the contemporary church growth movement,3 the Lausanne Committee for World Evangelization,4 the hidden people's movement,5 the Billy Graham International Conferences for Itinerant Evangelists6 and the A.D. 2000 movement.7

The process of defining evangelism is an important task for Itinerant Evangelists.8

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1This international congress on evangelism is viewed by many observers as the first serious attempt by evangelicals to study evangelism in a congress setting and as such, that which appears to have awakened a renewed interest in evangelism on the part of evangelicals.

2This represents the influence of Elmer L. Towns, The Ten Largest Sunday Schools and What Makes Them Grow (Grand Rapids, Michigan: Baker Book House, 1969) and other writings and public statements made by author Towns and the ministers of the various churches identified in the book and subsequent listings of America's largest and fastest growing churches.

3This represents the influence of Donald A. McGavran, his various writings on the subject of church growth, and that of his students and associates at the Fuller Theological Seminary Institute of Church Growth, Pasadena, California.

4This represents the influence of the original congress, its participants, and the various national and international committees which it has spawned.

5This represents the influence of Ralph Winter through his writings and the U.S. Center for World Missions.

6This represents the influence of Billy Graham and other speakers at the First and Second International Conferences for Itinerant Evangelists held in Amsterdam, The Netherlands, the publications coming out of those conferences, and subsequent national and regional conferences conducted by participants in the international conferences.

7This represents the influence of about 78 mega-plans to evangelize the world by the year A.D. 2000 and an unknown number of associated smaller regional plans to evangelize an area or specific people's group during that same period.
beyond the scope of this project. This is so not only because of apparently widely-believed misconceptions but also because of the prominent place which evangelism has or should have in the life of the church. In the James Sprunt Lectures at Union Theological Seminary in Virginia in February 1957, Charles Templeton suggested:

It is important to arrive at an adequate definition of evangelism, not only because evangelism is a word so frequently misunderstood, but because it is one of the two principal responsibilities of the Church. The Church is called to worship and to witness. Its witness may be made corporately as well as through its individual members, being expressed by the life of the Church in the world as well as in the speech of its clergy and its laity.\(^1\)

While it is not the objective of this project to produce an exhaustive theology of evangelism, the analysis of the relationship with which this study is concerned first requires an understanding of the nature of effective evangelization. This chapter will consider the way in which the term "evangelism" has been used by evangelical Christian leaders in the Twentieth Century and the various sources of data which should be consulted in developing a biblical theology of evangelism before suggesting a functional definition of evangelism.

**The Evangelical Usage of the Term "Evangelism"

As noted above, numerous definitions of the term "evangelism" are offered by contemporary evangelical leaders

in an attempt to define what is involved in this process. Church growth writer C. Peter Wagner suggests contemporary definitions of evangelism may be classified in one of three representative views which he calls (1) 1-P Presence Evangelism, (2) 2-P Proclamation Evangelism, and (3) 3-P Persuasion Evangelism. These three contemporary approaches to evangelism may be best understood through a consideration of specific definitions of evangelism advocated by evangelical leaders in this century.

1-P Presence Evangelism

The 1-P Presence Evangelism approach to evangelism tends to emphasize the social implications of Christianity independent of any attempt to identify Christian theological distinctives or suggest the superiority of a Christian worldview. In this approach to evangelism, acts of justice and mercy are performed as ends in themselves rather than as means to convince others to embrace Christianity. In this extreme expression, Wagner is correct when he concludes, "this is not an evangelical point of view." But a less radical form of this view of evangelism appears to be gaining recognition among some evangelicals. In the preface to his 1982 book on

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2Wagner, Strategies for Church Growth, p. 119.
evangelism, Harvie M. Conn explains,

This book is not intended as a simple how-to-do-it manual on evangelism as traditionally known. . . . Rather, this is an effort to look at the relation between evangelism and social questions as two sides of the same coin. Holistic evangelism has more recently been the term used to describe what I mean. Perhaps Lordship evangelism is easier to pronounce and understand. I want to speak of evangelism in context, of giving cups of cold water to the thirsty world, but giving them in the name of the Lord. I speak not of an easy truce between faith and works, not even a partnership. All partners may be equal but too frequently some are more equal than others. No, our goal is an interdependence that guards the integrity of both components and sees them constantly interacting.¹

In a similar vein of thinking, Myron S. Augsburger suggests,

Evangelism is anything that makes faith in Jesus Christ a possibility for persons. It is the loving deed in the name of Christ as well as the loving word. Evangelism is sharing the joy of the new life in Christ in fellowship and friendship. It is inviting persons to open their lives to the lordship of Jesus.²

The above mentioned statements by Conn and Augsburger concerning the nature of evangelism do not differ significantly from that of non-evangelical theologians such as Dom Helder Câmara, the archbishop of Recife in Brazil. According to Câmara,

... aims at humanization in the fullest sense. The boundary between the two fields is purely theoretical - with respect of course for the distinction from a theological point of


The weakness of these definitions of evangelism is not so much what it states as what it leaves unstated. While the kind of positive expressions of Christianity called for by Conn, Augsburger and Câmara ought to be present in an evangelical lifestyle and witness, evangelism reaches beyond these acts of charity.

2-P Proclamation Evangelism

A second and more popular way of defining evangelism is designated by Wagner as 2-P Proclamation Evangelism. Those who hold this view argue "evangelism is a proclamation of the Gospel which leaves men free to make their own decisions about it." According to George W. Peters,

*Evangelism is the announcement of a unique message. It concerns itself primarily with the proclamation of the gospel of God, the redemptive act of God in Christ Jesus. . . . It is the announcement of good news to a world alienated from God, bound in sin, and under a sentence of condemnation.*

This view of evangelism may represent the predominant evangelical view of evangelism. According to Wagner,

This view of evangelism is very strong among evangelical Christians. I previously mentioned that many authors of books on evangelism simply assume a

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definition of evangelism. When they do, nine times out of 10 their definition is proclamation. They feel that it is so commonly accepted it needs no argument. Most evangelists and evangelistic associations that I am aware of also assume proclamation as their working definition of evangelism.¹

Once again, the weakness of this view of evangelism is not found in what it states, but what it leaves unstated. Is it enough to "preach the gospel" without taking further steps to encourage a positive response to the gospel on the part of the hearer? Some may agree it is enough. Others argue there must be something more.

3-P Persuasion Evangelism

A third view of evangelism considers evangelism has not been completed until there has been a response from the unconverted. The growing popularity of this view of evangelism is probably due to the influence of the Church Growth Movement. According to Donald A. McGavran and Winfield C. Arn,

A Church Growth definition of evangelism is 'to proclaim Jesus Christ as God and Savior, to persuade people to become his disciples and responsible members of his church.'²

But the idea that evangelism includes the idea of persuading individuals to respond positively to the gospel is older than the Church Growth Movement which promotes it. As early as

¹Wagner, Strategies for Church Growth, p. 121.

1918, the Archbishop's Committee of the Church of England framed the following definition of evangelism:

Evangelism is to so present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church.¹

The British Archbishops were not the only pre-church growth movement Christian leaders to conclude evangelism presupposed a positive response to the message of the gospel. A committee of thirty Protestant ministers representing a variety of American denominations, met in Columbus, Ohio in 1946 and drafted the following definition of evangelism:

Evangelism is the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Savior from the guilt and power of sin; to follow and serve Him as their Lord in the fellowship of the church and in the vocations of the common life.²

This is apparently the preferred definition within the Church Growth Movement in part because of their interpretation of the Great Commission as found in Matthew 28:18-20 as a strategy statement for both evangelism and church growth.

According to Wagner,

This is the definition which best fits the understanding of the Great Commission explained in chapter 2. To reiterate, the one imperative out of the four action verbs in Matthew 28:19-20 is "make disciples." "Go," "baptizing" and "teaching" are all participles in the original Greek. So far as measuring

¹Cited by Wagner, Strategies for Church Growth, p. 128. See also Templeton, Evangelism for Tomorrow, p. 41.

evangelistic results is concerned, the bottom line is how many disciples are made as the result of a given evangelistic effort, not how many people hear. And, as I also brought out in chapter 2, an acceptable criterion for knowing when a person who makes a decision is really turning out to be a disciple is that they become a responsible member of the Body of Christ in a local church.

While church growth considerations no doubt have influenced some to accept this third view of evangelism, it is not without its own merit theologically independent of a church growth agenda. In his book *Rethinking Evangelism: A Theological Approach*, Columbia Theological Seminary (Decatur, Georgia) Professor of Evangelism Ben Campbell Johnson writes,

I suggest, as an initial working definition, that evangelism is "that particular task of the church to communicate the good news of God’s love to persons so that they may understand the message, place their trust in Christ, become loyal members of his church, and fulfill his will as obedient disciples." This intentionally specific definition of evangelism focuses the vision and energy of the church on individuals and their relationship to Christ in the Christian community. It excludes corporate statements on national issues, ministry to the poor, the struggle for justice, and the various ministries of compassion, because these do not belong intrinsically to the evangelistic task of the church.²

The Lausanne Definition of Evangelism

One of the most significant evangelical definitions of evangelism in the last quarter century is that which came out of the International Congress of World Evangelization in

¹Wagner, *Strategies for Church Growth*, p. 122.

Lausanne, Switzerland in July 1974. Article 4 of The Lausanne Covenant, 1974 recognizes the strengths of each of the previously mentioned definitions of evangelism and incorporates them into an hybrid evangelical view of evangelism. The Lausanne Covenant affirms,

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world.¹

One objective of the Lausanne Congress was to bring together various evangelicals committed to accomplishing the task of World Evangelization. In such a broad gathering of evangelical leaders, the development of a statement affirming common beliefs and commitments was not without its problems.²


²Wagner refers to this as it impacts the definition of evangelism in his brief discussion of the resolution of a difference of opinion between himself and John Stott while working on the Lausanne Covenant (see Strategies for Church Growth, pp. 129f.). See also Hollenweger’s appraisal of the Lausanne Congress in Evangelism Today: Good News or Bone of
Nevertheless, the resulting statement on evangelism appears to be one which many evangelical leaders have chosen to support. One measure of the influence of the Lausanne Congress is seen in the following statement concerning the nature of evangelism offered by Billy Graham to those attending the Second International Congress for Itinerant Evangelists in Amsterdam.

The term "evangelism" encompasses every effort to declare the Good News of Jesus Christ, to the end that people may understand God’s offer of salvation and respond in repentance, faith and discipleship. We must always make it clear that there is a "cost" to following Christ. There is the denial of self, and the taking up of a cross. Christ never offers cheap grace. He never lowers His standard for entrance to the kingdom of God.1

Sources of Data in Developing a Theology of Evangelism

While many evangelicals recognize the value in considering the conclusions of both formal and informal church councils, ultimately an evangelical theology turns to the Scriptures for authority. In the process of developing a theology of evangelism, the subject must be considered from a number of biblical perspectives. This ministry can best be understood when defined within the context of (1) the meaning of words used to describe the process of evangelism, (2) the nature of the prophetic office in the Old Testament, (3) the evangelistic mandate of the church as expressed in the Great Commission and (4) various unique patterns of evangelism

Contention, pp. 6-9.

1Billy Graham, "The Gift and Calling of the Evangelist," p. 16.
exercised in the early church.

Verbs Describing the Process of Evangelism

In that evangelism is a process which is related to both individuals and societies, it is understandable that various terms should be used to describe the evangelistic process. It would be natural that different circumstances, conditions, individuals and societies require different approaches to and emphasis in evangelism. Before one can define the process in full, it is necessary to first identify and define its various parts. The New Testament uses some sixteen different Greek verbs to describe aspects of evangelism including (1) *matureo*, (2) *laleo*, (3) *euangelizo*, (4) *suncheo*, (5) *dianoigo*, (6) *paratithemi*, (7) *didasko*, (8) *dialegomai*, (9) *suzeteo*, (10) *katangello*, (11) *koruss*, (12) *gnoridso*, (13) *kerdaino*, (14) *sumbibazo*, (15) *matheteusate*, and (16) *peitho*.

*Matureo: Witnessing*

The first verb which may be used to describe the evangelistic process is "witnessing". This is implied in the description of the apostles by Christ as His "witnesses" (Acts 1:8). According to Elmer Towns and Jerry Falwell,

Tied to evangelism is the mandate to be witnesses (Acts 1:8). A witness is one who shares his experience. ... Christians are to witness, (1) what they have seen of Jesus Christ, (2) what they have heard concerning Jesus Christ, and (3) what they have experienced. They are to tell how their life was changed.¹

Laleo: Talking

Apostolic evangelism involved the transmission of words between the evangelist and the prospective convert. The verb *laleo* is used in the New Testament to describe this speaking or talking (Acts 4:1). This verb tends to emphasize "the words conveying the utterance" and is sometimes used to distinguish "the utterance, as opposed to silence." The idea of "silent evangelism," i.e. Presence Evangelism in its most exclusive expression, is entirely foreign to the New Testament process of evangelism.

Euangelizo: Evangelizing

One of the most common terms used to describe evangelism is the verb *euangelizo*, evangelizing. This verb emphasizes the idea of proclaiming the gospel. Concerning the use of this verb in Scripture, David Watson writes,

The verb (*euaggelizesthai*) is used fifty-two times in the New Testament, including twenty-five by Luke and twenty-one by Paul. Quite simply, ‘to evangelise’ means to announce or proclaim or bring good news. In the Septuagint of the Old Testament it is used sometimes of a runner coming with the news of victory; in the Psalms it occurs twice in the sense of proclaiming God’s faithfulness and salvation.

Suncheo: Confusing

Part of the process of New Testament evangelism included

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encouraging doubt in preconceived anti-Messianic views. Luke uses forms of the verb *suncheo* to describe this process of confusing the hearer as a pre-evangelism strategy (cf. Acts 9:22). Concerning this verb, A. T. Robertson writes,

Confounded (*sunechunnen*). Imperfect active indicative of *sunchunno* (late form of *suncheo*, to pour together, commingle, make confusion. The more Saul preached, the more the Jews were confused.¹

The confusing which was part of the Jewish apologetic style of teaching and was adopted as part of the evangelistic process of the early church related to the preconceived ideas of the one being evangelized. The apostles confused the previously held wrong views of the Messiah as a preliminary step in presenting the Christian teaching on the subject.

*Dianoigo*: Explaining

The apostolic process of evangelism also involved explaining the gospel in a rational and systematic way (cf. Acts 17:3). This was apparently an integral part of Paul's usual evangelistic strategy. In his study of this word, A. T. Robertson notes,

Opening the Scriptures, Luke means, as made plain by the mission and message of Jesus, the same word (*dianoigo*) used by him of the interpretation of the Scriptures by Jesus (Luke 24:32) and of the opening of the mind of the disciples also by Jesus (Luke 24:45) and of the opening of Lydia's heart by the Lord (16:14). One cannot refrain from saying that such exposition of the Scriptures as Jesus and Paul gave

would lead to more opening of mind and heart.¹

**Paratithemi:** Demonstrating

Paul's exposition of the Gospel was usually accompanied by the use of Scripture to demonstrate the accuracy and authority of his message (Acts 17:3). While he defended his gospel as uniquely revealed to him by God (Gal. 1:12), he also believed it was consistent with the rest of God's self-revelation in the Scriptures. According to A. T. Robertson,

Paul was not only "expounding" the Scriptures, he was also "propounding" (the old meaning of "allege") his doctrines or setting forth alongside the Scriptures (para-tithemenos), quoting the Scripture to prove his contention which was made in much conflict (1 Thess. 2:2), probably in the midst of heated discussion by the opposing rabbis who were anything but convinced by Paul's powerful arguments, for the Cross was a stumbling-block to the Jews (1 Cor. 1:23).²

**Didasko:** Teaching

Teaching was another part of the evangelistic process (Matt. 28:20). The verb *didasko* means "to give instruction" and tends to be used by Matthew as something distinct from preaching, another form of verbal communication (cf. Matt. 4:23; 9:35). The use of this verb to describe the evangelistic process suggests an emphasis on the content of the gospel communicated in evangelism.


Dialegomai: Reasoning

Another verb which describes New Testament evangelism is *dialegomai* which suggests the idea of reasoning together (Acts 18:4). This implies both the message of the gospel and the act of conversion are reasonable. Concerning this word, W. E. Vine writes,

primarily denotes to ponder, resolve in one's mind (dia, through, lego, to say); then, to converse, dispute, discuss, discourse with; most frequently, to reason or dispute with.¹

Suzeteo: Discussing

New Testament evangelism apparently included both formal and informal discussions concerning the gospel. The nature of the Jewish synagogue lent itself to open debate and discussion. This was a strategy which was probably widely practiced by the early Christians (cf. Acts 6:9; 9:29). Commenting on the use of this verb in describing Stephen's ministry in the synagogue, A. T. Robertson writes,

Present active participle of *sunzeteo*, to question together as the two on the way to Emmaus did (Luke 24:15). Such interruptions were common with Jews. They give a skilled speaker great opportunity for reply if he is quick in repartee. Evidently Stephen was fully equipped for the emergency.²

Katangello: Preaching

The verb *katangello* is yet another term used to describe


New Testament evangelism (cf. Acts 17:3). Most often this verb is used to describe the verbal proclamation of the gospel. The one notable exception is found in 1 Cor. 11:26 where, according to Vine, "the verb makes clear that the partaking of the elements at the Lord's Supper is a proclamation (an evangel) of the Lord's Death." The description of this ordinance as an evangelistic activity suggests something of the primacy of preaching the gospel in the early church.

**Koruss: Announcing**

The verb *koruss* also emphasizes this proclamation aspect of the gospel (cf. Acts 8:5). This verb suggests the idea of one announcing a message given him by a higher authority. Summarizing the usage of this word in its various related forms, David Watson writes,

'To proclaim' (*kerussein*), 'proclamation' (*kerugma*), and 'herald' (*kerux*). The verb, meaning 'to preach' or 'to proclaim', is used as commonly as the verb 'to evangelise', coming sixty-one times in the New Testament. The proclamation (*kerugma*) comes eight times, and the preacher (*kerux*) only three. The basic idea behind these words is that of a herald who delivers a message that has been given to him by the king.²

**Gnoridso: Declaring**

The apostle Paul also used the verb *gnoridso* to describe

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²David Watson, *I Believe in Evangelism*, p. 35.
his declaring of the gospel. This verb differs from others which might have been chosen by the apostle in that it emphasizes the zeal with which the declaration was made. According to Harold J. Ockenga,

The word "declare," gnoridso, is used by St. Paul not only in 1 Corinthians 15:1, but also in Galatians 1:11 with the sense of certifying and means "I make known emphatically."\(^1\)

**Kerdaino: Winning**

The last four verbs in this list of terms used to describe New Testament evangelism differ from the others in that they directly imply success in securing conversions through evangelistic efforts. These verbs tend to be those emphasized by those who adopt a P-3 Persuasion Evangelism view of evangelism.

The verb *kerdaino* is used by both Peter (1 Pet. 3:1) and Paul (1 Cor. 9:19, 20 [twice], 21, 22) in the sense of winning converts to the Christian faith. Both apostles use this term in a context which discusses a strategy by which others can be effectively evangelized. The use of this word by these two apostles suggests those engaged in New Testament evangelism anticipated it would be effective in achieving its desired end.

**Sumbibazo: Convincing**

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Part of the winning of converts involves convincing prospects of the truth of the gospel. The verb *sumbibazo* is used in the New Testament to describe this aspect of evangelism. Commenting on this term, A. T. Robertson writes,

**Proving** (*sunbibazon*). Present active participle of *sunbibazo*, old verb to make go together, to coalesce, to knit together. It is the very word that Luke will use in 16:10 of the conclusion reached at Troas concerning the vision of Paul. Here Saul took the various items in the life of Jesus of Nazareth and found in them the proof that he was in reality "the Messiah" (*ho Christos*). This method of argument Paul continued to use with the Jews (Acts 17:3). It was irresistible argument and spread consternation among the Jews. It was the most powerful piece of artillery in the Jewish camp that was suddenly turned round upon them.

**Matheteusate: Discipling**

The verb *matheteusate* is used by Matthew to describe the process of discipling the nations (Matt. 28:19). A. T. Robertson explains this "includes making disciples or learners (*matheteusate*) such as they were themselves . . . evangelism in the fullest sense and not merely revival meetings."2 This is the key verb in Matthew's account of the Great Commission and will be analysed more carefully later in this chapter.

**Peitho: Persuading**

The final verb used to describe evangelism is *peitho* (Acts 18:4; 2 Cor. 5:11). This verb emphasizes the role of

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persuading others as part of the evangelistic process. According to Vine, this verb "signifies to apply persuasion, to prevail upon or win over, to persuade, bringing about a change of mind by the influence of reason or moral considerations."\(^1\)

The use of these sixteen Greek verbs to describe the evangelistic process reveals something of the plurality or mosaic of New Testament evangelism. While New Testament evangelism included both a genuine Christian presence and a clear proclamation of the gospel, it is evident it also assumed positive results would follow evangelistic efforts including the conversion of some individuals.

The Prophetic Office in the Old Testament

In the context of the Old Testament, the significant work of evangelism was accomplished primarily through those engaged in prophetic ministry. Their ministry may be considered evangelistic in the broadest sense of the term in that their ministry consisted largely in the communication of their message to a targeted group or individual. While the content of revelation communicated was somewhat incomplete in the context of the Christian gospel, the process was remarkably similar.

Some would object to using the prophet ministry as a model for the evangelistic process. C. Peter Wagner argues,

"The prophet is not an evangelist."¹ Wagner and others hold this view on the basis of the differences he perceives between the prophet and the evangelist. But even Wagner acknowledges exceptions to this general rule.² To ignore these exceptions is to unnecessarily limit one's understanding of the evangelistic process.

A study of evangelism in the context of the Old Testament prophetic office should include a consideration of (1) the nature of prophecy, (2) the character of the authentic prophet of the Lord, (3) the existence of prophets outside of Israel, (4) the "evangelistic" activities of the prophets and (5) the message communicated by the prophets.

The Nature of Prophecy

Prophecy was an apparently common phenomenon in the various cultures of the East about the time the biblical prophets recorded their messages. On this basis, some liberal scholars have concluded biblical prophecy was merely an expression of a wider social phenomenon. But biblical prophecy differs from extra-biblical prophecy in that it (1) is considered more reliable, (2) focuses on Messianic hope, (3) is not the result of private interpretation, (4) finds its origin in the will of God, and (5) was communicated by holy


²C. Peter Wagner, Church Growth and the Whole Gospel, p. 145.
men of God through the moving of the Holy Spirit of God (cf. 2 Pet. 1:19-21). Commenting on the nature of biblical prophecy, von Orelli writes,

According to the uniform teaching of the Bible the prophet is a speaker of or for God. His words are not the production of his own spirit, but come from a higher source. For he is at the same time, also, a seer, who sees things that do not lie in the domain of natural sight, or who hears things which human ears do not ordinarily receive; cf 1 S 9 9, where nabhi', "speaker," and ro'eh, "seer," are used as synonymous terms.¹

The Authenticity of the Hebrew Prophet

As noted above, there is a tendency among liberal scholars not to distinguish biblical prophets from extrabiblical prophets. To do so is to deny the uniqueness and authenticity of the Hebrew prophet. While there may have been some Hebrew prophets who could be viewed as part of the wider prophetic movement (cf. 2 Kings 18:19),² those who are described as prophets of Jehovah were indeed unique. Summarizing the authenticity of the Hebrew prophet, George W. Peters writes,

Here are six characteristics of a prophet of Jehovah:

1. The prophet and his singular personality and integrity. The prophet of God makes no claims to authority, wisdom, insight, or superior intelligence. His absolute independence of man and circumstances


²While it is argued by some that the 450 prophets of Baal and 400 prophets of Asherah were not Hebrews, the author is prepared to concede that some of this number may have been ethnic Hebrews.
makes objectivity possible. He seeks neither favor nor pleasure, position nor wealth. He proclaims objective truth, much of which he has subjectively experienced and digested. Much of it has gone beyond his experience except for his having received it. Integrity of character marks his service, message and relationship.

2. The prophet and his imperturbable consciousness of divine commission. He comes in the name of Jehovah and speaks in the authority of his Lord. He considers himself sent and commissioned. "Thus saith the Lord" or "the Word of the Lord came" is his authority and commission. He knows himself to be a spokesman for God.

3. The prophet and his inner authentication by the Spirit of the Lord. "Thus saith the Lord" rings out in fullest assurance, authenticated in his own mind by the presence of the Holy Spirit. Thus his message came not in word only but also in power and in the Holy Ghost and in much assurance.

4. The prophet and his incorruptible verdict and value judgment. The pronouncements of the prophets are clear-cut and decisive. Above all, they are objective and according to truth. Their standard is the plumbline of the Lord, the absolute law of God.

5. The prophet and his sense of unworthiness and deep conflict in service. The fact of unworthiness is expressed by the prophets repeatedly, and their sufferings and conflicts are well summarized by the writer of the book of Hebrews (11:37-38).

6. The prophet and his triumphant expectations and vision of faith. Though speaking by revelation to the people of their times and to the conditions of their day and forecasting gloom and judgment upon the people, their God inspires hope and forecasts ultimate triumph.

Valid Prophets outside Ethnic Israel

The valid prophet of the Lord in the Old Testament is normally portrayed as a Hebrew when his or her ethnic origin can be determined with any degree of accuracy. Indeed, an ethnic Hebrew origin appears to be one of the biblical characteristics by which a valid prophet can be identified.

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(cf. Deut. 18:15-22). While this might be described as the norm, the existence of at least two non-Hebrew prophets in the Old Testament suggests biblical prophecy can not be limited to an ethnic practice.

The first non-Hebrew prophet in the Old Testament was Melchizedek. This Gentile king is described as the priest of El Elyon, a name of God which Abram adopts as his own (Gen. 14:22). His blessing of Abram is recorded in the Scriptures (Gen. 14:19, 20) and Melchizedek's eternal priesthood is later honored in biblical literature (Ps. 110:4). Abram apparently recognized Melchizedek as a valid spokesman for God "and he gave him a tithe of all" (Gen. 14:20). The validity of this prophet is ultimately demonstrated in the New Testament where he is portrayed as a type of the Christ (Heb. 5:6, 9).

Perhaps the most obvious case of a Gentile prophet of Jehovah is that of Balaam. No fewer than four of his prophetic utterances are included in the cannon of Scripture (Num. 23:7-10, 18-24; 24:3-9, 15-24). While Balaam represents something of an enigma in the Old Testament, it is clear that Balaam (1) had a reputation as a proven prophet prior to his encounter with Israel (Num. 22:6), (2) experienced some degree of intimacy with Jehovah (Num. 22:9-12), (3) was apparently committed in his prophecy to utter only that revealed to him by Jehovah (Num. 22:8, 13, 18, 19, etc.), (4) had some

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1Both Enoch and Noah were apparently engaged in prophetic ministry prior to Abraham the Hebrew but they might be better described as pre-Hebrew rather than non-Hebrew prophets.
understanding of the nature of God (Num. 31:16) and (5) was inclined to identify with Jehovah in life and death (Num. 23:10).

Evangelism and Prophetic Activities

As has been noted above, much of the ministry of the Old Testament prophet was directed toward Israel. While this appears to have been the general rule, there are instances of ministry outside Israel by a Hebrew prophet. One of the most significant in this context is that of Jonah. Jonah reluctantly spoke on behalf of God to the Assyrian city-state of Ninevah and effected a turning to the Lord. Commenting on this event, Harold Cook writes,

But if the Old Testament has a clear missionary message and purpose, there must be some appreciation of the call to a more unselfish ministry. In some cases we know this was true. Whatever other lessons we may get from the book of Jonah, for example, we know that it is definitely a missionary book. The prophet’s message was not a pleasant one. He was a very unwilling, and later a disgruntled, missionary. Yet a missionary he was, and that in the distant Assyrian city of Nineveh.¹

Jonah was not the only Old Testament prophet with a ministry directed to a Gentile nation. This was also the case with both Obadiah and Nahum. While the Old Testament may not abound in specific cases of prophets devoted to ministry outside Israel, the other writing prophets included messages addressing Gentile nations in their books. The evangelistic

nature of the prophets is perhaps best realized in the effect of their prophecy. According to Richard DeRidder,

The age of the prophets made it unmistakably clear for both Israel and the world that God's purpose was universal. Although one searches in vain for specific commands to witness, the history of the Old Testament Israel clearly demonstrates that wherever Israel was dispersed or wherever this people lived in voluntary dispersion, they shared their faith with the community and welcomed the Gentile into fellowship.¹

The Message of the Prophets

The message of the prophets was one which might be described as evangelistic in both content and nature. It was evangelistic in content because it included a message from God intended to direct hearers back to God. The significance of this message was not lost by the prophets themselves. According to Harold Cook,

Then, too, there is no question about the missionary character of its prophetic message. The prophets often forgot national boundaries as they carried out their ministry. It was too big, too vital to be limited to one people, even the "chosen people."²

The message of the prophets was also evangelistic in nature. The call to evangelize with the message of the prophecy is not entirely foreign (cf. Isa. 40:9). God intended Israel should serve as a corporate witness to the pagan nations around her (cf. Isa. 43:21). The hymnology of


²Harold R. Cook, An Introduction to Christian Missions, pp. 57, 58.
Israel makes it abundantly clear that Israel understood God's desire to be honored beyond national boundaries in the Gentile nations (cf. Pss. 22:27-31; 57:9; 67:4-7; 72:19; 96:1-13; 108:3; 117:1, 2).

Evangelism as Implied in the Great Commission

Evangelism is the natural or logical outgrowth of the Great Commission of Christ to His disciples which has been called "the evangelistic mandate of the church." In many respects, one's view of evangelism is dependent upon one's emphasis in interpreting this commission. It is therefore reasonable to assume a full view of evangelism is dependent upon a complete understanding of this commission. According to George W. Peters,

The Great Commission is given to us by each of the four evangelists (Mt 28:18-20; Mk 16:15-16; Lk 24:46-49; Jn 20:21-22) and in the Acts of the apostles (Ac 1:8). It is reiterated in the charge to Paul as recorded in Acts 26:13-18.¹

These six records each tend to emphasize a unique aspect of the commission. Each must be considered a part of the whole to gain a comprehensive understanding of the commission.

¹George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), p. 178. While most evangelical writers would agree with Peter's identification of the Great Commission in the first five passages cited, there is some dispute as to whether Jesus' commission to Paul should be considered as a further giving of the Great Commission. The author is among those who remain unconvinced that Paul's personal commission to ministry was a repetition of the Great Commission but includes a brief discussion of the applicable passage in this discussion of the topic to fairly represent those evangelicals who conclude otherwise.
itself. The study of evangelism within this context therefore involves a consideration of those passages which recount the commission. This survey will consider the implications of the commission itself as related to the evangelistic process.

Matthew 28:18-20

The Matthew account of the Great Commission is a record of a meeting of Jesus and some five hundred followers (cf. 1 Cor. 15:6) on an appointed but otherwise unknown mountain in Galilee. This commission is given in a context which recognizes the unique authority of Christ in both heaven and earth. On this basis, Jesus sends out his followers to "make disciples of all the nations" (Matt. 28:19). This task of disciple-making is essential to the work of evangelism according to Kassoum Keita, pastor of the Evangelical Church in Bomako, Mali. Addressing the Second International Congress for Itinerant Evangelists in Amsterdam, he stressed,

Evangelism which does not make disciples does not conform to the New Testament model. Conversion must lead to service. The New Birth must lead to a new life of communion with Christ and of service to Christ.¹

Indeed, this is the only imperative verb in the Matthew account of the commission. The verbs "go," "baptizing" and "teaching" are all prepositions modifying the primary verb, "make disciples." According to Robert Culver,

In this commission there is one dominant and controlling imperative, while all the other verb forms

are participles. In the original Greek the central verb is formed on the noun for "disciple" and should be translated "make disciples" as it is in the American Standard Version. It is a first aorist imperative, second person plural. The word translated "go" is a participle and could be translated "going" or "as ye go." Likewise the words translated "baptizing" and "teaching" are participles. While these participles are immensely important the imperative "make disciples" is of superlative importance.

The scope of this command is universal. The Greek word *ethnos* translated "nations" originally meant "a multitude" and is used in the New Testament to identify an ethnic group such as the Jews (cf. Luke 7:5; 23:2). Matthew himself seems to use this term in a way which suggests he was thinking of other than a political entity (cf. Matt. 24:7). While the popular interpretation of this passage as a call to disciple the nations of the world is not outside the implied meaning, Matthew's use of this term may suggest the commission is to disciple the distinct people groups of the world.

Before one can effectively make disciples, it is necessary to determine the nature of a disciple. Clearly this verb implies more than mere conversion although conversion is included in this process. George Peters suggests a number of characteristics of a disciple, of which faith might be considered foundational. According to Peters,

A disciple of Christ is a believing person:
1. living a life of conscious and constant identification with Christ
   a. in life, death and resurrection
   b. in words, behavior, attitudes, motives and

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purposes
2. fully realizing Christ's absolute ownership of his life
3. joyfully embracing the saviorhood of Christ
4. delighting in the lordship of Christ
5. living by the abiding, indwelling resources of Christ
6. according to the imprinted pattern and purpose of Christ
7. for the chief end of glorifying his Lord and Saviour.¹

Mark 16:15-16

Mark's account of the Great Commission is found in a disputed passage of the gospel. Although Mark 16:9-20 is absent in both Codex Sinaiticus and Codex Vaticanus, the author believes its presence in nearly all other manuscript copies of the gospel suggests the likelihood of its authenticity. This account of the commission stresses the role of preaching the gospel in evangelism. According to Gottfried Osei-Mensah,

The preaching of the Gospel is an awesome responsibility. The eternal destiny of the hearers is at stake. Mark emphasizes the response of men and women to the Gospel. Wherever it is faithfully preached, the Gospel always divides mankind into two groups. Those who believe in the Savior and submit to Him in baptism are saved. Those who disbelieve and reject His offer of forgiveness and new life must ultimately face His judgment and condemnation. Nevertheless, the Gospel is "Good News" and we must always preach for decision, earnestly seeking to persuade our hearers to turn to the Savior in personal faith and repentance (2 Corinthians 2:15, 16).²

¹George W. Peters, A Biblical Theology of Missions, p. 188.

As noted above, one's understanding of the Great Commission tends to impact one's view of evangelism. Evangelist Billy Graham tends to stress this version of the commission in his ministry of evangelism. Commenting on the motives of the evangelist in an address to other evangelists, Graham noted,

But our primary motive, in my view, is the command of our commander-in-chief, the Lord Jesus Christ. We engage in evangelism today not because we want to, or because we choose to, or because we like to, but because we have been told to. We are under orders. Our Lord has commanded us to go, to preach, to make disciples — and that should be enough for us. Evangelistic inactivity is disobedience.

Luke 24:46-49

The Lucian account of the Great Commission stresses the content of the message declared in the effort to evangelize the world. This emphasis is in harmony with Luke's stated purpose to write Theophilus "that you may know the certainty of those things in which you were instructed" (Luke 1:4). The need for this emphasis is evidenced even today in the tendency of some committed to the fulfillment of the commission to wander from the primary task of communicating the message of the gospel. According to Oswald Chambers,

It is easy to forget that the first duty of the missionary is not to uplift the heathen, not to heal the sick, not to civilize savages races, because all that sounds so rational and so human, and it is easy to arouse interest in it and get funds for it. The primary duty of the missionary is to preach 'repentance and remission of

sins in his name.\(^1\)

In Luke's account, the emphasis of Jesus was "that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem" (Luke 24:47). As in the Mathew account, this message is to be communicated "to all nations." It is significant that an urban area is mentioned in two of the three Lucian accounts of the commission (cf. Acts 1:8). Gottfried Osei-Mensah summarizes the strategies implied in this commission as it relates to the preaching of repentance and forgiveness noting,

> How should we proclaim repentance? We need to emphasize that it was on account of my sins that Jesus died. My sins crucified Him. God commands me as a sinner to repent. Christ forgives each repentant sinner, but He will judge the unrepentant. Christ has broken sin's power for me, so I can live in righteousness for Him. How should we encourage the assurance of forgiveness? By emphasizing that God lifts the crucising load of guilt from those He forgives. He washes away the stain of sin. He restores the repentant sinner to His favor because of Christ's death on the Cross. God's forgiveness brings inner joy and peace, and a fresh desire to love and serve Him. Blessed is the man whose sin is forgiven.\(^2\)

**John 20:21-22**

The account of the Great Commission recorded by John was apparently the first given chronologically even if it was probably the last recorded. Here, Jesus' sending out of the


apostles is compared favorably with the Father’s sending of Jesus to the world. Commenting on the commission which resulted in the incarnation, Gottfried Osei-Mensah notes,

To whom was Jesus sent? He was sent by the Father to a lost humanity; to men and women spiritually dead in sin (John 3:16). Jesus identified completely with those to whom He was sent. To them He brought God’s message of salvation and the offer of eternal life to all who would believe in Him (John 17:2, 3). The world did not receive Him kindly. It was openly hostile. . . . We have the same Gospel to share, which we have received ourselves (1 Corinthians 15:3-5). The Lord has already warned us that the world will be hostile to us, as it was to Him (John 17:14, 15). Nevertheless we should seek to love and care for those to whom we are sent, without losing our Christian identity.1

Acts 1:8

The Acts of the Apostles records the giving of this commission on two occasions. The first is given by Jesus to His disciples immediately prior to his ascension into heaven. Here, he calls on His disciples to be witnesses of Him in four distinct areas, Jerusalem, Judea, Samaria and “the end of the earth.” The idea of witness as part of the evangelistic process and the possible significance of the mention of an urban area are both discussed above.

Acts 26:13-18

A further evangelistic commission was given not to the twelve but Saul of Tarsus. Although the brief account of the apostle’s conversion does not include the giving of this

commission, Paul later related it in testimony before King Agrippa. As noted earlier, some evangelicals believe this represents a sixth account of the Great Commission. Writing from this position, Gottfried Ossei-Mensah summarizes the contribution of this passage to the fuller understanding of the commission noting,

When the Lord Jesus commissioned Paul on the Damascus road, He emphasized another important aspect of our task. The unbelievers to whom we are sent are spiritually blinded by Satan and held captive by him (2 Corinthians 4:4). Our preaching must therefore be accompanied by the Spirit’s power to open their blind eyes and break their chains, before they can turn to the Lord for forgiveness (1 Thessalonians 1:5; Colossians 1:13). The strength of Satan’s control varies from one unreached people group to another. In those communities where evil spirits are very active, the need for effective prayer to break the power of darkness is vital. Evangelists are at the front line of the spiritual warfare. We must mobilize active prayer support in the local churches and Christian fellowships, if our Gospel is to capture enemy territory for Christ.¹

These six accounts of the Great Commission provide a theological foundation for the practice of evangelism. This foundation is summarized by Peters who writes,

The Great Commission is more than just one commission among many commands of Christ. It is lifted out because of its singularity as a command of the risen Lord and of its restatement in one form or another by the four evangelists, each presenting it from his own point of view and with his own unique emphasis.

Most significant, however, is the Great Commission because of its theological comprehensiveness. It establishes the following facts:

1. The sovereignty of the Lord of the Christian gospel - "All power [authority] is given to me" (Mt 28:18; cf. Phil 2:9-11; Rev 3:7).

2. The imperative of the Christian gospel (Mt

28:18-20; Mk 16:15-16; Lk 24:44-47).
3. The universality of the Christian gospel (Mt 28:18-20; Mk 16:15-16; Lk 24:44-47; Ac 1:8).
5. The human instrumentality in the proclamation of the Christian gospel (Mt 16:15-16; Lk 24:48; Ac 1:8; 26:16).
6. The need of spiritual equipment to minister successfully in the Christian gospel (Lk 28:49; Jn 20:22; Ac 1:8).

Thus the Great Commission is made dynamic by a great theological substructure.'

Unique Apostolic Patterns of Evangelism

Those who were closest to the giving of the Great Commission responded to their understanding of its implications. As a result, a number of evangelistic models were developed to accomplish the goal of evangelism. Each of these models reflected a unique approach to the task of evangelism and suggests both specific strategies of evangelism and underlying principles which govern the evangelistic process.

Some might object to the value of studying the practice of the First Century apostles to gain an understanding in the development of Twenty-First century strategies. Addressing this issue in a publication on evangelism, John Stott wrote,

The purpose of this booklet is to investigate apostolic practice as it is described in the Acts of the Apostles. It may seem a little arbitrary to restrict ourselves to the Acts, but it is here that the earliest apostolic preaching is recorded, and the Acts will

always remain the evangelist's principal textbook.¹

The author considers certain of these evangelistic strategies as significant in that they each mark a radical change from the methodologies used prior and seem to suggest a precedent for that particular approach to ministry. The initial change may have been voluntary or may represent a necessary adjustment to some circumstance. Regardless of motive, a new pattern of evangelism developed worthy of consideration in this study. Among the significant New Testament models of evangelism are (1) the church at Jerusalem, (3) Philip the evangelist, (3) the church at Antioch, (4) the missionary teams associated with Paul, (5) Paul's ministry before the Areopagus, (6) the churches of Macedonia, (7) the church at Corinth, (8) the Ephesian outreach to Asia, (9) Paul's appearances before legal authorities, and (10) the plurality of churches in Rome.

The Church at Jerusalem

The evangelistic outreach of the church at Jerusalem was unique because it represents the first apostolic effort to fulfill the commission. In the previous chapter, the author has considered the Pentecost outpouring of the Holy Spirit as a prototype of all subsequent outpourings. It is not, therefore, surprising that the church at Jerusalem has been considered a model for contemporary evangelistic ministries.

Jerry Falwell views the church at Jerusalem as a model of saturation evangelism. In a sermon, he preaches,

The superaggressive local church that is getting the job done has one goal, one purpose, one obsession: winning its city for the Lord. If your church is in the country, you should have as an objective the winning of every farmer and every county around you for the Lord.

You should learn how to use the principle of saturation, which is preaching the gospel to every available person at every available time by every available means. The key verse for saturation is Acts 5:28. The church at Jerusalem was accused by its enemy, the Sanhedrin, of having filled Jerusalem with its doctrine: "... ye have filled Jerusalem with your doctrine..." The Jerusalem church had filled the city with its teaching. That statement was not the propaganda of some church public relations director. That was the accusation of the enemies of the church, and, if anything, was an understatement.¹

Philip the Evangelist

A second model of evangelism in the New Testament is that of Philip the Evangelist. Philip is unique in that he is the only one designated as an evangelist (Acts 21:8) although the office of evangelist apparently existed in other churches (Eph. 4:11), and Timothy is exhorted to do the work of an evangelist (2 Tim. 4:5). Philip's ministry represents a unique model in that it apparently did not rely on existing church authority for ministry (cf. Acts 8:14, 26).

Philip's ministry as an evangelist is described in the context of ministry in Samaria and the conversion of the Ethiopian eunuch (Acts 8:5-39). In both cases, Philip

"preached Christ to them" (Acts 8:5, 35) and baptized those who believed (Acts 8:12, 38). Philip's baptizing of converts suggests a preliminary step in the organization of a church. In this sense, Philip's model of evangelism may be the biblical precedent for the contemporary church planting missionary. W. E. Vine argues, "Missionaries are evangelists, as being essentially preachers of the Gospel."¹

The Church at Antioch

A third unique model of evangelism is that of the church at Antioch. This church is unique in that it represents the first distinctively Gentile church and became a base of extensive outreach ministries to other Gentile areas. In his appraisal of this ministry, Harold Cook questions the Gentile character of this church but acknowledges the prominent role it had in Gentile evangelism. According to Cook,

Refugees brought the gospel to Antioch. They had fled from the persecution that began in Jerusalem when Stephen was killed. Wherever the refugees went they spoke of Christ, and here in Antioch their witness brought into being a flourishing congregation. There may be some question as to whether any of the members were really Gentile converts. But there is no doubt that Antioch became the first major center for spreading the gospel among the Gentiles.²

The church at Antioch may have been the first of the New Testament churches to attempt to reach out beyond its own

²Harold Cook, An Introduction to Christian Missions, p. 38.
regional community without the external motivation of a persecution which dispersed its membership. The most visible expression of this commitment to evangelism is seen in the Pauline missionary teams and represents in itself a unique model of evangelism.

Pauline Missionary Teams

The various Pauline missionary teams which were active in the New Testament were similar to the earlier ministry of Philip the evangelist in that they were all apparently committed to the establishing of indigenous churches. The team ministry differed from that of Philip in that it involved a ministering group rather than an individual in that task. Summarizing the Pauline strategy of ministry, Leslie Lyall notes,

Incontestably the four stages in Paul's strategy were:
1. Evangelism - the preaching and the proclamation of the Person, the death and the resurrection of Christ and the forgiveness of sins and eternal life for those who would repent and believe (Romans 1:16; 1 Corinthians 15:3,4). 2. The gathering together of those believers into a corporate, organized fellowship - a local microcosm of the Body of Christ. 3. The systematic instruction of the believers in discipleship, the training for leadership and the proper exercise of all the gifts of the Spirit (Acts 19:9,10). 4. The emphasis on the responsibility of the local church to pass on the truth it had received to all within its own radius of influence and beyond (Acts 19:10; 1 Thessalonians 1:8). Clearly Paul established churches, not 'mission stations'. He and the colleagues in his team regarded themselves as but temporary instruments for evangelizing, church-planting and teaching. They avoided becoming the focus of the work and passed on as soon as possible, leaving churches dependent, not on them, but on God the
Holy Spirit for their survival and proper function.¹

One of the unique features of the Pauline missionary teams was their determined attempt to minister primarily in the larger urban communities of a region. This practice has not gone unnoticed by those concerned about contemporary missionary endeavors and developing strategies aimed at effectively evangelizing the world. According to Oswald J. Smith,

WE SHOULD MAKE IT A RULE TO AIM FOR THE LARGEST CENTRES OF POPULATION. That was Paul's method. He seldom went to the village; he went to the city. He never sought the back street; he sought the well-known, centrally located synagogue. He struck for the market place where everybody congregated. Within a few days or hours at the most, he had everyone talking. He planted the Gospel first of all in Ephesus, Corinth, Philippi and Rome, all great world centres. And from these large cities it was sounded out to all the region round about.²

Pauline Ministry before the Areopagus

While the Pauline missionary teams represent a unique model of evangelism, within Paul's ministry there appears to be several distinct strategies of evangelism. One of these is reflected in his ministry in Athens before the Areopagus. Don Richardson suggests Paul sought to reach these Athenian philosophers by appealing to a traditional belief in the Supreme God in their own culture. Richardson describes this

¹Leslie Lyall, A World to Win (London: Inter-Varsity Press and Overseas Missionary Fellowship, 1972), pp. 67, 68.

Then Paul voiced a pronouncement that had waited six centuries for utterance: "Now what you worship as something unknown I am going to proclaim to you" (Acts 17:22, 23). Was the God whom Paul proclaimed really a foreign god as the philosophers surmised? Not at all! By Paul's reasoning, Yaweh, the Judeo-Christian God, had already intervened in the history of Athens. Surely He had a right to have His name proclaimed there!

But did Paul really understand the historical background of that altar and the concept of an unknown god? There is evidence that he did! For Epimenides, in addition to his ability to shed light upon murky problems of man/god relationships, was also a poet!

And Paul quoted Epimenides' poetry! Leaving a missionary named Titus to strengthen churches on the island of Crete, Paul later wrote instructions to guide Titus in his dealings with Cretans: "Even one of their own prophets has said, 'Cretans are always liars, evil brutes, lazy gluttons.' This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith" (Titus 1:12, 13).

The words Paul quotes are from a poem ascribed to Epimenides (Encyclopaedia Britannica, Micropaedia, 15th ed., vol. 3, p. 924). The Greek word is propheetees, the same word Paul commonly used for both Old and New Testament prophets! Surely Paul would not have honored Epimenides with the title of prophet apart from knowledge of Epimenides' character and deeds! A man whom Paul could quote as rebuking others for certain evil traits was, by implication, judged by Paul as not noticeably guilty of those traits himself!

Further, in his Mars Hill address Paul states that God has "made every nation of men . . . so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Acts 17:26, 27). These words may constitute an oblique reference to Epimenides as an example of a pagan man who "reached out and found" a God who, though unknown by name, was in reality not far away!

Presumably members of the Mars Hill Society were also familiar with the story of Epimenides from the writings of Plato, Aristotle and others. They must have listened with admiration as Paul began his address on that perceptive cross-cultural footing. 1

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Paul's attempt to evangelize using this unique cross-cultural strategy was not without its success. While the mention of the resurrection of the dead brought on widespread mocking and questioning on the part of the hearers, "some men joined him (Paul) and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them" (Acts 17:34). Some commentators suggest Paul considered this ministry before the Areopagus ineffective and cite his description of his subsequent ministry in Corinth to support their view (cf. 1 Cor. 2:1-5). But this description is not necessarily a repudiation of this strategy of evangelism, only an acknowledgement that he used a different approach in His ministry in Corinth.

The Churches of Macedonian

Another Pauline evangelistic strategy involved appealing to groups in an attempt to effect a people movement to Christ. This is especially apparent in the second missionary journey of the apostle, particularly in the establishing of the Macedonian churches. Donald McGavran thinks these churches resulted from a people movement. He explains this view when he writes,

The fact that the New Testament describes a people movement, however, has weight when we are considering whether people movements are right or not. If it was right for the synagogue community at Beroea, for example, to decide for Christ and form itself into a congregation in a very few days, surely community action is one way into the Church. The account of this rapid decision of a considerable number of families to become Christians (Acts 17:10-14), condensed though it
is, looks amazingly like a multi-individual, mutually interdependent conversion. Not only did they accept that the Messiah was Jesus but also that Greeks could become Christians without being circumcised. They resolved to form themselves into a congregation despite the hardcore Jews who came down upon them from Thessalonica. And all this took place in the few days necessary for word to get from Beroea to Thessalonica and for the Jews there to send down their emissaries.¹

The Church at Corinth

As noted above, Paul used a different strategy of ministry in Corinth from that in other places. The apostle's use of various strategies may have been based on his understanding of the culture of the community in which he was ministering. The city of Corinth was more cosmopolitan than the cities of Macedonia and apparently the Athenian tradition of the Supreme God was not as widely recognized in Corinth as Athens. Also, Paul's stay at Corinth was extended beyond that which was usual in his ministry. The resulting church was unique in that it was clearly cosmopolitan in makeup, composed of people of various ethnic and socio-economic groups. According to Frederick Norris,

The ability of those named as Christians in Corinth to travel suggests that a number of them were at least members of artisan or commercial groups. Of the seventeen names, nine are found on various journeys. Eight of the seventeen are Latin, a fact which suggests that the strong Roman element in the city of Corinth was represented within the church. The presence of people with Roman names is not of any assistance in determining their social status, but it does suggest the possibility of more areas of heterogeneity within

the Corinthian congregation. Although one cannot be certain of the exact wealth and power represented in the church, the mention of the various households, the participation of people from the municipal bureaucracy and local aristocracy, and the ability to travel all indicate that levels above those of the urban poor had been penetrated.1

The Ephesian Outreach

Yet another unique Pauline strategy of evangelism was developed in the city of Ephesus. Here Paul trained a group of individuals who were charged with the task of reproducing themselves by training others also (2 Tim. 2:2). This model of evangelism is one which has been used by contemporary missions which focus on training national leadership to evangelize their own people. Commenting on Paul's use of this strategy, Oswald J. Smith notes,

In Acts, chapter xix, verses eight to ten and verses eighteen to twenty, we have a marvellous example of the Pauline method. In two short years, we are told, all those in Asia heard the Gospel. Asia covered a territory of approximately 50,000 square miles. There was a mighty revival. Books belonging to various false cults were burned publicly; books costing thousands of dollars, so great was the upheaval.

How did it happen? Paul took charge of a school and every day he taught. Most certainly he did not, himself travel throughout Asia and evangelize the country. So far as the record goes, he stayed in one place, but he taught others; then they in turn went everywhere preaching the Gospel, with the results described in the nineteenth chapter. Wherever he went, he "preached and taught" (Acts xiv. 21). That method cannot be improved upon. It will work everywhere.2


2Oswald J. Smith, The Challenge of Missions, pp. 55, 56.
Pauline Appearances in Legal Settings

Paul also used his appearances in legal settings as a means of evangelism. On at least one occasion, Paul appealed to the judge in the matter to convert to Christianity (Acts 26:27-29). He saw a precedent in this evangelistic strategy in the testimony of Jesus before Pontius Pilate (1 Tim. 6:13). While there is no record of any dramatic courtroom conversions under Paul's use of this strategy, his ministry in legal contexts was not without its results (Acts 16:32, 33; Phil. 4:22; Phil. 10).

Plurality of Churches in Rome

One of Paul's great ministry desires was to preach the gospel in Rome (Rom. 1:9-15). Paul eventually did so, first to a representative group of Jewish leaders (Acts 28:17-29) and then to an apparently wider audience of those who came to him while he was under house arrest (Acts 28:30, 31). The conversions of members of the Praetorium Guard and Onesimus may have been among the results of this Roman ministry. Paul's ministry in Rome is unique in that he was aware of at least five "churches" in Rome prior to launching his own evangelistic outreach (cf. Rom. 16:3, 10, 11, 14, 15). Paul's ministry in Rome suggests a model of evangelism which recognized the need to establish more than one church in a community to effectively evangelize a city.

The Nature of Effective Evangelization
On the basis of the above survey of both contemporary evangelical teaching and biblical revelation pertaining to evangelism, evangelization may be defined as communicating the gospel in the power of the Holy Spirit to unconverted persons at their point of need with the intent of effecting conversions to bring individuals to repent of their sin, put their trust in God through Jesus Christ, accepte Him as their Saviour, and serve Him as their Lord in the fellowship of His Church. Evangelism is only effective when individuals are converted. Normally, those who are converted will identify not only with Christ but with His body, the church, and will become active participants in the life of a local congregation of believers.

Evangelism as a Process of Communication

Effective evangelization is first a communication process. This is implied in the use of several different verbs to describe various parts of the evangelistic process. Raymond McLaughlin defines communication as "the sharing of information for the purpose of affecting the receiver in some predetermined way."¹ In viewing evangelism from this perspective, the author suggests evangelism is not effective until specific information (the gospel) has been shared for the purpose of affecting the receiver (leading to conversion).

In the context of one particular evangelistic strategy, the publishing of the Bible is not effective evangelism until the Bible has been distributed, read and understood by another. Some might add to this list that the person reading and understanding the Bible would convert to the Christian faith and demonstrate that conversion through identification with a local congregation of believers.

The Vitality of the Evangelism Process

Effective evangelism may be described as vital in that its message produces spiritual life (Phil. 2:16) and that it presupposes the work of the life-giving Spirit of God in drawing others to Christ (John 15:16; 16:7-11). This aspect of evangelism recognizes the role of God in this process. While there are many things which individuals can and should do in the evangelizing of the world, such efforts will not result in effective evangelism apart from the vitality God contributes to this process.

The Target of Evangelistic Activities

Unconverted persons are the target group of all effective evangelistic efforts, but it is often necessary to identify a more specific target group in a specific evangelistic outreach. While there were those who needed to repent in Israel, Jonah reluctantly took his message to a more restricted target group, those of Ninevah who needed to repent. Paul also on occasion apparently chose to direct his
efforts to a specific group, Gentiles, over others who likewise needed to respond to his message, Jews (cf. Acts 18:6; 28:28).

The Need-Oriented Orientation of Effective Evangelism

The ultimate need of all persons is salvation from the consequences of sin in their life. The targeting of specific individuals or groups in evangelism results in different strategies of evangelism based upon various cultural factors impacting the target group. The Cretians' tendency to be "liars, evil beasts, lazy gluttons" led Paul to urge Titus to sharply rebuke them "that they may be sound in the faith" (Tit. 1:12, 13). The same apostle sought to reach the Athenian philosophers by building bridges with a cultural tradition favorable to the gospel (Acts 17:22-31). Paul himself described this practice when he claims, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22).

The Intent of the Evangelistic Process

Paul's desire to by all means save some identifies the intent of the evangelistic process. Douglas Webster is right when he affirms, "The aim of all serious evangelism is conversion."

Effective evangelism has as its primary objective the conversion of those being addressed. According

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to Charles Haddon Spurgeon, "God has sent us to preach in order that through the gospel of Jesus Christ the sons of men may be reconciled to Him." 1 Effective evangelism does not exist apart from the conversion of individuals responding to the gospel.

CHAPTER IV

WHAT IS CONVERSION?

Because this dissertation considers the relationship between an evangelical revival and effective evangelization in the context of the conversion of large numbers of individuals, it is important that one also has an understanding of the nature of conversion. There is perhaps greater agreement among evangelical theologians on the nature of conversion than was the case with the subjects of revival and evangelism. Still, in this century there have been developments in this doctrine coming out of research in areas other than theology and systematic theologians have apparently been slow to recognize this data in their understanding of conversion.

The first of these developments was first published as early as 1933 and suggested the possibility and existence of what has become known as a "people movement."¹ In discussing his choice of the term "people movement" to identify this phenomenon, Donald McGavran suggests,

By it we mean church growth which has variously been

¹Jarrell Waskom Pickett, Christian Mass Movements in India (Lucknow, U. P., India: The Lucknow Publishing House, 1933). Bishop Pickett’s book appears to be one of the first to have documented a people movement among Indian castes.
called mass movements, revivals and group movements. We shall not use the term "mass movement" and urge others not to use it. It is misleading. It does give some idea of the numbers involved, but fails completely to indicate that the movement (a) is not one of mere mass, but always people (tribe, caste, or clan); (b) usually enlarges by the conversion of small, well-instructed groups; and (c) achieves large numbers only over a period of years.

We do occasionally use the term "revival," but not often; because in the lands of the West, it means church growth from among a discipled people or nation, and also because it is possible to have a revival with no membership increase whatever. Great church growth from among non-Christian peoples is certainly a work of the Holy Spirit, but in the interests of understanding how the Holy Spirit works, it must not usually be called a revival. We shall occasionally use the term "group movement," but not often because there have been so many group movements within the older churches. The term "group conversion from within one people" is accurate but unwieldy. It will be shortened to "group conversion" and often used. It appears in our title.

Our principle term, however, is "people movement" because we are describing the way in which a people (tribe, caste, or clan) first becomes Christian. Caste movement, tribe movement, clan movement - these terms are accurate, but the single term "people movement" covers all three and hence is used. When the Church has multiplied greatly it has frequently grown in people movement fashion.¹

This dissertation is ultimately concerned about the effective evangelization of the masses. If McGavran's contention concerning the relationship between church growth and the people movement fashion is accurate, it is important that this concept be a part of one's understanding of the doctrine of conversion. Because most standard evangelical theologies tend to view conversion exclusively in the context of an individual experience, they tend not to address the

issues involved in the conversion of societies.

A second major development in the doctrine of conversion within this century was the development of the Engel Scale which is becoming a widely used instrument for helping to measure progress in the evangelistic process.¹ One of the presuppositions of the Engel Scale is that conversion is a process in an individual’s life rather than an independent event. This idea differs from that of many standard evangelical theologies which view conversion strictly as an independent event in an individual’s life. The suggestion that conversion should be viewed as an extended spiritual experience suggests a renewal of the evangelical doctrine of conversion may be in order.

A third development in a contemporary understanding of conversion comes not from the field of church growth but that of psychology. The suggestion by William Sargent that conversion should be viewed as a psychological rather than religious experience challenged the widely held views of evangelicals who viewed conversion strictly in the context of a spiritual experience.² In the years since, study in the field of the psychology of religious experience in general and the psychology of conversion in particular has continued.

¹This instrument was developed by James Engel of Wheaton College and is described in his book What’s Gone Wrong with the Harvest.

While a thorough understanding of the psychology of conversion falls outside the scope of this study, the subject will be briefly addressed as it relates to an understanding of the doctrine of conversion.

In light of the above mentioned developments, it may be fair to ask how the evangelical doctrine of conversion has changed in the past century. This chapter proposes to examine the evangelical doctrine of conversion both in the historic Western context of an individual religious experience and that which is experienced as part of a people movement. The chapter will conclude with a consideration of the question, "Is it valid to anticipate the conversion of entire societies today?"

Conversion as an Individual Experience

When evangelical Christians discuss the idea of conversion, that discussion has historically centered around a discussion of personal religious conversion. Conversion is generally considered in the context of an individual personal commitment to Christ as Saviour. Typical of the historic view of conversion, Clyde Taylor writes,

The very moment a person repents of his sins and puts his trust in Christ, that very moment he is converted. He may pass through a long period of struggle leading up to his conversion, but the very moment the great decision is made, that moment the great change takes place. And the assurance of one's conversion may not come to him at once. The realization of it may dawn gradually upon him,
but the change takes place in a moment.¹

An understanding of individual conversion is foundational to an understanding of the conversion of groups in a people movement context. Also, one's understanding of individual conversion will necessarily impact one's view of evangelism to some extent as the two are so closely related. In seeking an understanding of conversion as an individual experience, it is advisable to consider (1) the meaning of the word "conversion," (2) the relationship of conversion and human personality, (3) conversion as an extended spiritual experience and (4) the role of repentance and faith in God in conversion.

The Meaning of the Word "Conversion"

The word "conversion" is used by evangelical theologians to designate that human aspect of the salvation experience which is called "regeneration" when viewed from the divine aspect. Normally, conversion is viewed as the result of repentance from sin and the exercise of faith in God on the part of an unconverted individual. These two elements tend to be viewed as parts of the conversion experience. According to Edgar Young Mullins,

Conversion is the word employed in theology to designate the turning of a sinner from his sins unto Christ for his salvation. This includes both the forsaking of sin which we have defined as repentance, and the trust in Christ which we have defined as faith. The term conversion

usually refers to the outward act of the changed man which is the manifestation of the inner change in his soul.¹

Similarly, Augustus Hopkins Strong noted,

Conversion is that voluntary change in the mind of the sinner, in which he turns, on the one hand, from sin, and on the other hand, to Christ. The former or negative element in conversion, namely, the turning from sin, we denominate repentance. The latter or positive element in conversion, namely, the turning to Christ, we denominate faith.²

Conversion and Human Personality

As an experience in which individuals are involved, conversion necessarily involves the personality. This means the intellect, emotions and will of an individual are all involved in the conversion experience. According to Elmer Towns,

The apostle Paul described the conversion experience of the Romans when he wrote, "Ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17). Conversion does not involve learning a catechism or knowing the doctrine of Christ. It embraces the total person, which means conversion is related to all three powers of man: the intellect, the emotions, and the will. A person must know certain things to experience conversion, but knowledge of these facts alone will not save him. Conversion also involves the emotions, but it is far more than an emotional experience. Conversion is not complete until an act of the will has taken place, but even an act of our will is not enough to save if it is done in


ignorance or without a heart desire.¹

Shortly after the Second World War, psychologist William Sargent published *Battle for the Mind* which attempted to explain conversion in the context of a psychological phenomenon similar to brainwashing. Sargent drew on his observations of soldiers who had been victims of brainwashing during the war and attempted to explain evangelical conversions in revival movements under John Wesley in that context. He explained,

> It must be emphasized that this book is not primarily concerned with any ethical or political system; its object is only to show how beliefs, whether good or bad, false or true, can be forcibly implanted in the human brain; and how people can be switched to arbitrary beliefs altogether opposed to those previously held. The conclusion reached is that simple psychological mechanisms of conversion do exist, and that we therefore have much still to learn from a study of brain function about matters that have hitherto been claimed as the province of psychology or metaphysics. The politico-religious struggle for the mind of man may well be won by whoever becomes most conversant with the normal and abnormal functions of the brain, and is readiest to make use of the knowledge gained.²

Sargent's conclusions concerning psychological conversions were said to be based in part on a study of the New Testament and more contemporary revivals including that under John Wesley and the Welsh Revival at the beginning of this century. Unfortunately, his conclusions were based on a great deal of inaccurate research in both biblical and revival

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history. After noting a number of these errors in a published response to Sargent's book, Martyn Lloyd-Jones concludes,

To sum up, then: The fallacy which seems to run right through the book *Battle for the Mind*, is that the Person and work of the Holy Spirit are entirely overlooked. It is assumed throughout that the history of the church can be explained solely in terms of human activity. As we have seen, the very facts of church history utterly disprove the assertion. Nothing is so clear as the fact that if the church were but a human institution, she would long since have ceased to be. The persistence of the church is due solely to the mighty and exceptional outpouring of the Holy Spirit which God grants from time to time. He does this in such a manner to indicated clearly that the power is always of God and not of man.¹

Conversion as an Extended Spiritual Experience

Recently, evangelicals have begun speaking of conversion as an extended spiritual experience. This view of conversion is fundamentally different from the historic evangelical view. This new evangelical view of conversion is not unlike that which was so widely held by some Christian leaders in the last century that Dwight L. Moody often felt it necessary to speak to the issue in his meetings. In a sermon entitled "Sudden Conversion" preached from the pulpit of the Chicago Tabernacle, Moody began,

I propose to-night to take a subject rather than a text, and that subject is sudden conversion - instant salvation. One reason why I am led to take up this subject is because I have received a large number of letters asking me how it is that I can teach such a pernicious doctrine that a man can be saved all at once - that salvation is instantaneous. One of the writers goes on to say that it is clearly taught in the word of

God that conversion is a gradual thing - that it is a life work - and that it is a dangerous thing to teach that a man can come into this Tabernacle a sinner and go out a saved man. Now, let us see what is taught in the word of God, and if it don’t teach instantaneous salvation let us give up the idea. I hold to it as I do to my life, and I would as quickly give up my life as give up this doctrine, unless it can be proved that it is not according to the word of God.¹

While there may be other factors contributing to the change in evangelical theology from Moody’s “sudden conversion” to the extended spiritual experience view held by some contemporary evangelicals, one of the major contributing factors in this movement was the development of the Engel Scale by Wheaton College Graduate School Professor of Communications Research, Dr. James F. Engel. Wagner calls the Engel Scale, “a remarkable instrument for helping to measure progress in the evangelistic process.”²

The Engel Scale attempts to plot the progress of an individual in coming to Christ as Saviour and beginning the Christian life. The scale assumes that the conversion experience is an extended spiritual experience which includes an event similar to what Moody called “sudden conversion.” The difference between Engel and Moody is obvious. Engel views conversion as the next logical step in an experience in which the individual may have been involved for some time.


<table>
<thead>
<tr>
<th>THE ENGEL SCALE</th>
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<tr>
<td>-8 Awareness of a supreme being, but no effective knowledge of the gospel</td>
</tr>
<tr>
<td>-7 Initial awareness of the gospel</td>
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<tr>
<td>-6 Awareness of the fundamentals of the gospel</td>
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<tr>
<td>-5 Grasp of the implications of the gospel</td>
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<td>-4 Positive attitude toward the gospel</td>
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<td>-3 Personal problem recognition</td>
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<td>-2 Decision to act</td>
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<tr>
<td>-1 Repentance and faith in Christ</td>
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<tr>
<td>+1 Post-decision evaluation</td>
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<tr>
<td>+2 Incorporation into the body</td>
</tr>
<tr>
<td>+3 A lifetime of conceptual and behavioral growth in Christ</td>
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The person is regenerated and becomes a new creature.

The Engel Scale evolved into existence and was apparently first suggested by Viggo Sogaard during his studies at Wheaton College. Although Engel himself emphasizes the role of God in regenerating the individual, some modifications of the scale do not necessarily presuppose such an evangelical theology of regeneration. Viggo Sogaard is reported as minimizing the actual conversion experience in an explanation of the original version of the scale. Without Engel's

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3John Wimber and Kevin Springer, Power Evangelism (San Francisco: Harper & Row, Publishers, 1986), p. 54. Wimber and Springer devote a chapter to the Engel Scale and Sogaard's original expression of the scale in an attempt to argue that power evangelism accelerates the evangelistic process.
emphasis on the work of God in regeneration, the scale is little more than a practical expression of William Sargent's thesis viewing conversion as little more than a psychological experience.

While there are differences between the Moody and Engel views of conversion, those differences may not be as radical as they first appear. Moody anticipated and realized "sudden conversions" in his meetings, but the effect of evangelical revivals in the nineteenth century had apparently moved society as a whole to a -4 or -3 on the Engel Scale.\(^1\) Under the evangelistic preaching of Moody and others in that era, it was not unreasonable to expect members of the crowd to take the next step moving to a -2. At that point, further steps along the Engel Scale to Christ would normally follow in rapid succession.

If this analysis is correct, it may help explain why churches tend to record greater results in recording conversions during times of revival than at other times. The relationship between revival and evangelism is considered more carefully in the next chapter; but it should be noted here that if revival did little more than change social attitudes toward the gospel, in this alone it would make a significant

contribution to the effective evangelization of a community.

The Role of Repentance in Conversion

As noted above, repentance from sin and faith in God are normally considered a part of the conversion experience. According to Strong,

Repentance is that voluntary change in the mind of the sinner in which he turns from sin. Being essentially a change of mind, it involves a change of view, a change of feeling, and a change of purpose.¹

The relationship between repentance and faith in God is an area in which not all evangelicals are completely agreed. Some view these as two distinct and separate acts. According to Bancroft,

Repentance is the first aspect of the believer's initial experience of salvation, called conversion. True conversion is an essential part and proof of regeneration. Regeneration is God working in and conversion is man working out his salvation in repentance and faith. Repentance is largely negative and has to do with sin in its many aspects and forms, and especially with the sin of unbelief.²

James Orr considered both repentance from sin and faith in God as aspects of a single act noting,

Disputes have arisen in theology as to the priority of faith or repentance, but unnecessarily, for the two, rightly viewed, are but the positive and negative poles of the same state of soul. There can be no evangelical faith which does not spring from a heart broken and contrite on account of sin; on the other hand, there can be no true repentance which has not the germ of faith in God, and of hope in His mercy, in it. The Law

¹Augustus Hopkins Strong, Systematic Theology, p. 332.
alone would break the heart; the Gospel melts it. Repentance is the turning from sin; Gospel faith is the turning to Christ for salvation. The acts are inseparable (Ac 20:21).  

The root idea of the term repentance is that of turning or returning. The act of repentance may be described as turning from sin, to the Saviour, to serve, to stay (cf. 1 Thess. 1:9, 10). Paul Little explained,

The word used in the Old Testament for repentance means to turn or return. It implies a personal decision to turn away from sin and to God. In the New Testament, the terms "repent" and "repentance" that apply to man's relationship to sin and God have the basic meaning of a change of mind. They imply a change of mind about sin, and a turning to God. In a sense, they are the negative and positive aspects of the same truth. The two together are inseparable and complementary. Paul, in his defense before Agrippa, said he preached that both Jews and Gentiles "should repent and turn to God and do works meet for repentance" (Acts 26:20).

Just as conversion is an experience which involves the total personality of an individual convert, so repentance involves the intellect, emotions and volition. According to Edgar Young Mullins,

Repentance includes three elements: (1) First, there is an intellectual element. It is a change of thought. A man's view of sin and of God and his relation to God undergo a change when he repents. . . . (2) There is also a change of feeling. A repentent man has genuine regret. But this regret is of a godly kind which leads to a real change (2 Cor. 7:9,10). It is to be distinguished from the form of regret which has no godly influence. . . . (3) There is also a voluntary element in genuine

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repentance. The will is changed. A new purpose is formed. As a consequence of the change of will and purpose there is an actual forsaking of sin and an actual turning to God. This is the most vital and fundamental element in repentance. No repentance is genuine without it.¹

The relationship between repentance and human emotions has created a problem for some evangelicals. Critics have been harsh on evangelical revival movements which tend to include extreme emotionalism. Some evangelicals have apparently overreacted to this problem and strive to avoid any direct appeal to the emotions. Reflecting this apparent overreaction, Martyn Lloyd-Jones cautioned his fellow British clergymen,

Another important principle is that in presenting the Christian gospel we must never, in the first place, make a direct approach to either the emotions or to the will. The emotions and the will should always be influenced through the mind. Truth is intended to come to the mind. The normal course is for the emotions and the will to be affected by the truth after it has first entered and gripped the mind. It seems to me that this is a principle of Holy Scripture.²

A century earlier, American revivalist Charles Grandison Finney also addressed the role of emotions in the conversion process. Unlike Lloyd-Jones, Finney believed emotions were a significant part of personality and should not be neglected in the preaching of the gospel. One of the apparent purposes in his use of the "anxious seat" was to channel emotional


²Martyn Lloyd-Jones, Conversions Psychological and Spiritual, p. 39.
responses into spiritual decisions. In his revival lectures, Finney taught,

It is true, in general, that persons are affected by the subject of religion in proportion to their conviction of its truth. Inattention to religion is the great reason why so little is felt concerning it. No being can look at the great truths of religion, as truths, and not feel deeply concerning them. The devil cannot. He believes and trembles. Angels in heaven feel, in view of these things. God feels! An intellectual conviction of truth is always accompanied with feeling of some kind.¹

While repentance involves both the intellect and emotions, it chiefly impacts the will or volition of the repentant individual. According to Byron DeMent,

The words employed in the Hebrew and Greek place chief emphasis on the will, the change of mind, or of purpose, because a complete and sincere turning to God involves both the apprehension of the nature of sin and the consciousness of personal guilt (Jer. 25:5; Mk. 1:15; Acts 2:38; 2 Cor. 7:9,10). The demand for repentance implies free will and individual responsibility. That men are called to repent there can be no doubt.²

Strong also argues this aspect of repentance is of primary importance. In his comments on repentance and the will, he writes,

A voluntary element - change of purpose - inward turning from sin and disposition to seek pardon and cleansing (Ps. 51:5,7,10; Jer. 25:5). This includes and implies the two preceding elements, and is therefore the most important aspect of repentance. It is indicated in the


The Role of Faith in God in Conversion

A second aspect of conversion is the exercise of faith in God. Elmer Towns suggests there are six different expressions of faith, one of which is saving faith. Towns defines saving faith noting,

Saving faith is the volitional response of the person who turns to Christ from sin with all of his emotional being. He turns to Christ according to the biblical plan of salvation, so that Jesus Christ comes into his life, giving him all the benefits of regeneration.

Most evangelicals appear to agree that saving faith is closely tied to repentance. As noted in the above discussion of repentance, there is some variety of opinion on the exact relationship between these two aspects of conversion. Evangelist T. T. Martin viewed repentance as a prerequisite to faith. He wrote,

Wherever repentance and faith are mentioned in God's Word without one exception, repentance comes before faith. There is a faith that comes before repentance; but it is a pure historical faith, and does not result in salvation. . . . If, therefore, the faith that saves must come after repentance, then those who have no saving faith after repentance, have no salvation, are not really redeemed. Not only so, but if saving faith must come after repentance, then those who place the only faith they claim before repentance, do not understand what saving faith is.

Augustus Hopkins Strong, Systematic Theology, p. 833.


Theologian Lewis Sperry Chafer hesitated to consider repentance apart from faith seeing them as interrelated. According to Chafer,

"Repentance, according to the Bible, is a complete change of mind and, as such, is a vital element in saving faith; but it should not now be required, as a separate act, apart from saving faith. The Biblical emphasis upon Gentile repentance or any repentance in this age will be more evident when the full meaning of the word believe is understood."¹

The exercise of saving faith is that which effects conversion. Therefore, it is not surprising that saving faith should be a major theme in the Scriptures. At least one of the four gospels appears to have been written with the express purpose of stimulating saving faith in its readers (cf. John 20:30, 31). According to Leon Morris,

"Faith is clearly one of the most important concepts in the whole New Testament. Everywhere it is required and its importance insisted upon. Faith means abandoning all trust in one's own resources. Faith means casting oneself unreservedly on the mercy of God. Faith means laying hold on the promises of God for daily strength. Faith implies complete reliance on God and full obedience to God."²

As important as faith is, it should be noted that saving faith is effective because of its object. One is not converted by believing alone but by belief in God. According to Chafer,

"This one word believe represents all a sinner can do


and all a sinner must do to be saved. It is believing the record God has given of His Son. In this record it is stated that he has entered into all the needs of our lost condition and is alive from the dead to be a living Saviour to all who put their trust in Him. It is quite possible for any intelligent person to know whether he has placed such confidence in the Saviour.¹

Similarly, Morris notes,

The verb pisterio is often followed by "that," indicating that faith is concerned with facts. This is important, as Jesus made clear to the Jews, "for if ye believe not that I am he, ye shall die in your sins" (Jn. viii. 24). But it is not all-important. James tells us that the devils believe "that there is one God," but this "faith" does not profit them (Jas. ii. 19).²

Acknowledging that saving faith must have an object to be believed raises a question as to what that object should be. Charles Hodge suggested that object of faith should include the complete revelation of God in Scripture. He wrote,

It is conceded that all Christians are bound to believe, and that all do believe everything taught in the Word of God, so far as the contents of the Scriptures are known to them. It is correct, therefore, to say that the object of faith is the whole revelation of God as contained in His Word.³

Strong apparently agreed with this conclusion but further defined the object of faith in terms of the soteriological content of the Scripture. Accordingly he wrote,

That the object of saving faith is, in general, the whole truth of God, so far as it is objectively revealed or made known to the soul; but, in particular, ¹Lewis Sperry Chafer, Salvation, p. 45.
the person and work of Jesus Christ, which constitutes the centre and substance of God’s revelation (Acts 17:18; 1 Cor. 1:23; Col. 1:27; Rev. 19:10).¹

P. B. Fitzwater apparently agreed noting,

The object of saving faith is the whole truth of God’s revelation which has as its center and substance the Person and work of Jesus Christ. It is, therefore, not belief in a dogma, but a personal trust in a personal Saviour.²

While most evangelicals would agree conversions normally involve faith in God’s self-revelation in the Scriptures particularly as it relates to the message of the gospel, the object of saving faith is not the Scriptures but rather God. Writing from a dispensational perspective, Charles Ryrie suggests,

The basis of salvation in every age is the death of Christ; the requirement for salvation in every age is faith; the object of faith in every age is God; the content of faith changes in the various dispensations.³

Although Ryrie made those comments in the context of a defense of a particular theological approach to the Scriptures, it draws important distinctions which should be made in the context of communicating the gospel to various world cultures. It is best to distinguish between the object and content of faith. All evangelicals would agree the object

¹Augustus Hopkins Strong, Systematic Theology, p. 842.


of saving faith should be God although some would prefer to add to that some element of content from the Scriptures. Noting the difference between the object and content of faith helps explain the phenomenon of non-Jews who are portrayed as having a special relationship with God without having been exposed to the special knowledge of God contained in the Scriptures (cf. Melchizedek, Baalim). One might also question if this has application to people groups who appear highly receptive to the gospel because of certain beliefs which appear a part of their folk religion.¹

Like repentance, saving faith affects human personality beyond the intellect. Commenting on the impact of faith on the emotions, Henry Clarence Thiessen suggested,

> We may define the emotional element of faith as the awakening of the soul to its personal needs and to the personal applicability of the redemption provided in Christ, together with an immediate assent to these truths. It is the type of faith that we find so frequently in revivals that lay undue stress on the emotions. There seems to be an immediate acceptance of Christ and a manifestation of the fruit of the new life; but as in the parable of the sower, "when tribulation or persecution ariseth because of the word, straightway he stumbleth" (Matt. 13:20, 21). While the emotional element is certainly to be recognized as a constituent of faith, it must not be treated as if it were the sole characteristic of faith. Those who have an undue amount of emotion in their faith tend to backslide and to feel the need of being "saved" over

¹Don Richardson, *Eternity in Their Hearts* (Ventura, California: Regal Books, 1981). Richardson identifies a number of specific folk religions which he suggests have prepared their followers to be highly receptive to the gospel when it is preached in that cultural context.
and over again.¹

Ultimately, saving faith is expressed in an act of the will. To be effective, saving faith must go beyond mere intellectual assent with or without its emotional overtones (cf. James 2:19). Saving faith involves actions which are reflective of its dependance upon God (cf. James 2:20-26).

According to Morris,

The characteristic construction for saving faith is that wherein the verb *pisterio* is followed by the preposition *eis*. Literally this means "to believe into." It denotes a faith which, so to speak, takes a man out of himself, and puts him into Christ (cf. the expression frequently used of a Christian, being "in Christ"). This experience may also be referred to with the term "faith-union with Christ." It denotes not simply a belief that carries on intellectual assent, but one wherein the believer cleaves to his Saviour with all his heart. The man who believes in this sense abides in Christ and Christ in him (Jn. xv. 4). Faith is not accepting certain things as true, but trusting a Person, and that Person is Christ.²

Conversion in the Context of a People Movement

In contrast to the above mentioned individualistic approach to conversion, an apparently growing number of evangelical Christian leaders are now beginning to think of conversion in the context of a people movement. This growing

¹Henry Clarence Thiessen, *Lectures in Systematic Theology*, p. 358. Thiessen's reference to "the type of faith that we find so frequently in revivals" should be understood in the context of revivals with a strong emotional element or so-called revival meetings conducted in an emotionally charged atmosphere. Church history reveals abundant evidence of the lasting effects evangelistic progress made during evangelical revivals.

acceptance of the concept is due largely to the influence of Donald McGavran. As noted earlier in this chapter, people movement is the preferred term for what appears to involve the conversion of groups to the Christian faith. McGavran described a people movement suggesting,

A people movement results from the joint decision of a number of individuals - whether five or five hundred - all from the same people, which enables them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives, thus enabling other groups of that people, across the years, after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that people.¹

Some evangelical Christian leaders have expressed concern about a people movement approach to evangelism and conversion in part on theological grounds. To them it appears the conversion of a group is contradictory to their understanding of conversion as an individual experience. Alan R. Tippett and Donald A. McGavran argue this objection to people movements is based on a misunderstanding of the nature of a people movement. In his study of People Movements in Southern Polynesia, Tippet notes,

The term mass movement is a bad one. It envisages a fearful hysterical crowd acting as an irrational mass. Any figure of speech implying irrationality fails to meet the requirements of the phenomenon we are investigating. They have been called people movements, and peoples' movements, the former suggesting the multi-individual character, and the latter the structural entity. The former is valuable for describing the conversion of a village or a family, the latter for differentiating between, say, the Tongan and Maori movements. In this work I have spoken of people

¹Donald A. McGavran, Understanding Church Growth, p. 335.
movements and I imply that they have specific structures, that the groups involved comprise individuals who have specific places and rights.\textsuperscript{1}

Similarly, McGavran explains the nature of a people movement noting,

What really happens is multi-individual, mutually interdependent conversion, which is a very different thing. These exact terms are important. One should learn to use them correctly and easily. . . .

What I am affirming is that conversion does not have to be the decision of a solitary individual taken in the face of family disapproval. On the contrary, it is better conversion when it is the decision of many individuals taken in mutual affection. Multi-individual means that many people participate in the act. Each individual makes up his mind. He hears about Jesus Christ. He debates with himself and others whether it is a good thing to become a Christian. He believes or does not believe. If he believes, he joins those who are becoming Christian. If he does not believe, he joins those who are not becoming Christian. . . .

\textit{Mutually interdependent} means that all those taking the decision are intimately known to each other and take the step in view of what the other is going to do. This is not only natural; it is moral. Indeed, it is immoral, as a rule, to decide what one is going to do regardless of what others do. Churchmen ought frequently to say to inquirers, "Since Jesus Christ is the Savior, the pearl of great price which you have found, and since you are a loyal member of your family, you do not want to enjoy salvation secretly all by yourself. The first thing you want to do is to share your new-found treasure with your loved ones. The person who loves the Lord most will try most to bring his intimates to Him. Andrew went and found his brother Simon. You do the same."

In a people movement - whether in Berlin or Bombay - members of the close-knit group seek to persuade their loved ones of the great desirability of believing on Jesus Christ and becoming Christians. Often they will defer their own decision in order to be baptized together. A husband waits six months for an

unbelieving wife. A brother labors for two years so that his other three brothers and their wives will all confess Christ together - the conversion made sweeter because it is shared with the people who supremely matter to him. A wise man deciding to become Christian leads many of his fellows to promise that they will accept Christ the same day he does.

_Conversion_ means participation in a genuine decision for Christ, a sincere turning from the old gods and evil spirits, and a determinated purpose to live as Christ would have men live. The individual decisions within a people movement exhibit all these marks. It is a series of multi-individual, mutually interdependent conversion.¹

Several things may be implied from this rather lengthy description of a people movement. First, a people movement should not be viewed as a denial of the essentially individual nature of conversion. Second, a people movement results when several members of a group make that individual decision to convert with the understanding that a similar decision is being made by others in the group. Third, a people movement involves a genuine decision for Christ as described in the above discussion of the nature of conversion. Fourth, the unique feature of a people movement is that a series of these conversions occur within a limited time frame, thus giving the impression of a group, rather than a group of individuals, coming to Christ.

In considering conversion in the context of a people movement, one needs to examine biblical support for this idea in (1) national movements toward Jehovah in the Old Testament, (2) the conversion of the _oikos_ in the New Testament and (3)

the evangelization of the *ethnos* in the Great Commission.

**National Movements toward Jehovah**

In the Old Testament, conversion is discussed both in the context of the individual and in larger groups such as families, tribes and nations. According to Wick Broomall, "Individuals (II Kings 23:25) and nations (Jonah 3:10) are subjects of conversion."¹ J. C. Lambert apparently shares this conclusion noting, "In the OT *shubt* is used to denote a turning, whether of the nation (Dt 30:10, 2 K 17:13 etc.) or of the individual (Ps 51:13 Is 55:7)."²

Perhaps the most significant example of a national movement toward Jehovah in the Old Testament is that of the Assyrian city-state of Nineveh (Jon. 3:1-10). On that occasion, "the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them" (Jon. 3:5). Jesus referred to the repentance of Nineveh in rebuking cities which did not repent under His own preaching noting, "The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here" (Matt. 12:41; Luke 11:32). The example of

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Nineveh and the response of Jesus to the failure of cities to repent under His ministry suggests the conversion of a people group is consistent with biblical teaching.

In the New Testament, the conversion of a Samaritan city might be viewed in the context of a people movement (cf. John 4:39-42). In the course of a two-day visit to Sychar, an unspecified but apparently significant number of Samaritans were converted to personal faith in Jesus as the Messiah and world Saviour. There was a further turning to God in Samaria later under the ministry of Philip, perhaps in the same city (cf. Acts 8:5-8). In both cases, the conversions of individuals appears to have been part of a larger movement of a significant group within the city.

The Conversion of the Oikos

The New Testament also describes conversion in a group context when it refers to the conversion of the oikos. The Greek word oikos is translated "home," "house" or "household" in the New Testament and may refer to both the immediate family of a particular individual and that individual's broader sphere of influence including household servants and slaves. Both Peter and Paul used this word in discussing the conversion of a particular individual and that of a larger group of individuals closely associated with the primary convert (Acts 11:14; 16:31). The New Testament records a number of oikos conversions including that of Cornelius' household (Acts 10:7, 24), Lydia's household (Acts 16:15), the
Philippian Jailor’s family (Acts 16:33), the household of Crispus (Acts 18:8), and the household of Stephanus (1 Cor. 1:16). According to McGavran,

In the New Testament we repeatedly come upon the conversion of households - eikoi in Greek. The eicos pattern, once seen, is a noteworthy feature of New Testament church growth. Christians of the Baptist persuasion have been slow to recognize this, lest it endanger their position that believers only should be immersed. Yet the eicos pattern really has nothing to do with who is baptized. Family by family, men became Christian - this is what is affirmed. At what stage they are baptized is another question. The truer we are to the New Testament, the more we shall welcome eicos and other multi-individual conversions. Both East and West, winning families is a good goal.¹

The biblical example of household conversions is the basis of what Leonard Tuggy describes as "family evangelism." Tuggy defines family evangelism when he states,

Family evangelism is a strategy of evangelization which specifically aims at winning whole families to Christ and His Church as they respond to the Gospel through mutually interdependent decisions.²

Tippett explains the conversions of groups in a cultural way noting that limits on individual freedoms in some societies mean that converting to Christ must involve a decision of the group rather than that of an individual. He explains,

¹Donald A. McGavran, Understanding Church Growth, p. 348.

²A. Leonard Tuggy, "You and Your Household" in Church Growth in the Third World, ed. Roger E. Hedlund (Bombay: Gospel Literature Service, 1977), p. 244. Tuggy’s use of the plural pronoun in describing the family’s response to the gospel tends to minimize the individualistic nature of conversion. In the biblical context, a family is only converted when individual members of that family are converted.
The group does not exist as a living organism unless the individuals act and interact, each according to his specific role and rights. Biblically the church is conceived in the same terms as a body. The total group is really the decision-making body, although it may be for one individual to make the pronouncement as the representative of all. In many communal societies there is no decision without unanimity in the village or tribal councils. The decision-making group may be a family or a village, or a lineage, or a caste. This is a basic determinant in people movements.¹

Wagner apparently agrees with Tippett’s conclusion. He writes,

This kind of conversion seems strange to many of us who have been raised in western society where individualism is valued. Western culture gives permission to individuals to make important decisions such as who to marry, what job to take, where to live and whether to accept Christ with a minimal involvement of parents and grandparents, aunts and uncles, brothers and sisters or close friends. Most cultures of the two-thirds world know nothing of such individualistic decisions, and the group rejects them almost by a reflex action when they occur.²

The Evangelization of the *Ethnos*

A further biblical concept which appears to justify the idea of conversion in a people movement context is that of the evangelization of the *ethnos*. The Greek word *ethnos* originally meant multitude but came to be used to identify a distinct nation or people group. It is often used in the New

¹Alan R. Tippett, *People Movements in Southern Polynesia*, pp. 199, 200. Tippett’s comments are made in the context of a study of people movements in primitive cultures which tend to be communal. The existence of people movements in non-communal societies suggests an entire group does not need to be involved in a people movement nor is it necessarily impossible or immoral for an individual to make a decision apart from the group.

Testament to identify the Jews as distinct from other ethnic
groups and in the plural to refer to the Gentiles as a whole.
The English word "ethnic" is derived from this term and it may
not be that far off to suggest the Greek and English words
have very similar meanings. Commenting on the expression
"teach all nations" as it is used in the Great Commission,
McGavern suggests,

Coming to the New Testament, we note that Matthew 28:19
instructs Christians to *disciple the tribes*. In Hindi,
the national language of India, the words read *jatiyon
ko chela karo*, i.e. "Disciple the castes" - a much more
accurate rendering of the Greek than the common English
version "make disciples of the nations." What our Lord
said was precisely "disciple the tribes," the castes
and families of mankind.¹

The existence of national movements toward Jehovah in
Scripture and the biblical teaching concerning the conversion
of the *oikos* and the evangelization of the *ethnos* appear to
support the idea of conversions in a people movement context.
In light of this and other biblical research in people
movements, a growing number of missiologists are apparently
convinced this approach to conversion is consistent with
biblical teaching. McGavran concludes,

The people movement to Christ is a thoroughly biblical
way of coming to salvation. It was the way the Jews,
the Samaritans, and the synagogue communities around
the Great Sea came to Christian conviction. It should
be systematically taught in all seminaries, so that
every pastor, priest, and minister of the Gospel knows
how these movements develop, has eyes open to discern
responsive peoples, and knows how to shepherd a people

¹Donald A. McGavran, *Understanding Church Growth*, p. 348.
movement when God gives him one.¹

Are Entire Societies Converted Today?

Notwithstanding apparent biblical support for the concept of a people movement, the question remains, "Is it valid to anticipate the conversion of entire societies today?" This question addresses an issue at the very heart of this study, i.e. "Is it valid to anticipate the effective evangelisation of the masses?" As an evangelical committed to the task of world evangelization, the author believes there are several reasons suggesting such an anticipation remains valid at the end of the twentieth century. These include (1) the apparent ingathering described in biblical eschatology, (2) the nature of historic people movements in various cultures, (3) the recent effective evangelization of primitive societies and (4) the effective evangelization of major world-class cities.

Biblical Eschatology and People Movements

Elsewhere in this dissertation, a particular view of biblical eschatology is discussed as an argument against anticipating future revivals and the rapid and effective evangelization of large numbers of people. While the biblical teaching concerning the apostacy of the last days cannot be denied, there are also other indications that the last days will be characterized by a massive and effective evangelistic

outreach.

Perhaps the strongest indication of the conversion of large numbers of people in the last days is found in the identification of vast numbers of Christians in heaven. The specific identification of "a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb" (Rev. 7:9) would suggest a vast number of converts in heaven in any context. This description by the apostle, however, follows an earlier description of a crowd including other created beings, "and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 4:11).

In light of John's ability to specify that "the number of them (the first crowd) was one hundred million and millions of millions" (Rev. 4:11, author's translation), it is reasonable to assume the crowd "which no one could number" (Rev. 7:9) must have included significantly more than one hundred and four million individuals (the minimum size of the first group). Since the resurrection of Christ, the sum total population of the world has not included that many people until the latter half of the twentieth century. This suggests this is the first time in the Christian era that the conversion of such a vast number of individuals has been possible. If these numbers are to be considered as accurate, and there is no necessary reason to interpret them in any other way, it is reasonable to anticipate massive people
movements prior to the imminent return of Christ.

The Nature of People Movements

If societies are going to be converted today, it is almost certain that people movements will be involved. McGavran is careful to point out, however, that a people movement itself does not require the conversion of large numbers of people. According to McGavran,

It is helpful to observe what a people movement is not. It is not large numbers becoming Christians. Most people movements consist of a series of small groups coming to decision. At any one time only one group makes the decision, is instructed, and is baptized. A people movement does not involve careless accessions or hurried baptizing.¹

While McGavran correctly argues a people movement does not necessarily involve the conversion of large numbers, the practical results of a people movement over time is the conversion of a large group of people. This is implied by McGavran himself when he notes,

At least two-thirds of all converts in Asia, Africa, and Oceania have come to Christian faith through people movements. In many provinces, nine-tenths of all those who first moved out of non-Christian faiths to Christianity came in people movements. Most Christians in Asia and Africa today are descendants of people-movement converts. But for people movements, the Churches on those continents would be very different and very much weaker than they are. People-movement growth has accounted for considerable ingathering in Latin America also.²


²Donald A. McGavran, Understanding Church Growth, p. 336.
The nature of a people movement suggests the likelihood of societies being converted when such movements are significant. If the people movement involves a significant part of the tribe or caste, it will theoretically change the culture of that tribe or caste. This logical conclusion of the nature of a people movement has been demonstrated repeatedly in the historical record of the conversion of primitive societies.

The Effective Evangelization of Primitive Societies

A third argument suggesting the conversion of societies may be anticipated today arises out of the apparently effective evangelization of primitive societies. Numerous cases of significant people movements which have reached entire tribes suggest this is more than an exception. Commenting on tribal evangelism in Nagaland, India, George Samuel notes,

People movements have occurred among the Oraons and Mundas of Chota Nagpur between 1850 and 1887. The tribes in Lushai hills in Assam adhered to Christianity almost en masse during the period between 1893 and 1921. Many tribes in Nagaland became Christians in very large numbers and this is the reason why there is 52 per cent Christians among the total population of Nagaland. People movements from the tribes are the major key to discipling the tribes in India.¹

Don Richardson notes ninety-five percent of the neighboring Indian state of Mizoram has similarly been converted to

Christianity. In Irian Jaya, the entire conversion of the Damal tribe and several neighboring tribes has also been clearly documented.

The rapid and effective evangelization of these and other tribal groups is a matter of historical record. The conversion of these societies suggests the possibility of other societies being converted, at least among the more primitive tribal groups. The present urbanization of the world requires evangelicals concerned about world evangelization to also consider this issue in the context of the effective evangelization of world-class cities.

The Effective Evangelization of World-Class Cities

The concept of a world-class city is fairly recent in that few historic cities could be considered world-class. Raymond Bakke defines a world-class city as a city of one million or more population with some world influence. It is estimated that five hundred such cities will exist in our world by the end of this decade. The twentieth century began with only one city which could be described as world-class,

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the city of London, England.

The history of the evangelization of the city of London demonstrates the important role revivals have had in the effective evangelization of urban areas. Martyn Lloyd-Jones and others have suggested the conversion of London in the eighteenth and nineteenth centuries was largely due to the evangelical revival under the Wesleys and others.¹ This claim is so commonly made that it is rarely called into question.

The dramatic change accuracy of this claim can be demonstrated by a comparison of descriptions of the city at different periods in its history. In his biography of John Wesley, John Telford includes the following description of London at the beginning of the eighteenth century.

In 1736 every sixth house in London was a grogshop, and the ginsellers hung out boards announcing that they would make a man drunk for a penny, dead-drunk for twopence, and find him straw to lie on till he recovered from his carouse. Cellars strewn with straw were actually provided for this purpose. Lecky gives some painful pictures of the time. In 1735 the quantity of British spirits distilled was 5,394,000 gallons; twenty-one years before it was only two million, and in 1684 little more than half a million gallons. In 1742 it was more than seven millions. The London medical men stated in 1750, when more than eleven million gallons were consumed, that there were fourteen thousand cases of illness, most of them beyond the reach of medicine, that were directly attributable to the mania for gin-drinking. Parliament found this gigantic evil tax its resources to the utmost. The Mohocks - a club of gentlemen, formed in 1712 - committed the most horrible outrages in the streets of the metropolis. Neither men nor women were safe from these drunken fiends. It was a favourite amusement with them to squeeze their victim’s nose flat on his

face and bore out his eyes with their fingers. Their prisoners were pricked with swords or made to caper by swords thrust into their legs. Women were rolled down Snow Hill in barrels. Watchmen and constables were utterly inefficient. Robbers often defied all attempts to seize them, and kept the city in terror by day as well as by night.¹

There is no reason to question the accuracy of the above description of London. There can be little question concerning the character of the city prior to the waves of revival which passed over it in the next two centuries. Yet this same clearly pagan city later became one of the strongest centers of evangelical Christianity in the world. The dramatic change in London is apparent when the above description is contrasted with that of the city during the reign of Queen Victoria. According to Warren Wiersbe,

If some homiletically inclined archangel were to permit me to select another time and place in which to live, I immediately would ask to be transported to Great Britain during the reign of Queen Victoria. What a paradise for preachers! On any given Lord’s Day you could hear Charles H. Spurgeon at the Metropolitan Tabernacle or, at the other end of the spectrum, Canon Henry Liddon at St. Paul’s. Pick the right year and D. L. Moody might be in London or any one of a dozen other cities in Great Britain; F. B. Meyer would be leading people into a closer walk with Christ; William Booth would be thundering against the sins of the city; and R. W. Dale in Birmingham, and Alexander Whyte in Edinburgh each would be opening the Word to crowded congregations. But if I were in London on a Lord’s Day and had already heard Spurgeon preach, I would hasten to the City Temple and there sit at the feet of Joseph Parker, whose congregations were second in size only to those of Spurgeon.²


The effective evangelization of the city of London suggests the possibility of an urban society being converted. Some observers believe this may already be happening in some world-class cities such as Seoul, South Korea. Whether that proves to be the case or not, the anticipation of the conversion of significant portions of entire societies remains within the realm of possibility. There is no biblical or theological reason why such might not occur. Indeed, as this chapter has noted throughout, there may be biblical evidence that the conversion of groups whether families, tribes, castes, cities or societies should be the normal objective of the evangelistic endeavors of evangelical Christians.
CHAPTER V

WHAT IS THE RELATIONSHIP BETWEEN REVIVAL AND EVANGELIZATION?

Having differentiated between an evangelical revival and the effective evangelization of a group of people, the logical question to follow in this analysis is, "What is the relationship between revival and evangelization?" Among evangelical writers on the subject, several answers have been proposed. This chapter will consider several responses to this question including (1) that no relationship exists between revival and evangelism, (2) that revival should be viewed as a pre-evangelism activity, (3) that revival or "power evangelism" is an effective means of evangelism, (4) that revival is primarily a post-evangelism activity which assists in the spiritual maturing of believers and their assimilation into the church, and (5) that revival and evangelism are related as expressions of the outpouring of the Holy Spirit.

The first of these responses, that no relationship exists between revival and evangelism, may be dealt with quickly as the author anticipates his discussion of the other four responses to this question will by implication demonstrate the weakness of this response. According to McGavran, "Revival
bears a close relationship to church growth, yet exactly what that relationship is, particularly where the church is growing on new ground, is often not clear.\textsuperscript{1}

The history of evangelical revivals illustrates a consistent relationship between revival movements and evangelistic success. According to Martyn Lloyd-Jones,

If you look back across the history of the Christian Church, you immediately find that the story of the Church has not been a straight line, a level record of achievement. The history of the Church has been a history of ups and downs. It is there to be seen on the very surface. When you read the history of the past you find that there have been periods in the history of the Church when she has been full of life, and vigour, and power. The statistics prove that people crowded to the house of God, whole numbers of people who were anxious and eager to belong to the Christian Church. Then the Church was filled with life, and she had great power; the Gospel was preached with authority, large numbers of people were converted regularly, day by day, and week by week. Christian people delighted in prayer. You did not have to whip them up to prayer meetings, you could not keep them away. They did not want to go home, they would stay all night praying. The whole Church was alive and full of power, and of vigour, and of might. And men and women were able to tell of rich experiences of the grace of God, visitations of his Spirit, a knowledge of the love of God that thrilled them, and moved them, and made them feel that it was more precious than the whole world.\textsuperscript{2}

The widely reported revival experienced by the Ebenezer Baptist Church of Saskatoon, Saskatchewan, in the fall of 1971 is claimed by some to have had no significant impact on


evangelistic outreach into the community. Pastor Phillips argues the church did not experience "a sudden growth and development in the year of the revival and following" and demonstrates from church records there were only twenty-five members received in 1971 and twenty-two received the year following. Thirty-seven members were received in 1969, two years prior to the revival. Elsewhere in his thesis, however, he suggests other evidence that some evangelism was taking place to a greater extent after the revival than prior to the revival. He notes,

The Western Tract Mission in Saskatoon had a rather phenomenal increase in the publication of tracts. Whereas, in 1971 they published one million six hundred thousand tracts, in 1972, they published four million eight hundred thousand. Literature was sent to many parts of the world. So, in that regard, and during post-revival time a great volume of tracts and literature were sent out.2

It is apparent from the statistics reported in Phillips’ thesis that much evangelism was taking place by those involved in the revival, but significant church growth was not being realized by the church in which the revival began. One reason for this lack of church growth at Ebenezer Baptist Church is related to the nature of the evangelism undertaken. It is apparent much of the evangelism which took place occurred outside of the immediate community of the church, very often

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1Murray E. Phillips, "The Revival in Ebenezer Baptist Church, Saskatoon, Saskatchewan" (Toronto: Central Baptist Seminary, 1973), p. 22.

in other provinces of Canada and other countries including both The Netherlands and the United States.

A second reason for this lack of church growth may be attributed to the lack of pastoral leadership in the year immediately following the revival. Because of the widespread initial interest in the revival, Rev. W. L. MacLeod resigned the pastorate of the Ebenezer Baptist Church to promote revival in an itinerant ministry. Phillips reports over half of the churches in the Central Canada Baptist Conference "experienced a change of pastors in the year and one half following revival."

The case of the Ebenezer Baptist Church may be typical of others which experience revival but fail to realize significant church growth in that context. Although evangelism was being widely practiced, those being evangelized were so far removed from the church that few of those converted were added to the membership. In other contexts, the reverse may be true. In this case evangelism is effective primarily among unsaved church members. Although many in the community are converted as a direct result of these efforts, again there would be no significant increase in church membership. According to J. Edwin Orr, "It can be clearly demonstrated that great numbers of actual church members are

professedly converted in every Revival movement." In both these cases, normal means of measuring the effectiveness of evangelistic efforts would fail to identify evangelism which is taking place in the context of an evangelical revival.

Certain evangelistic strategies which tend to be practiced in some revival contexts apparently realize minimal church growth. This issue will be addressed in greater detail in Chapter VIII. The absence of church growth is not always directly related to the absence of evangelism. The absence of church growth in a revival context may demonstrate that evangelism which was taking place was ineffective in increasing attendance or membership. While conversions normally result in persons being added to the church, in certain contexts conversions may occur without persons being added to the membership.

**Evangelism as a Normal Consequence of Revival**

It is widely held by evangelicals who are sympathetic to revival that evangelism is a normal consequence of revival. In his classic *Lectures on Revivals of Religion*, William B. Sprague explains this relationship noting,

> in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived; and whose increased zeal is usually rendered

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instrumental of the conversion of sinners.¹

This view on the relationship between revival and evangelism has been widely repeated with various degrees of zeal by those who see revival as a necessary pre-condition to effective evangelism. According to Goforth,

Without the 120 first being filled with the Holy Spirit it would have been impossible for those three thousand, on the day of Pentecost, to have been brought to a saving knowledge of Jesus Christ.²

In a somewhat more subdued manner, Glenn Sheppard stressed the importance of revival in the evangelistic process when he reported to a gathering of evangelists,

Spiritual awakening, then, is the result of revival. It is usually experienced when God's people in a given area have been so revived in a life-changing way that the secular world is profoundly affected and "awakened" to spiritual matters. Evangelism is when the revived church goes into the sin-filled secular world and, in divine power (Acts 1:8), communicates (Acts 2:37-41; Acts 4:31-33) the Gospel of Jesus Christ with supernatural anointing (Acts 2:1-4) and effectively leads individuals to a saving knowledge of Jesus Christ.³

The view that the effective evangelization of large numbers of people is the normal consequence of revival appears to be well demonstrated in history. Writing from a people


movement perspective, Donald McGavran notes,

The great awakenings of the late eighteenth and nineteenth centuries brought large numbers of nominal Christians to purposeful dedication to Christ. While the converts were not of any one tribe, they were generally of one class of society. While usually they did not decide together to confess Christ and be baptized, their changed lives certainly influenced their fellows. Because of the large numbers of consciously Christian converts (whose conversions had taken place in a short time and a distinct neighborhood), action against sinful social conditions became possible and was common throughout populations touched by these awakenings. Tremendous movements against slavery, for prison reform, organization of labor unions, and spread of schools and colleges came out of these Western forms of the people movement.¹

Revival and Power Evangelism

Certain unusual signs and wonders are commonly reported in accounts of revivals. Such reports are common enough to suggest the likelihood of unusual manifestations of the power of God during a revival but not so consistent as to conclude that such must be the case. The nature of these signs and wonders vary widely in the reports and may or may not involve the apparent repetition of similar biblical miracles.

Some reports of signs and wonders in the context of revival may or may not be accurate. When revival occurred on the island of Timor in Indonesia, a widely distributed report on that revival claimed a number of signs and wonders occurred in that revival including the physical restoration of life to

¹Donald A. McGavran, *Understanding Church Growth*, p. 341.
one who had been dead for two days.\footnote{Mel Tari and Cliff Dudley, Like a Mighty Wind (Carol Stream, Illinois: Creation House, 1971), pp. 76-78. More than a half-million copies of this book were sold in English, Spanish, Danish, Finnish, Swedish, Norwegian, Portuguese, German, Icelandic and Afrikaans reporting this miracle which has since been called into question.} Among those who investigated this and the other claims of miracles on Timor more closely was George W. Peters. After a thorough investigation of this phenomena in Timor which included discussions with individuals who claimed to have raised the dead and those who claimed to have been raised from the dead, Peters concluded,

The reports from Timor that God raised some people from the dead have startled many American Christians. I do not doubt that God is able to raise the dead, but I seriously question that He did so in Timor. In fact, I am convinced that it did not happen. Let me explain:. . . I had to explore the experiences of these people while they were in the state of death, how far they had "traveled," so to speak, between death and resuscitation. It became apparent that death takes place in three stages, according to their beliefs. In the first stage, the soul is still in the body; in the second stage, the soul may be in the home or immediate community; and in the third stage, the soul takes its flight to the beyond and the land of the ancestors. Not one of the dead persons believed his soul had completely departed to the region beyond. That is the region of no return. Those who claimed to have experienced resuscitation and immediate restoration were people who had died suddenly. Several children who had died after suffering prolonged illnesses had more gradual restorations. . . . I shall leave any judgments about these miracles to the reader. I went away satisfied that according to their usage of the word death, and their concept of death, they had experienced resuscitation. According to my concept of death, no such miracles happened: I learned again the value of seeing words and concepts from the people's point of view and interpreting them according to their
mentality and understanding.\textsuperscript{1}

While some reported miracles in revival contexts have been called into question, it would be erroneous to assume revivals will not at times be accompanied by genuine miraculous signs. Sometimes the unique context of a revival is such that miraculous signs may serve a useful purpose. Concerning supernatural manifestations in the Scottish Highlands, Andrew Woolsey notes,

Duncan was often asked why there were more physical and supernatural manifestations in Christian work in the Highlands than elsewhere. This problem of assurance, he suggested, was the main reason. God in His goodness granted these manifestations to encourage weak and trembling faith to grasp the promises of life.\textsuperscript{2}

Christian leaders have been divided in their view of these supernatural manifestations in revival. According to his biographer, "Duncan did not encourage physical manifestations, but was careful not to despise what God saw fit to permit."\textsuperscript{3} In a summary of other responses to physical manifestations in revival, Martyn Lloyd-Jones writes,

What, then, is the true explanation? The first thing we must do is remember that even saintly ministers of God have disagreed amongst themselves about the explanation of the phenomena. The Revd. J. H. Moore, the man in whose parish the revival began in Northern Ireland a hundred years ago, disliked the phenomena, and he discouraged them, and there were practically none of them


\textsuperscript{3}Woolsey, *Channel of Revival*, p. 109.
in that parish of Connor. But there were others who did not take the same view. And there have always been differences of opinion. Jonathan Edwards defended them. He believed that in the main they were of the Spirit of God. There was a man called John Berridge, who preached in East Anglia two hundred years ago, who even encouraged them. He believed they were a remarkable sign of the Spirit of God. Wesley and Whitefield, on the other hand, were unhappy and uncertain about them. I say this so that we may see that this is not a simple matter, and that it behoves us all to approach it with caution and, above all, with reverence and with godly fear, lest we may make foolish statements which we will regret later, and become guilty of quenching the Spirit.

More recently, some evangelicals have suggested that certain revival phenomena themselves are effective evangelistic tools which should be used to reach people with the gospel. This view is popularly identified as "power evangelism" and was widely introduced to North American evangelicals through the course "Signs and Wonders and Church Growth (MC510)" taught at Fuller Theological Seminary by John Wimber and Peter Wagner. According to Wimber and Wagner,

> What is needed today is power evangelism, a presentation of the gospel which is rational, but also transcends the rational. It is a proclamation which demonstrates the power of God through signs and wonders and introduces people to the manifest presence of God.

Advocates of power evangelism as a revivalistic evangelistic strategy view physical manifestations in revivals as authenticating signs of the power of God and argue they represent a repetition of the primary strategy of evangelism.

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1. Martyn Lloyd-Jones, Revival, p. 143.

in the New Testament. George Mallone summarizes what he perceives to be seven expressions of power evangelism in the New Testament noting,

Let me quickly review for you some examples of power evangelism in the New Testament. First, there was power through praise and tongues in Acts 2. Second, power evangelism is seen in the use of prophetic gifts. Third, it is expressed through a word of knowledge. Fourth, it is through the discernment and deliverance of evil spirits in people. Fifth, it is active through the ministry of healing. Sixth, through visions. Seventh, through the raising of the dead.¹

From this perspective, the physical manifestations of revival are viewed as effective means of communicating the gospel. It is unlikely that the power evangelist would emphasize these physical manifestations to the exclusion of other widely practiced means of communicating the gospel such as preaching. Commenting on the relationship between preaching and signs and wonders, Mallone writes,

Do we stop preaching and just engage in signs and wonders? No! Fourteen times in Acts there is a correlation between preaching and signs and wonders. We do both. The message of the Kingdom both heard and seen is the only thing that can convince a secular and skeptical Canadian public.²

While it is not the objective of this dissertation to evaluate the concept of power evangelism, it should be pointed out that its fundamental premise rests upon the belief that physical manifestations in revival find their source

¹George Mallone, Canadian Revival: It’s Our Turn, pp. 82-84.

²Mallone, Canadian Revival, pp. 84, 85.
exclusively in God and therefore tend to authenticate the message of the gospel preached in that context. Because some of these physical manifestations are apparent expressions of the power of God, there are numerous accounts of conversions in the context of these unusual revival phenomena. It is, however, questionable that such unusual occurrences should become the basis of what is perceived as a primary evangelistic strategy. Also, while it is not disputed some of these manifestations in revival are expressions of the power of God, it is unwise to conclude that every physical manifestation in a revival has the same source. Martyn Lloyd-Jones warned,

So I would conclude that the phenomena are not essential to revival, they are not vital to revival, they are not religious in and of themselves. I believe that in their origin they are essentially of the Spirit of God, but we must always allow for the fact that because of the very frailty of human nature, and of our physical frames, you will have the tendency to an admixture, partly along the physical, partly along the psychic, and partly as the result of the Devil's activity. But there is nothing more foolish or more ridiculous than to dismiss the whole because of a very, very small part. If you begin to do that you will have to dismiss the whole of the New Testament, because here we are told that the other forces are ever trying to interfere, and we must realise the existence of the true and the false, and understand it, and withstand the false. The New Testament teaches us to expect this, and to be on guard against the false and the spurious.¹

Power encounters may occur in times of revival and in that context be effective tools in the process of evangelism. This is particularly true in societies dominated by occult

¹Martyn Lloyd-Jones, Revival, pp. 146, 147.
paganism. In a power encounter, a group may be effectively evangelized when the dominant god of the area is successfully challenged and defeated. Often this power encounter involves a public gathering of the people loyal to the god in which the god is challenged and destroyed, not unlike the Old Testament revival under Elijah at Mount Carmel. According to Tippett,

The missionary face to face with paganism will seek to know the locus of its religious power, for it is here that any power encounter must take place. Is there a concentration of religious energy in the spirit of the progenitor of the lineage, or in a high god, or in a multiplicity of domestic or local divinities, or for each man in the ghost of his grandfather? Again, is there some material object in which this spirit manifests himself — an image, some natural feature of the landscape, an ancestral skull, a monolith, a fetish, or a human being? Is it an idol, a shrine (form of embodiment), or a repository of mana? A missionary in Oceania may meet any of these expressions, and he will need to know in which of them the people of his concern are particularly interested. All these objects are symbols of the power "from beyond man himself" on which he draws to deal with those mysterious problems of life which require something beyond his knowledge and competence to handle. Quite often the symbol counts as the deity itself, although when pressed, the islander will differentiate the spirit and the shrine. In any ocular demonstration of power encounter, the symbol must be involved. The destruction of the symbol is highly significant with people who conceptualize allegorically. So too is any evidence of disrespect towards it. . . . When a god dies, his cause dies with him. Often the contests were staged, with date and hour proclaimed beforehand, with intense excitement among the multi-individual crowd of spectators. Was Mount Carmel the prototype?¹

The role of power evangelism in movements such as the Vineyard Christian Fellowship has become the focus of much of

the contemporary evangelical discussion of this phenomenon. The author believes this may have resulted in a clouding of the real issue of manifestations of the power of God and evangelism. Certain revival phenomenon such as power encounters may be effective at times in evangelistic efforts. While this conclusion is consistent with both the biblical and historical record of evangelism, one should exercise caution in seeking to draw further conclusions which may not be as readily apparent in the biblical and historical record. Adopting an unusual means of effective evangelism as the primary thrust of one's evangelistic strategy tends to demonstrate a misunderstanding of the nature of manifestations of the power of God in revival. Likewise, a theological or other bias against the potentiality of God so intervening to effect a conversion demonstrates a similar lack of understanding of the same.

Revival as a Post-Evangelism Activity

At times it has been argued that revival is primarily a post-evangelism activity in which those who have already been effectively evangelized are brought into a deeper relationship with Christ which is reflected in some evidence of spiritual growth toward Christian maturity. McGavran suggests this is particularly the case in non-Western cultures in which the church has been established as a result of a people movement. Drawing upon the particular history of Christianity in Fiji, he writes,
In the Fiji Islands, where practically all the original population became Christians in a series of people movements, the early missionaries distinguished two stages in Christian growth. In the first - a most meaningful stage which cost many converts their lives - whole communities declared for Christ, destroyed their fetishes, were instructed and baptized, built churches, heard the Bible several times a week, learned hymns and Scripture portions, and sent their children to Christian schools. After several years of this, deeper consecration became possible and the second stage began. Revivals broke out in the churches. Old cannibals who had been Christian for some time broke down and wept bitterly at the thought of their sinful, cruel, and fear-ridden lives. They had been nourished on the Bible for years and had learned how to pray; a revival which lifted the churches to new heights became possible. Revival generally takes place in existing churches.1

Although McGavran stresses the nature of a post-evangelism activity, his discussion of the need for revival in shepherding a people movement suggests he also recognizes some role for revival as a pre-evangelism activity. Addressing the problem of providing post-baptismal care for a people movement, McGavran writes,

Some, to be sure, have been granted a deep blessing in the early months or years of the new Church’s life, but most have not. Deliberate prayer and planning for large numbers of Christians through revival to face the blackness of their sins and the availability of the Holy Spirit, is a desirable part of the care of people movements. Unless the Church is to sink into apathy, it needs continual revival everywhere. Continual rededication is the secret of spiritual life. Cold, formal churches do not grow. People-movement churches need revival as much as any other - perhaps more.2

The Outpouring of the Holy Spirit

1Donald A. McGavran, Understanding Church Growth, p. 194.

2Donald A. McGavran, Understanding Church Growth, p. 366.
The above discussion concerning the relationship between revival and evangelism reveals a variety of opinion which exists among evangelicals relating to this issue. What is perhaps more significant is that those adhering to each of the three above-mentioned positions which recognize the existence of a positive relationship can successfully argue their view from the history of revival and evangelism. It is clear the two are related, but the exact relationship between the two is difficult to determine using a typical cause and effect model. Such a model might prove helpful in understanding a revival/evangelistic movement in a particular case, but there are apparently as many exceptions where the selected model might hinder one's understanding of what is apparently taking place.

J. Edwin Orr and others have suggested the relationship between revival and evangelism might be better understood using a model of the outpouring of the Holy Spirit. The character of this experience is discussed earlier in this dissertation. According to Orr,

One cannot see the invisible wind, but one can see what the force of the wind can accomplish. No one can measure the outpouring of the Spirit, but it is often possible to see what the outpouring of the Spirit has achieved in the reviving of the Church and the awakening of the people, resulting in the evangelizing of inquirers and teaching of disciples, and, by many or by few, the reforming of society.¹

Viewing the outpouring of the Holy Spirit as the source of both an evangelical revival and an evangelical awakening suggests a model whereby the relationship between revival and evangelism can be understood regardless of the chronology involved in their respective appearances. This model also suggests a relationship between effective evangelism and the reformation of a society.

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In the above model, the outpouring of the Holy Spirit is viewed as the ultimate source of an evangelical revival, an evangelical awakening, effective evangelism and social reformation. This model does not restrict the chronological order in which revivals and awakenings must appear. Therefore, the inconsistencies of each of the three above-mentioned models concerning the relationship between an evangelical revival and the effective evangelization of a
specific people group can be avoided using the outpouring model.

The idea of explaining revival in the context of an outpouring of the Holy Spirit is consistent with revival literature which has consistently used this expression in an attempt to describe the revival experience. This expression finds its biblical roots in the prophecy of Joel which was used on the day of Pentecost by Peter to explain the reviving which had transformed the hundred and twenty which had been gathered together in the Upper Room.

If a relationship between an evangelical revival and the effective evangelization of a specific people group is to be understood in the context of an outpouring of the Holy Spirit, it is reasonable to conclude that both evangelical revival and effective evangelism can be best realized by first working toward the establishing of conditions which tend to encourage an outpouring of the Holy Spirit.
CHAPTER VI

WHAT ARE THE CONDITIONS WHICH TEND TO ENCOURAGE
AN OUTPOURING OF THE HOLY SPIRIT?

If the relationship between an evangelical revival and
the effective evangelization of large numbers of people is
found in that they may both be expressions of an outpouring of
the Holy Spirit, it is important that those interested in both
evangelical revivals and effective evangelization seek to gain
a greater understanding of this spiritual phenomenon. In this
chapter, the author will consider the subject of revival
origins by addressing three related questions including (1)
"How does revival begin in a church or community?", (2) "Can
a revival be encouraged by human intervention?", and (3) "What
are the conditions in which revivals are most likely to
occur?" The answers to these three questions will conclude
the first part of this study. The research gathered and
reported in the five chapters of Part One of this dissertation
form a foundation upon which the proposed strategies of Part
Two are based.

The Classification of Revivals by Origins

Jonathan Edwards, who was himself greatly used of God in
revival ministry during one of the major periods of revival discussed earlier in this dissertation, designated revival as "the surprising work of God." This designation may have contributed to the apparent tendency of evangelical writers to neglect the area of revival origins. Despite the tendency of Edwards and others to use this expression to describe revivals, the author suggests revivals tend to be responses to causes just as other religious and non-religious human experiences tend to be related to external causes. The author is not alone in his conclusion that revivals begin in response to different causal factors. Among those who have noticed a difference among revivals as related to their origin was the late Dr. Martyn Lloyd-Jones. In a series of messages commemorating the first centenary of the Revival of 1859, Lloyd-Jones observed,

Now, up until this point we have been looking at the phenomenon of revival in general. But I do want to refer briefly to particular variations, which take place in different revivals, in different places and at different times. There are differences, for instance, in the way in which a revival starts; as I have said, it may be sudden or it may be gradual. A revival may come quite unexpectedly, or it may be the case that a number of people have been burdened and have been concerned and have been praying, perhaps over months or even years. Sometimes it is just a handful of people who have been concerned and burdened, and God answers.2


Although others have noticed a difference in revivals as related to origin, the tendency has been to merely attribute this difference to the liberty and sovereignty of God to send revival as He chooses. While the author does not dispute either of these attributes of God, he believes one’s understanding of revival can be greatly enhanced when these differences in origin are recognized and understood in their significance. The author has attempted to identify a number of classifications of revival based upon the major causal factor contributing to the origin of a revival. The six major classifications identified by the author include (R-1) revivals which may be a response to the discovery, comprehension, and application of a particular doctrine, (R-2) revivals which may be led by a charismatic leader, (R-3) revivals which may be a response to a problematic condition, (R-4) revivals which may be a response to a revived core of believers, (R-5) revivals which may be attributed to interventional prayer, and (R-6) revivals which may be a response to "signs and wonders."

When one attempts to make such a classification of revival, two problems become immediately evident. The first involves the realization that one’s perception of the cause of a revival may not be accurate but rather a slightly veiled confession of a particular bias on the part of the observer. This became evident when members of the Ebenezer Baptist Church in Saskatoon, Saskatchewan were asked about the causal
factor in those prayer movements which result in revival. Later in this chapter, the author describes the character of what he calls "interventional prayer."

R-6 Revivals: Responses to Signs and Wonders

Some revivals appear to begin in response to what might be generally identified as "signs and wonders." It is evident that one of the functions of signs in the Scriptures was to produce a faith response in the life of those who witnessed it. Similarly, a particular sign or series of signs sometimes appears to result in a larger movement of revival. Indeed, some non-charismatic evangelical writers have recognized the need for such a sign if the church is to again experience revival. Martyn Lloyd-Jones writes,

What is needed is some supernatural manifestation which will make it perfectly clear and plain that it is not of men, but that it is of God. The demonstration of the Spirit and of power, says the Apostle Paul. What is needed is what happened on the day of Pentecost. Read Acts 2 - that is what is needed. ‘Are you asking,’ says someone, ‘for a sound of a mighty rushing wind?’ No, I am not, of necessity, asking for that, neither am I asking, of necessity, for speaking with tongues, but I am asking for such a descent of the Spirit, that everybody knows that something has happened. That is what I am asking for. . . . Some manifestation of the power of God, that will make it plain and clear that this is not man acting, but that it is God. That is what makes the difference.1

Prior to being able to identify revivals which are responses to "signs and wonders," it is important to first define what constitutes a "sign." According to the biblical usage of this term, it appears signs were a significant and

1Martyn Lloyd-Jones, Revival, p. 184.
visible indication of the presence of the power of God. Vine suggests,

Signs confirmatory of what God had accomplished in the atoning sacrifice of Christ, His resurrection and ascension, and of the sending of the Holy Spirit, were given to the Jews for their recognition, as at Pentecost, and supernatural acts by apostolic ministry, as well as by the supernatural operations in the churches, such as the gift of tongues and prophesyings; there is no record of the continuation of these latter after the circumstances recorded in Acts 19:1-20.¹

In a further development of this doctrine of signs, C. Peter Wagner suggests signs of the kingdom which are identified in Scripture may be classed in two general categories. Commenting on the identification of such signs in Luke 4:21-30 and Luke 7:19-23, Wagner writes,

These two lists give us two general categories of signs of the kingdom:

**Category A:** Social signs or signs applied to a general class of people. These include (1) preaching the good news to the poor, (2) proclaiming release to the captives, (3) liberating the oppressed, and (4) instituting the Year of Jubilee ("acceptable year of the Lord").

**Category B:** Personal signs or signs applied to specific individuals. These include (1) restoring sight to blind people, (2) casting out demons and evil spirits, (3) healing sick people, (4) making lame people walk, (5) cleansing lepers, (6) restoring hearing to deaf people, and (7) raising the dead.

These two lists, of course do not exhaust the New Testament signs of the kingdom, but they do sum up the two major lists that Jesus himself gave. When Jesus later sent his disciples out to preach the message of the kingdom of God, he added other signs to Category B, such as (8) speaking in new tongues, (9) taking up serpents, and (10) drinking deadly poison with no ill

This idea that some revivals begin in response to signs and wonders immediately brings to mind certain revivalistic sects which appear to give undue attention to the celebration of the signs as an end in itself. Admittedly, there are those who appear to build their religious experience around the practice of what Wagner would call Category B signs of the kingdom. Describing a snake-handling service at a rural church in Scrabble Creek, West Virginia, authors Benziger and Dickinson write,

The snakes, usually rattlesnakes or copperheads native to the mountains of West Virginia, are caught in the spring, often by people in the community who sell them to the churches. They are released in the fall so that they can hibernate and breed in their natural habitat. During the summer they are kept in the homes of church members and brought to church in boxes. A serpent box is about three feet long, with a screen at one end and a padlocked lid. At some time during the service, usually while music and dancing is also going on, a preacher will unlock the box, reach in and pick up one or more snakes. Anyone in the congregation may come forward and reach for a snake if he or she feels moved to do so. However, Eleanor Dickinson never saw anyone persuaded or urged to pick up a snake. She did see many people voluntarily hold them for a few minutes or for as long as a half-hour, then return them to the preacher. Although the singing, dancing, and shouting may become loud and frenzied, the handling of the snakes is done calmly, with care to keep them out of the reach of small children. A person who has successfully handled and "won a victory over the serpent," may cry out, "Hallelujah!" or "Thank you, Jesus!"


According to Benziger and Dickinson, many snake-handling churches also engage in such questionable practices as the drinking of strychnine and testing of their faith by fire as expressions of their faith. They write,

In churches where snakes are handled, other common practices include the drinking of strychnine, testing of faith by fire, and greeting in church with a "holy kiss." While Joe Turner was still recovering from rattlesnake poisoning, he brought strychnine to church in a quart Mason Jar. He and others would drink from it several times during a service and seemed to suffer no ill effects. . . . In order to test their faith by fire, some worshipers at Elzie Preast’s church in Scrabble Creek have held blow torches to their faces or picked up hot coals without being burned. In the summer someone occasionally brings a blowtorch to church, and in winter the coals may be taken from the stove used for heating. The Biblical reference for this may be found in Hebrews 11:32-34, where the Apostle Paul tells of the prophets who through faith "quenched the violence of fire."

While such accounts may or may not describe signs which are a significant and visible indication of the presence of the power of God, it is important to note that signs which give birth to revivals may not be "signs" in the charismatic sense of the term, yet still be that which may be described as a significant and visible indication of the presence of the power of God. In his account of the Mid-Twentieth Century Revival experienced in Billy Graham's "Greater Los Angeles Revival," Mel Larson suggests the conversion of Stuart Hamblen "electrified the entire area" and sparked the outbreak of the

'Benziger and Dickinson, Revival!, pp. 139, 141.'
revival. Also, sometimes these signs appear early in the progress of a revival but are not necessarily signs which gave birth to the revival itself. According to A. T. Schofield,

One thing to be borne in mind is that since the days of Pentecost there is no record of the sudden and direct work of the Spirit of God upon the souls of men that has not been accompanied by events more or less abnormal. It is, indeed, on consideration, only natural that it should be so. We cannot expect an abnormal inrush of Divine light and power, so profoundly affecting the emotions and changing the lives of men, without remarkable results. As well expect a hurricane, and earthquake, or a flood, to leave nothing abnormal in its course, as to expect a true Revival that is not accompanied by events quite out of our ordinary experience.

The nature of revival as an unusual work of God suggests the potential presence of unique signs and wonders in every revival. Their actual appearance is probably dependent upon other cultural factors which impact the character of the manifestation of revival in a community. Some revivals are unique in that they appear to begin in response to a particular event which might be described as a manifestation of signs and wonders. In such revivals, continuing manifestations of signs and wonders may or may not be characteristic throughout the revival.

Revival and Human Intervention


In recognizing the existence of different types of revival as they relate to origin, the question arises as to whether or not human intervention can be involved in the encouraging of any or all types of revival. This question is important to this dissertation in that there can only be actions taken to encourage revival if human intervention is helpful in this process. Many writers have proposed answers to this question, but they are not agreed in their conclusions. In reviewing the various opinions expressed on this subject, it appears they may be summarized in five principal arguments or representative positions. The author has chosen to identify these arguments as (1) the "Great Apostacy" argument, (2) the "God is Sovereign" argument, (3) the "Pray and Hope" argument, (4) the Law of Sowing and Reaping, and (5) the nature of conditional promises.

Revival and the Age of Apostacy

For some the question of human intervention in revival is a non-issue because they are personally convinced there will never be another period of revival prior to the return of Christ. Some dispensational writers tend to emphasize prophetic statements concerning the growing apostacy of this age in their eschatology. According to Chafer,

The last days for the church are prophesied in the New Testament (1 Tim. 4:1; 2 Tim. 3:1-8; Heb. 1:1-2; James 5:3; 1 Peter 1:5, 20; 2 Peter 3:1-9; 1 John 2:18; Jude 18). The last days for the church are days of evil and apostasy (2 Tim. 3:1-5), days in which people will depart from true faith (1 Tim. 4:1-2). Apostasy is the main theme of 2 Peter 2-3. Leaders in the apostasy are
those who claim to be Christians but actually are unbelievers proclaiming a false gospel. Nothing is more foreign to the prophetic details of the endtime than the postmillennial teaching that the world will get better as a result of preaching the Gospel.¹

Standing independent of other biblical teaching concerning the prospects of revival in the midst of the age of apostacy, this view of society tends to discourage the idea of any future revival being experienced by the church. Lindsay E. McNair communicated this pessimistic view in a December 1943 prophetic conference held in New York City when he explained,

If there were no specific prophetic message to support this declaration, still the process would be quite evident to our eyes. On every side we see this "falling away." It is causing the heartbreak of many faithful ministers of Christ; it brings tearful concern to all in the Church who really love the Lord. . . . We cannot but wonder if the Letter to the Laodicean church (Rev. 3:14-22) is not an accurate description of the professing Church in these last times — "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." We may not speculate. But of one thing we are sure, there will be this condition when Christ comes. . . . The world will never be converted.²

One problem with McNair's reasoning is that conditions such as he describes have been characteristic of the church in virtually every instance immediately preceeding the outbreak


²Lindsay E. McNair, "Condition of the Church and the World at Christ’s Coming" in Light for the World’s Darkness, Compiled and Edited by John W. Bradbury (New York: Loizeaux Brothers, 1944), pp. 196, 197, 198.
of revival. Indeed, by the conclusion of the decade in which McNair made the above statement, reports of the beginning of the Mid-Twentieth Century Revival were probably reaching some of those who had been in McNair's audience. Martin Lloyd-Jones advises,

Read the histories and accounts of every revival that has taken place and you will invariably find this, that the one man or group, the little group of people, who have been used in this way by God to send revival, have always known a state of utter desperation and final despair. Every single one of them. Read the journals of Whitefield and Wesley. Read the life history of all these men. They have always come to this place where they have realised their utter and absolute impotence. Their final paralysis. There is the Red Sea. Here is the enemy. There are the mountains, they are shut in, they are shut down, they are crushed to their knees. It is always the prerequisite. It is always the moment at which God acts.¹

While the Bible does identify a growing apostasy as typical in what may be designated the Church Age, there is also an indication that revivals may be experienced during this age. Addressing this issue, William Sprague argued,

The spirit of the Bible manifestly justifies it, though the letter of the Bible may not require it. In like manner, even if we were to admit that what we call a revival of religion, so far as human agency and influence are concerned, were not directly required by God's word, nevertheless, it can be shown that it is consistent with the spirit of God's word, no man has a right to gainsay it, on the ground that it is unscriptural.²

Other evangelicals are more dogmatic concerning the possibility of revival in the midst of an age of apostacy. In

¹Martyn Lloyd-Jones, Revival, p. 130.

a discussion of revival based on Sprague's lectures, Ed Hindson suggests,

The attitude that revival cannot come in our time is contrary to this very statement in Ephesians: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). It is the purpose of God to bring glory into the church in every age. Twentieth century revival is a reality in the church in other lands, and it can be in America and England as well.¹

Goforth argued the church could experience revivals in the age of apostacy maintaining that the revived state should be viewed as the norm in church life. He wrote,

But though we speak of the manifestations of Pentecost as being abnormal, yet we maintain that Pentecost was normal Christianity. The results, when the Holy Spirit assumed control in Christ's stead, were according to Divine plan. Each one was strengthened with might by His Spirit in the inner man. Christ did then dwell in their hearts by faith, and they were rooted and grounded in love. They were filled unto all the fulness of God, and God did work in and through them above all that they had asked or thought, even unto the "exceeding abundantly." Anything short of that would have defrauded their Lord of His Calvary merits. The purpose of the Holy Spirit was to glorify the Lord Jesus Christ every day from the crowning to the coming. It is unthinkable that He should grow weary in well-doing. My conviction is that the Divine power, so manifest in the Church at Pentecost, was nothing more nor less than what should be evidenced in the Church to-day. Normal Christianity, as planned by our Lord, was not supposed to begin in the Spirit and continue in the flesh. In the building of his temple it never was by might nor by power, but always by His Spirit.²

The growth of sin and apostacy in the world does not necessarily mean the age of revivals is past. The history of


²Goforth, "By My Spirit", p. 11.
revival suggests revivals are most likely to take place following a decline in evangelical influence in society. One's conclusion concerning the prospects of revival should be based on the ability and volition of God to revive His people rather than the apparent irreversibly growth of sin and apostacy.

Revival and the Sovereignty of God

A second argument proposed against the idea that human intervention can encourage revival may be called the "God is Sovereign" argument. Those holding this viewpoint apparently believe any human involvement in encouraging an outpouring of the Holy Spirit is an infringement on the sovereignty of God. They therefore deny any role man may play in this regard. They tend to define revival in terms of an independent miracle of God. They support their position in part by pointing to the appearance of revival at times when it is apparently unexpected. Offended at the very thought of human involvement in the origin of revival, they warn,

You will never organize a revival. It is God who gives it. And, he does it in his own time. He does it when you least expect it; when you think it is coming, it generally does not come. He keeps it in his own hands: 'I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.'

When Lloyd-Jones, Edwards, and others point to the timing of a revival as an evidence that revival is solely a work of God with no relation to human involvement in encouraging the

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'Martyn Lloyd-Jones, Revival, p. 235.'
revival, they present a strong argument which demands close attention. It is an indisputable fact that revivals have often surprised those involved, but it is perhaps not as certain that this demonstrates a lack of human involvement in encouraging a revival. Two questions should be asked to clarify the origins of an apparent "surprising work of God." First, were all surprised at the coming of revival or were there some, perhaps not many, who had been involved in encouraging a revival and who may have been surprised at its character and/or effect, but were not surprised at its presence? Secondly, is it possible that human intervention did take place which encouraged the revival even though those engaged in the activity did not realize they were meeting the conditions for revival? In this case, they may have been among those surprised, perhaps due to their lack of understanding of the conditions which encourage revival.

The revival ministry of Dwight L. Moody in England may be an historic illustration of "a surprising work of God" which was influenced by human involvement in a hidden way. According to an associate of Moody, R. A. Torrey,

The great awakening under Mr. Moody in England, Scotland and Ireland and America, and the results of which were felt in all the missionary countries of the earth and in the distant islands of the sea, had its origin, on the manward side, in prayer. Mr. Moody, though from the time of his conversion a most active worker, made no real impression until men and women began to cry to God. His going to England at all was in answer to the importunate cries of a bed-ridden saint, and while the spirit of prayer continued, that wonderful work of God abode in strength, but in the course of time less and less was made of prayer, and the work of that mighty man of God
fell off very perceptibly in power.¹

A second argument proposed in defense of the "God is sovereign" position involves pointing to the past failure of men to experience revival as a result of means. Perhaps because of his strong emphasis on the use of means to secure revival, this aspect of the argument often resembles an attack on Finney's approach to revival. Lloyd-Jones argues,

These are miracles. Hence the reminder of God's unique action of the mighty acts of God. And revivals belong to that category. Let me examine this. These events belong to the order of things that man cannot produce. Men can produce evangelistic campaigns, but they cannot and never have produced a revival. Oh, they have tried to do so many times, and they are still trying. Alas, Finney has led the whole Church astray at this point by teaching that if you only do certain things you can have a revival whenever you want it. The answer is an eternal No! And that is not my opinion. This is a question of fact. Have we not all known and watched and seen men who have been trying to produce revivals. They have introduced all Finney's methods, they have read his book, they know it by heart and they have tried to do what he teaches, they have tried to make people confess their sins, they have tried to make them conform, they have done everything that Finney said should be done, expecting revival as a result. They have done it all and they have brought great pressure to bear, but there has been no revival. A revival, by definition, is the mighty act of God and is a sovereign act of God. It is as independent as that. Man can do nothing. God, and God alone, does it.²

This second argument in defense of the "God is Sovereign" position fails to address the real issue at stake. Noting the failure of some to encourage a revival does not


²Martyn Lloyd-Jones, Revival, p. 112.
necessarily mean others have not been involved in encouraging revival. Jonathan Goforth, Canadian missionary to China who was involved in numerous revivals during his ministry, affirmed, "We wish to state most emphatically as our conviction that God's revival may be had when we will and where we will." Commenting on the 1846-47 and 1859 Revivals in the Tongan church, Alan Tippett writes,

While these revivals were admittedly the work of the Holy Spirit, it is clear that the people worked, prayed, and prepared for revival. In other words, they planned regular missions to bring each generation to the penitent form for itself. What the great revival of 1834 stamped indelibly on the mind of the early Christian Tonga was that a dynamic encounter was required to give man victory over his pagan gods, and that for this demonstration to be truly effective there had to be a subsequent consummating experience. The structure and theology of the Wesleyan church suited these experiences and permitted the emergence of a thoroughly indigenous church in Tonga.  

The author recognizes the above statements implying success in efforts to encourage revival do not in and of themselves prove the accuracy of the claims. He includes them at this point in contrast to the claim of Lloyd-Jones to suggest a question might also be raised concerning the accuracy of the claim made by an otherwise respected Christian leader. The issue of human involvement in encouraging revival needs to be resolved not in what men have failed to do but

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what may be done in this regard.

A third argument by those proposing the "God is Sovereign" argument emphasizes the inability of man to encourage revival. According to Phillips,

Biblically and historically revival came during times of dire need. Revival does not come because people deserve it but when people need it. It is not a blessing given to us because of our spiritual attainments but it is an arresting process upon our wandering and backslidings.¹

It is apparent that those who take this approach to human involvement in encouraging revival conclude that any human contribution to the process of encouraging revival somehow infringes upon the sovereignty of God. The author affirms that God is sovereign in both His attributes and acts, but fails to recognize why this belief in and of itself should necessarily forbid human involvement in encouraging revival. Charles Haddon Spurgeon also held a high view of the sovereignty of God yet recognized the possibility of human involvement in encouraging revival. He chose to do so by differentiating between the real or actual cause of revival and instrumental causes. According to Spurgeon, "The only real cause is, His Spirit working in the minds of men. But while this is the only actual cause, yet there are instrumental causes."²


The "Pray and Wait" Argument

A third response to the question of human involvement in the encouraging of revival is that which the author has designated the "Pray and Wait" Argument. In many respects, this argument represents an attempt to find a middle ground between a strong emphasis on the sovereignty of God and a recognition of human responsibility for their spiritual state. Those who hold this view emphasize the need to pray for revival but stress that revival will come not in response to prayer but as directed by the independent or sovereign will of God. In a statement typical of this view, McGavran writes,

Revival is God's gift. Man can neither command it nor make God grant it. God sovereignly gives revival when and where He wills. It "breaks out," "strikes," "quickens a church," "comes with the suddenness of a summer storm," "makes its appearance," "inaugurates a work of grace," and "blesses His people." But God responds to sincere continued prayer. Prayer is what God wants His people to offer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you."

This response to the question of human involvement in encouraging revival appears to be a popular view among evangelical Christians, particularly those whose theological perspective might be described as Calvanistic. They defend this position by citing many historical precedents of revival beginning in a call to prayer. They tend to promote the cause of revival by organizing meetings for prayer, publishing calls to prayer, and establishing accountability networks for

1Donald A. McGavran, Understanding Church Growth, pp. 189, 190.
prayer. This view was apparently that of many evangelical leaders of past generations who experienced revival in their ministries. This too lends credibility to this argument.

The strength of the "Pray and Wait" Argument is found in its emphasis on prayer as a means of securing revival blessing. Its weakness is not in what it affirms but rather in what it leaves unsaid. While prayer is an important pre-condition for revival, the author believes it is not the only pre-condition for revival. As a result, those who organize for prayer in situations where the absence of prayer alone is preventing revival will likely experience revival as a result of the renewed prayer emphasis. However, there may be situations where the absence of prayer is not the factor hindering the coming of revival, and in those situations, a renewed prayer emphasis may not itself contribute greatly toward encouraging revival.

Revival and the Law of Sowing and Reaping

Among evangelicals who believe strongly that there are things individuals and groups of Christians can and should do to encourage revival, the biblical Law of Sowing and Reaping is often the basis of their conviction. These Christians believe revival is the result of means and that revivals may be encouraged through the application of principles of revival. Addressing fellow evangelists in Amsterdam, Korean evangelist Billy Kim stated,

I have pondered the possible reasons for this present-
day revival among the people of my country. And I believe that the principles for revival we are experiencing in Korea can be applied to any individual Christian or any Christian ministry in any part of the world.¹

This view of human involvement in encouraging revival was popularized by Charles Finney in his writings on revival. Finney, a lawyer at the time of his conversion, gave prominence to the law of God in his personal and practical theology. In that much of his ministry was based in rural New York, it is not surprising he used the Law of Sowing and Reaping to explain his concept of revival. Perhaps in an over reaction to the extreme Calvanistic views of his day, Finney argued one could expect revival through the use of means just as certainly as a farmer might expect a harvest through the correct use of means. In his lectures, Finney taught,

A revival is not a miracle, nor dependent on a miracle, in any sense. It is a purely philosphical result of the right use of the constituted means - as much so as any other effect produced by the application of means. There may be a miracle among its antecedent causes, or there may not. The apostles employed miracles simply as a means by which they arrested attention to their message, and established its Divine authority. But the miracles was not the revival. The miracle was one thing; the revival that followed it was quite another thing. The revivals in the apostles’ days were connected with miracles, but they were not miracles.

I said that a revival is the result of the right use of the appropriate means. The means which God has enjoined for the production of a revival, doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce

a revival, we all know, without the blessing of God. No more will grain, when it is sown, produce a crop without the blessing of God. It is impossible for us to say that there is not as direct an influence or agency from God, to produce a crop of grain, as there is to produce a revival. What are the laws of nature according to which it is supposed that grain yields a crop? They are nothing but the constituted manner of the operations of God. In the Bible, the Word of God is compared to grain, and preaching is compared to sowing the seed, and the results to the springing up and growth of the crop. A revival is as naturally a result of the appropriate means as a crop is of the use of its appropriate means.¹

Finney's insistence that God governs His universe by established laws or principles is the foundation upon which his theology of revival rests. Most evangelical theologians would have no problem accepting this premise, but they are divided in its interpretation and application. Those who oppose Finney's view of encouraging revival generally address the abuses of this approach rather than the approach itself. Commenting on Finney's understanding of revival, J. Edwin Orr writes,

His illustration suggested that revival could be programmed, as an evangelistic campaign is organized. True, any congregation moved to seek renewal could plan meetings for prayer and exhortation and experience some measure of revival by simply obeying light already shown. But misuse of Finney's ideas led to preachers trying to accomplish by gimmicks or techniques what only the Spirit of God could achieve.²

Finney's view of revival and the role an individual or group of Christians may have in encouraging revival can be


helpful if not taken to extremes which tend to deny an active role of God in the granting of revival. Although Finney affirmed "means will not produce a revival . . . without the blessing of God," it was at best a weak affirmation in the context of his parallel statement, "No more will grain, when it is sown, produce a crop without the blessing of God." This passive view of God in revival is unacceptable to many who recognize revival as a work of God. A more balanced statement of the Law of Sowing and Reaping as applied to revival is that of R. A. Torrey who claimed,

> When any church can be brought to the place where they will recognize their need of the Holy Spirit, and take their eyes off from all men, and surrender absolutely to the Holy Spirit's control, and give themselves to much prayer for His outpouring, and present themselves as His agents, having stored the Word of God in their heads and hearts, and then look to the Holy Spirit to give it power as it falls from their lips, a mighty revival in the power of the Holy Ghost is inevitable.

The Nature of Conditional Promises

The existence of conditional promises in Scripture associated with the promise of revival blessing suggests the possibility of human involvement in encouraging the granting of revival by a sovereign God. When God makes promises which are tied to individuals meeting some particular and specific condition or conditions, it is reasonably to assume God will honor His word when those conditions are met. According to A.

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God will not compromise and He will not be coaxed. He cannot be persuaded to alter His Word nor talked into answering selfish prayer. In all our efforts to find God, to please Him, to commune with Him, we should remember that all change must be on our part. "I am the Lord, I change not." We have but to meet His clearly stated terms, bring our lives into accord with His revealed will, and His infinite power will become instantly operative toward us in the manner set forth through the gospel in the Scriptures of truth.¹

Admittedly, care must be taken in the interpretation and application of biblical promises. Not every promise recorded in Scripture can or should be applied directly in every contemporary situation. As Bernard Ramm notes,

"Every promise in the book is mine" is one of the overstatements of the century. Few Bible promises partake of such universality. In applying the promises of the Bible to our specific situations we need to exercise great care. If we apply promises to ourselves that are not for us, we may suffer severe disappointment. Also, promises must not be used to tempt God. A reserve and a patience should temper all our usages of promises.

1. Note whether the promise is universal in scope.
2. Note whether the promise is personal.
3. Note whether the promise is conditional.
4. Note whether the promise is for our time.²

This view of human involvement in encouraging an outpouring of the Holy Spirit adequately recognizes both the sovereignty of God in granting revival and human responsibility for one's spiritual state. God is recognized


as sovereign in the granting of revival because He does so only on conditions which He has independently established. Individuals and groups of Christians can be involved in encouraging revival as they work to establish the conditions which have been determined as prerequisite to the granting of revival blessing.

This view of human involvement in encouraging an outpouring of the Holy Spirit is similar to the Law of Sowing and Reaping advocated by Finney and others in that it is based on an understanding of the immutability and integrity of God. It differs from the above mentioned view in that it recognizes a more active role of God in the granting of revival blessing. When one bases a view of human involvement in encouraging revival upon the nature of conditional promises, one is concerned primarily with uncovering and establishing the appropriate conditions. When one bases a view of human involvement in encouraging revival upon the Law of Sowing and Reaping, one is concerned primarily with the correct use of appropriate means.

Conditions In Which Revivals Are Likely To Occur

If the nature of the conditional promises of Scripture as they relate to the outpouring of the Holy Spirit suggest the possibility of human involvement in the encouraging of revival, the conditions in which revivals are most likely to occur need to be identified. A survey of biblical literature making specific reference to the outpouring of the Holy Spirit or
more general statements concerning the pouring out of a blessing of God suggests seven "revival-friendly" conditions associated with the promise of the outpouring of the Holy Spirit. These conditions may be considered causal factors of revival and include (1) an intense desire for revival blessing, (2) interventional prayer for revival, (3) repentance of known sin, (4) a yielding to the Lordship of Christ, (5) a spirit of unity in the fellowship of believers, (6) the worship of God, and (7) the giving of significant resources to God.

As noted in an earlier chapter, revivalists also tend to use other biblical expressions to describe revival. Some of these expressions are also used in the context of these same revival-friendly conditions. A comparison of biblical references using the terms "revive" (chayah), "salvation," "glory," and "the blessing" demonstrates they too are related to these seven revival-friendly conditions. This relationship further supports the idea that revivals can be encouraged through the establishment of these seven revival-friendly conditions.
## CONDITIONS IN WHICH REVIVALS ARE LIKELY TO OCCUR

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### An Intense Desire for Revival Blessing

The first of the seven revival-friendly conditions is an intense desire to experience personal revival. This condition is drawn from the promise, "For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your descendants" (Isa. 44:3). The importance of desire as a precondition of revival was noted by Barnes when he wrote,

That day which shall convince the great body of professing Christians of the reality and desirableness of revivals will constitute a new era in the history of religion and will precede manifestations of power like
factors which led to a significant revival which began in their church and spread to other parts of Canada and the world. Their pastor reports,

> When people were questioned as to why revival came they responded in many ways: some thought because of Rev. W. L. McLeod's leadership and prayer life, others thought because the King James Version was used instead of more recent translations, some thought because of limited programming in the church, and some even thought it was because a strong stand had been taken against Rev. Billy Graham and his crusades.¹

While some of the above stated reasons may have contributed to the unique character of the Saskatoon Revival, there is little evidence that all of the above should be accepted as causal factors of that or any other revival.

A second problem in this type of classification concerns the nature of revival itself. Because revival is an aspect of human experience, it rarely occurs in a controlled laboratory-type of environment in which a single cause may be readily identified, measured and analyzed. Rather, it is more likely to find more than one causal factor involved in a revival experience, although one may appear more dominant than others. This is particularly evident with R-2 type revivals; revivals which are responses to charismatic leaders. It would not be uncommon for the charismatic leader to introduce a particular doctrinal emphasis (R-1), take advantage of a problematic condition (R-3), have past experience in revival (R-4) and

perhaps even perform certain signs and wonders (R-6). If people are concerned enough about their need for revival to be praying before hand, this would introduce another causal factor into the overall problem of attempting to type this revival (R-5). Although the author recognizes the inherent problems involved in this type of classification of revival, he contends such a classification of revival as related to origins will contribute to a better understanding of both the character of revival and conditions under which revivals are most likely to occur.

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R-1 Revivals: Responses to Doctrine

Some revivals appear to begin in response to a fresh comprehension of some biblical doctrine. C. E. Autrey alluded to this in his study of Old Testament revivals noting, "Most of the Old Testament revivals were stimulated by reading and expounding the law and by a return to God's commandments and precepts." Based on his study of post-reformation revivals in general and the revival of 1859 in particular, Martyn

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Lloyd-Jones concludes,

My last principle under this heading is that without a single exception it is the rediscovery of these cardinal doctrines that has led ultimately to revival. There is always a preliminary to revival. It appears to come suddenly, and in a sense it does. But if you look carefully into the history, you will always find that there was something going on quietly, there was a preliminary, a preparation unobserved by people. And the preparation, invariably, has been a rediscovery of these grand and glorious, central truths.¹

There is a sense in which a return to doctrinal orthodoxy in some measure appears to be prerequisite to all revivals. The suggestion that some revivals may begin in response to some biblical doctrine is not to suggest that revivalistic movements necessarily stray from mainstream evangelical thought in their understanding of theology. According to Orr,

There was nothing new in the theology of the nineteenth-century Revival. All of its teachings were derived from the New Testament, and many of its strong points were doctrines recovered in the Reformation and re-emphasized in the Evangelical Revival of the eighteenth century. The Revivalists as a whole shared the doctrinal views of the Evangelical Alliance on seven points:

"I. The Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, and the right and duty of Private Judgment in the interpretation thereof.
"II. The Unity of the Godhead, and the Trinity of Persons therein.
"III. The utter Depravity of Human Nature, in consequence of the Fall.
"IV. The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign.
"V. The Justification of the sinner by Faith alone.
"VI. The work of the Holy Spirit in the Conversion and Sanctification of the sinner.
"VII. The Resurrection of the Body, the Judgement of the world by the Lord Jesus Christ, the Eternal Blessedness of the Righteous, and the Eternal

¹Martyn Lloyd-Jones, Revival, p. 35.
Punishment of the Wicked."  

When it is said some revivals may begin in response to a fresh comprehension of some doctrine, it is recognized that many evangelicals apparently restrict their theology as a test of orthodoxy or basis of denominational affiliation but often fail to recognize its implications in their lifestyle. This is evidenced by the popular response of evangelical Christians to theology. In the introduction to his survey of theology, Elmer L. Towns noted,

Many times I have heard that theology dries up soul-winning. Also it is said that theology may be true in the classroom but does not work in the church. I disagree with both of these statements. If doctrine is truly biblical, it will motivate the student to win souls for Jesus Christ. Also, if doctrine is presented correctly in the classroom, it is practical for the church.  

Revivals which begin in response to doctrines do so as a particular evangelical doctrine is understood and applied in a fresh way. These doctrines then cease to be mere intellectual ideas but become the basis of a fundamental lifestyle change. What then, are the evangelical doctrines which tend to be emphasized during revivals? One attempt to summarize these unique doctrines is that of Martyn Lloyd-Jones who suggested,


Here is the first. The truth concerning the sovereign, transcendent, living God who acts, and who intervenes, and erupts into the history of the Church, and of individuals. I must start with that. It is the foundation of all doctrines. . . . The second truth which has been hidden follows from the first. It involves the authority of this book, the authority of the Bible. . . . The third great cardinal article of belief which has been ignored is man in sin and under the wrath of God. . . . But that brings us to another of the most essential doctrines. And that of course is the person of the Lord Jesus Christ. He is central, he is crucial. . . . But that in turn leads me on to his work; his person first, yes, but not his work. What do I mean by his work? Well, I want to emphasise particularly his atonement, his death upon the cross, his broken body and his shed blood. . . . And that in turn, brings me to the next doctrine, which is the person, and the work, of the Holy Spirit. Here, in many ways, is the most practical of all the doctrines that I have been dealing with. . . . But we must move on to what is, of course, the most crucial work of the Holy Spirit in this matter. And that is the question of outpourings of the Holy Spirit, or, if you prefer, baptisms of the Holy Spirit. . . . Obviously the doctrine of justification by faith only is absolutely essential. There has never been a revival but that this has always come back into great prominence. This doctrine means the end of thinking about ourselves and our goodness, and our good deeds, and our morality, and all our works. . . . Then, the other is, of course, the doctrine of regeneration. I suppose this was, in particular, the great doctrine of two hundred years ago. Again, it emphasises the absolute necessity of the work of the Holy Spirit. It reminds us that nothing will suffice except a man be born again, that he be given a new nature. That there is no value in any decision on the part of man unless it is indicative of his change of nature. . . . There, then, are some of the main, and what I would call the essential, crucial doctrines. These are doctrines about which there must never be any dispute at all. I feel we have all wasted too much time in arguing with people about these doctrines. They are the bare essentials, and without them we have no right at all to pray for, or to expect, the influence and the demonstration of the Holy Spirit of God.1

R-2 Revivals: Responses to Charismatic Leaders

1Maryn Lloyd-Jones, Revival, pp. 37, 39, 40, 44, 47, 49, 50, 55, 56, 57.
Some revival movements appear to begin as a response to a charismatic leader. The author here uses the expression charismatic in a sociological rather than religious or theological sense here. Essentially, charisma is the unusual quality of personal magnetism possessed by the gifted leader as it is used to arouse deep emotional and volitional responses in the lives of his followers toward the end of accomplishing the predetermined objectives of his movement.

While not every revival is led or influenced by a charismatic leader, there is some hidden suggestion in revivalistic literature that some revivals do find their origin in a leader who might be described as charismatic. In his preface to Goforth's treatise on revival, J. Kennedy Maclean described the missionary to China noting,

A missionary of the Canadian Presbyterian Church, Dr. Jonathan Goforth, has, for a long period of years, been stationed in Manchuria, China, and during his ministry there has been wonderfully used of God, not only in declaring the incomparable message of a Saviour's redeeming love, but also in the inauguration of Revival movements which have brought rich and abiding blessing upon the Church and its members.

In light of Maclean's remarks, it is particularly

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interesting that Goforth himself seems to resist such a designation of himself personally or others involved in revivalistic work, "as if the Spirit of God is necessarily limited in His workings to a select few!" He believed rather that any minister could be instrumental in promoting the experience of revival and encouraged others to do so. Recounting an address to a ministerial association he writes,

The ministerial association of a certain city in the homeland once invited me to tell them all about the Spirit’s quickening work in China. In my address I assured them that I had no reason to consider myself any special favourite of the Almighty. What God had done through me in China I was sure He was able and willing to do through them in Canada. Hence that every minister should have the faith and courage to look to God the Holy Spirit to revive His people.  

R-3 Revivals: Responses to Problematic Conditions

Some revivals appear to begin as a response to a problematic situation or condition. The period immediately prior to many revivals is often one of spiritual despair which forces concerned Christians to look to God for an intervention in their affairs. The popular persecution of Baptists and Methodists in Canada West following MacKenzie’s aborted rebellion of 1837 was followed by reports of revival as early as 1841 primarily in churches affiliated with these two denominations. In his study of Old Testament revivals, C. E. Autrey suggests,

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Spiritual degradation and despair precede revival.... Degradation not only characterized conditions before revivals in the Old Testament, but it has been true of all revivals since. The saddest picture of human degeneracy may be found in the study of the days before Wesley in England, and the spiritual and moral destitution before the Reformation. James Burns points out that preceding each revival there is a time of hopelessness when a deep and dark lethargy settles upon the people and there follows a turning away from the church. Outwardly, men perform religious duties with marked regularity, but their hearts are not in it.

These difficult circumstances may sometimes provide the motivation for Christians to take a closer look at their own lives and recognize their need for revival. In this sense, the difficult circumstances in which they find themselves leads to repentance, prayer, and other activities reflecting an inner desire for spiritual renewal and may mark the actual beginning of a revival movement. This is not to suggest that every problematic condition in which a group of Christians find themselves will necessarily lead to revival. Rather, the potential for revival in these situations is to some degree dependent upon the response of Christians who find themselves facing problems. When Christians respond to problems by turning to God, revivals may begin. In this regard, it is interesting to note the text which may be the most widely used in revival preaching is found in a biblical context of the people of God responding to a judgment of God evidenced in a problematic situation (cf. 2 Chron. 7:13, 14).

R-4 Revivals: Responses to Other Revival Experiences

Some revivals appear to begin in response to reports of other revival movements or experiences. The author believes this may happen because the report of the revival may stimulate a desire for revival which is one of the seven revival-friendly conditions identified later in this chapter. This means of extending revival has been widely practiced by the Canadian Revival Fellowship from the beginning of their movement. Commenting on the coming of the Suteras to Ebenezer Baptist Church, Saskatoon, Saskatchewan for the series of meetings in which the revival began, Murray Phillips suggests,

The Suteras would probably never have been involved in Saskatoon had it not been for previous awakening in other parts of Canada. Therefore the spirit of expectancy was increased as many people knew of the previous events.¹

Many of the revivals associated with the ministry of Jonathan Goforth may have been revivals which began in response to reports of other revivals. Following his visit to Korea during the Korean Revival, Goforth recounted his experiences and what he had seen to stimulate a desire for revival.² This method proved so successful during his ministry that according to a newspaper report of his death, "he chose as his subject his favorite address - the great revival in Korea" when preaching in Wyoming, Ontario on the


²Jonathan Goforth, "By My Spirit", pp. 31, 32.
evening before his death.¹

R-5 Revivals: Responses to Interventional Prayer

Some revivals apparently begin in response to interventional prayer. Indeed, the international revival of 1858 was so much a prayer movement that J. Edwin Orr described the revival movement in a volume entitled, *The Fervent Prayer: The Worldwide Impact of the Great Awakening of 1858.*² Donald McGavran commented on revivals which begin in response to interventional prayer noting,

While "an Evangelical Awakening is a movement of the Holy Spirit in the Church of Christ" and thus depends on the initiative of Almighty God, it is usually granted to those who pray earnestly for it. In hundreds of instances, prayer has brought revival. The pattern is the same: first intense prayer, often long continued, then revival.³

Revivals which begin in response to prayer may be a result of Christians establishing one of the seven revival-friendly conditions discussed later in this chapter. If this is the case, then revivals which begin in response to prayer may begin in situations where other revival-friendly conditions have already been established. This would also explain why some organized prayer efforts apparently do not result in revival. Also, the character of prayer may be a

¹"Dr. Goforth, Aged Mission Worker, Dies: Passes Away After Strenuous Lecture" Toronto Globe, 8 October 1936.


Interventional Prayer for Revival

A second revival-friendly condition is interventional prayer for revival. Comparing the outpouring of the Spirit to that of a latter rain, the prophet Zechariah urged the remnant, "Ask the Lord for rain in the time of the latter rain. The Lord will make flashing clouds; He will give them showers of rain, grass in the field for everyone" (Zech. 10:1; cf. Joel 2:23; James 5:7). Prayer has been so much a part of historic revivals that some writers tend to think of revival as a prayer movement. But revival praying differs from prayer as is commonly practiced by evangelical Christians and is sometimes called prevailing prayer by writers on the subject.

In his call for prayer for revival, Joe Henry Hankins wrote,

> Oh, how we as the people of God need to come again to mighty, prevailing, intercessory prayer; not just the ordinary kind of praying, but praying that will not be denied, praying that will not let go until the fire from Heaven falls.²

The author has used the expression "interventional prayer" to distinguish this kind of prayer from what is usually thought of as prayer. Interventional prayer is characterized by three distinctives. First, interventional

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¹Albert Barnes, cited by Martyn Lloyd-Jones, Revival, p. 93.

prayer is prayer coming from a heart overcome with an intense desire for revival. As Goforth concluded preaching during the Chinese revival, he often announced a meeting for prayer. Prior to inviting those present to lead in prayer, he typically suggested the following guidelines around which the prayer meeting was to be governed.

Please let's not have any of your ordinary kind of praying. If there are any prayers which you've got off by heart and which you've used for years, just lay them aside. We haven't any time for them. But if the Spirit of God so moves you that you feel you simply must give utterance to what is in your heart, then do not hesitate. We have time for that kind of praying.¹

A second characteristic of interventional prayer is that it is accompanied by a deep confidence that God will respond positively to any requests made in the prayer. This is sometimes called "the prayer of faith" in evangelical literature. This appears to be the character of the prayer which preceded the Lewis Revival. According to Duncan Campbell,

The supernatural working of God the Holy Spirit in revival power is something that no man can fully describe, and it would be folly to attempt it. There are, however, features of the Lewis revival which also characterized revivals of the past, one of which is the spirit of expectancy. Here I found a group of men who seemed to be living on the high plane of implicit confidence in God. That was the conviction and assurance that breathed in every prayer offered in that memorable first meeting of my sojourn in the Hebrides, and my first contact with this congregation fully convinced me that revival had already come: it was to

¹Goforth, "By My Spirit", p. 44.
be my privilege to have some small share in it.¹

The third characteristic of interventional prayer is a sense of communion with God which accompanies the prayer. This characteristic is perhaps more subjective than the others mentioned, yet it is one which is obvious to others when it is present. Commenting on a prayer meeting in Pingyang, Jonathan Goforth noted,

As I remember, those missionaries at Pingyang were just ordinary, every-day people. I did not notice any outstanding figure among them. They seemed to live and work and act like other missionaries. It was in their prayer that they were different. One evening, Dr. MacKay and myself were invited to attend the missionary prayer-meeting. Never have I been so conscious of the Divine Presence as I was that evening. Those missionaries seemed to carry us right up to the very Throne of God. One had the feeling that they were indeed communing with God, face to face.²

Repentance of Known Sin

The third revival-friendly condition is that of repentance of known sin. This condition is drawn from the biblical promises, "Turn at my reproof; Surely I will pour out my spirit on you; I will make my words known to you" (Prov. 1:23). Elsewhere, God commits Himself "to revive the heart of the contrite ones" (Isa. 57:15). In this regard, it is interesting to note that five of the seven churches in Revelation were called upon to repent.

The theme of repentance was a common theme in the

¹Duncan Campbell, God’s Answer: Revival Sermons (Edinburgh: The Faith Mission, 1960), pp. 74, 75.

preaching associated with the Canadian revival which began at Ebenezer Baptist Church, Saskatoon, Saskatchewan. When called upon to suggest a cause of that revival, Rev. Bill McLeod answered,

I suppose the big question then depends on a person's theological leanings as to the kind of answer they give. But more and more I have been thinking of Proverbs 1:23 where God said, "Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words to you." Now there was one condition and there were two promises attending the condition. The promises were that he would pour out his spirit upon the person and that he would make his Word come alive to him. These are things that we are constantly hearing. People are saying we are filled with God's Spirit and I know I have, the Word of God has come alive to me, and this is course is revival. So when the word of God is preached or read and believed and people turn to what God is saying in their own heart, then God has promised that he will pour out his Spirit and make known his words to them. That to me is revival so I think we have left the responsibility up to God far too long.

In his writings on revival, A. W. Tozer stressed the need for repentance even over that of prayer in encouraging revival. He wrote,

Sometimes praying is not only useless, it is wrong. We must have a reformation within the church. To beg for a flood of blessing to come upon a backslidden and disobedient Church is to waste time and effort. A new wave of religious interest will do no more than add numbers to churches that have no intention to own the Lordship of Jesus and come under obedience to His commandments. God is not interested in increased church attendance unless those who attend amend their ways and begin to live holy lives. Prayer for revival will prevail when it is accompanied by radical amendment of life; not before. All-night prayer

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meetings that are not preceded by practical repentance may actually be displeasing to God. "To obey is better than sacrifice."

The absence of repentance may be viewed as a hindrance to revival in some circumstances. After recounting a couple of situations in which a revival was hindered until leaders repented of sin in their life, Goforth concludes,

Here are two clear instances, in one city, of how God was held up by the sins of His own professed followers. In both cases, as soon as the sin had been brought to light and the stone of hindrance removed, the Holy Spirit broke through in all the fulness of His convicting power. May we not say that this is a law of God's kingdom?

Yielding to the Lordship of Christ

The pre-condition of yielding to the Lordship of Christ is implied in the many references to the outpouring of the Holy Spirit in the context of a public recognition of the Messiah-King (cf. Isa. 32:15; Joel 2:27, 29; Acts 2:17, 18). This yielding to the Lordship of Christ is so common in revival that Finney suggested, "A revival is nothing else than a new beginning of obedience to God." Commenting on his revival experiences in China, Goforth recalled,

So marked was His presence, indeed, that it was quite a common thing to overhear people in the city telling each other that a "new Jesus" had come. Their reason for saying this was that for years many of the professing

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Christians had been cheating their neighbours and quarrelling with them. Some, indeed, had gone so far as to revile their parents and beat their wives. It seemed that the other Jesus was too old or had lost His power to keep them in order. But this "new Jesus," it appeared, was doing wonderful things. He was making all those old backsliders get up before the whole Church and confess their sins, and afterwards go right to their heathen neighbours and pay back anything that they owed, and beg the forgiveness of all whom they had wronged. But what was the greatest surprise of all was that they should even go so far as to abase themselves before their wives, asking their pardon for the way in which they had mistreated them. In this way a Revival served to carry conviction to the great mass of people outside the Church, that the Living God had come among His people.1

Unity in Fellowship

A spirit of unity within a group of Christians appears to be another of these revival friendly conditions. This unity of the brethren is emphasized in Psalm 133 where there is reference both to God commanding His blessing in that context and a typical picture of the outpouring or anointing of the Holy Spirit. This unity in fellowship was apparent in the revived apostolic church which is described as united "together" (Acts 1:14; 2:1, 46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29; Rom. 15:6) and being "one in heart and mind" (Acts 4:32). Goforth recognized the importance of unity in the fellowship of Christians during the Chinese revivals in which he was involved. He wrote,

It is vain for us to pray while conscious that we have injured another. Let us first make amends to the injured one before we dare approach God at either the private or public altar. I am confident that revival

1Jonathan Goforth, "By My Spirit", p. 65.
would break out in most churches if this were done.¹

The Praise and Worship of God

The praise and worship of God may also be a revival-friendly condition according to some readings of Psalm 50:23. Several ancient versions including the Peshitta, Septuagint and Vulgate suggests a rendering of this text that directly links praise with the coming of revival. "Whosoever offers the sacrifice of thanksgiving glorifies me; and to him will I show the way of the salvation of our God" (Ps. 50:23, Peshitta). This textual reading has been adopted by some newer English translations of the Bible including the New International Version.

If this reading is correct, there appears to be a relationship between the "sacrifice of thanksgiving" (praise) and "the way of salvation" (revival). This is consistent with the teaching of Scripture that God dwells in the praises of His people (Ps. 22:3) and the example of the coming of the presence of God during a worship service at Solomon's Temple (2 Chron. 5:13, 14).

The relationship between praise and worship and the coming of revival has been identified by others in their writings on revival. According to Goforth, "the call to revival must be a call to exalt Jesus Christ in our hearts as

King of kings and Lord of Lords." Martyn Lloyd-Jones also noted the relationship between revival and worship when he wrote,

What does this mean in the Church? It means there has never been a revival but that it has led to praise and to thanksgiving, to enjoyment of the riches of God's grace. The great characteristic of revival is ultimately praise, adoration, worship, full enjoyment, full, unmixed and evermore.  

Giving to God

The final of these seven revival-friendly conditions appears to be that of giving significantly to God. This condition is drawn from Malachi's call to bring the tithes and offerings into the storehouse (Mal. 3:10). The promise of God to "pour out a blessing" in this place is not unlike a similar passage in Ezekiel that links giving to the reception of the blessing of God (Ezek. 44:30). Commenting on the more familiar text in Malachi as it relates to revival, J. Wilbur Chapman wrote,

You may say that this is Jewish if you please, but it is a picture of God and His willingness to move in blessing when conditions are fulfilled, and do not forget that He is ever the same. According to the teaching of God's Word there is no reason why, if conditions are met, if faith is triumphant and service abundant, we may not have an awakening at once. He said, "Lo, I am with you always," and that means now.  

Once again, this revival-friendly condition is one which

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2Martyn Lloyd-Jones, Revival, p. 128.

has been identified in the context of historic revivals. While Goforth did not formally link giving to God with the coming of revival, in his observations of the Korean Revival which made such an impact on his own life he wrote,

One thing that especially struck me was their abounding liberality. The poverty of the Koreans is proverbial. Yet one missionary told me that he was afraid to speak to them about money; they were giving so much already.¹

The author has designated these seven conditions as "revival-friendly" in that they are linked with the promise of the outpouring of the Holy Spirit. As these conditions are established, it is reasonable to expect God to respond by pouring out His Spirit thus effecting revival. The means by which these conditions may be established in a Christian community are discussed more fully in the second part of this project.

PART TWO

STRATEGIES OF REVIVAL AND EVANGELISM
CHAPTER VII

WHAT STRATEGIES APPEAR EFFECTIVE IN ESTABLISHING REVIVAL-FRIENDLY CONDITIONS?

If certain conditions may be described as "revival-friendly" in that they tend to encourage an outpouring of the Holy Spirit, it is incumbent upon Christian leaders to work toward establishing those conditions so as to promote a revival atmosphere in which communities may be evangelized. This involves the development of strategies which tend to be effective in establishing these individual conditions. This chapter considers a number of strategies which tend to (1) create a desire for revival blessing, (2) promote interventional prayer, (3) lead believers to repentance of sin, (4) lead believers to yield to the Lordship of Christ, (5) build a spirit of unity in the fellowship of believers, (6) promote the worship of God, and (7) lead believers to give significant financial and/or other resources to God. In so far as these strategies successfully encourage the conditions of revival, they may be considered strategies by which one may encourage revival.

As noted in an earlier chapter, there are two strong arguments suggesting revival can be encouraged by human intervention; (1) the Law of Sowing and Reaping and (2) the
nature of the conditional promises of Scripture. The strategies by which one may encourage revival by establishing revival-friendly conditions tend to fall under the first of these two arguments.

Often, writers who have addressed what they call the conditions of revival have in reality identified strategies which establish revival-friendly conditions rather than the conditions themselves. Books such as How to Promote & Conduct a Successful Revival\(^1\) and How to Have a Revival\(^2\) tend to deal more with strategies which may or may not establish revival friendly conditions rather than addressing the conditions themselves. Some would add Finney's Revivals of Religion\(^3\) to that list.

Sometimes there has been a tendency to confuse revival-friendly conditions and strategies to produce those conditions resulting in the appearance of both on the same list. This confusion of conditions and strategies is evident in an address made by Billy Kim at the Second International Congress for Itinerant Evangelists in Amsterdam. In describing "the principles for the revival we are experiencing in Korea," Kim listed,


1. Prayer is the premise to revival
2. Preaching is the plan for revival
3. Purity is the path to revival
4. Praise is a priority to revival
5. Persecution is prerequisite to revival

A third problem evident in the literature addressing this question is an apparent tendency to limit the discussion of revival-friendly conditions and/or strategies by which those conditions may be realized. During the Mid-Twentieth Century Revival, Evangelist Billy Graham repeatedly attributed the success of his crusades to, "First, the prayers of God’s people. Secondly, the power of the Holy Spirit. Thirdly, the power of the Word of God." While these were no doubt contributing factors to his evangelistic success at the time, the official record of those crusades identify other contributing factors which have been identified elsewhere in this paper.

In identifying the above mentioned problems, it is not the intent of the author to suggest that any of the above named individuals and/or their publications do not contribute to this discussion. It is because they do make significant contributions to the question of strategies by which revival-friendly conditions are established that they are specifically


mentioned. But in the development of a strategy by which an outpouring of the Holy Spirit may be encouraged, it is important to recognize the difference between repentance which is an essential revival-friendly condition and the preaching of Scripture which may or may not lead to repentance on the part of the hearer. Although preaching biblical truth may be instrumental in bringing about revival, the existence of historic precedents suggest one may experience revival without preaching. It is not true, however, that one may experience revival without repentance, or any of the other essential conditions associated with an outpouring of the Holy Spirit.

In addressing strategies by which revivals may be encouraged, most evangelical writers would agree in principle that the implementation of such strategies, if effective, is an advisable course of action. Even those who would likely reject the reasoning proposed in this project justifying such a course of action, i.e. that revivals can be encouraged by human intervention, agree individuals should do what they can to encourage revival. In this regard, Richard Owen Roberts writes,

The depth of the pastor’s responsibility for the revival of the work of God in his own parish is staggering. To be an instrument that God can mightily use in revival should be the earnest desire of every divinely appointed leader of a spiritual flock. Failure to give godly leadership in promoting times of unusual spiritual awakening could be the most serious flaw in any pastor’s entire ministry. Opposing the work of God in any way and hindering the progress of those crowding into the kingdom during days of revival harvest are terrible sins against
Stimulating a Desire for Revival

A foundational step in encouraging an outpouring of the Holy Spirit involves stimulating a desire for revival. This is an especially important step in Western churches which according to McGavran "are emotionally biased against revivals." The primary task involved in this aspect of establishing revival-friendly conditions is making revival desirable in the mind of those needing revived. This may be accomplished through the use of "carriers of revival."

The phrase "carriers of revival" has been coined by Elmer Towns to describe "those individuals who seem to be able to carry revival from one place to another." The author uses the expression in a way similar to Towns but suggests carriers of revival may not be limited to individuals. Rather, he proposes at least three types of carriers may be identified and utilized to create a desire for revival. These include (CR-1) individuals who have themselves experienced revival, (CR-2) authentic accounts of revival experiences, and (CR-3) anointed literature which uniquely motivates others to begin

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working toward revival.

CR-1: Revived People

People who have been touched by the impact of revival tend to be favorable toward revival and may be able to communicate this attitude to others more effectively than those who have not themselves been involved in revival. This approach to encouraging revival is evident throughout the history of the Canadian Revival which began in the Ebenezer Baptist Church, Saskatoon, Saskatchewan. Reflecting on the origins of the revival, Murray Phillips mentioned the ministry of Leonard Ravenhill at a pastor’s conference as an important preparatory step in the revival. He writes,

Mr. Ravenhill preached many long and stirring messages on the need for revival and awakening the church. I believe the seed was planted in many hearts not only of expectancy, but, perhaps, even more important, of longing for revival. A feeling of dissatisfaction with present methodology and growth seemed to pervade that week at Fishing Lake; in some hearts revival began. A by-product of this weekend was a renewed interest in Leonard Ravenhill’s books, particularly, Why Revival Tarries. This also seemed to be contributory to the awakening which occurred several months later. Rev. W. McLeod was also at the meetings and felt they were "used of the Lord in the preparing of hearts of many people for the revival that finally came."

The spread of the Saskatoon Revival to other parts of Canada and the world was accomplished primarily through the use of CR-1 carriers of revival. The Canadian Revival Fellowship which was established out of that revival to

promote the cause of revival acts as an accrediting agency for a number of evangelists who have devoted their energies full time to the cause of promoting revival. Many of these evangelists are laymen and women who sensed a call to ministry after experiencing revival in a Revival Fellowship-sponsored meeting.

CR-2: The Authentic Record

A second type of carrier of revival is the authentic record of revival. J. Edwin Orr suggests the account of a revival in Hamilton, Ontario, may have been a significant contributing factor to the Great Awakening of 1858. More recently, Jerry Falwell suggested reading an account of the Asbury revival gave him a desire to see a similar revival on the campus of his own school. C. E. Autrey suggested pastors who lead their churches in a study of Old Testament revivals often experience revival in their churches.

One of the problems associated with this type of carrier of revival is that those involved in revival often are not careful to record the details of a revival and those who later prepare records of the revival often get immersed in details.


failing to capture the spirit of the revival in their account. Accounts which successfully avoid these pitfalls tend to be written by revivalists with the assistance of skilled writers or written by writers who travel to the scene of the revival and prepare an authentic record in the midst of the revival.

The authentic record of a revival is an effective carrier of revival only as it is effective in portraying revival as both attractive and desirable. Commenting on his book, The Ten Largest Sunday Schools, and a sermon based on that book as being a carrier of revival, Elmer Towns explains,

As he told the story of a Dallas Billington or a Jerry Falwell, many pastors determined to build great churches for the glory of God. As a carrier of revival, the author did not transfer spiritual revival as the apostles may have been able to transfer spiritual power (cf. Acts 8:17, 18), but rather he created a desire in the heart of the reader or listener to do a work for God in the power of God. In places where other conditions had been met, pastors with renewed desire experienced an outpouring of God’s blessing upon their ministry.

CR-3: Anointed Literature

A third type of carrier of revival is described by the author as "anointed literature." Sometimes a particular call

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3Elmer L. Towns, Spiritual Factors of Church Growth, p. 206.
to prayer or other piece of Christian literature is widely circulated and read immediately prior to an outbreak of revival.\(^1\) On other occasions, some piece of Christian literature may not be widely circulated but is read by an individual who then becomes prominent in the early days of a subsequent revival.\(^2\)

Admittedly, some of the anointed literature which apparently had an impact in encouraging a particular revival may not have been effective at other times in producing similar results. Also, some anointed literature may yet be unwritten but could, when published, be effective as a CR-3 carrier of revival in yet future revivals. But evangelicals concerned with stimulating a desire for revival might be wise to identify and circulate literature which has proven itself an effective CR-3 carrier of revival in different cultures and at different times. Much Christian literature is so steeped in the particular culture of the writer as to be ineffective in achieving the desired responses outside the writer’s own culture. The publications which have appeared consistently immediately prior to or in the early days of evangelical


\(^2\) cf. the unpublished "Journal" of David Brainard which was first read by Jonathan Edwards. The subsequent publication of editions of this journal by Edwards, John Wesley, Oswald Smith and others involved with revival movements suggests the Journal may be considered a CR-3 carrier of revival.
revivals have demonstrated themselves to be transcultural and effective in stimulating a desire for revival. The author suggests the following dozen titles should be considered for distribution by those opting for this strategy to stimulate a desire for revival.¹

<table>
<thead>
<tr>
<th>CR-3 CARRIERS OF REVIVAL</th>
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<tbody>
<tr>
<td>Bounds, E. M. <em>Power through Prayer.</em></td>
</tr>
<tr>
<td>Brainard, David. <em>Journal.</em></td>
</tr>
<tr>
<td>Guyon, Madame Jeanne. <em>Short and Very Easy Method of Prayer; Which all can Practice with the Greatest Facility, and Arrived in a Short Time, by its Means, at a High Degree of Perfection.</em></td>
</tr>
<tr>
<td>Luther, Martin. <em>Commentary on Galatians.</em></td>
</tr>
<tr>
<td>Moody, Dwight L. <em>Weighed and Found Wanting.</em></td>
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<tr>
<td>Murray, Andrew. <em>Absolute Surrender.</em></td>
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<tr>
<td>Smith, Oswald J. <em>The Man God Uses.</em></td>
</tr>
<tr>
<td>Sprague, Robert. <em>Lectures on Revival.</em></td>
</tr>
<tr>
<td>Torrey, R. A. <em>How to Pray.</em></td>
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**Mobilizing Others for Prayer**

Those developing a strategy to encourage an outpouring of the Holy Spirit need to be concerned with mobilizing others

¹The author does not suggest the titles listed on this table is a complete list of publications which might be identified as CR-3 Carriers of Revival but includes these selected titles because he is aware of reports of revivals attributed in part to the reading of these books. These reports represent revivals occurring at during different times and in various cultures. The titles suggested in this table do not include specific publication data because each has been republished numerous times by different publishers and in some cases, in different languages.
for prayer. It is significant that several of the specific CR-3 carriers of revival identified by the author are publications dealing with the subject of prayer. Elsewhere in this dissertation, the author has discussed the role of prayer in revival. As important as that role is, it is apparently not necessary to mobilize a large number of individuals to pray in order to experience revival. Many revivals appear to begin with only a comparatively few involved in praying for revival. According to R. A. Torrey,

It is not necessary that the whole church get to praying to begin with. Great revivals always begin first in the hearts of a few men and women whom God arouses by His Spirit to believe in Him as a living God, as a God who answers prayer, and upon whose heart He lays a burden from which no rest can be found except in importunate crying unto God. ¹

In any attempt to mobilize others to pray for revival, care should be taken to identify means which are most likely to create a motivation to pray and provide opportunity to pray in a specific situation. Such specific means may vary from place to place because of unique cultural factors involved in various ministries. In most situations, it will probably be most effective to use more than one means as part of the strategy to encourage prayer. The following table suggests several steps involved in developing a strategy to mobilize others to pray.

MOBILIZING OTHERS TO PRAY FOR REVIVAL

1. Begin with a praying leadership.
2. Pray for the development of a prayer movement.
3. Teach others how to pray for revival.
4. Make effective use of a prayer list.
5. Provide opportunities to pray in special gatherings.
6. Establish accountability networks to encourage continued prayer.

Mobilizing prayer for revival will normally begin with a concerned praying leadership. In the context of a local church, it is most desirable if that praying leadership include the pastor. E. M. Bounds insisted it was not possible to mobilize others to pray in a church until the pastor was first committed to prayer. He writes,

None but praying leaders can have praying followers. Praying apostles will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are not a generation of praying saints. Nonpraying saints are a beggarly gang of saints who have neither the ardor nor the beauty nor the power of saints. Who will restore this breach? The greatest will he be of reformers and apostles, who can set the Church to praying.\(^1\)

While the praying leadership of a church ought to include the pastor, it need not only include the pastor. It is most desirable if that praying leadership include other leading lay members of the congregation. In this regard, Elmer Towns advises pastors,

Understanding the principle that like begets like, look over the church membership rolls and identify those who are faithful and effective in prayer, and could give

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leadership to others who may want to be a part of the prayer ministry of the church. Begin praying for them and investing yourself in them understanding they will be able to train others in your place.¹

A second step in developing a prayer mobilization strategy involves prayer on the part of the concerned leadership of the church. If these leaders believe prayer can be effective in encouraging revival, it is reasonable for them to pray for the beginnings of a prayer movement in their church. Vonette Bright urges pastors,

Ask God to begin a prayer movement in your church. This is necessary if the church is truly going to see its purpose of evangelism and discipleship fulfilled. Dr. Vernon Grounds of the Conservative Baptist Seminary, Denver, as the result of a survey, says, "The average layman is praying less than five minutes per day."²

The third step in a prayer mobilization strategy is teaching people how to pray for revival. A number of published books on prayer lend themselves as texts for discussion groups concerned with learning how to pray. In the forward to one such book, Bill and Vonette Bright write,

This motivational book is filled with many practical suggestions and numerous faith-building experiences. It contains a number of simple suggestions to the new believers and more profound instructions for mature believers. Its principles of prayer and rationale for revival, when applied, could help to bring a spiritual awakening to our country and, indeed, to the entire


While discussion groups that study a suitable book on prayer are a proven and effective means of teaching others how to pray, other means may also be used. Principles of prayer could be taught in existing teaching and preaching ministries of the church. A church could organize a special prayer conference, seminar, retreat or workshop for interested participants. Many evangelical leaders today have a tape ministry which includes recorded sermons on prayer which could be used to accomplish this goal.

The next step in developing a prayer mobilization strategy involves the publication and distribution of a prayer list. A prayer list may include specific needs of the church and names of individuals the church desires to see converted in an outpouring of the Holy Spirit. According to Wesley Duewel,

All Christians who take their call to intercession seriously pray with some agenda in mind. But intercession can be greatly enhanced through the use of written prayer lists. God will lead you to the names to be included.

Some intercessors have several such lists - one basic list which is used daily, and others which may be rotated on different days of the week. Some have a longer list for Sunday or other days when they can spend more time in prayer.

Special opportunities to gather together for prayer

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1Bill and Vonette Bright, "Foreword to Touch the World through Prayer" by Wesley L. Duewel (Grand Rapids, Michigan: Francis Asbury Press, 1986), pp. 9, 10.

2Wesley L. Duewel, Touch the World through Prayer, p. 246.
should be made available to help mobilize others to pray for revival. This was done at the Ebenezer Baptist Church, Saskatoon, Saskatchewan, at the time of the outbreak of revival at that church. According to Murray Phillips,

One of the most noticeable features about Ebenezer Baptist Church is that it is a church of prayer. There was the usual Wednesday night prayer service. There was a pre-service prayer meeting for the Sunday evening service. Saturday night there was a deacons' prayer meeting. These Saturday prayer meetings were rich times for the deacons; the Lord often seemed to move in the meeting. Further prayer preparation for the crusade was on Sunday evenings after the service for several weeks before the revival. Fifteen to twenty-five people would stay to pray. People were urged as well to make the coming crusade a matter of private prayer.¹

In order to guarantee the long-term effectiveness of a prayer mobilization effort, it is advisable to establish accountability networks. These structures will encourage individuals to continue their involvement in praying for an outpouring of the Holy Spirit until it is realized. This is usually accomplished through the establishing of prayer cells or small groups that pray together on a regular basis. These groups act to hold individual group members accountable to their commitment to pray. According to Elmer Towns, "The small groups make it easier to find meeting times for prayer and harder to back out of your commitment to pray."²

A final step in developing a prayer mobilization strategy

¹Murray E. Phillips, "The Revival at Ebenezer Baptist Church," pp. 9, 10.

involves establishing a prayer-partner relationship in ministry. This attitude toward ministry recognizes the importance of prayer as an effective part of every ministry. Adopting this approach to ministry and prayer encourages those not actively involved in the carrying out of a specific ministry task to be involved indirectly through a support ministry of prayer. Wesley Duewel argues this is a ministry available to every Christian noting,

There is no reason in the world why you cannot become so steadfast in your personal prayer life that Christ will count on you to help build His church and advance His kingdom in many parts of the world. Beginning with your family, your church, and your community, you can play a significant part through normal daily prayer that will make a difference, even in distant lands.¹

Leading Christians to Repent of Sin

A third revival-friendly condition to be established to encourage an outpouring of the Holy Spirit is that of repentance of known and practiced sin. Some evangelical leaders embracing a Calvanistic theological system believe repentance is a gift of God and argue man is not able on his own to repent.² Elsewhere in this dissertation, the controversy concerning man's ability to repent is discussed more fully.

Among those who recognize the ability of individuals to respond to God in repentance, there is general agreement that

¹Wesley L. Duewel, Touch the World through Prayer, p. 12.

repentance can be encouraged by certain influences. According to Theissen,

A word should also be said about the means to repentance. . . . On the human side it is brought about by various things. Jesus teaches that miracles (Matt. 11:20, 21), even the coming of one from the dead (Luke 16:30, 31), are insufficient to produce repentance. But the Word of God (Luke 16:30, 31), the preaching of the Gospel (Matt. 12:41; Luke 24:47; Acts 2:37, 38; 2 Tim. 2:25), the goodness of God toward His creatures (Rom. 2:4; 2 Pet. 3:9), the chastisement of the Lord (Rev. 3:19; Heb. 12:10, 11), belief of the truth (Jonah 3:5ff.), and a new vision of God (Job 42:5, 6) are definite means that God uses to produce repentance.¹

In light of the biblical teaching that repentance is a potential response to the preaching of the Word of God in general and the gospel in particular, many evangelical leaders encourage preaching to that end. H. A. Ironside called on preachers to preach for repentance urging,

Let all God-anointed preachers proclaim anew what Spurgeon called "the three R's," Ruin, Regeneration, and Redemption, and we may hope to see again, not only individuals, but whole communities brought to repentance. . . . Therefore the crying need of our degenerate times is for a revival of true, old-fashioned, Christ-centered, Bible preaching that will call upon all men everywhere to repent in view of that coming day when God will judge the world in righteousness by His Risen Son.²

Likewise, Clyde Turner stressed the need for preachers to clearly demonstrate the effect of sin on the human soul in their preaching so as to lead others to repent. He writes,


²Harry A. Ironside, Except Ye Repent (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1937), pp. 169, 170, 182.
Sin, if left to itself, is fatal to a man's soul. If sin leads to such an awful end, surely the thoughtful person will turn away from it. That is one incentive to repentance. It is not the highest incentive, but it is an incentive.

Jonathan Edwards in his great sermon, "Sinners in the Hands of an Angry God," so graphically pictured the consequences of sin that people cried aloud in his audiences from abject fear. The world seems to have grown callous and unbelieving as regards such truth. We need again the convincing preaching and teaching of what our Lord Jesus Christ revealed to be the awful consequences of sin. Here is incentive to repentance.

While various approaches to preaching may be valid and effective in leading people to repentance, care should be taken to insure the content of the message preached is sufficient to stimulate the desired result. As noted above, even the miracles of Jesus failed to stimulate repentance among those who witnessed them. They repented only in response to the Word of God. This was also true in the effective ministry of John the Baptist who "performed no sign" (John 10:41) but led great numbers to repentance. Stressing the need to preach the gospel to effect repentance, H. A. Ironside writes,

How best can men be brought to see their lost condition, and therefore to feel the need of the salvation God offers so freely in His blessed Son? In endeavoring so to preach as to bring this to pass we are not shut up to one method of presentation, however, though the message must always be the same. God has only one remedy for man's lost condition and that is the Gospel of His grace. But the manner in which this is set forth may differ according to the circumstances and the state of mind of the people addressed. Thus Paul was made all things to all men if by any means he might save some. And a somewhat careful analysis of

the few sermons recorded in the book of Acts will show us how differently the truth was proclaimed upon different occasions. Yet in one thing they all were alike—in each instance Christ was lifted up; His life, His death, His resurrection, His glorious return personally, and His power to save were plainly set forth.¹

Sometimes the desire to realize repentance among those addressed in a sermon has led to a tendency to emphasize confession of sin. When this is done, it is usually advisable that individuals involved be urged to confess sin only as publicly as they practiced that sin. Also, care needs to be taken to define sin in the context of a biblical rather than cultural standard. The failure to do this is a common criticism of revival movements. Commenting on the revival at Ebenezer Baptist Church, Saskatoon, Saskatchewan, Murray Phillips noted,

One of the major emphases during the revival was the confession of sin. Unfortunately, to a large extent, sin was defined as sin by other than Biblical standards. This, of course, was not restricted to this revival; Finney also had the same problem. He preached against the drinking of tea. The Sutera twins had graduated from Bob Jones University; undoubtedly this influenced their view of sin. One of the most serious problems of the revival was that sin, self and the Holy Spirit were not clearly defined although they constituted the theological framework for the revival. Some people felt guilty about being in a doctor's care. The frequent invitation was based on the question: "Do you have all joy and peace?", suggesting that if a person lacked all joy and peace it was because of sin in his life. Therefore, the confession of sin was often based on a feeling of guilt which did not necessarily have a Biblical base. The one who responded to the invitation was encouraged to confess all known sin, and then to ask the Holy Spirit to show

¹Harry A. Ironside, Except Ye Repent, pp. 172, 173.
him other sins, on the basis of Psalms 139:23-24.  

Preaching in a revival context often differs significantly from the usual practice of homeletics. This difference is often a matter of degree rather than essential character. Revival preaching appears to be more intense and pointed in its message. Summarizing the nature of revival preaching, Edward Hindson observes,

Great preaching, as far as God is concerned, must be Christ-centered: it must involve warning against sin; it must proclaim the doctrinal truth of the Word of God; it must have as its goal the perfection of the saints. Such preaching requires effort on the part of the preacher. But it is powerful preaching because it is used by the Spirit of God to move the hearts of people. The kind of preaching that God has honored in revival is practical enough to meet the needs of people. It is simple enough for the average person to understand and apply to his own life. It centers about the person of Christ; is dominated by the power of the Holy Spirit; it is filled with the Word of God; and it moves the life of the preacher before it moves the life of the listener.  

Leading Others to a Deeper Commitment

One of the seven revival-friendly conditions tied to the outpouring of the Holy Spirit is a yielding to the Lordship of Christ. This yielding to the Lordship of Christ is so tied to the revival experience Charles Grandison Finney suggested, "A revival is nothing else than a new beginning of obedience to

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In his call to revival, a more contemporary evangelical leader wrote, "The ultimate key to a spiritual turn around for America is a revival of holiness and purity in the church."1

A renewed recognition of the Lordship of Christ in the believer's life often involves other revival-friendly conditions such as repentance, worship, and/or giving. In light of this interrelationship, it is reasonable to expect some of the strategies discussed in the context of those conditions might also be effective in leading people to a recognition of the Lordship of Christ.

An emphasis on the Person of Christ in His majestic deity also appears to be an effective means of encouraging others to yield to His Lordship. This is implied by Jesus' own statement, "And I, if I am lifted up from the earth, will draw all peoples to Myself" (John 12:32). Although it may be argued that statement had specific reference to the cross and work of Christ in calling people to salvation, the view that it might also have reference to an exaltation of Christ being effective in drawing others to recognize and respond to His Lordship is not entirely unlikely (cf. Phil. 2:9-11).

Those who tend to emphasize this doctrine in their preaching are not without their critics. According to George Verwer, "It's hard to preach holiness and the lordship of


2Truman Dollar, "Spiritual Revival or Social Revolution?" Fundamentalist Journal, July/August 1985, 66.
Christ without being accused of perfectionism."¹ Yet this criticism should not discourage the evangelical preacher from often addressing this subject especially in the context of encouraging an outpouring of the Holy Spirit.

An emphasis on the deity of Christ appears in apostolic sermons which conclude by calling upon the listeners to recognize the Lordship of Christ (cf. Acts 2:22-36). It may be possible to achieve this same result through a similar emphasis using other media than preaching, i.e. music, drama, film, etc. In working toward establishing this revival-friendly condition, it might be best to consider a variety of media which can be effectively used in a particular context to communicate the majesty and deity of Christ and thereby lead others to yield to His Lordship in their life.

Building a United Fellowship

In many urban churches, establishing a united fellowship among the believers may be the most important of the seven revival-friendly conditions to be established in the effort to encourage an outpouring of the Holy Spirit. This may be true because of the tendency toward de-personalization in the city which according to some evangelical leaders has begun to impact the church. According to Paul Yonggi Cho, pastor of the world's largest church,

One of the major problems of society today is the depersonalization of human beings. With the increases in population, everyone becomes just a face in the crowd. Many books have been written about the difficulties people are having trying to cope with this depersonalization, in which they see themselves only as numbers. They feel alienated, lonely, aimless.

This problem has also found its way into many of our churches, particularly the larger ones. Many of the dynamic larger churches have been built on the strong personal preaching ministry of an anointed man of God, whose teaching and encouragement are so needed by his parishioners. People are hungry for the Word of God and for the assurance that God considers them more than mere numbers. Yet while they are hearing words of encouragement from the pulpit, they are experiencing in church much the same thing as in secular life. They are merely spectators.¹

The problem addressed by Cho is not unique to Korean cities. Western Christians are also apparently experiencing the same alienation from each other even in the context of the church. Noting statistical evidence suggesting the size of this problem in American churches and addressing the morality of the situation, Lyle Schaller writes,

> It is not Christian to invite a person to unite with a specific congregation and then not accept that person into the fellowship of that congregation. . . . There is considerable evidence which suggests that at least one-third, and perhaps as many as one-half, of all Protestant church members do not feel a sense of belonging to the congregation of which they are members. They have been received into membership, but they have never felt they have been accepted into the fellowship circle.²

One of the strategies proposed by evangelical leaders which may be effective in improving the quality of fellowship


in the church involves helping people identify with primary groups in the church. This strategy recognizes the need for individual Christians to identify with specific persons or a specific group of persons rather than the larger congregation. In several of his more recent books on evangelism and church growth, Elmer L. Towns has emphasized the primary group as a key to bonding new converts to the church. According to Towns,

*For normal growth and development, the new Christian must become settled in, or bonded to, a primary group (a Sunday School class) and the local church. That is where he will be brought under the ministry of the Word of God which will result in spiritual growth (1 Pet. 2:2), victory over sin (Ps. 119:105), answered prayer (Jn. 15:7), growth in character (1 Cor. 3:23) and strengthened faith (Rom. 10:17). The local church is also where the new Christian will be able to grow through fellowship with other Christians (Heb. 10:25).*

Some churches have developed cell group ministries as a means of providing primary groups which are primarily concerned with shepherding church members thus promoting a spirit of unity and enhancing the quality of fellowship in the congregation. One American church which has an extensive cell group ministry is the Elmbrook Church in Milwaukee, Wisconsin. Under the leadership of Pastor Stuart Briscoe and his staff, the church decided to initiate cell groups calling them Neighbourhood Home Groups. These groups are viewed as the key to the development of community within the larger

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congregation. According to one study of the church,

The concept of NHGs is a logical extension of Elmbrook's approach to ministry in the city. The church is held to be "a shared commitment to God's people." They frequently cite Jesus' command that we love one another as He loved us, thereby demonstrating that we are His disciples (John 13:34-35). The NHG is a way of practicing such a command in a face-to-face manner, with people whom we know. It translates the abstractions of love and discipleship to concrete situations. Individuals are given opportunities to serve and to minister in small groups. If the church is to be a "body" or a "family," there must be a commitment to relationships so that the reality behind these metaphors may be realized.¹

The existence of small groups whether Sunday School classes or home cells will not in and of itself establish or enhance the fellowship of the church. These shepherding groups are apparently effective in achieving this goal because they tend to be involved in shepherding ministries. It is doubtful that groups will maintain this emphasis without a strong motivation such as a stated policy or the personal commitment of the leader. Also, it may be that a church engaged in activities which encourage shepherding ministries will also experience an enhancement of their sense of community without the implementation of a cell group ministry. In Seoul, Korea, Cho requires each cell group to organize a monthly social activity.² Elmbrook Church also stresses the need for each NHG to be involved in activities which encourage


²Paul Yonggi Cho and Harold Hostetler, Successful Home Cell Groups, p. 117.
shepherding ministries. According to Hadaway, Wright and DuBose,

To avoid having the groups regress to home Bible studies or discussion groups, the church has identified some very specific expectations of NHGs. The following list outlines these expectations.
1. **Nurture** - care and feeding of believers. Involves commitment to each other for mutual growth.
2. **Visitation** - of new members, families, and friends.
3. **Hospitality** - (Greek is philoxenia, lit. "love of strangers), use of home, greeting one another, preparing/serving refreshments).
4. **Follow-up** - specifically, new members.
5. **Localized projects** - (nursing homes, reformatories, prison ministries, resettling refugees).
6. **Discovery and coordination of transportation needs** - (for example, students, elderly, anyone in need).
7. **Intergroup activities** - potluck dinners, picnics, and fellowships.

In contrast to the emphasis of developing community through the establishment of primary groups in the church, others argue the development of strong Christian families within the church is the key to achieving this objective.

According to Michael Griffiths,

The Christian family is to be seen as the congregation in miniature. . . . As Christians deeply concerned to develop the new community, let us see that the perfecting of the new community must begin in the home, in our relations with our life partners and with our children. The life of heaven is to be tasted first in the mini-congregation. Bearing in mind the various qualifications suggested above, we should seek within the larger extended family of the congregation to hold out that family joy to others who for various reasons may not have such a Christian family themselves. We must ensure that our churches are not mere institutions which gather for meetings, but are in fact genuine, warm and loving communities which will provide the kind of environment that will enable us to glorify God in

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beautiful lives lived together.¹

Leading Others to Worship God

In seeking to encourage an outpouring of the Holy Spirit, it is important to lead others in the praise and worship of God. In the tradition of Western churches, the most natural place to work toward this objective is in what has been called "the Sunday Morning Worship Service." It is generally agreed that name is inaccurate in describing the character of many such services. A first step in leading others to worship God involves a recommitment to the value, concept and function of the worship service. According to Jack Haford, "A worship service is convened (1) to serve God with our praise and (2) to serve people's need with His sufficiency."²

In many congregations, a renewed emphasis on the praise and worship of God will necessarily involve training the congregation in worship. According to Gaines Dobbins,

Improvement of worship goes back to the need of training in worship. It is too late and untimely to instruct as to ways of worship during the worship service itself. Such effort at instruction is usually an interference with the experience of worship. Training in worship has its beginning in the home. Worshipful church members come from worshipful homes. Strong emphasis should be given and help provided for the conduct of family worship. Assembly periods of Sunday school, Training Union, and other church organizations furnish excellent opportunity for


training in worship. The chief value of these assembly programs preceding meetings for study and discussion is that they provide an atmosphere of worship and an occasion for learning how to worship. Leaders of the church organizations hold in their hands the key to improvement.¹

In most churches, an important part of the development of corporate worship will involve the use of music in worship. The spiritual worship of God by nature assumes the use of "psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Jack Hayford suggests,

Worship may be possible without song, but nothing contributes more to its beauty, majesty, dignity or nobility, nor to its tenderness and intimacy. There is a full spectrum of purposes and practices of song in worship. The breadth of style, the endless melodic possibilities, the delicate nuances of choral dynamics, the brilliant luster of instrumental arrangement, the soul-stirring anthems of anointed choirs, the rumbling magnificence of giant organs – all seem clearly to be a God-given means for our endless expansion in worship. New musical expression is fitting as we each discover new things about the manifold wisdom of the Lord our God.²

When the praise and worship of God is given a high priority in a church, this emphasis is often reflected in the appointment of individuals or groups with specific responsibilities for the administration of worship in the church. Churches committed to an emphasis on the worship of God would do well to develop a worship staff with the primary ministry function of leading the church in worship.

¹Gaines S. Dobbins, A Ministering Church (Nashville, Tennessee: Broadman Press, 1960), p. 120.

²Jack W. Hayford, Worship His Majesty, p. 144.
The emergence of "worship leaders" and "praise groups" are reflective of a contemporary evangelical emphasis on the worship of God. Originally, these titles appeared in Charismatic Renewal congregations but are now becoming more accepted in other evangelical churches. In the past, those involved in leading worship were more commonly identified by titles such as "master of ceremonies," "chairman," or "song leader." The recent change in nomenclature reflects a change in emphasis in which the "worship service" is viewed as primarily a time to worship God rather than a service to be administered. While churches serious about the development of their worship should consider the use of worship leaders and praise groups, it is unlikely those serving in these offices will be effective without a commitment on the part of the church and its leadership to make worship the primary focus of the worship service.

Motivating Others to Significant Giving

The last of the seven revival-friendly conditions which tend to encourage an outpouring of the Holy Spirit is that of significant giving to God. Leading others to increase their financial commitment to the church is an important task in the effort to encourage an outpouring of the Holy Spirit. Also, when effective, strategies which motivate others to significant giving usually result in increased financial resources which the church can invest in other areas of ministry.
In light of occasional but widely publicized scandals involving ministries and their misuse of financial resources entrusted to them, one of the first steps in leading others in giving should involve establishing the credibility of the ministry. In the context of a Western congregation, this may involve a formal annual audit of the financial records of the church. Church leaders should also be careful to adopt a policy of full disclosure of both income and expenditures. While churches have published financial statements in local newspapers, the credibility of the church can be established among its own membership through the release of monthly or quarterly financial statements which are distributed to the church membership.

Some ministries have effectively led their people to significant giving to God through a consistent teaching ministry. Noting the consistent emphasis of Christ on money in His public ministry, advocates of this approach suggest churches should emphasize principles of giving on a regular basis. In some churches, this is done immediately prior to receiving the offering. Explaining his own use of this strategy, Raymond Bayne wrote,

My plan was to present every Sunday a short message on giving. There would be no mention of money as such. The subjects instead would be "giving." I realized, of course, that even this, done now and then, would bring charges of "always talking about money." But if done every Sunday as a regular part of the service, it would be accepted and would not carry the pressure that occasionally mentioning giving, when there is a deficit
or a project to be met, brings.¹

A less intense but similarly effective means of leading others to give through an teaching program involves the use of an annual stewardship campaign. Various campaign materials have been developed by both denominational and interdenominational publishers to assist churches in the planning and administration of a stewardship campaign. Addressing the idea of an annual stewardship campaign, Frank Schmitt notes,

Stewardship promotion should be a twelve month a year concern. Most successful churches have found it wise, however, to devote one month each year to a special stewardship promotion program. The first few times a stewardship month is used will be hard. Each year the program will gain in acceptance and become easier. For many reasons, January is an excellent month for the stewardship program. It is the first month of the year and many people make resolutions, and with a good tithing emphasis, many will resolve to begin tithing. January is not a good time for Sunday school promotions, or other growth emphasis, but it is a good time for a church member emphasis such as stewardship. A church can emphasize stewardship in January and be speaking mostly to church members, as there are usually fewer visitors in January than in any other month.²

One reason stewardship campaigns are sometimes opposed in churches is related to their being perceived as a fundraising gimmick. Care should be taken in the preparation of a church for a stewardship campaign to communicate the nature of the campaign as an educational program. According to Elmer Towns


²Frank Schmitt, A Practical Introduction to church Administration (Lynchburg, Virginia: Liberty Baptist Theological Seminary, 1988), pp. 102, 103.
and John Maxwell,

We often think that a stewardship program in a local church is raising money much as the community agencies raise money. Even though money is raised for the church budget, that should never be the bottom line. A stewardship program should teach church members how God wants us to spend our money. When we realize that all our money belongs to God, not just ten percent (the tithe), we will spend our money as stewards for God. A steward is a money-manager for God. When Christians are properly taught, we will not only give liberally to God, we will also spend our remaining funds according to God’s plan. As a result, we will prosper and our church giving will continue to grow.¹

Whether in the context of a stewardship campaign or as a part of a continuing expository preaching ministry, evangelical pastors need to address the subject of finances as a part (some might suggest a large part) of their preaching ministry. As noted above, there are factors which tend to discourage this practice. Still, the need exists. H. W. Ellis advises,

Preachers must linger with God in the holy place until there shall come into their own hearts a conviction on the question of giving which is akin to their conviction on other great teachings in the Word of God. Then from their pulpits they must teach their people God’s plan for financing the work He has committed to His churches. They must warn their people against the sin of covetousness and/or robbing God of that which belongs to Him. Giving must be taught as a sacred duty, positively commanded in the Word of God. Any church or any preacher who fails in this has sinned - he has sinned against his untaught people, sinned against a perishing world, and sinned against God; and one day he must meet the Lord with the sin of his unfaithfulness.²

¹Elmer L. Towns and John Maxwell, God is Able... (Lynchburg, Virginia: Church Growth Institute, 1986), p. 9.

Another means of leading others to significant giving to God involves the use of special-need offerings. This method tends to be disparaged by many in the field of church finance because it is perceived to reflect a planning problem in the finances of the church. But there are occasions when churches with well-planned finances encounter unexpected needs. Also, some financial needs may met through special offerings. Some churches elect to purchase capital-expense items such as church busses and church buildings and furnishings through the use of designated offerings.

The relationship between giving to God and the securing of revival blessing may have been illustrated in the ministry of George Whitefield during the Great Awakening. Whitefield’s decision to tour New England was apparently due in part to his need to raise funds for an orphanage. Although Whitefield decided to conduct a fund raising tour of New England, God used Whitefield to bring revival to the communities in which he ministered.

If certain conditions may be described as revival-friendly in that they tend to encourage revival, those interested in encouraging revival would be wise to work to establish these conditions. The strategies discussed in this chapter have been demonstrated effective in establishing each of these seven conditions. The author does not believe the above discussion is exhaustive but rather suggestive. In an specific congregation, church leadership would be wise to
consider these and other means to establish the conditions which tend to encourage revival.
CHAPTER VIII

WHAT STRATEGIES IN EVANGELISM APPEAR MOST EFFECTIVE IN TIMES OF REVIVAL?

When both an evangelical revival and effective evangelism are viewed in the context of the outpouring of the Holy Spirit, it becomes evident that evangelism is most effective during times of reviving. This has been demonstrated throughout church history both in the apostolic church where the spiritual movements of the Acts are reflected in the numerical growth of the churches and in the post-reformation evangelical revivals of the past three centuries where a similar phenomena is evident in the historic records. Such should be expected as a consistent conclusion of the evangelical understanding of soteriology. If regeneration is a work of the Holy Spirit, it is reasonable to anticipate the regeneration of the unregenerate during an outpouring of the Holy Spirit.

The relationship between an evangelical revival and the potential for effective evangelism has not gone unnoticed in church growth literature. The need to harness the power of revival in efforts which effectively evangelize a region contributing to the growth of the church was noted by Donald McGavran when he wrote,
The dynamic of revival is so great and the potential for church growth so tremendous that all concerned with mission must be deeply interested in it. The more ministers and missionaries know about the growth of Africasian Churches, the better stewards of God's purposes in revival they will be. The same God brings both revival and great church growth. It must grieve Him when a revival in the midst of receptive peoples remains shut up among a few churches. He has given His people power, and they have not used it to reap the harvest He has ripened.¹

As noted earlier in this dissertation, instances of evangelical revival which have not resulted in effective evangelism contributing to church growth can be documented. This is not because those revivals lack the dynamic described by Donald McGavran and others, but rather because that energy was not channeled into effective outreach strategies which would have contributed to both effective evangelism and numerical church growth. This underscores the need to exercise wise stewardship in times of revival. According to McGavran and Arn,

A number of interesting studies have shown that some churches have been revived and have grown and that other churches have been revived and did not grow. People in the latter group enjoyed themselves, forgave one another, and reinstituted communication. The Holy Spirit descended, but the churches didn't grow.

Rejoice with churches that are revived; rejoice with churches that are renewed. Yet make sure that the renewal or revival results in the people of God, who have experienced this change, reaching the lost, persuading people to become Christians, and investing time in evangelism until the Lord adds daily to his

This chapter considers outreach strategies which appear effective in the rapid and effective evangelization of large numbers of people. Because of the nature of an evangelical revival and the trend toward urbanization in the world today, this chapter will consider outreach strategies from four perspectives including (1) urban outreach strategies, (2) lay outreach strategies, (3) leadership development strategies and (4) the continued nourishment of revival movements.

In any discussion of strategies of evangelism, it should be first agreed, "There is no wrong way to win persons to Christ." The strategies identified in this chapter are those which have been demonstrated to be more effective than others in reaching large numbers of people for Christ. In some cases, strategies identified in this chapter may not have been utilized to their full potential.

**Urban Outreach Strategies**

Earlier in this dissertation, the author demonstrated that in excess of half of the present world population now lives in urban areas with a population of 100,000 or more. This statistic alone suggests the world cannot be effectively

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evangelized without reaching these urban areas. The importance of urban outreach becomes even more apparent when it is realized that most of these cities represent the dominant influence in the surrounding rural region, and in some cases, the larger world-class cities represent the dominant influence in their nation. This influence was recognized by D. L. Moody more than a hundred years ago. According to Keith Hardman,

After two years in the British Isles, Moody and Sankey returned to America in June 1875 in the wake of a tidal wave of favorable press reviews. Christian leaders in the United States, perhaps puzzled that Moody had risen to international stature and fame in a foreign land, were quick to enlist his ministry at home. And Moody was willing. After a rest from the gruelling pace of the previous two years, Moody expressed his desire to conduct metropolitan campaigns in America: "Water runs down hill, and the highest hills in America are the great cities. If we can stir them we shall stir the whole country."

The situation has not greatly changed in the past century. Urban centers continue to be the dominant centers of influence not only in America but around the world. According to Donald McGavran, "Discipling urban populations is perhaps the most urgent task confronting the Church."

Crusade Evangelism

One method of evangelism which may be especially


effective in an urban context is crusade evangelism. Historically, the great evangelists have risen to prominence during periods of revival. Crusade evangelism was a particularly prominent outreach strategy during the Mid-Twentieth Century Revival; and the present outpouring of the Holy Spirit appears to be accompanied by a significant increase in the number of itinerant evangelists, particularly from third world countries where the revival is more evident.

Crusade evangelism may be an effective way to reach urban areas because of the tendency of urban peoples to be attracted to high profile personalities such as those featured in city-wide evangelistic crusades. According to E. V. Hill,

> Urban people often are eager to hear and see those of great reputation. Many can thus be reached through mass evangelism. Currently, mass evangelism as known in the white community is relatively unknown among blacks. Attendance at city-wide black revivals has not been large, in part because those persons with the expertise, the funds, and the attractive image have never come into the urban centers. The Billy Graham Association, for instance, with all its resources and potential, has never had an exclusively ghetto crusade. Others who have ventured forth have affected many but do not seem to have the depth of appeal needed yet.¹

Recently, crusade evangelism has been criticized by some church growth researchers for its failure to contribute significantly to church growth. It has been demonstrated that some churches involved in a Billy Graham Crusade actually experienced a decline in their rate of growth during the year.

of the crusade and following. The response of the Graham organization to these charges has been two-fold. First, they cite the results of statistical research suggesting "of those who were truly converted, 85 percent are actively involved in the life of the church ten, fifteen and even twenty years later." Second, the organization appeals to others to recognize the need for those in crusade evangelism and church growth to work together to achieve a common goal. Sterling Huston emphasizes this approach when he writes,

Unfortunately, some church growth proponents have chosen to interpret Crusade data negatively and have made church growth methodology competitive with Crusade evangelism instead of complementary. In my opinion, conservation is not an issue of one method versus the other. All methods are needed. The circumstances determine the choices. To win baseball games the manager's choice of which player to use is not between a pitcher or a catcher, but rather in how to use the best abilities of both. It seems that the need of the church today is not so much that of choosing one method over another, but more of getting all the good we can from each method, while understanding its strengths and limitations in fulfilling the goal of making disciples.

There is some indication that crusade evangelism may be most effective when it is conducted in a revival atmosphere rather than a non-revival atmosphere. The public preaching of

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3Sterling W. Huston, Crusade Evangelism and the Local Church, pp. 119, 120.
the gospel to a large group of people appears to be a biblical strategy of evangelism to be anticipated and utilized during an outpouring of the Holy Spirit (cf. Joel 2:28; Acts 2:14–40). In attempting to identify the reasons for the success of his mission to Britain during the Mid-Twentieth Century Revival, Billy Graham listed one as the influence of the Holy Spirit in the meetings. He writes,

Third, there was the power of the Holy Spirit. If you take the supernatural element from these British and Continental meetings, little or nothing would have been accomplished. Therefore all the praise and glory must go to God. It was His doing, and it was marvelous in our eyes!

Church Planting

A second effective urban outreach strategy which should be utilized during revivals is church planting. Once again, this strategy has been effectively used in both the early church and post-reformation revivals considered in this study. The need for new churches is evident in both the population of urban areas and the character of that population. According to Donald McGavran and George Hunter,

To sum up, the thousands of pieces of the American population mosaic in which are millions of God's children who could be reconciled to him in the Body of Christ is abundant reason for thousands of new churches, especially designed to incorporate our ethnic brothers and sisters. Not new churches in general, but new Arabic churches, new Mandarin-speaking Chinese churches, new churches to fit the hundred thousand Jamaican and Trinidadian blacks who have recently come

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to the United States, new churches to fit the tens of thousands of recent immigrants from Italy now found in most Canadian cities.

Sheer numbers abundantly prove that we need multitudes of new churches. The multitudes of seriously underchurched pieces of the American mosaic cry aloud for new congregations.¹

New ethnic congregations are not the only way to reach the ethnic population of urban areas. The kind of church urban people are likely to attend is dependent upon the kind of people represented in the target group. According to C. Peter Wagner,

Some ethnics, particularly the upwardly mobile, will want to become part of Anglo congregations. Some, the nuclear ethnics, will be reached only by homogeneous unit churches which gear their ministry to a single people group. Some marginal ethnics are in between and seek bilingual churches, especially for their children who are being assimilated, at least partially, into Anglo-American culture.²

In starting churches in urban areas, various methods of church planting may prove effective. The typically higher costs involved in an urban lifestyle suggest traditional church planting methods involving the purchase of several acres, construction of a building, and funding of a pastor tend to result in an extremely high cost involved in starting urban churches. This strategy has been used by some groups and, in some cases, the new urban congregation has still failed to become viable. As a result, alternate church


planting strategies have been developed. In some cases, this has involved adapting older church planting strategies to a more contemporary setting. Identifying eight contemporary and effective church planting strategies, McGavran and Hunter write,

1. Some congregations are started as outpost Sunday schools in the neighborhood of the target population. Those that make it and thrive, evolve into congregations with minimal up-front expense. Early Methodism frequently started new churches this way.

2. An established church sometimes opens up a number of outpost preaching points in Ramada Inns, trailer courts, and other similar places. Those that catch on evolve into strong congregations. This model is widely employed in Latin America.

3. Some churches start a second congregation in the same building.

4. Some churches start a second or third or fourth language congregation in the same building.

5. Sometimes over a theological shootout, personality conflict, leadership struggle, or disagreement on priorities, a congregation will split. One faction will pull out, start another congregation, and both congregations will prosper more than the one former church did.

6. Frequently, an established congregation will strategically plant a daughter congregation, perhaps helping with its initial planning, surveying, staffing, and lay leadership training.

7. The satellite congregation is a newer model in America, having been pioneered in places like Chile and Korea.

8. And sometimes a Christian church will arise more or less spontaneously.¹

Community Evangelism

Many metropolitan areas are composed of various communities which have some degree of separate identity. Often, the key to effectively evangelizing the larger urban

area involves an effective community evangelism strategy. Only as each community within the larger city is effectively evangelized can the city itself be evangelized. One strategy which has been developed to reach the Watts community in Los Angeles is based on the strategy used by a political organization during an election campaign. Explaining the "World Christian Training Center" strategy to evangelize south central Los Angeles, E. V. Hill writes,

The World Christian Training Center seeks to train, within every block of south central Los Angeles, soul-winners who will pray and plan strategies to win their whole block for Jesus. In addition, it seeks to create a trained nucleus of soul-winners in every church house in this area, so that each church will be filled with people who personally know Jesus Christ and actively share him with others.

There are five hundred church houses in this area of Los Angeles, yet the area has not been saturated with the gospel. In political campaign headquarters, workers assemble to get information about their candidate, materials supporting him, and the enthusiasm needed to talk to others. In churches, apparently, we assemble to congratulate and praise one another, pray for one another, and then quietly slip back into the community as God’s secret army.

This situation must be changed, but not just through sermons or admonitions. The World Christian Training Center is building strategies, providing materials and methods, and training people to take their communities for Jesus Christ. Its plan is to recruit at least three people in every congregation to attend WCTC. This is done through sending volunteers into churches to give testimonies and seek out trainees, and by sponsoring lay institutes in the churches.

WCTC trainees are thoroughly taught about who Jesus Christ is, how to accept him, how to lead others to accept him, how to reach a block for Christ, how to turn a church into a soul-winning church, and how to reach families for Christ. There is also practical experience in personal evangelism.

A trainee who finishes the course is expected to put into practice what he has learned. He returns to his church to share these concepts with members there, and is commissioned as a block worker for WCTC. As a block
worker he reports weekly on what he has done in the community to bring others to Christ - persons to whom he has talked, churches contacted, and homes visited. If a person receives Christ his name, address, telephone number, and date of decision are given to the WCTC. The worker is expected to follow up with any persons accepting Christ, and to help them mature in the faith.

When the WCTC secretary receives the name of a new believer she locates the worker living closest to that person. As soon as possible that block worker makes contact and invites him into a neighborhood fellowship. The convert is also mailed a Bible and further materials from the Center. Also the secretary contacts the nucleus of trained soul-winners within the church of the new believer’s choice. This group and persons from the WCTC then follow through with the new convert, who may also be trained to become a soul-winner by enrolling in the Center program.1

Lay Outreach Strategies

Because revivals tend to be lay movements, it should not be surprising that effective evangelism during times of revival usually involves lay outreach. This lay orientation in evangelism is well documented in the history of revivals and church growth. According to Charles L. Chaney and Ron S. Lewis,

There has never been significant growth of the church without the serious involvement of lay persons. Between 1787 and 1795 Baptists became the largest group of Christians in America. They did it without a home mission board or society; a national convention; a state convention; or a seminary. They did it with small missionary associations and lay preachers - most of them were not paid a salary. They were without formal theological training. Most of them had been licensed to exercise their gifts by little Baptist churches. The Presbyterians, Episcopalians, and Congregationalists insisted that they were not clergy at all, but untrained,

undisciplined laymen who should be at home working instead of out preaching.

Between 1795 and 1820 the Methodists overtook and surpassed the Baptists in total members. They did it with lay preachers going everywhere sharing their faith, forming disciplined small groups, and gathering churches.

There never has been, nor will there ever be, multiplication of disciples and churches apart from the mobilization of the laity to the work.\(^1\)

The significant impact of lay evangelism in past revivals suggests this strategy of evangelism should be developed and utilized in the contemporary revival. The rapid and effective evangelization of masses which results in numerical church growth may be best realized when the lay workforce of the church is enlisted and mobilized.

Networking People to Christ through Existing Relationships

Lay outreach is most effective in revival when lay persons are encouraged to network others to Christ through existing relationships. According to McGavran,

Revival in the Church can bring great ingathering if Christians are living kin-contact with a non-Christian population, provided that the spiritual power is channeled into witness with the purpose of winning to Christ. If activity is directed toward other members of the homogeneous unit in which the revival has broken out, greater growth will occur than if it is diverted to other peoples.\(^2\)

Building a personal relationship with the prospective convert is a necessary first step in effective evangelism. In

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discussing this aspect of evangelism in the context of a specific ethnic-religious group, Moishe and Ceil Rosen write,

Make it your policy to limit discussion of serious spiritual matters to those Jewish people with whom you have a friendly relationship. You would probably not react warmly to a stranger who began a conversation by asking intimate questions. Even so, most Jewish people consider religion a personal matter which is not to be discussed lightly with strangers. If you want to witness to a person whom you do not know, form a friendship first. As little as five minutes of pleasant conversation can be the basis of a lasting friendship. Let your Jewish contact know that you like him as a person. If it takes all of the first meeting to cultivate a friendship, this will not be time wasted.¹

Networking people to Christ through existing relationships is an application of the homogeneous unit principle of church growth. This principle suggests people are most likely to make a decision for Christ and join a church when they can do so without crossing cultural barriers. In developing a strategy of lay evangelism, care should be taken to identify existing homogeneous units and target those groups for continued evangelism. Charles L. Chaney and Ron S. Lewis advise,

Consider, first, the HU created by common employment. When a church finds men or women in its membership employed by Gulf Oil, IBM, or a local hospital, for example, it should get them together; let them get acquainted; ask them about their peers in the company; and encourage the group to develop a prayer and outreach strategy for other employees of that company. These Christians then become bridges between Christ and his church and their fellows. . . .

Extended families are productive HU’s for church growth. When a new Christian is welcomed into the

church he should be asked immediately about his family. The query should include more than his immediate relatives. Does he have cousins, aunts, brothers, or in-laws in the community? Is there anyone with whom he has a kinship? These people are often most responsive to his witness.

Special care needs to be given to those who come into a church from an HU that is a significant cultural distance from the majority of church members. Consider, for example, a South Vietnamese family in an English-speaking Caucasian church. Tremendous efforts should be made, not only to integrate the family into the church, but also to discover other Vietnamese families who might be reached for Christ through the witness of the Christian family.¹

In some contexts, particularly among those who have been Christians for some time, individual lay persons may not have a relationship with the non-Christian. In this case, the development of such relationships should be encouraged. When these relationships are developed, this approach to lay evangelism can then be utilized by these Christians. Elmer Towns suggests these new relationships may be best developed through the exercise of the spiritual gift of hospitality. He writes,

The warmest climate for building meaningful friendships may be provided by your own home. Many biblical scholars believe that hospitality is one of the gifts of the Holy Spirit. Christians are exhorted to be hospitable (Rom. 12:13). It will be difficult to convince anyone that you would like to live with them in heaven if they are not made welcome in your earthly home.

As the relationship begins to develop, the believer should continue taking the initiative by cultivating common interests. This is not nearly as hard as it may seem. Think of every activity that you have an interest in, and arrange them in order of your priority. As you get to know your new acquaintance,

¹Charles L. Chaney and Ron S. Lewis, Design for Church Growth, p. 172. Chaney and Lewis use the abbreviation HU for the expression "homogeneous units."
take a mental inventory of his/her interests. Then compare the two lists, and every place they match is a point of common interest. It is then a simple matter to work toward getting involved together in those common activities.

In addition to your personal concern and friendship, your new acquaintances should be introduced to other Christians who have interests similar to theirs and who will share your concern for their spiritual welfare. This will allow your unsaved friend to see that you are not the only Christian in the world who is a normal human being, and that Christians do have fun and enjoy life. At the same time, it will expose them to a broader base of spiritual influence.¹

Growth Orientation in Ministry

Effective evangelism and church growth in times of revival is more likely to be experienced in ministries which tend to be growth oriented. It is important that church leadership communicate their commitment to the evangelistic nature of the church and concern for growth to the lay membership of the church. One of the more effective ways to do this involves the setting of growth goals. Charles L. Chaney and Ron S. Lewis suggest,

The third class of churches are those that set goals calculated to produce growth. No local congregation or larger church body in America is consistently experiencing growth without growth goals. Most goals are not met precisely, but they determine direction. Some in the church have a vision of how the future can be. That is a goal.²

Targeting Receptive People


²Charles L. Chaney and Ron S. Lewis, Design for Church Growth, p. 169.
During a revival movement, it is reasonable to anticipate some individuals will be very receptive to the gospel and others may remain or become resistant to the gospel. Effective evangelism will be most likely among the most receptive people. According to Donald McGavran,

Revivals within people movements and web movements have far more chance of issuing in great church growth if...Focused on the winnable elements of their own population.1

This suggests the need to identify receptive people and make them the primary target of one's evangelistic efforts during times of revival. Donald McGavran and George Hunter suggest several steps church leaders may wish to consider in accomplishing this task.

1. The church’s leaders should take on-going initiatives in making new friendships with undiscipled persons in the community.
2. Secure the names of undiscipled persons within the social units of your active credible Christians and (especially) your new converts. Repeat this process every season. . . .
3. Make lists of undiscipled people who have been befriended by church leaders or who have been identified in the already existing social networks of your active Christians. Update those lists frequently, at least each season.
4. As you visit these persons develop a file card on each person, upon which you record particular information about the person’s background, felt needs, points from conversations, and the person’s degree of receptivity – receptive, interested, indifferent, resistent, or hostile. Spend the most time with the receptive and interested persons – while they are receptive or interested.
5. If you discover a particular social unit (or subunit), with virtually no discipled members in its ranks – reach out cross (sub)-culturally, make friends with the most receptive persons among them, win some of

them and then encourage them to win their peers in great numbers.

6. Work to make your expression of this principle indigenous to your target population – speaking their language, engaging their felt needs, offering ministries, and inviting responses in ways that "fit" those people culturally.

The Use of "New Measures"

A final consideration involved in lay strategies of outreach during times of revival is that of the use of "new measures." This expression was coined by Charles Grandison Finney during his ministry which involved the use of means not previously used by evangelical preachers to encourage a positive response to the gospel. Finney recognized that certain means of evangelism appeared effective in achieving the desired results even though they may not have been used previously. In a more contemporary appeal to use "new measures" in the effective evangelization of the masses during times of revival, Donald McGavran writes,

Revivals in conglomerate congregations at towns have more chance of issuing in reproductive conversions outside the existing church if . . . Churches and missions form their policies in the light of whatever means the Holy Spirit has already used to multiply churches in their kind of societies.¹

One problem with the new measures approach to evangelism is that measures are only new for a brief period of time. What may have been an effective tool of evangelism at one

¹Donald A. McGavran and George G. Hunter, *Church Growth Strategies that Work*, pp. 36, 37.

point will not necessarily be effective in the same context a
decade later. The monthly lecture was a new measure during
the Great Awakening which has failed to be as effective since.
Some new measures appear to be revived old measures. The
evangelistic crusade may be considered a new measure of both
the Mid-Nineteenth Century Revival and Mid-Twentieth Century
Revival.

A second problem with new measures is that some are so
tied to a specific culture that they may not be easily
adaptable to other contexts. Adult education strategies of
evangelism utilized with some degree of effectiveness in a
Western urban context may not prove as effective in a third
world village where illiteracy is high. Continuous research
needs to be done to identify those new measures which appear
to be effective in various contexts. In some cases,
communication networks may also need to be established among
evangelicals to communicate these findings without delay.

How can an evangelical church take best advantage of the
new measure approach to evangelism? Charles L. Chaney and Ron
S. Lewis suggest,

One secret of spontaneous growth is to find out what
God is doing in the world and then join him in his
work. God only blesses with fantastic effectiveness
what he initiates himself. These three steps can help
us discover what he is doing.
1. Find out what he is blessing.
2. Evaluate that method in the light of your church
   and the unchurched community.
3. Seek the guidance of the Holy Spirit in adapting
methods to your church.¹

Leadership Development Strategies

A third aspect to effectively evangelizing a group during a revival involves the development of leadership which will contribute to both the stability and extension of the evangelistic outreach of the revival. According to Donald McGavran and Win Arn,

If a church is serious about the Great Commission, the involvement of laity is of utmost importance. The growth of each church is uniquely dependent on its laity. The pastor who sees his or her role as an enabler to help laymen discover and utilize their unique gifts is far ahead of the pastor who tries to carry the whole load.²

Discipling New Converts of Revival Movements

A first step in the development of leadership in a revival movement involves the discipling of those converted in the initial evangelistic outreach of the revival. Various strategies of discipleship have been developed by individuals, churches and religious denominations which have experienced some effectiveness in producing results. These strategies may each be classified in one of two categories.

The first type of discipleship strategy promoted among evangelical Christians is that popularized in the West by

¹Charles L. Chaney and Ron S. Lewis, Design for Church Growth, pp. 83, 84.
Dawson Trotman and the Navigators. This approach has been widely used among evangelicals and tends to emphasize an individualistic approach to discipleship. Those advocating this approach tend to emphasize the discipling of one individual who then becomes involved in the process of discipling others. It is calculated that the entire population of the world can be effectively evangelized and discipled in less than forty years using this approach.

A second approach to discipleship is more group oriented. This approach sees the discipling of individual Christians as part a group process. Those advocating this approach to discipleship tend to emphasize the value of group accountability in motivating individuals in continued spiritual growth. This approach to discipleship may utilize existing church institutions such as Sunday School or a cell group network or may involve the development of a special training program within or outside a local church. Both of the above mentioned discipleship strategies have been and continue to be effectively used in discipling recent converts to Christianity and should be considered in the implementation of a discipleship strategy during a revival.

Training Individual Converts with Leadership Potential

While all converts of an evangelistic outreach should be discipled, some will tend to demonstrate greater leadership potential.

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ability than others. Those individuals should be identified and specifically trained to realize their ministry potential. According to Donald McGavran,

Some new converts have leadership ability. Discovering these, giving the responsibility of the prayer meeting, Bible class, branch congregation or house church on them, and getting out of the way so that they can function without embarrassment is close to the essence of the matter. From then on, they lead the churchlet, win new men to Christ, and instruct them in the faith. Enough contact should be maintained and enough encouragement given to sustain them in crisis; but they should realize that the enterprise is their’s under the Holy Spirit.¹

In looking for those who show promise as leaders, several things should be considered. In the context of evangelism and church growth, emphasis should be placed on those who show potential in evangelistic ministry. Donald McGavran and George Hunter suggest six things to consider in attempting to identify those who will be effective in evangelism.

What to Look for in Searching for Evangelizers

1. Look for convinced Christians, not necessarily doctrinaire or cocky Christians, but Christians who are in touch with Christian Reality. They know Christ, they experience grace, they find discipleship in the community of faith to be deeply meaningful.

2. Look for Christians who believe in the importance of evangelistic outreach. For them, the Great Commission is not an option or merely one among many wishes of our Lord. It is supremely important that all persons and peoples have the opportunity to know Christ and become his followers.

3. Look for Christians who can listen. Effective interpersonal evangelism is about four-fifths listening and one-fifth talking. So, eliminate obsessional chatterers, persons who express their nervousness by talking ad nauseam, and Christians who itch to tell and retell their spiritual autobiography. Choose potentially good listeners and teach them those known

¹Donald A. McGavran, Understanding Church Growth, p. 324.
skills that inform effective listening.

4. Look for Christians who can empathize, who, in their listening, feel with another person and identify with that person’s pain and struggle. This capacity for incarnational love is indispensable.

5. Look for Christians who are articulate. Do not look for glibness or eloquence, which could be counterproductive among many prospective Christians. But do recruit Christians who can accurately and clearly verbalize: what they perceive of the other person’s pain, struggle, search, or situation, and the facet(s) of the Gospel especially relevant to that person’s felt needs.

6. Freely select potential outreachers on the basis of the five guidelines above. Later, after say six months to a year of the Christian’s new ministry-in-outreach, impose another guideline question, Has the Holy Spirit certified this Christian’s early outreach ministry? Has any person been attracted into or toward Christian discipleship since this Christian started reaching out? If negative, then earlier perceptions about this Christian’s gift for evangelism may have been inaccurate. Guide him/her into some other ministry of the Church.1

Another list of things to consider in identifying potential lay leaders is identified by Donald McGavran and Win Arn.

First, lay leaders need biblical convictions about man’s salvation. They must believe that men are lost without Christ, that God desires all men to be saved, and that the simple God-given way of salvation (repentance and faith in Christ) has been clearly revealed through Christ in the Bible.

The second quality is willingness to give regular time to evangelism. If people are to help churches grow, they must be willing to give freely of their resources, a very important one of which is their time.

The third quality is basic training in evangelism. This is the heart of any program for outreach and growth. We must have regular training sessions for evangelism.

A fourth requirement is that men and women being trained must report regularly to the board or session as to what objectives have been met. The church board session should give regular time to hearing what is being done, what is being planned, and what the outcomes have

1Donald A. McGavran and George G. Hunter, Church Growth Strategies that Work, pp. 53, 54.
been - sharing in the defeats and rejoicing in the victories.

The fifth quality I emphasize is prayer. In growing churches you see men and women praying for specific individuals by name - not just that the message may be blessed in general, not that our afternoon's work may prosper, but that Bill and Henry and Mary and Gladys may hear and yield themselves to Christ.

These five I consider essential qualities of leadership.¹

Developing a Church Growth Orientation In a Revival Movement

If evangelical church leaders hope to harness the power of revival in effective evangelism and church growth, it is advisable to develop a church growth orientation before or early in a revival movement. Donald McGavran observes,

Revivals in conglomerate congregations at towns have more chance of issuing in reproductive conversions outside the existing church if

a. Individual churchmen have church growth eyes - that is, if they know which are the receptive units in their general population; which congregations are growing greatly and why; that group conversion is a valid form of conversion; and that the rich services rendered by Church and mission are no substitute for Christ.

b. Individual churchmen carry out a consistent program over the years, single-mindedly dedicated to church growth.²

In developing a church growth orientation to ministry, church leaders need to train their people in church growth principles and strategies of evangelism. But this task is generally only accomplished when steps are taken beyond mere instruction. According to Donald McGavran and George Hunter,

The conveying of this conviction is more than an


instructional task. It will be conveyed to a greater extent through, and as a by-product of, the people's beginning involvements with evangelism activities. Indeed, some behavioral involvement is usually a prerequisite to the flowering of a strong motivation within people, so do not plan to motivate people first and then get them involved. It is as they participate in contagious worship, meet new converts filled with life, plan for church growth, back outreach with their money, and take first attempts at sharing the Gospel-possibility, that strong motivation will follow, which will in turn empower the congregation's greater and more sustained apostolic achievement.

Developing a church growth orientation in ministry needs to be viewed as a part of the discipling of all converts. When a ministry is committed to effective evangelism which results in numerical church growth, this commitment should be reflected in a number of activities. Charles R. Chaney and Ron S. Lewis recommend the following steps in the development and preservation of a church growth orientation in a local church.

1. Preserve original zeal by involving new Christians at once in personal witness and evangelism among their peers, friends, and kinfolk.
2. Nurture the membership in the necessary skills of the Christian life: how to pray, how to read and apply the Bible to life, how to live a cleansed life, and how to be lead by the Holy Spirit.
3. Get broad participation of as many members as possible in the spiritual ministry of the church. Don't just involve the membership in the maintenance jobs of the congregation, those ministries, some of them essential, to the church as it is. Focus participation on those ministries that are turned out toward the world.
4. Learn the technique of withdrawal. The professional staff should give lay leadership significant responsibilities and let them function in performance of them without interference.

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1 Donald A. McGavran and George G. Hunter, Church Growth Strategies that Work, pp. 57, 58.
5. Train, motivate, and create an atmosphere in the membership for evangelism. Significant growth never takes place in a congregation or a group of congregations until those unordained, unsalaried leaders whom God has gifted as harvesters are equipped to exercise their gift.¹

The importance of training lay leadership and its impact on effective evangelism and church growth in a revival context cannot be overemphasized. This is true regardless of the other cultural factors which may be involved in evangelism and church growth. According to Donald McGavran,

Lay leadership is tremendously important for church growth. When churches start spreading in New Testament fashion across the country, laymen are frequently the agents of extension. Furthermore, as foreign aid and mission subsidies come to play a smaller part in the younger Churches, the importance of unpaid lay leaders increases. "How to train laymen to proclaim an evangel which converts" should be part of the curriculum in all pastoral, ministerial, and missionary training. The creation, in every new field, of a great body of Christian youth and adults who know why they are Christians, and who can convince others that the Christian faith should be accepted, is essential to church-growth. Methods which do this are needed.²

Continued Nourishment of Revival Movements

One of the strategies for maximizing the effectiveness of evangelism during an evangelical revival involves the continued nourishment of the revival movement itself. If the revival is the source of spiritual power of an evangelistic thrust, it is reasonable to conclude that evangelistic

¹Charles L. Chaney and Ron S. Lewis, Design for Church Growth, p. 82.

movement will only continue to be effective as it is energized by the revival that gave it birth. According to Donald McGavran,

Revivals issue in church growth when revival is counted of great importance. If the choice has to be between revival and knowledge, Christians should choose revival. . . . Revivals issue in great church growth when revival plus knowledge is counted of even greater importance. Christians should learn all God has to teach us about church growth, and pray without ceasing for revival.¹

Why Revival Movements Die

One of the realities of revival is that they tend to come to an end. Understanding the reasons why revival movements die is a first step in learning how to extend a period of revival.

The decline of revival may be attributed to both sociological and spiritual factors. Churches tend to change as they move through a sociological cycle of growth.² As churches pass from a more revivalistic sectarian model to a more institutional church model, the change often involves an abandonment of the revivalistic nature of their previous ministry. Commenting on the apparent decline in the revival among Independent Baptists in the early 1970's, Elmer Towns writes,

¹Donald A. McGavran, Understanding Church Growth, p. 203.

²The author has developed this theme more fully in the fourth chapter of "An Analysis of the Nature of Charismatic Leadership and Its Role in Sectarian Fundamentalist Churches with Suggestions concerning the Development of Personal Charisma" (M.A. thesis, Liberty Baptist Seminary, 1982).
History teaches that most revivals seem to run their course in three or four years, but there are also natural reasons. In 1974 the Arab oil embargo and the economic crisis hit America. Churches cut back busing and building; they emphasized stewardship rather than aggressive growth. They began to turn from revival-oriented church growth to institutional church growth. Financial seminars became more popular. Emphasis was given to discipleship, Sunday school curriculum, organizational charts, and educational seminars. These things are not wrong, but independent Baptists did not realize they were moving from a revival model to an institutional model.

Spiritual factors may also contribute to the demise of a revival movement. Just as repentance of sin is one of the causal factors of revival, so toleration of sin tends to hinder the progress of revival and lead to its decline. Revivalists understand the importance of moral purity in both the coming of revival and extension of the life of a revival, but sometimes the concern for maintaining purity can itself frustrate a revival movement. According to Elmer Towns,

Others who feel revival is waning go into legalism—under the guise of "purity leads to power." Since they got revival by repenting from known sin, they think they can keep revival by intensifying the cleansing process. But these efforts are man-centered rather than God-centered.

How Revival Movements are Extended

Both of the causes which tend to result in the premature demise of a revival movement can best be addressed in the

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context of small group ministry. The small group ministry provides an infrastructure for church growth which does not necessarily force a church through the church growth cycle and also provides an informal accountability to shepherd church members and address sin in a non-legalistic manner without encouraging its tolerance. The organization of Methodist societies and planting of single cell churches and Sunday Schools may have been a major contributing factor to the extended life of the revivals of the eighteenth and nineteenth centuries.

Much of the contemporary focus of small group ministry advocates the implementation of home cells after the model of the Yoido Full Gospel Church in Seoul, South Korea. Although Paul Yonggi Cho’s promotion of cell group ministry focuses largely on the evangelistic potential of this outreach strategy, Cho himself recognizes these groups as tools which are extending the life of the revival being experienced in his church. He writes,

No revival should be the product of a single personality. I do not claim to be responsible for the revival that is occurring in our church. In fact, the revival continues whether I am there or not, and at the present time I spend six months of the year traveling outside of Korea. The church experiences revival when I am not there because the Holy Spirit is able to use all of the members through the home cell groups. That means the revival will not die out after the span of my lifetime, not as long as the church adheres to the principles of home cell groups under the guidance of
the Holy Spirit.\textsuperscript{1}

The versatility of small groups makes them an ideal strategy to implement in the context of a revival movement in that they can be effective in several of the areas which have already been addressed in this dissertation. Summarizing the value of small groups in the church, Charles R. Chaney and Ron S. Lewis write,

Small groups can contribute to church growth in several different ways.
1. Time and time again a small group has become an instrument of renewal in a local congregation and/or a larger church body.
2. Small groups may themselves become centers of training for various ministries.
3. A small group can be an agent of ministry, responding to discovered need.
4. But most significantly for church growth, small groups become cells of outreach to the world.\textsuperscript{2}

In many churches, revivals can be best encouraged and extended through existing groups. The contemporary evangelical emphasis on cell groups tends to focus on a particular expression of small group ministry. A more traditional small group ministry in many churches may be found in the Sunday School. Other churches may have other expressions of small group ministry already in place in the infrastructure of the church. These can and should be utilized to extend the life of revival movements and thereby


\textsuperscript{2}Charles L. Chaney and Ron S. Lewis, Design for Church Growth, p. 179.
extend the effectiveness of the evangelistic outreach of the church.
CHAPTER IX

SUMMARY AND CONCLUSIONS

This project has been written in an attempt to further develop the field of knowledge concerning revival and evangelism, particularly in the contexts of the outpouring of the Holy Spirit and the task of world evangelism. The author has surveyed the literature from various fields in an attempt to answer the following questions: (1) What is an evangelical revival? (2) What is effective evangelization? (3) What is conversion? (4) What is the relationship between revival and evangelization? (5) What are the conditions which tend to encourage an outpouring of the Holy Spirit? (6) What strategies appear effective in establishing revival friendly conditions? (7) What strategies in evangelism appear most effective in times of revival? This project represents the author's attempt to answer the above questions.

The project has been written in two parts. The first part addresses the first five questions listed above in an attempt to develop a theology of revival and evangelism. The conclusions of Part One then became the basis upon which strategies of revival and evangelism are discussed in the second part of the dissertation.
Essentially, an evangelical revival is an extraordinary work of God in which Christians tend to repent of their sins as they become intensely aware of His presence in their midst and manifest a positive response to God in renewed obedience to the known will of God, resulting in both a deepening of their individual and corporate experience with God and an increased concern for the spiritual welfare of both themselves and others within their community. This definition recognizes several distinctives of revival. An "extraordinary work of God" should be differentiated from the more ordinary work of God in the life of the believer. The realization of the unique presence of God during times of revival is consistently reported in the testimonies of the revived. Although evangelicals universally believe in the omnipresence of God, the realization of that theological principle during a revival has a three-fold result in the life of the revived. First, the response of the revived in revival is renewed obedience to the known will of God. Second, revival tends to draw individuals into a deeper Christian life experience with God. Third, the revived tend to develop a deeper concern for the spiritual condition of others. In a growth-oriented environment, this concern tends to be expressed in terms of evangelistic activity. In an environment where revival is viewed as an end in itself, this concern tends to be expressed in terms of activities designed to encourage the reviving of others.
Evangelism is the communicating the gospel in the power of the Holy Spirit to unconverted persons at their point of need with the intent of effecting conversions to bring individuals to repent of their sin, and put their trust in God through Jesus Christ, accept Him as their Saviour, and serve Him as their Lord in the fellowship of His Church. Evangelism is only effective when individuals are converted. Normally, those who are converted will identify not only with Christ but with His body, the church, and will become active participants in the life of a local congregation of believers.

This view of evangelism identifies several essential elements of evangelism. First, evangelism is a process of communication and is, therefore, not accomplished until the prospective convert has heard and understood the message of the gospel. Even when the message is rejected, it must first be heard and understood by the one choosing to reject it. Second, evangelism may be described as vital in that its message produces spiritual life and it presupposes the work of the life-giving Spirit of God in regenerating the unregenerate. Third, the target of all evangelistic activities is unconverted persons. Fourth, evangelism is need-oriented in that it speaks to humanity’s ultimate need, that of salvation from the consequences of sin in life. Fifth, the intent of the evangelistic process is to effect conversions. Indeed, evangelism is only effective as persons are converted to Christ and His church.
Conversion is a voluntary and instantaneous transformation in the personality of the sinner in which he turns from his sin (repentance) and exercises saving faith in God. This definition recognizes several distinctives of genuine conversions. First, conversion involves a change in the personality of the sinner and therefore should be evident to others who recognize that change. Second, conversion is voluntary and cannot be coerced against the will of the individual being converted. Third, conversions are instantaneous in that there is normally a point of conversion in which a decision is made which effects a change. While the author recognizes this decision is often a part of an extended process, he rejects the notion that the process without a point of decision effects a conversion. Fourth, conversion is an individual experience rather than a corporate experience. Where large numbers of people are converted in a people movement, those conversions represent individual decisions to repent and have faith in God even though those several decisions may be made interdependently. The conversion of societies can and should be encouraged as large numbers of individuals in a society are converted. Finally, there is both a positive and negative element in conversion. Conversion is a positive experience in that it involves the exercise of saving faith. Conversion is a negative experience in that it involves repentance of sin and its various expressions in one's life.
These definitions are foundational to the entire project discussion. In identifying and defining the relationship between an evangelical revival and the effective evangelization of a specific people group, the author has concluded this relationship can best be understood in the context of an outpouring of the Holy Spirit. In this model, the outpouring of the Holy Spirit is viewed as the ultimate source of an evangelical revival, an evangelical awakening, effective evangelism, and social reformation. Having identified this relationship, the author suggests the key to realizing both an evangelical revival and the effective evangelization of a specific people group is found in encouraging an outpouring of the Holy Spirit.

One of the contributions of this dissertation is a preliminary classification of revival by origins. The author recognizes there are different causal factors contributing to the origin of a revival and identifies six basic types of revivals based upon their unique origins. Having identified these six causal factors of revivals, the author rejects the views that (1) there will never again be another great revival and (2) there is little or nothing an individual or group can do to encourage another revival. Rather, he concludes the most effective means of encouraging future revivals is found in establishing the seven revival-friendly conditions associated with the biblical promises of an outpouring of the Holy Spirit.
The second part of this project involves the identification of strategies which appear effective in (1) establishing the seven revival-friendly conditions associated with the biblical promises of the outpouring of the Holy Spirit and (2) maximizing the effects of revival in the effective evangelization of the masses. These two subjects are addressed in separate chapters.

Part two of this project begins by addressing the question, "What strategies appear effective in establishing revival-friendly conditions?" If certain conditions may be described as revival-friendly in that they tend to encourage an outpouring of the Holy Spirit, the author suggests it is incumbent upon evangelical leaders to work toward establishing those conditions so as to promote a revival atmosphere in which communities can be effectively evangelized. Various strategies which appear effective in establishing each of these seven conditions associated with the outpouring of the Holy Spirit are identified and briefly described.

The final contribution of this project is in the answering of the seventh question listed above. The author concludes that certain evangelistic strategies appear most effective in the evangelization of the masses during times of revival. Because of the trend toward urbanization in the contemporary world, strategies of urban evangelism are considered including (1) crusade evangelism, (2) innovative church planting and (3) community evangelism. Because
revivals tend to be lay movements, strategies of lay evangelism are considered including (1) networking people to Christ through existing relationships, (2) communicating a growth orientation in ministry, (3) targeting those most receptive to the gospel and (4) making use of the "new measures" which tend to appear from time to time. Because continued church growth is dependent upon the development of an adequate leadership base, strategies of leadership development are considered including (1) the discipling of new converts, (2) the identification and training of individuals with leadership potential, and (3) developing a church growth orientation in a revival movement. Because the continued effectiveness of an evangelistic outreach during a revival is dependent on the continued health of the revival which energizes the movement, the continued nourishment of revivals is considered from the perspective of (1) why revival movements die, and (2) how revival movements may be extended. The author concludes the versatility of small groups makes them an ideal strategy to implement in the context of a revival movement in that they tend to accomplish various tasks which may positively impact both revival and evangelism.

The author has not claimed or attempted to be exhaustive in his identification or analysis of strategies identified in the second part of this dissertation. He acknowledges that little has been written on the subject within the context of encouraging revival and maximizing the effectiveness of
revival in the evangelization of the masses. This project represents the author's attempt to produce a foundation upon which future students of revival and evangelism may conduct further research and study.

The history of the evangelical church records periods of significant advancement in societies which are essentially hostile to the message of the gospel. These periods of evangelical advance have been periods in which the church experienced a significant reviving from God. At times when this reviving was apparently absent, this same evangelical church has experienced a decline in both social influence and numerical strength. It is apparent that a significant and positive relationship exists between an evangelical revival and the rapid and effective evangelization of societies.

This project asserts that relationship can be best understood in the context of the outpouring of the Holy Spirit. Only as steps are taken to encourage future outpourings of the Holy Spirit will the evangelical church be energized sufficiently to face the unique challenge of this period of world history. When the church is revived, effective strategies of evangelism should then be implemented to harness that energy to effectively evangelize the more than five billion people living in this final decade of the Twentieth Century. It is the author's desire that the findings of this dissertation will in some way contribute to the encouraging of future outpourings of the Holy Spirit and
the rapid and effective evangelization of the world.
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