

REVIVAL – EVANGELISM & MISSION  
Revival  
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**0. INTRODUCTION**

- John Wesley "I look upon all the world as my parish."
- [MCGAVIN *Running for Revival*, p. 243] "Revival will bring about world-wide evangelization. It is simply God's method of doing His work. By it, the church will do, with one stroke in a single generation what without it He could not do in a millenium. Humanly speaking it is utterly impossible... so was the feeding of the five thousand (John 6)..."
- unbelief → from *academy* to *popular opinion*...

Kingdom of Satan	Kingdom of God
16 <sup>th</sup> ct. humanism, Renaissance, scepticism, RABELAIS, MONTAIGNE,	LUTHER, ZWINGLI, CALVIN, KNOX...
17 <sup>th</sup> ct. rationalism, deism, Bible criticism, SPINOZA,	PASCAL, COMENIUS, SPENER, puritanism, pietism,
18 <sup>th</sup> ct. ROUSSEAU, VOLTAIRE, HUME... German theology	WHITEFIELD, WESLEY, EDWARDS, ...
19 <sup>th</sup> ct. HEGEL, FEUERBACH, MARX, DARWIN, NIETZSCHE,... WAGNER, Romantism, revolutions...	frontier revivals, FINNEY, Holiness, Keswick mvmts, Revival 1858 in America, 1859 in Wales... SPURGEON,
20 <sup>th</sup> ct. FREUD, LENIN, HITLER, MAO, Existentialism, Postmodernism..., scientism, movies, rock-'n'-roll, <sup>1</sup>	1904 Wales, 1906 Azusa Str., Watchman NEE, Billy GRAHAM, BONNKE, charismatic revival...

<sup>1</sup> "More life, more love, more sex, more faith, more hope, more action, more truth, more power, more "get down

## 0.1. EVANGELISM AND THE CHURCH

- **1Thes 1:6-10** And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, <sup>7</sup> so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup> For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. <sup>9</sup> For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

[FINNEY *Letters on Revivals, No.27*] “It is exceedingly injurious to churches to send off and get an Evangelist to labor among them unless they intend to lay **themselves** individually upon the altar, to consecrate their whole being to God, and to enter so deeply into sympathy with Christ as to travel in birth for souls, until Christ be formed within them.”

## 0.1. LEARNING FROM THE MORAVIANS

- Moravians: Mission to West India Islands—Missions to Greenland, to North America, to South Africa, to South America, to Labrador

[Stephen NEILL *A History of Christian Missions*, p. 202] “Under the leadership of Zinzendorf this small church was seized with a missionary passion which has never left it. The Moravians have tended to go to the most remote, unfavorable, and neglected parts of the surface of the earth. Many of the missionaries have been quite simple people, peasants and artisans; their aim has been to live the Gospel, and so to **commend** it to those who have never heard it.”

[John Greenfield *Power From On High (The Story of the Great Moravian Revival of 1727)*] It was the Herald Church of the greatest European Revival ever known, having been a Reformed Church sixty years before the Reformation. 'It was one of the sources of the Evangelical Revival here in England, and no small factor in its spread. 'It led the way in the Missionary Revival, having as a Church been engaged in evangelizing the heathen more than half a century before the rest of Protestantism. In the Educational Movement it did pioneer work both from the religious side and also as a field of the Revival of learning.

[DAVIS *Hidden Seed and Harvest*, p. 25] By 1735 the Brethren had a mission in Surinam (Dutch Guiana), where the climate, the snakes, the Indians, bands of escaped slaves and some internal discord made conditions impossible. "It often happened that a missionary could be well in the morning and in the evening by night time." In Surinam every convert was gained at the cost of a missionary's life. The Surinam project was abandoned in 1745 but the stubborn Moravians reopened the mission in 1754. This time it survived. In 1752 an effort (which cost six lives) was made to place a mission in **Labrador**. That effort failed. But, here again, the Brethren persevered and a mission was opened in Labrador in 1771. The Moravians established missions in **Ceylon**, among the Hottentots of South Africa, in **Cairo, Jerusalem, Constantinople, Bagdad** and among the **Indians** of North America. They had the first mission among the **lepers** and the first Protestant mission among the West Indian slaves.

## 0.2. BIBLICAL MOTIVES TO EVANGELISE

- revival changes attitudes to evangelism

[Tim KELLER *The Gospel and the Individual*] 9. Approach to witness to non-Christians. The liberal/pragmatist approach is to deny the legitimacy of evangelism altogether. The conservative/moralist person does believe in proselytizing, because “we are right and they are wrong”. Such proselytizing is almost always offensive. But the gospel produces a constellation of traits in us. **(1)** First, we are compelled to share the gospel out of generosity and love, not guilt. **(2)** Second, we are freed from fear of being ridiculed or hurt by others, since we already have the favor of God by grace. **(3)** Third, there is a humility in our dealings with others, because we know we are saved only by grace alone, not because of our superior insight or character. **(4)** Fourth, we are hopeful about anyone, even the “hard cases”, because we were saved only because of grace, not because we were likely people to be Christians. **(5)** Fifth, we are courteous and careful with people. We don't have to push or coerce them, for it is only God's grace that opens hearts, not our eloquence or persistence or even their openness. All these traits not only create a winsome evangelist but an excellent neighbor in a multi-cultural society.

## 1. EVANGELISM OUT OF OBEDIENCE

- the Great Commission Mt 28

### 1.1. BEING WITNESSES

- **Acts 1:8** ...you will be my witnesses...

[Eifion EVANS *The Welsh Revival of 1904*] Evan Roberts was like a particle of radium in our midst. His fire was consuming and felt abroad as something which took away sleep, cleared the channels of tears, and sped the golden wheels of prayers throughout of the area... (p. 72)

- [Eifion EVANS *Reformation & Revival 2:4*] "...such is the realization of God's presence that the people of the world take notice."

### 1.2. KNOWING THE FEAR OF THE LORD

- **2Cor 5:11** Therefore, knowing the fear of the Lord (Εἰδότες οὖν τὸν φόβον τοῦ κυρίου), we persuade others.
- **1Pt 3:1-2** Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives- <sup>2</sup> when they see your respectful and pure conduct.

### 1.3. AS AMBASSADORS

- **2Cor 5:20** Therefore, we are ambassadors (πρεσβεύομεν) for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God

## 2. EVANGELISM OUT OF LOVE

### 2.1. LOVING GOD'S SON

[MURRAY *Key to the Missionary Problem*] The most striking example of achievement on the home field, in the interest of foreign missions, is that of the Moravians. They have done more, in proportion to their ability, than any other body of Christians. ...Now, what was the incentive for foreign missionary work which has produced such results? While acknowledging the supreme authority of the great commission, the Moravian Brethren have ever emphasised as their chief incentive the inspiring truth drawn from **Isaiah 53:10-12** – making our Lord's suffering the spur to all their activity. From that prophecy they drew their missionary battle-cry: **To win for the Lamb that was slain, the reward of His sufferings**. We feel that we must compensate Him in some way for the awful sufferings which He endured in working out our salvation. The only way we can reward Him is by bringing souls to Him.

[Norman GRUBB *C. T. Studd*, p. 145] A young fellow sat talking with them and remonstrated with C. T. He said, "Is it a fact that at fifty-two you mean to leave your country, your home, your wife and your children?" "What?" said C. T., "have you been talking of the sacrifice of the Lord Jesus Christ to-night? *If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.*"

### 2.2. LIVING THE GOSPEL

Zinzendorf v dopise ze 12. dubna 1732, adresovanému anglickému příteli a misionáři ze Společnosti pro šíření evangelia, svoji teorii misie ve třech bodech: (1) Misionář nikdy nesmí nad pohany panovat, nýbrž žít pokorně mezi nimi. (2) Misionář musí jít přímo k věci a kázat ukřižovaného Krista. O otázkách stvoření a pádu člověka může být řeč až později. (3) Cílem není obrátit celý národ, nýbrž vést jednotlivce hledající pravdu. Uvedl analogii příběhu etiopského eunucha královny Kandaky ze Skutků, kterému Filip vyložil evangelium, když byl o to požádán.

[STRAHAN *The Marechal*, p. 44-45] France has not waited till now for religion, for preaching, for eloquence. Something more is needed. 'I that speak unto thee am He' — there is a sense in which the world is waiting for that to-day. You may say that this leads to fanaticism, to all sorts of error; and yet I always come back to it. Christ's primary idea, His means of saving the world, is, after all, personality.

The **face**, the **character**, the **life** of Jesus is to be seen in men and women. This is the bridge to the seething masses who believe in nothing, who hate religion, who cry 'Down with Jesus Christ!' What sympathy I felt with them as I listened to their angry cries against something which they had never really seen or known. They shout 'Jesuits,' but they have never seen Jesus. Could they but see Him, they would still 'receive Him gladly.' It is the priests' religion that has made them bitter. 'Money to be baptised! Money to be married! Money to be buried!' was what I heard them mutter. Ah! they are quick to recognise the comedian in religion, and equally quick to recognise the real thing. France is more sensitive to disinterested love than any nation I have ever known. France will never accept a religion without sacrifice.

### 3. EVANGELISM OUT OF JOY

#### 3.1. THE JOY OF SALVATION

- **Psalm 126:1-2** When the LORD restored the fortunes of Zion, we were like those who dream. <sup>2</sup>Then our mouth was filled with laughter (שִׂחִיָּה), and our tongue with shouts of joy (הִתְהַלְּלָה); then they said among the nations, "The LORD has done great things for them."
- **2 Kings 7:3-10** Now there were four men who were lepers at the entrance to the gate. And they said to one another, "Why are we sitting here until we die? <sup>4</sup> If we say, 'Let us enter the city,' the famine is in the city, and we shall die there. And if we sit here, we die also. So now come, let us go over to the camp of the Syrians. If they spare our lives we shall live, and if they kill us we shall but die." <sup>5</sup> So they arose at twilight to go to the camp of the Syrians. But when they came to the edge of the camp of the Syrians, behold, there was no one there. <sup>6</sup> For the Lord had made the army of the Syrians hear the sound of chariots and of horses, the sound of a great army, so that they said to one another, "Behold, the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come against us." <sup>7</sup> So they fled away in the twilight and abandoned their tents, their horses, and their donkeys, leaving the camp as it was, and fled for their lives. <sup>8</sup> And when these lepers came to the edge of the camp, they went into a tent and ate and drank, and they carried off silver and gold and clothing and went and hid them. Then they came back and entered another tent and carried off things from it and went and hid them. <sup>9</sup> Then they said to one another, "We are not doing right. This day is a day of good news (יְהִי בְשִׂמְחָה הַיּוֹם). If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the king's household." <sup>10</sup> So they came and called to the gatekeepers of the city and told them, "We came to the camp of the Syrians, and behold, there was no one to be seen or heard there, nothing but the horses tied and the donkeys tied and the tents as they were."
- **Samaria Acts 8:8** So there was much joy in that city (ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκεῖνη)

[FINNEY *Letters on Revivals, No.8*] We need fear no kind or degree of excitement which is produced simply by perceived truth, and is consistent with the healthful operation of the intellectual powers. Whatever exceeds this must be disastrous.

#### 3.2. MINISTERING FOR JOY

- **2Cor 1:24** Not that we lord it over your faith, but we work with you for your joy...

[Norman GRUBB *C. T. Studd*, p. 37] I cannot tell you what joy it gave me to bring the first soul to the Lord Jesus Christ. I have tasted almost all the pleasures that this world can give. I do not suppose there is one that I have not experienced, but I can tell you that those pleasures were as nothing compared to the joy that the saving of that one soul gave me.

### 4. REMEMBER

- Revivals are meant to spread the Gospel, not just make church happy.
- The Good News preached as the result of revivals snatches millions out of the kingdom of the devil.
- Revival evangelism is marked by triumphant power of victory over the world and creates hope for the eternal glory of God and His coming Kingdom .