

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

PRINCIPLES OF REVIVAL IN THE
BIBLE AND CHURCH HISTORY

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ABSTRACT

The purpose of this study is to find, in Scripture and Church history, principles of revival which can, if faithfully applied, bring about revival today.

The second chapter is a detailed study of the revival under Samuel (1 Sam. 7:1-17). In comparison with other biblical revivals, the following six principles have been observed:

- (1) Recognition of the need of revival, and God's willingness to revive
- (2) Repentance as an essential condition of revival
- (3) The preaching of the Word of God
- (4) Intercession
- (5) Spiritual leadership
- (6) The activity of the Holy Spirit

In the third chapter, the revivals under Charles Finney are examined, in comparison with biblical revivals, and that under Jonathan Edwards. In this part, the following two principles have been observed:

- (7) Revival as God's means for the restoration of His Church and for the salvation of sinners.
- (8) Revival as cooperation between God and man.

The fourth chapter describes and examines a recent revival among high school students of the CEAZ (Communauté Evangélique de l'Alliance au Zaire) in the Lower Zaire.

In this part the actual working of the eight biblical principles during the revival is described. At the same time, some reasons for the decline of the revival are examined, and the possibility of obtaining "times of refreshing from the Lord" (Acts 3:19, NIV) for the whole Community are investigated, in relation with the eight biblical principles of revival.

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CHAPTER I

INTRODUCTION

Statement of the Problem

When the Gospel was first preached in the Lower Zaire by Protestant missionaries, about one hundred years ago,¹ it was, right from the beginning, in conflict with firmly established beliefs in ancestral and nature spirits, and with their human representatives, in the forms of chiefs, sorcerers, healers and diviners.² The battle line was clear-cut. The preaching was often most effective where it was accompanied by signs of God's superior power.³ Willys Braun recounts that the first converts became powerful evangelists, who had a clear vision of the spirit world, as well as Jesus Christ's victory over all the powers of evil. They had broken with idolatry, knew God's liberating power, and had suffered persecution for their convictions. They preached and demonstrated a message of hope and victory to their people.⁴ Braun observes that the second generation grew up in a more sheltered environment. They did not experience fierce confrontation with evil spirits, nor did they know God's power to liberate or strengthen in persecution. They loved the Church and thought that its greatest need was education and development, to cope with the problems of their changing world. Many of them became

teachers in the young church schools as well as elders in the local churches. Slowly a new priority developed. Missionaries gave themselves to administration, to training pastors, or teaching in schools. The best evangelists left for further studies, or exchanged their evangelistic ministries for administrative work. In the rapidly growing number of schools, many responded to the Gospel. But instructing the hundreds who asked for baptism, became such a problem that often it was left undone. The Church was growing, even without evangelism, and without thorough Bible instruction. The fierce confrontation with evil spirits, witchcraft and idolatry was no longer practiced nor taught. Fear of witchcraft and an animistic World View did not disappear. They simply went underground.⁵

Braun concludes that today's Church differs greatly from that of the early pioneers. It has grown very large and has many faces. On one side, one can find great church buildings, overflowing crowds in Sunday services, many excellent choirs, large administrative staffs, centralized authority and administrative power, pastors with overseas education, liturgy and protocol, extended educational and medical work, but also a well organized evangelistic outreach, and an expanding and aggressive pioneer work in yet unevangelized areas of Zaire. These are the visible signs of growth and progress.⁶ On the other side, and often under cover, there is the growing number of sects founded by former church members, the

great crowd of Christians joining them, or those returning to ancestral practices, which they had never completely abandoned.⁷ Such are visible signs that the Church has been failing, that Christians have strayed from the teaching and the power, which had saved their forefathers, made them strong, fearless and progressive before the challenges of their surrounding world.⁸ There is still another side, that of genuine revival within the Church. Such a revival broke out around 1971, among the high school students of the Communauté Evangélique de l'Alliance au Zaire (CEAZ). It went from school to school and touched, even transformed, certain local churches by teaming up with concerned pastors and believers.⁹ For several years this revival brought spiritual refreshing and new victory to believers in schools and local churches, as well as faith and salvation in Jesus Christ to many unbelievers. While some pastors hoped that the revival would reach and renew the whole Community, others distrusted and opposed it for its youthful exuberance. When its spread began to decline and its fervor stopped, the leaders of the movement tried to maintain the work which God had begun among the young people. However, better organization, well trained leaders, and multiplied efforts did not bring back the revival.

Purpose of the Study

The purpose of this study is to investigate what principles of revival can be found in the Scriptures and

in the history of the Church, which could profit a spiritually lethargic Church today.

Special attention will be given to the following questions:

- (1) What are the causes of spiritual decline?
- (2) What solutions does the Bible offer to the problem?
- (3) How does the Bible or Church history demonstrate that revival really is God's solution?
- (4) How can these principles profit the CEAZ?

Hypotheses

The study is based on the major hypothesis that the Bible contains and Church history demonstrates determinable principles of revival which, when faithfully applied, will result in revival.

The study is also based on the conviction that it is God's will to awaken a lethargic Church to renewed obedience and zeal for Him,

that it is His pleasure to sovereignly pour out His Spirit on whomever is seeking Him with all his heart, and

that the Church in Zaire, as any other Church in the world, can experience revival by faithfully obeying the biblical principles of revival.

Definitions and Limitations

In the examined literature, the terms revival and renewal are equally used and defined in the following ways:

(1) Revival is a sovereign work of God in which He visits His own people, restoring, reanimating and releasing them into the fulness of His blessing.¹⁰

(2) Revival is the return of the Church from her backslidings, a new beginning of obedience to God, and the conversion of sinners.¹¹

(3) Revival is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in one individual, a whole congregation, a country or even the world. It may be of short duration but may result in decades of progress and consolidation, as God raises new leadership and engages the Church in evangelism, in teaching and in social action.¹²

Edwin Orr makes a distinction between revival which occurs among God's people and moves out to non-Christians, and awakening which is a first time movement of a group of people towards faith in Jesus Christ.¹³

This study agrees with the definitions given above. They touch on the sovereignty of God in revival, on the responsibility of man for returning to God, on the rich blessings involved for the believer and the empowering to fulfill the Great Commission in all its aspects. However, the author must underline the necessity of avoiding the two extremes of either seeing revival as a sovereign act of God, entirely beyond man's sphere of action,¹⁴ or of seeing it as the automatic result of biblical principles rightly applied.¹⁵

Revival cannot be manufactured by man. It always remains a gracious act of God, but it is promised to those who earnestly seek Him. Biblical principles faithfully put into practice can open the way for new spiritual life among His people.

The word renewal is used for almost every aspect of new life in the Church. It may mean spiritual renewal for the individual or the whole group, it may designate the more practical aspects of activating the whole congregation, or even structural reforms. This study, however, is limited only to the spiritual aspect of revival because of the assumption that it is the essential factor of change which can empower the individuals and the church, to function according to New Testament principles.

The term, lethargic Church, is understood here as a Church which may seem strong by virtue of its institutions but which has lost its first love, power, and vision. It has become insensitive to the will of God as expressed in the Scriptures and to the impulses of the Holy Spirit. It therefore has lost its protection, power and impact upon the surrounding world and fails to fulfill God's original purpose for it.

Method

It was originally proposed to investigate the principle of revival in seven different revivals in the Old and the New Testament, and then in five revivals which occurred in Church history. This project proved too big

and had to be reduced to a more detailed study of one revival in the Bible and one in Church history.

The revival under Samuel (1 Sam. 7:1-17) was chosen because it contains and presents in detail, several principles which seem essential, and yet are sometimes neglected in today's revivals, as is the case with the principle of repentance. The observed principles are studied in comparison with their role in other biblical revivals, in order to arrive at general biblical principles of revival.

The revivals under Charles Finney were chosen, and studied especially in contrast with the revival under Jonathan Edwards, because of the two very distinct accents on the sovereignty of God and the responsibility of man in revival. Again, the role of these principles was observed in other revivals in Church history and checked against biblical teaching and examples, in order to arrive at general principles of revival.

The last chapter focuses on the recent revival within the CEAZ. It tries to discuss the different aspects of the revival, in the light of eight biblical principles of revival. This is done in the hope of identifying some of the reasons of its decline and of stimulating the faith of those who are earnestly seeking God for a fresh outpouring of His Spirit upon the whole Community.

Besides information gathered in Zaire from Church reports, Mission archives, research papers of Bible

College students, testimonies, and personal participation in the revival of 1971, this study is based on and limited by the available literature in the libraries in and around Nairobi, Kenya.

ENDNOTES

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- 13 Idem, The Re-Study of Revival and Revivalism (Pasadena, Calif.: By the Author, 1981), p. 21.
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- 15 Finney, Revival Lectures, p. 5.

CHAPTER II

PRINCIPLES OF REVIVAL IN THE BIBLE

The Revival under Samuel
(1 Sam. 7:1-17)

Historical Background

The time of the Judges

Samuel was the last of the Judges who ruled Israel, over a period of about 300 years following Joshua's death. They were mostly military leaders, or "saviours", whom God raised up in periods of special crisis. They kept Israel faithful to the Lord during their life time. But the following generation would invariably forsake the God of their fathers and turn to the gods of the Canaanites, whom they had failed to subdue (Jg. 1:27-43). Leon Wood observes the following six cycles (1) of a new generation neglecting the commandments of God, (2) of gradual apostasy, (3) of national defeat and oppression by a pagan nation, (4) of suffering, cries, groanings and repentance, and finally, (5) of the appearance of a "deliverer", and (6) of a period of rest and obedience to God.

The period of Samuel

If 1 Samuel 7:2 states that Israel "mourned and sought after the Lord", there were several reasons for this.

The political reason (v. 2) was a 20-year period of oppression by the Philistines, after the battle of Aphek (1 Sam. 4:1). Though earlier judges, like Shamgar (Jg. 3:31) and Samson (Jg. 13:5), had taken up battle with the Philistines, their oppression, which lasted forty years altogether, had not been broken, but rather increased. At Aphek the ark was captured, and though it was returned after seven months, it remained at the border village of Kiriath-Jearim for the next seventy years. LaSor concludes that Shiloh had probably been destroyed in a Philistine raid (Jer. 7:12; 26:6) leaving Israel without a center of worship and without an official priesthood (1 Sam. 2:30 and 4:17-18), while L. Wood thinks that Samuel might have transferred the tabernacle to Nob, where it is mentioned later under King Saul (1 Sam. 21:1 and 22:16-19). After the disaster of Aphek, where Israel lost 34,000 men, it was left defenseless and unarmed (1 Sam. 13:19).

The spiritual reason for Israel's mourning is indicated in v. 3 and 4. The Baals were regarded as weather, or nature, gods, who appointed the season of rains, and therefore controlled the fertility of the land. The Ashtoreth were female divinities of fertility. Their cult was cruel and immoral, demanding human sacrifices and encouraging temple prostitution. God's judgement on the sons of Eli, the chief priest, had come because they had despised the sacrifices offered to Him (1 Sam. 2:17) and introduced immoral practices of the Canaanites into the

service at the tabernacle (1 Sam. 2:22). Israel, and even the priesthood and leadership of the nation, had been corrupted, and was practising idolatrous customs at the center of Jehovah worship at Shiloh.

In spite of some exceptions, like the family of Elkana, and especially Samuel (1 Sam. 1-2), Israel as a whole had lost touch with God, and had accepted pagan beliefs and practices, along with pagan gods. When the Lord's judgment fell and Israel was being defeated at Aphek, they did not know how to seek help from God, but put their trust in an object, saying: "Let us bring the ark of the Lord's covenant from Shiloh, so that it may go with us and save us from the hand of our enemies" (1 Sam. 4:3). Their reaction at the ark's arrival in the camp, "all Israel raised such a great shout that the ground shook.", and the reaction of the Philistines: "a god has come into the camp, we are in trouble! . . . Who will deliver us from these mighty gods?", though they expressed opposite feelings, originated from the same kind of idolatry. Israel's faith in the one living God had degenerated into trust in the pagan idea of a tribal god, which was localized in an object and could be carried around and used at will.

The mourning of 1 Samuel 7:2 must have been a sign that Israel had recognized the relationship between their idolatry and their subsequent separation from God as the cause of their national degradation, for when Samuel called for sincere repentance and return to God, they

believed him and obeyed, putting away their Baals and Ashtoreth.

The Revival under Samuel

The preparation of the revival

The "mourning" and "seeking after the Lord" (1 Sam. 7:2) was the first sign of spiritual awakening of Israel to their real need. This moment had been prepared for a long time and was due to several factors:

Suffering

The twenty years following the defeat at Aphek, the Philistine rule over Israel, and the Canaanites, must have been a constant threat of new aggression, for at the first sign of their attack at Mizpah, Israel was afraid.¹² They had not only been kept dependent politically, but also economically. 1 Samuel 13:19 reports that the Philistines did not allow any blacksmiths for fear that "the Hebrews will make swords or spears." The people were obliged to depend on the Philistines, even for their agricultural tools.

Such restrictions, and the constant fear for their lives, must have conditioned the people to remember the Lord and to think about the reason for their bondage. But suffering alone could not bring about their obvious change of heart.

Systematic teaching of God's Word

Raised and trained by Eli the high priest, Samuel¹³ had an exceptional occasion to learn and know the Law.

1 Samuel 3:20-4:1 adds that God revealed himself to Samuel, and that all Israel recognized that he was attested as a prophet of the Lord. The statement that "Samuel's word came to all Israel" (4:1), understood in the light of 1 Samuel 7:15-16 saying that Samuel continued his travels throughout the country, allows one to think that Samuel was not only judge, but also the prophet of God in the period preceding the revival, and that he travelled to teach the people the Law.

L. Wood also underlines the importance of the prophetic communities founded by Samuel.¹⁴ This must have been a type of school (1 Sam. 10:5-10; 19:20), to produce servants of God for the teaching of the Law. Wood suggests that many of them might have been Levites, consecrated to the Lord's service, but needing the right motivation and vision for reaching the people, and especially the forty eight cities of the Levites.¹⁵

The evidence of the persistent teaching was that after twenty years, a great change of attitude towards God had taken place. His word must have made the connection between Israel's sin of idolatry, their subsequent separation from the one living God, and their national humiliation, and suffering for when Samuel called for proof of their sincerity, they were ready to give up their idols and return to the Lord.

The person of Samuel

In Samuel God had prepared a leader to sustain Israel by His Word, in a time of extreme crisis, and to

lead the nation to repentance and renewed fellowship with Him.

His origin: As in the case of Moses, Samuel's parents distinguished themselves by their faith Samuel's birth was an answer to desperate prayer. His mother confessed: "I was pouring out my soul to the Lord . . . out of my great anguish and grief" (1 Sam. 1:15-16). Then she consecrated him to God for lifelong service as a Nazirite. 1 Chron. 6:28 lists Samuel among the Levites while 1 Samuel 1:1 suggests that Elkana, his father, was an Ephraimite. W. LaSor explains that Samuel's family may have been Levites dwelling in Ephraim, or Samuel may have been an adopted member of the tribe because of his priestly activities.¹⁶

His education: This took place at the tabernacle at Shiloh, probably by Eli the high priest (1 Sam. 3:4-9). He learned the priestly service and must have had direct access to the scrolls of the Law of Moses kept at the tabernacle.¹⁷

His call: Samuel was called by God at an early age; L. Wood suggests at about twelve years.¹⁸ According to Luterborn, 18:9-22, the prophets were a gift promised to his people. E. J. Young states, that after the redemption from the bondage of Egypt and the establishment in the promised land, the next great gift was that of prophecy and the Nazirites.¹⁹ The prophetic institution was raised as a protective against the idolatry of

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20
Canaan, and later it became the guardian of the
21
theocracy.

Samuel was the first great representative of the prophetic institution. His personal call was tested, when he first had to pass on his message to Eli.²² God continued to reveal Himself (1 Sam. 3:21) through His Word. His faithfulness must have further been tested through the bad example of the corrupted priests (1 Sam. 2:12-18 and 21b), and by their influence on the people.

His work: The battle at Aphek, and the death of Eli and his sons, left Samuel as the religious leader of Israel. His remarkable characteristics were his uncompromising obedience to God's Word, his persistent teaching in the midst of an idolatrous nation, even to the founding of prophetic schools, and his great courage in the face of Israel's apostasy (1 Sam. 7:3) and later in the Philistine attack (1 Sam. 7:7-14).²³

Samuel's abilities and training were so well adapted to the crisis, that commentators like Ben Philbeck take him for a military strategist.²⁴ Even in later years he is regarded as the real chief, while Saul was looked at as the general of the armies of Israel.²⁵ E. Young would answer however, that it would be wrong to assume that the prophets were themselves primarily politicians. Their political activity was always subservient to a religious end in order that the theocracy, either under the judges or under the kings, might be kept loyal to God.²⁶

After Moses, Samuel is seen as one of the most remarkable leaders of the early history of Israel, bringing Israel out of the period of the judges and into the theocratic monarchy. As "deliverer" he led Israel out of gross idolatry and national defeat into repentance, new consecration to God, and to victory over its oppressors. As such, he is also a type of Christ.

The revival: 1 Samuel 7:1-17

Twenty years after the capture of the ark by the Philistines, and its return to Kirjath-Jearim:

"All the house of Israel lamented after the Lord."

"All the people of Israel mourned and sought after the Lord" (NIV).

"They all cast themselves down after Jehovah,"
27
 (Syriac translators).

"There was a movement throughout Israel to follow the Lord" (NEB).

"From the day the Ark dwelt at Kirjath-Jearim all the house of Israel turned after Yahveh."
28

The turning of all Israel towards God was a gradual result of Samuel's preaching and God's blessing on it:

"The Lord was with Samuel, as he grew up, and let none of His words fall to the ground" (1 Sam. 3:19). The change was a slow one. It took twenty years. It was more of an inner change of mentality, expressed only by words and attitudes. It however was the beginning of real

repentance, the loathing of their idolatry and a hunger
29
 for God's presence among them once more.

The disaster, twenty years earlier, and the long and cruel oppression that followed, had played an important role in preparing the hearts of the people for this change.
30
 The suffering, the consistent preaching of God's Law, and Samuel's appeals to return to the Lord, must have created in the hearts of the people the same longing for renewed fellowship with God as is found in Exodus 33:7-11. There, the people of God had been severely punished, after their relapse into idolatry with the golden calf. The covenant had been broken, the tablets of the Law had been destroyed, three thousand men had been slaughtered, and others killed by the plague. But then Moses had set up a tent outside the camp and the people could watch from afar God coming down in a cloud to meet and speak to Moses. Slowly their hearts were turned back to God until "they all stood and worshipped" (Ex. 33:10).

Such a longing, however, was not yet revival. When Samuel sensed the change of attitude, he explained the way for reconciliation with God, the conditions of revival.

Verse 3:

"If ye return" from your backslidings and idolatry, "with all your hearts" for outward appearance or words alone will avail nothing,

"then put away the strange gods". Destroy their images, altars and groves. They are strange. You do not "know" the Baals and Ashtoreth as defenders, helpers or saviours.

"Prepare your hearts" humble yourselves, turn to God, repent, "and serve him only". Drop all other religious practices and beliefs but obey and practice His Law.

"He will deliver you out of the hand of the Philistines". It is He who delivers. Vain are your own efforts or the claims of idols. He will deliver you in a way that all glory will come to Him alone.³¹

Samuel called upon them to make their turning to God complete and real by their actions, to produce the fruit in keeping with repentance, and to turn from idols to serve the living and true God (Lk. 3:8, NIV; 1 Thes. 1:9). The deliverance He promised after a genuine return, had been Israel's experience for the last 300 years, when apostasy was followed by foreign oppression, and that in turn by repentance, divine rescue, and freedom from ³² bondage.

Samuel's appeal is similar to that of Joshua (Josh. 24:24), and that of Jacob in Gen. 35:2, where a turning to God implies the rejection of all other gods. At Mizpah the decision had already been made, it only needed an ³³ outward manifestation to be completed.

Ben Phibeck suggests that this verse illustrates an application of the doctrine of divine retribution which is, that religious purity will result in national ³⁴ prosperity. This often has been the consequence of national repentance in Israel, but Samuel's emphasis here seems much more on the restoration of a right relationship with God than on its benefits.

Verses 4 and 5: When Samuel saw that the Israelites really obeyed and put away their idols, the time had come to confirm their new consecration to God publicly. The gathering at Mizpah is interpreted in

various ways. A. Clarke sees in it an "armed assembly", though primarily for political purposes. An "unarmed" gathering of all Israel in the vicinity of the Philistines ³⁵ would have been impossible. The question must be raised, what kind of arms Israel could have used to face the well-equipped Philistines, since Israel was to be without weapons (1 Sam. 13:19 and 22)?

Keil and Delitzsch see the religious ceremony at Mizpah as a consecration for battle. Samuel's intention, when he said to the heads and representatives of the tribes, "Gather . . . and I will pray for you", could not possibly have been any other than to put the people into the right relationship to God, and thus prepare the way ³⁶ for deliverance.

Clarke as well as Keil and Delitzsch see the political or the military reason for the gathering as primary, in order to fight for Israel's deliverance. However, this does not agree with Clarke's earlier comment on V. 3, where Israel's own efforts are qualified as "vain exertions". ³⁷ Again one may ask, from where the sudden motivation and courage came, after having lived in fear of the invincible oppressors for twenty years.

B. Philbeck adds that we are probably to understand that Samuel was something of a military strategist as well as a prophet, priest, and judge. ³⁸ But again, this does not agree with Samuel's ministry and character as described earlier in the Bible. Though he soon found himself in the midst of a military situation, it is

questionable whether he prepared it, or participated in any active way, in the battle.

The gathering at Mizpah included all Israel, not only the ones who were able to fight. Then, they were probably unarmed because of the restrictions imposed by the Philistines (1 Sam. 13:19). Thirdly, they seemed unprepared, even surprised and afraid, when they heard of the advance of the Philistines. And finally, as a lifelong servant of God, Samuel had the mind of God. He saw the restoration of the relationship between the people of Israel and their God as his primary goal, and true, national and public repentance as the necessary condition for renewed fellowship.

From the point of view of a true prophet of God, conflict with the oppressor was to be expected. Samuel did not seem overtaken by the sudden attack. But deliverance was expected from God, not from makeshift arms, strategy, or Israel's military performance. The Bible does not record any military instructions given to Israel other than prayer and sacrifice. Samuel did not address them before the battle, but the people called on him to pray for them. Even then, Israel's participation in the actual fighting was almost non-existent. They only came to action after God had put the Philistines to flight by the thunderstorm.

If Samuel had called the meeting at Mizpah in order to pray for the people, it seemed not for consecration for battle, but rather for reconciliation with God. The

ceremony which followed was an expression of repentance and regret before the Lord, without any other goals attached.

Verse 6: "They drew water and poured it out before the Lord." This was not a common form of worship among Israel,³⁹ and not known as a sign of penitence elsewhere.⁴⁰ Its significance is not quite certain, but the same expression can be found in other places of the Old Testament.

(1) Psalm 22:14, "I am poured out like water . . . my heart has . . . melted within me.", expresses David's complete helplessness before the Lord and his enemies. 1 Samuel 1:15 may express a similar idea.

(2) Lamentations 2:19, "Arise . . . pour out your heart like water . . . lift up your hands to him", is a call to repentance and supplication for mercy by the defeated people of Jerusalem.

(3) Psalm 62:8 brings in a slightly different accent: "Trust in him at all times . . . pour out your hearts before him.", This suggests complete abandonment and confidence in a saving and protecting God.

(4) 1 Samuel 7:6 is translated by the Chaldee Paraphrast:⁴¹ "And they poured out their hearts in penitence, as water, before the Lord.", expressing deep sorrow and regret for sin.⁴²

This gesture may be taken as a symbol of their spiritual destitution caused by their own unfaithfulness

and also of their complete humiliation before God. It is one of the most expressive pictures of real repentance.

The people proved their sincerity in two other ways. They fasted as a sign that their spiritual distress was greater than their physical concerns, and they confessed their sins verbally and in public.⁴³

Their desire for reconciliation with God would not have been complete without reconciliation with their fellow men. So "Samuel judged the children of Israel at Mizpah." Does this mean that he had become Judge at that meeting? A. Clarke comments that it does not necessarily mean any promotion for Samuel, nor that he gave Israel ordinances or taught them how to be reconciled with God in preparation for battle and deliverance.⁴⁴ Rather, it must have been Samuel's usual function of hearing the people's grievances and assuring reconciliation among themselves.

Verses 7-12: When the Philistines heard of the national gathering at Mizpah, they naturally regarded it as a threat of revolt. They had not systematically occupied the country, but had garrisons in strategic points and were quick to suppress any signs of national or even military revival.⁴⁵ The fear of the Israelites is not only proof that they were unprepared for battle, but it even suggests that this was their normal attitude towards the Philistines, military forces. Until then their reconciliation with God had not been sealed in the sense, that they had not yet experienced his renewed blessings because they had not yet exercised faith in God

for their protection and victory. But Israel's spiritual revival becomes evident by their request for intercession. Samuel does it in the only effective way taught by the Law, i.e. by sacrifice. The "suckling lamb", probably not more than eight days old, was a suitable representation of the spiritually newborn nation consecrating itself wholly to God for battle.⁴⁶ Sacrifice and prayer were Samuel's two weapons. "He cried unto the Lord for Israel." "And the Lord heard him", not on the basis of his crying but according to the Law of Moses, on the basis of repentance and sacrifice (Lev. 16). This teaching has remained the same throughout the rest of the Old Testament (2 Chron. 7:14 and 7:1) and throughout the New Testament (Heb. 9:22).

The renewed relationship did not automatically end the threat of the advancing enemy. Israel had to go into battle, armed probably only with new courage and faith in God. In answer to Samuel's cries unto God, "the Lord thundered with a great thunder upon the Philistines". The enemy fled in panic. Israel could pursue the Philistines and actually overcome them, procuring peace from them and all other enemies in the country.⁴⁷

This revival could be defined as the return of God's people from a longtime disobedience, which had paralyzed them in their religious, economic, and national life, as well as with a new and complete consecration to God and to His service. The conditions were: sincere repentance from idolatry and all its practices and beliefs;

humiliation before God; and active faith in His forgiveness. The conditions on the side of Samuel were: the persistent instruction of the Word of God, intercessory prayer based on sacrifice; and great faith in the face of an overwhelming enemy.

The results of this revival were: a new relationship with God; new assurance; and the experience of His delivering presence and power. It brought: faith for courageous confrontation; peace from, and victory over enemies, even minor enemies; renewed regular teaching of the Law of God; justice exercised according to the Law (v. 15); restoration of some form of national worship at Rama (v. 17); and according to some authors,⁴⁸ even the birth of the monarchy.

J. S. Exell calls it a political revolution,⁴⁹ what C. Autrey terms the result of revival.⁵⁰ At first glance this view seems to be opposed by 1 Samuel 8:1-22; 10:17-19; and 12:1-25, where Samuel seems offended and concerned about Israel's asking for a king. And how can this drastic change be inspired by God, not long after Samuel's testimony written on the stone "Ebenezer" meaning "hitherto has the Lord helped us"? Did this testimony not mean that the theocracy under the judges worked, if the people were obedient to God? And how could this be God's will, if God Himself said that the people, in asking for a king, had rejected the Lord (1 Sam. 8:7)?⁵¹ Some liberal commentators take refuge in the theory of two conflicting sources to explain this opposition.⁵²

But E. J. Young offers a better solution. Samuel knew that the theocratic monarchy was God's ideal plan for Israel (Deut. 17:14-20). His description of the King's rights, and also the warnings (8:10-18), were based on Moses' Law. His resistance to the change could be explained by the fact of his personal rejection as the leader of the nation (8:6-7), but even more by his concern about Israel's motives in choosing a king.⁵³ The people were not motivated by obedience to God's original plan for the nation, but by political self-help reasons in the struggle for survival against the highly militarized Philistines. A centralized government and an organized army, like the other nations had, seemed the right solution. Though the Philistine attacks had been ended "all the days of Samuel (v. 13), they had not been completely broken,⁵⁴ and Samuel's morally weak sons were no guarantee against the constant pressure from the enemy.

The awakening of Israel to their rights to be an organized and free nation under God, a theocratic monarchy, may certainly be the result of the revival, but the arguments leading to the demand of a king were not, and therefore met God's and Samuel's disapproval. The absolutist tendencies of the ancient pagan monarchies formed a threat both to Israel's tradition of personal freedom and that of theocracy. This had caused Samuel's displeasure and warnings about the desire to imitate other nations.⁵⁵

Principles of Revival

The need of revival and
God's willingness to revive

The principle in 1 Samuel 7:1-17

Commentators like B. Philbeck suggest that Israel needed revival, i.e. a renewed relationship with God, in order to receive from Him deliverance and political freedom.⁵⁶ This position sees revival as a means for social and political ends. The history of Samuel's upbringing and work during the twenty years before the revival, suggest however that Samuel believed that Israel needed revival because separation from God meant spiritual death, failure of the theocratic system, and dishonour for God. The restoration of the right relationship with God had priority. Its reason was not military victory but the glory of God manifested in His rule over Israel.⁵⁷ It was Samuel's consciousness of Israel's true need which must have led him to travel, teach, and train more prophets, until finally the people themselves woke up to their real, spiritual situation as God judged it. When they began to realize their real need, that God could not be near them or His holiness would destroy them because of their sin, and that separation from Him also meant destruction (Ex. 33:3), they began to "lament after God". This was the moment when Samuel could tell them how to be reconciled with God and revived by Him. The realization of their spiritual situation was the first and indispensable step⁵⁸ towards revival.

God's willingness to revive Israel appears in the fact that, many years before, he had prepared a leader who faithfully held His commandments before them. When they were prepared to return to Him, God told them his conditions through Samuel. And when Israel was suddenly attacked, God showed His renewed approval by defeating the enemy Himself.

The need and God's willingness as a general biblical principle of revival

Can recognition of one's spiritual need and God's willingness to revive be found in the Bible as a principle of revival?

Through the prophet Isaiah, God said: "All day long have I held out my hands to an obstinate people." (Isa. 65:2), and "You have not called upon me, O Jacob . . . I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more" (Isa. 43:22, 25). God's desire to revive for His own sake is also expressed in Ezek. 33:11, "As surely as I live, declares the Lord, I take no pleasure in the death of the wicked, but rather that they return from their ways and live." And then: "It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name" (Ezek. 32:22).

God is willing to forgive and revive, for His own sake, for the glory of His holy name. This desire is most vividly expressed by the prophet Hosea:

Come, let us return to the Lord. He has torn us to pieces but he will heal us; he has injured us but he

will bind up our wounds. After two days he will revive us; on the third day he will restore us, that we may live in his presence (Hos. 6:1-3, NIV).

Return, O Israel, to the Lord your God. Your sins have been your downfall! Take words with you and return to the Lord. Say to him: "Forgive all our sins and receive us graciously, that we may offer the fruit of our lips" (Hos. 14:1-2, NIV).

I will heal their waywardness and love them freely, for my anger has turned away from them. I will be like the dew to Israel; he will blossom like a lily (Hos. 14:4-7, NIV).

Through his life and message Hosea knew to express God's infinite love for His people, calling them back to Him, promising forgiveness and complete restoration. But it did not help. Israel refused to wake up to its spiritual need. Even Hosea could not hinder the judgement to come upon Samaria. It was destroyed and the people were led away to Assyria in 722 B.C.⁵⁹ Revival was offered but it did not happen because Israel did not want to admit its need.

Jesus also expresses the desire of God's grace in Matt. 23:37, "O Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing."

Because of the unwillingness of the Jews to receive salvation and new life in Jesus Christ, they became hardened to the point of rejecting the Messiah, and later bore the judgment when in 70 A.D. the city was destroyed and the Jews dispersed into many countries of the Roman Empire.

Ezekiel's vision is an illustration of the situation of a people out of touch with God. It resembles a heap of dry bones (Ezek. 37). The same vision also teaches God's willingness to revive his people (Ezek. 37:6) physically and spiritually (37:9).

God's willingness to revive His people is much greater than the people's willingness to face up to their spiritual condition. Where this consciousness of the need of revival did not exist, even the Lord's prophets could not stop the coming judgement. Hosea's pleading with Israel went unheeded and judgement fell. The same situation was repeated under Jeremiah, whose preaching and weeping (Jer. 14:7), and even God's promises (Jer. 29:13-14), did not open the people's eyes for their extreme need. They too went into captivity to Babylon in 586 B.C.⁶⁰ (2 Chron. 36:17-20).

There seems to be no hope for revival apart from an awakening to the seriousness of the spiritual condition among the people themselves. M. Lloyd-Jones even goes so far as to say that, in the Bible and the history of the Church, there never occurred a revival without consciousness of the need to return and be revived by God.⁶¹

On the other hand, where the people realized the danger of their separation from God and were brought to sorrow about their sin, as in the case of Nineveh (Jonah 3:5-9), Josiah (2 Chron. 34:19-27) or Ezra and Nehemiah

(Neh. 8:9), revival did come according to God's promise (2 Chron. 7:14).

Repentance and revival

The principle in 1 Samuel 7:1-17

• Repentance is defined as a divinely wrought conviction of sin and guilt before God, a resolute turning away from sin, a turning towards God, a trusting in His forgiveness. It involves renunciation of sin and acceptance of God's enablement for holy living.

These elements can all be found in 1 Samuel 7:3, where repentance is explained by Samuel in the following way:

Return unto the Lord with all your hearts,
put away the strange gods . . . from among you,
prepare your hearts unto the Lord, and serve him only,
and he will deliver you.

Israel obeyed Samuel's words and expressed its repentance:

(1) "They put away their Baals and Ashtoreth and served the Lord only." They not only regretted and lamented after the Lord, but destroyed their idols and gave up any desire to trust them any more. Instead their hearts were set on seeking the approval of God alone and to trust in Him alone for help.

(2) "They drew water and poured it out before the Lord." As seen before, this is a picture of their emptying themselves before the Lord of all their sin and reliance upon other gods or their own ideas of worship and

salvation. It also symbolizes their helplessness as well as their humiliation before the Lord.

(3) "They fasted". Mostly fasting is taken as a sign of mourning for sin.⁶³ It certainly expressed that their spiritual distress surpassed their physical needs.

(4) "They confessed." saying, "We have sinned against the Lord."

Without this oral and public recognition of guilt before God, the preceding symbolic actions might not have been valid. But the destruction of idols, plus the symbolic humiliation and the oral confession, formed an expression of repentance which the Lord accepted as a genuine change of mind and heart. The fact that the Israelites had emptied their hearts of all sin and other gods, made them ready recipients for divine life. This was first manifested in the choice of the right means to approach God, i.e. through prayer and sacrifice (1 Sam. 7:8-9), then in their trust in God (7:8), in their courage to confront an enemy of twenty years, and finally in their capacity to count on, and receive God's miraculous intervention.

Repentance as a general biblical principle of revival

God's promise to Solomon, that He would forgive the people, and heal the land, was based on the condition of true repentance (2 Chron. 7:14). Joel's call to repentance, "Rend your hearts and not your garments. Return to the Lord your God." (Joel 2:13), is followed by

the most extraordinary promises of revival for the devastated land (2:18-26), as well as for the people (2:27-30). During the Babylonian captivity the prophet Ezekiel called Israel to repentance in order to receive new life as a nation under God: "I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live." (Ezek. 18:30).

Jesus Christ came to call sinners to repentance as a preparation for salvation: "Repent for the kingdom of heaven is near" (Mtt. 3:2; Mk. 1:15; Lk. 5:32). For Him the kingdom of God meant salvation and "life . . . to the full" (Jn. 10:10).

According to these scriptures, repentance is vital for salvation and the revival of fellowship with God. Repentance is found in all biblical revivals, not only under Samuel. It was one of the main characteristics at Nineveh, where the king exchanged his throne for an ash heap, his royal robes for sack cloth, and where the whole population fasted for three days in the hope that God might forgive and save them from certain destruction (Jonah 3:6-9). Though the outward expressions of repentance differed from those in 1 Samuel 7:3-6, God accepted them as genuine expressions of recognition of guilt, regret and sorrow for sin, and hope for compassion. The result of their repentance was that God forgave them, and granted them life and a teacher to instruct them in the Word of God.

The revival under Josiah (2 Chron. 34-35) is marked by the same characteristics as the revivals under Asa (2 Chron. 29-31) and Hezekiah (2 Chron. 15). Repentance was expressed by the destruction of idols, the seeking of the Lord (2 Chron. 34:3), and by deep humiliation and tearing of garments (34:19). This rejection of all that God hated, made room for a new love and consecration to God alone which they expressed by the renewal of the covenant, by great rejoicing and wholehearted service to the Lord (34:29-31).

At Pentecost, after the outpouring of the Holy Spirit on the waiting disciples, revival began when Peter concluded his sermon with "God has made this Jesus, whom you crucified, both Lord and Christ". This had a profound impact. The people of Jerusalem "were cut to the heart" (Acts 2:37) and asked: "Brothers, what shall we do?". They had realized the seriousness of their condition before God. Then Peter presented the conditions for new life: "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (2:38). Repentance was the first condition. It was expressed not by sack cloth or water poured on the ground, but by them being totally immersed by water, as a sign of death to their old and sinful ways, and their faith in the forgiveness of their sins through Jesus Christ. Just as in 1 Samuel 7:3, the people at Jerusalem received the promise of new life: "you will receive the gift of the Holy

Spirit.", the Spirit of life (Rom. 8:1). Repentance, however, is not limited to a sign or a rite, nor to one moment in life. It must be a constant attitude of rejection of evil and turning to God if continuous revival is to be experienced.

The teaching, as well as the examples, of revivals given in the Scriptures confirm that repentance is not only found in the revival under Samuel, but that it is a condition for salvation and revival in general, a biblical principle of revival.

The Word of God in revival

The principle in 1 Samuel 7:1-17

The description of the revival under Samuel shows that Samuel himself was totally consecrated to the Word of God, that he knew it through his service at the tabernacle (1 Sam. 3:19-21), that he obeyed it in spite of the surrounding apostasy (1 Sam. 2:17-22), that he received the Word directly from the Lord (1 Sam. 3:21), and that he taught it (1 Sam. 4:1). 1 Samuel 7:15-16 implies, that after the Philistine destruction of Shiloh, ⁶⁵ Samuel may have started an itinerant ministry as judge, prophet and preacher. ⁶⁶ To account for the great change of heart manifested by "all the people" of Israel, he must have been helped by the prophets he trained (1 Sam. 10:5-10; 19:20).

The instructions given in 1 Samuel 7:3, "Rid yourselves of foreign gods, prepare your hearts unto the Lord, serve him only, and he will deliver you," were based

on the Law of Moses, which condemned all foreign gods and any form of idolatry (Ex. 2:2-5). It announced punishment for any disobedience (Deut. 27), and Israel understood that this concerned them. The Law also assured them of God's love for those who obeyed His commandments (Ex. 20:6 and also Deut. 28, Deut. 30:2-3).

Samuel's sacrifice (1 Sam. 7:9) was brought according to the Law (Lev. 1:14 and chapter 16) as the only way of atonement for Israel's sin; it was trust in prayer and sacrifice (1 Sam. 7:8-9), rather than in their own strength, which brought the victory.

The Word of God, taught and obeyed, was an essential factor in this revival.

The Word of God as a general biblical principle of revival

Does the Bible speak of the relationship between God's Word and revival?

The Bible itself reveals it's divine nature. It is "God-breathed" (2 Tim. 3:16), it is God speaking. There is a close relationship between the written Word and the incarnate Word, Jesus Christ (Jn. 1:1 and Heb. 1:2). The written Word, being God-breathed (2 Tim. 3:16), divine power, was sent for the same purpose as Jesus Christ, i.e. for the salvation of man. Salvation or revival occur when the written Word connects the sinner with the Living Word Jesus Christ (Gal. 3:19). How can this happen? The written Word reveals man's sinful condition and his need for reconciliation with a holy God. It is able to make

wise for salvation through faith in Jesus Christ (2 Tim. 3:15). The hearing of the Word produces faith, (Rom. 10:17), and received in faith, it is power for salvation (Rom. 1:16), by awakening the desire to return to God and believe in His forgiveness. It can transform the thinking (Rom. 12:2), sanctify (Jn. 17:17) and make the believer participate in the divine nature (2 Pet. 1:4). It assures him of full life in Jesus Christ, (Eph. 1:1-14) and of his position in Christ, (Eph. 2:6), equipping him for service (2 Tim. 3:16).

Revival occurs when the Holy Spirit enables the unawakened believer to receive, believe, and experience the truth as the full power of God.

The Word of God played a major role in the revival under Josiah. The king was already serving God and destroying idolatry in the country, but the Word of God rediscovered in the temple convinced him of the gravity of Judah's sin and the impending judgement and led him to personal humiliation before God. Strict obedience to "all that is written in the book" (2 Chron. 34:22) brought about national repentance and revival, expressed in the renewal of the people's covenant with God (34:32).

The post-exilic revival is another example of the important role of the Word of God in revival. It began when the Law of God was read for six hours and the Levites explained it and instructed the people. They became conscious of their waywardness and sin and began to cry (Neh. 8:2-9).⁶⁹ The Word of God produced sorrow, but also

joy, through Nehemiah's message of grace, so that the joy of the Lord became their strength (Neh. 8:10). The Word further produced a great desire to follow the Lord more closely and obey God more exactly. This was expressed by celebrating the feast of Tabernacles exactly according to God's Law. Then, after three hours of Scripture reading and three hours of confession of sin, the priests and Levites were able to lead the people in praising God and rejoicing in His goodness and in the new-found life (Neh. 9).

In these examples the teaching of the Word of God, faith, and obedience to it, opened the way to a correct understanding of the need for repentance and real revival. But this does not always happen. During the first period of Samuel's ministry, the people did not seem to react to his teaching. There was neither faith nor obedience. But the Word faithfully taught for twenty years, did at length produce enough faith to bring about a change of heart and a longing to return to God. The people reacted favorably when the Word shed light on their suffering as a result of their spiritual condition. In this way the Word of God proved to be the power to accomplish God's purposes of salvation (Rom. 1:16-17) and renewal.

An even more difficult situation existed under the reign of Manasseh. He must have witnessed the revival under his father Hezekiah and the prophet Isaiah, but he rejected the Word of God, abolished all the reforms of his father, reintroduced Baalism, sacrificed his own sons, and

practised witchcraft and astrology (2 Chron. 33). This was not lack of faith, but open apostasy and war declared on God's Word. Then "the Lord spoke to Manasseh and his people, but they paid no attention, so the Lord brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon" (2 Chron. 33:10-11). When the Word went unheeded, the power of God arranged Manasseh's circumstances in such a way that he did "repent and humble himself greatly before the Lord . . . and when he prayed to Him, the Lord was moved and listened to his plea" (v. 13).

Were the circumstances necessary to strengthen the Word of God? No, but they touched Manasseh's heart and made him willing to respond to the Word in repentance. At the end of his life Manasseh did experience a personal revival.

The teaching and examples of Scripture show that the Word of God faithfully proclaimed produces first insight in the spiritual condition needing revival, then faith, and obedience to God's call to repent, and finally revival.

Intercession and revival

The principle in 1 Samuel 7:1-17

In v. 5. Samuel said, "Assemble all Israel at Mizpah and I will intercede with the Lord for you". Some ascribe this call to prayer to his function as priest,⁷⁰ others to political or military purposes.⁷¹ v. 8,

however, indicates that Samuel was known to the people as an intercessor. They said to him: "Do not stop crying out to the Lord our God for us, that he may rescue us". The people expected more than only ritual, and at the same time expressed their confidence that God would hear Samuel's prayer and save them.

v. 9. Samuel "cried out to the Lord on Israel's behalf, and the Lord answered him". The fact that Samuel as well as the people expected an answer from God, suggests that he was used to approaching God through intercession.

The larger context of Samuel's life: Samuel was born in answer to his mother's prayer, a prayer which also shows the elements of intercession: It rose out of despair, it expressed her problem of humiliation as well as her confidence in God, it culminated in sacrifice, for she not only prayed for the removal of her own reproach, but promised to return to God the child she was asking for. In this way her prayer became true intercession, serving God's plan of salvation through a man who would stand in the gap for Israel as God's prophet, intercessor, saviour, and ruler over his people.⁷²

Even a very young Samuel discovered that he could communicate with God (1 Sam. 3:8), and that he was called to stand between the Lord and his people. His spiritual isolation at the tabernacle, and his faithfulness to God (2:18) in the midst of his apostate people (2:17, 22-25), suggest that Samuel drew ever nearer to God (3:19),

becoming not only God's prophet (3:20; 4:1), but also Israel's intercessor.

"Throughout Samuel's lifetime the hand of the Lord was against the Philistines." (7:13) The Bible does not show that Samuel was a military threat to them. His authority must have been in his prevailing with God who heard his intercession and kept the oppressor at a distance.

Israel's request of a king "such as all the other nations have" (8:5-6) drove Samuel to prayer, not only because he felt rejected (8:7), but because he understood that imitating other nations meant rejecting God. His prayer did not change the people but himself, so that he could submit to God and bring about the change from pure theocracy to a theocratic monarchy.

Samuel's ministry of intercession continued even under Saul's reign (12:18-19. 23). When he heard about Saul's disobedience (15:10), he "cried out to the Lord all that night", and after Saul's rejection, he mourned for him (15:35; 16:1) until God told him to stop.

Though in the human realm Samuel appears as the most important political figure of his time, even under Saul,⁷³ in the spiritual realm, he is primarily God's prophet and intercessor. His example suggests that intercession was one of the most important factors of this revival.

Intercession as a general biblical principal of revival

What is intercession? It was described as "the highest type of prayer known to man",⁷⁴ as "entering into the mind of God and carrying His burden for the salvation of His people,"⁷⁵ as standing in the gap for others until the answer comes,⁷⁶ as acting as an intermediary between God and man.⁷⁷

These different aspects of intercession were all present in Moses' prayer in Exod. 32 and 33, when he acknowledged "what great sin these people have committed." (32:31) He stepped into the breach identifying himself with the people, to the point of laying down his life for their sin (32:31).⁷⁸ He then placed the problem in God's hands saying, "your people whom you brought out of Egypt" (32:11), and plead God's honour against the Egyptians (32:12). He reminded God of His past acts of salvation (32:11), and of His promises to the patriarchs (32:13). He kept interceding until all his requests were granted⁷⁹ (33:12-17; 33:18).

Intercession for revival: Intercession was God's tool to bring salvation to His people, and glory to His name. Through Isaiah, God said:

I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the Lord, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth (Isa. 62:6-7).

Solomon was assured that God had heard his prayer at the inauguration of the temple, and that He would answer,

...if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land (2 Chron. 7:14).

In the Old Testament, the people who were most concerned about revival were the prophets and priests. In times of special crisis they called to God for renewal, restoration or deliverance. Joel called on the priests to intercede in order to avert judgment and total destruction:

Let the priests, who minister before the Lord, weep between the temple porch and the altar. Let them say, 'Spare your people, O Lord. Do not make your inheritance an object of scorn' (Joel 2:17).

But when judgment had fallen on the rebellious nation, and the prophet Jeremiah was left alone mourning over the ruins of Jerusalem, he prayed:

Restore us to yourself, O Lord, that we may return; renew our days as of old unless you have utterly rejected us and are angry with us beyond measure (Lam. 5:21-22).

In the New Testament, intercession found its greatest expression in Jesus Christ. The purpose of His incarnation was to become a mediator between God and man (1 Tim 2:5). "He made intercession for transgressors" (Isa. 53:12). "He offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard" (Heb. 5:7). Until this day Jesus is continuing His ministry of intercession for the salvation of men. "We have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1). "He is able to

save completely those who come to God through him because he always lives to intercede for them" (Heb. 7:25).

The apostle Paul was also a man of unceasing prayer and intercession for salvation and revival in the form of a deeper walk with God. ⁸⁰ In Eph. 1:16-23; 3:15-19, Phil. 1:9-11, Col. 1:9-14 and 2:2-3 Paul interceded for the young churches that the believers might receive a deeper understanding and knowledge of God, of His power, of His will, and a better grasp of the love of Christ.

His call to intercession is also very clear.:

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone. . . . This is good and pleases God our Saviour. (1 Tim. 2:1)

Pray without ceasing. (1 Thes. 5:17)

Pray in the Spirit on all occasions with all kinds of prayers and requests. . . . Be alert and always keep on praying for all saints. (Eph. 6:18)

Intercession for salvation and revival is the Christians' highest duty as God's "holy priesthood, offering spiritual sacrifices acceptable to God." (1 Pet. 2:5) This can only happen through the help of the Holy Spirit in them for,

. . . the Spirit helps us in our weakness. We do not know what we should pray for, but the Spirit himself intercedes for us with groans that words cannot express. . . . The Spirit intercedes for the saints in accordance with God's will. (Rom. 8:26-27).

Prayer for revival was not always immediately or fully answered. Though Joel's call to prayer is believed to have resulted in immediate repentance and revival during his time, Acts 2:16-21 indicates that part of the

revival promised by Joel (2:29) took place at Pentecost, and that another part is still to come (Joel 2:30-32). Jeremiah's prayer was answered about 150 years later, under Ezra and Nehemiah, after the Jews' return from the Babylonian captivity.

The clearest examples of intercession leading to revival may be found in the book of Acts. The first chapter reports that 120 disciples "continued in prayer and supplication" (Acts 1:14) for ten days, waiting for the promised Holy Spirit. Though the Bible does not give many details about their intercession, it describes the results: after the coming of the Holy Spirit upon each one of the believers, and through their testimony, 3,000 people believed in Christ. In Acts 4:24-30, intercession resulted in a renewed filling with the Holy Spirit of all the praying believers, and in powerful preaching.

Intercession became one of the characteristics of the early Church (Acts 2:42).⁸¹

Not all intercession resulted in complete revival or wholehearted return to God. The examples of Moses (Exod. 32 - 33) and of Elijah (1 Kgs. 18) show that though their requests were all, and abundantly, answered, there was a lack of repentance or an incomplete break with idolatry, which hindered the outbreak of full and lasting revival.

And yet throughout the Scriptures God's servants are called to intercede for the revival of His people. The biblical examples show that wherever revival did break

out, intercession had played a major role to obtain and to maintain it.

Leadership and revival

The principle in 1 Samuel 7:1-17.

During this revival, Samuel appears as the uncontested leader of Israel. His leadership role has been described from different angles: H. W. Herzberg stresses his role as the judge (v. 6) who combined the work of deliverance of the "great" judges with the institutional office of the "minor" judges.⁸² D. F. Payne, describing him as the most important political figure in the land, suggests that Samuel came to his capital Mizpah to exercise political leadership.⁸³ Ben Philbeck sees Samuel as a military strategist who had called Israel to Mizpah in order to prepare them for battle, and to defeat the Philistines.⁸⁴ R. Downey discusses Samuel's role as priest.⁸⁵

Most commentators agree with E.J. Young that Samuel was in the first place a prophet (1 Sam. 3:20; 2 Chron. 35:18) and guardian of the theocracy.⁸⁶ His first task, therefore, was to call Israel to repentance and renewed obedience to God.

Samuel's ministry combined the functions of judge, priest, and prophet. L. Wood shows his remarkable qualities of leadership, his thorough training, his high spiritual standing, his dominant personality, his absolute loyalty to God, his courage before the enemy, and his persistence and hard work. One could add his vision for

training new leaders in order to prepare, and later maintain, spiritual renewal.⁸⁷

But what was the quality which distinguished Samuel from worldly rulers, and enabled him to lead his people from the most degrading idolatry and political humiliation to repentance, living faith and revival?

O. Sanders speaks of divine choice: "Leadership is a thing of the spirit and is conferred by God alone."⁸⁸

A. W. Tozer goes even further saying:

A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the pressure of the external situation.⁸⁹

T. Adeyemo stresses the importance of spiritual training according to Christ's word: "I will make you fishers of men." (Mk. 1:17).⁹⁰ Sanders continues, that leadership is a matter of superior spiritual power which can never be self generated. It enables one to influence others spiritually only because the Spirit is able to work in and through him to a greater degree than in those whom he leads.⁹¹

These definitions are limited to the spiritual aspect of the vast and complex problem of leadership, because it is there, where seems to lie the source of Samuel's authority and wide-range abilities. He was priest and prophet through direct divine election. His real training was the building of his character and convictions, through God's Word and fellowship with Him (3:19). The crisis of the defeat at Aphek only brought to full light what Israel had already recognized, that

"Samuel was attested as a prophet of the Lord." (3:20). He did not seek, nor had he need to defend his leadership. It was based on God's sovereign call, His divine training, and was tested during twenty years of persistent and faithful work. His political function as judge, though most important for the preparation and maintenance of the revival, seems however insignificant, when compared with the spiritual authority he had with God, while he turned a whole nation from idolatry to faith, stood in the gap to obtain a miracle at Mizpah, moved God to keep the enemy away, and imparted his vision of a holy life and service to the nation.

This kind of authority must have been the result of his own submission to God's authority (cf. Heb. 5:7), so that he could speak in the very name of God to the people (7:3), and later to the king (1 Sam. 13:11, 13; 15:2, 22-23). As a prophet of God, his authority did not end with Saul's anointing as king, for the prophets were the special advocates of God to assist the king of the theocratic monarchy.

Leadership as a general biblical principle of revival

The Bible teaches extensively on the need and characteristics of spiritual leadership. However, here the focus lies on leadership in relation to revival.

Since Abraham, spiritual leadership seems to have been God's method to bring blessing to His people. Through the prophet Ezekiel God said:

I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land. (Ezek. 22:30).

Jeremiah spoke in God's name:

Go up and down the streets of Jerusalem, look around and consider, search... if you can find but one person who deals honestly and seeks truth, I will forgive the city (Jer. 5:1).

Jesus defined spiritual leadership as being quite different from the world's leadership:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Mk. 10:42-44).

The apostle Paul speaks of the requirements of spiritual leadership:

The overseer must be above reproach, the husband of but one wife, temperate, selfcontrolled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect . . . He must not be a recent convert . . . He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap (1 Tim. 3:1-7).

From these few texts it appears that God is seeking spiritually-minded leaders, who obey His standards.

God expects His leaders to be different from the leaders of the world, not with absolutist tendencies and selfish motives (cf. 1 Pet. 5:2-4), but rather as servants of God and their fellow men.

God also expects them to be models through their exemplary conduct. Spiritual leadership is of a double nature. There is the purely spiritual aspect to draw or

lead people to God, and also an organizational aspect which serves to maintain and develop the believers' right relationship with God. In both aspects the accent of the Bible lies more on the "leading to God" and "keeping near to God" than on "ruling".

In the Old Testament, both aspects were present in Israel's leadership. The first kings were anointed by a prophet (1 Sam. 10:1; 16:13) or a priest (1 Kgs. 1:38-39) as a symbol of the reception of the Holy Spirit in preparation for their task (1. Sam. 10:6, 10; 16:13).⁹²

As mediators between God and the people, they did not have the absolute power of pagan kings, but were responsible to God, submitted to the Law and helped or corrected by priests and prophets to assure God's rule over Israel.

David was God's ideal leader. His concern for God's glory as well as for the people made him a type of Jesus

⁹⁴
Christ.

Old Testament leadership was God's official channel for revival. When it was lacking or was evil, Israel fell into idolatry and came under God's judgement. When the King, the priests and the prophets consecrated themselves to seek the Lord, invariably the people responded in public repentance, renewed worship, and service of God. The cooperation of all three offices was necessary to bring about full revival. This happened under Asa, Hezekiah, and Josiah (2 Chron 15; 18-20; 22-23;), and also under Samuel and Nehemiah. In bringing spiritual revival to their people, these Old Testament leaders foreshadowed

Jesus Christ, just as New Testament leaders reflected Christ, God's perfect leader.

The Bible uses many metaphores to describe the different aspects of Christ's leadership: Christ is the "good shepherd" who lays down his life for the sheep" (Jn. 10:11), the "Lamb of God who takes away the sin of the world" (Jn 1:29), "the way" which leads to the Father (Jn. 14:6), and the "door" to salvation (Jn. 10:9). He is the "High priest" (Heb. 4:14), and the sacrifice (Heb. 9:26), utterly obedient to God (Heb. 10:7) and therefore the perfect intercessor (Heb. 5:7), and the only mediator between God and man (1. Tim. 2:5), in order to bring fulness of life (Jn. 10:10). His eternal and universal rule (Dan. 7:27) will be one of righteousness (Jer. 33:15-16), power, and glory (Ps. 110:3).

Vast literature exists on discipleship and leadership, based on the example and teaching of Jesus Christ. It is interesting to observe that the interpretation of Christ's leadership varies from one author to the other. Engstrom⁹⁵ and A.M. Adams⁹⁶ for example, see Christ's servanthood as His special method of leadership, according to Mark 10:45 (and the prophet Isaiah). This principle is important to revival in the measure in which service or humility make room for the revelation of God's salvation. Service, without this supernatural element of proclamation and demonstration of the kingdom of God, does not necessarily lead to a saving or renewing knowledge of God.

K. Gangel believes that Christ's leadership appears mainly in the training of other leaders through individual contact with them (Jn. 21), through teaching them the Scriptures (Mt. 5:21-48), by drawing their attention to Himself (Jn. 14:9) and by focussing on clear-cut goals during his earthly ministry.⁹⁷

This idea is much more developed by R. Coleman in his book The Masterplan of Evangelism. He relates Christ's leadership through his disciples to world evangelism and world revival.⁹⁸ Jesus Christ is God's leader into abundant life (Jn. 10:10). He continues this ministry through his disciples. It was for this purpose, that He selected a few disciples, lived with them in close fellowship, proclaimed and demonstrated to them the kingdom of God, imparted to them his own life and power and put them to work under this close supervision. All this was done for the purpose of producing reproducing disciples, until the world would be reached and salavation and revival brought to all nations.

Christ's impartation of divine life through the Holy Spirit, and His leadership over and through his disciples by the same Holy Spirit, seem to be the essence of revival.

The activity of the Holy Spirit in revival

The principle in 1 Sam. 7:1-17

The Holy Spirit is not explicitly mentioned in this revival. However, the larger context of Samuel's ministry

shows that the Holy Spirit played an important role in the prophet's life and work.

Samuel's prophecy about Saul (1 Sam. 10:6) was soon fulfilled. His anointing of David resulted in the Holy Spirit coming upon David "in power" (1 Sam. 16:3). Some years later, when Saul's men tried to capture David, they met a group of prophets, with Samuel standing there as their leader, and "the Spirit of God came upon Saul's men and they also prophesied" (1 Sam. 19:20). When Saul arrived, even he "prophesied in Samuel's presence" (1 Sam. 19:23).

Prophecy (1 Sam. 3:20) was not the only manifestation of the Holy Spirit in Samuel's ministry. His teaching (1 Sam. 7:2-3), and right understanding of the source of Israel's trouble (1 Sa. 11:2), are gifts of the Spirit (Rom. 12:6-7).⁹⁹ The effects of his teaching, i.e. the turning of the people's hearts from lamenting after the ark (1 Sam. 4:21-22) to lamenting after God Himself (1 Sam. 7:2-4),¹⁰⁰ and the following repentance, are the fruits of Holy Spirit conviction (Jn. 16:8). Samuel's intercession (1 Sam. 7:8) and miraculous results (1 Sam. 7:10) and 12:18-19) indicate that the Spirit of God was at work (Rom. 8:26).

Walvoord also comments:

While revelation on the agency of miracles in the Old Testament lacks the definite proof afforded in other phases of the doctrine of the Holy Spirit, it may be safely assumed that the Holy Spirit as the Third Person was the divine agency in many miraculous works in the Old Testament.¹⁰¹

Isaiah sheds light on Israel's miraculous victory over the Philistines: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). This is also what must have happened all through the remainder of Samuel's life (1 Sam. 7:12-14).

Rom. 12:6-8 suggests that Samuel's wisdom for leadership and administration (1 Sam. 7:15-16) where a gift of the Holy Spirit,¹⁰² enabling him to bring about and maintain, political and spiritual revival in Israel. Therefore, even if the Holy Spirit is not explicitly mentioned in the account of the revival (1 Sam. 7:1-17), His presence and activity in it seems evident.

The Holy Spirit's activity as a general biblical principle of revival

The Holy Spirit's activity in the Old and the New Testament: Among the approximately one hundred direct references to the Spirit of God in the Old Testament, listed in Strong's Exhaustive Concordance,¹⁰³ most describe the Holy Spirit as influencing men externally. Only one-fourth represent him as inhabiting man, and then not always in a permanent way. Charles Carter describes the activity of the Holy Spirit in the Old Testament in the following way: In the Old Testament the Holy Spirit is presented mostly as "coming upon" and moving God's servants from the outside. Only certain persons were known to be indwelt (for example David: 1 Sam. 16:13 or Daniel 4:8; 5:11; 6:3).¹⁰⁴ The "coming upon" was for a

specific task, and not necessarily a permanent experience (Ex. 31:3). Even the indwelling could be temporary, as shown in Saul's life (1 Sam. 16:14), or by David's prayer of repentance (Ps. 51:11).

In the New Testament, however, Jesus Christ promised that after the coming of the Holy Spirit, He would indwell (Jn. 14:17) all believers (Acts 2:4; Lk 11:13), and abide forever (Jn.6:63-64).¹⁰⁶

These differences were of great importance in biblical revivals. The Holy Spirit acted upon Israel's leaders like Samuel, Jonah, Hezekiah, or Nehemiah for the special task of bringing revival. The people experienced the Spirit's indirect action and were brought to real conviction of sin, repentance, and joy in the Lord. But since the Spirit did not come to dwell in them, since even the leader was not always permanently indwelt (2. Chron. 16), revival often lasted only a short time, and according to the experience of Israel under the Judges, revival never outlasted its spiritual leader (Jgs. 3:11-12; 4:1; 12:15-13:1).

The Holy Spirit's activity in revival: As the third person of the Trinity, the Holy Spirit was not only active in creation, but He is also involved in the re-creation of fallen man. He is active in the salvation and regeneration of sinners, as in the restoration and sanctification of backslidden believers.¹⁰⁷

The Holy Spirit convicts of sin (Jn. 16:8), He also convicts of forgiveness and righteousness (Jn. 16:8). He

regenerates, producing "new birth", renewal, re-creation, or the creation of the new nature with new desires and a new attitude towards God.¹⁰⁸ He comes to abide or indwell permanently (Jn. 7:37-39; 2. Cor. 5:5), sealing the believers as God's eternal possession. He sanctifies or changes the believer into the image of Christ through producing in him Christ's character (Gal. 5:22; 2 Cor. 3:18; 1 Thes. 5:23). He also equips the believers for ministry through renewed infillings (Acts 4:8; 7:55) or special gifts (1 Cor. 12; Rom. 12; Eph.4), in order to spread the Gospel through preaching and witnessing (Acts 1:8), intercession (Rom. 8:26), suffering (7:59-60), planting and nurturing new churches (for example, Acts 13 - 14 and 1:41-16:5). This all serves the goal of bringing new life and leading people to a full knowledge of God (Eph. 1:16-23; 3:14-19; Phil. 1:9-11; Col. 1:9-14; 2:2-3).

Though the Holy Spirit is not directly mentioned in the Old Testament revivals, the following effects of His working are seen alike in the Old and the New Testament revivals.

True repentance: This was characteristic of all revivals but especially prominent in the revival at Nineveh. David expresses the true repentance and renewal of an individual backslider:

Have mercy on me, O God, according to your unfailing love . . . cleanse me from my sin for I know my transgressions, and my sin is always before me. Against you, you only, have I sinned . . . Create in me a pure heart, O God, and renew a steadfast spirit within me . . . Restore to me the joy of your

salvation and grant me a willing spirit, to sustain me (Ps. 51:1,2,3,4, 10-12).

Joy or new resolutions to serve the Lord: In most revivals repentance was followed either by great joy, as the people realized their new relationship with God (2 Chron. 30:21), or by a new resolution to serve Him (Neh. 8:13-17). David expresses it well in Psalm 51:13: "Then I will teach transgressors your ways and sinners will turn back to you." But joy or new resolutions are not recorded in the revival at Nineveh, probably because the people did not yet know the Lord as a God of mercy, as Jonah later came to know him (Jonah 4:11).

Regeneration: The regenerating work of the Holy Spirit, which produces a new nature, new desires, and a new walk with God and men, is well illustrated by the early Church in Actes 2:42-47. Obedience to the permanent and sanctifying activity of the Spirit, as well as intercession in the Spirit's power, as the essential elements of ongoing revival, are described in Acts 2, 4 and 5.

Suffering in the power of the Holy Spirit: Stephen's courageous suffering for Christ brought about a deep working of the Spirit on Paul (Acts 7 - 8:1), which prepared him for his own encounter with Christ, his conversion, and spiritual renewal. Paul's suffering in Philippi led to the salvation of sinners and church-growth

encourage the Christians of that same church (Phil. 1:14).

The Holy Spirit's empowering for ministry: This was especially evident in the revival in Acts, as Peter preached (Acts 2), and won three thousand persons to Christ, as Stephen witnessed in the wisdom and fulness of the Spirit (Acts 6:8-10), as the disciples interceded with unusual results (Acts 4:31), and as the believers performed miracles, which led to the salvation of many more persons (Acts 5:12-14). They maintained the church in a revived condition through divine knowledge (Acts 5:1-11) and wisdom for administration (Acts 6).

One of the most striking illustrations of the Holy Spirit's role in revival is Ezekiel's vision of the dry bones (Ezek. 37:1-14). This vision was given as an encouragement, the night before the fall of Jerusalem. It was meant as a prediction of the resurrection of the whole of Israel as one united nation under the rule of the Messiah.¹⁰⁹ But it cannot be limited to the physical Israel only. It speaks of a spiritual resuscitation, and therefore implies the spiritual people of God, under the rulership of the Messiah (Ezek. 37:15-28). In this sense, the vision illustrates that a spiritual resuscitation or revival requires a miraculous power. Feinberg ascribes this power to the Word of God alone.¹¹⁰ Though he recognizes the word, ruah (vv. 5, 6, 8, 9, 10), as the most important element in the transaction, he understands it only as human breath, spirit or as wind. Anton Pearson,

however, goes further saying, that breath of life, breathed from the four winds of heaven (cf. Jer. 49:36), is a symbol of the universal life-giving Spirit of God in
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Ezekiel 37:14.

As Ezekiel obeyed the Word of God, prophesied it, and called the Spirit, He came to fulfill God's will of reviving the spiritually dead, and changed them into an army.

This can serve as an illustration of the Holy Spirit's action in any revival. His coming and action upon spiritually dead or sleeping people is the only way to obtain new life. It is a supernatural work, according to God's plan. It happens not in answer to human merit, but as a gift, in answer to the intercession and call of God's servant, on behalf of the spiritually dead. The Holy Spirit produces not only life, but purposeful service, like that of an army for the Lord.

This vision shows the Spirit of God as the divine agent of revival. It also underlines the relationship between God's Word, the servant of God, intercession, and the renewing action of the Holy Spirit, as of four essential principles of revival.

Conclusion

The six principles which were especially observed in the revival under Samuel can be found in almost all examined biblical revivals, but at different degrees. The recognition of the need for revival was often brought about by outward circumstances like threats of war,

oppression, or famine, which the leaders recognized and exposed as the result of a broken relationship with God. The Word of God was used decisively in all revivals, either to make the people conscious of their sin, or willing to conform to God's standards. Intercession, mostly practised by concerned leaders, can be detected in almost all revivals. In the case of Nineveh, it almost seems that God Himself had to plead the people's cause before the unwilling prophet.

It is interesting to observe that all three aspects of Old Testament leadership, the king's authority, the prophet's message, and the priest's intercession and sacrifice, as well as the people's willing response, were necessary to bring about revival. The New Testament revivals show more clearly what happened, in a more hidden way, in Old Testament revivals. Revival came, when the Holy Spirit was sovereignly poured out over praying and expecting believers, speaking the Word of God through them and producing repentance and faith in Christ. Spiritual leadership was as important as in the Old Testament, especially in starting new revivals, and in maintaining the Church in a revived state. Yet there is a great difference between Old and New Testament revivals. Through the indwelling of the Holy Spirit, all believers became in some degree a royal priesthood and witnesses, exercising spiritual authority, interceding and speaking on behalf of God. All played a vital role in the spread of revival. Another difference is that, through the

indwelling of God's Spirit, obedience to God was not only preserved during one generation, but the Spirit became the dynamic force to start new revivals and awaken unbelievers to faith in Christ, enabling the Church to spread to the ends of the earth, and to continue until the return of Christ.

The six examined principles of revival, though very important in themselves, are, however, incapable of producing revival, without God's sovereign outpouring of His Spirit. At the same time, revival never occurred without them. The relationship between the divine and the human aspects of revival will be further studied in the following chapter.

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CHAPTER III

PRINCIPLES OF REVIVAL UNDER CHARLES FINNEY

Historical Background

Jonathan Edwards and the Revival in Northampton

The religious situation before the revival

The Westminster Confession had been regarded as the general theological standard in all New England Presbyterian and Congregational churches, since 1648. It taught the sovereignty of God to the point of neglecting the freedom of man. Man was abased that God might be exalted.¹ Warren Sweet writes that the preaching emphasized man's helplessness so much, that efforts to rouse the people to repentance and active faith were fruitless. Faith was something to be waited for as a mysterious gift from on high. As a result a spiritual indifference spread over the churches and conversions were rare. The second generation of New Englanders was largely unconverted.² The "Halfway-Covenant" admitting unconverted persons into the church and the view, that communion should be opened to unbelievers as a converting ordinance, were vain efforts to keep the churches filled.³ Indifference towards religion and immorality increased. J. Edwards later described the degenerate religious and moral state of the church members when in 1727 he took

over the Congregational church in Northampton,
Massachusetts.⁴

The revival

A remarkable change occurred however when the First Great Awakening touched New England. J. Edwards qualified the revival of 1734 in Northampton as a "surprising work of God".⁵ This first wave of spiritual awakening was followed by a second, between 1740 and 1742, after a short mission of G. Whitefield in Northampton in 1739.

How did this change come about? F. H. Foster states that there was nothing new in the preaching. It presented the old doctrine in the old formulas,

But there was something in the earnestness of the preacher, something in his exaltation of the work of Christ, which evoked action and thus introduced a new element into the religious life of New England . . . It became natural to look for conversion as the result of preaching, and so the doctrine of the new birth was reintroduced into New England as a living idea, and soon became a controlling theological principle.⁶

Edwards later wrote after a series of sermons on justification, revival broke out first among the church going but apostate youth. The Word of God opened their understanding for the gravity of sin and eternal condemnation. Their imagination was so much affected that many meetings ended in noise, loud crying, faintings and other physical affections which the church had never witnessed before and which drew much criticism later on. The revival spread to several communities. Within six months, 300 of the 1100 inhabitants of Northampton were converted.⁷ After the revival of 1740, J. Edwards wrote

to a friend: "I suppose the town has been in no measure so free of vice . . . for sixty years, as it has been these nine years past."⁸

The opponents of the revival, the "Old School" under the leadership of Ch. Chauncy, discredited the revival especially because of its emotional aspects. Edwards, who believed it to be a genuine work of God, interpreted and defended the Great Awakening in four treatises: "A Faithful Narrative of the Surprising Work of God",⁹ "The Distinguishing Marks of a Work of the Spirit of God",¹⁰ "Some Thoughts Concerning the Present Revival of Religion in New-England", and "A Treatise Concerning Religious Affections".¹¹

Jonathan Edwards' theology on revival

J. Edwards saw revival as a "glorious work of God", a sovereign outpouring of the Holy Spirit which restored the Church to normal spiritual life after a period of spiritual decline.¹² It consisted in the restoration of backslidden Christians, but also in the redemption of sinners. The initiative was clearly with God, because man was naturally an enemy of God, and morally unable to choose for God.¹³ Edwards wrote in his treatise on the human will, that the will was free to act in ordinary matters of life but that morally it was bound and helpless. While man had the natural ability to turn to God, he lacked the moral ability, the inclination to do so. Man's will must first be regenerated by the Spirit of

God before he can choose to repent.¹⁴ Scripture was, in Edwards' eyes, the divine means of awakening and determining man's will.¹⁵ It was the preacher's duty to present the Truth and believe that the Holy Spirit would graciously enable the heart of the elect to repent. Sermons like "Sinners in the Hands of an Angry God",¹⁶ "God's Justice in the Damnation of Sinners", God's Sovereignty in the Salvation of Man", but also others like "The Love and Mercy of God", or "Hope, Comfort, Safety, Fullness and Spiritual Refreshment in Jesus Christ",¹⁷ produced such consciousness of sin, that people were in agony, crying for God's mercy and fainting, until they found peace in Jesus Christ.¹⁸ J. Edwards regarded weeping and shouting as "worthwhile human activities", since the "affections are very much the springs of men's actions", and conversion involves both mind and emotions.¹⁹ However, man could do nothing to bring about his salvation but use the means of grace which were preaching, prayer and waiting upon the Holy Spirit to touch the helpless human will to respond to God's call to repentance. The distinguishing marks of genuine revival were that it exalted Jesus Christ, destroyed Satan's power over people, honored the Scriptures, promoted sound doctrine and created in the believer a spirit of love²⁰ toward God and man.

The New England Theology

Some of J. Edwards' followers, as J. Bellamy, S. Hopkins, and at a later period, Timothy Dwight and N. W.

Taylor from Yale Divinity School, took up many of Edwards' views, developing and modifying them until an almost complete theological revolution gradually took place.²¹ This movement, also called New Divinity, and later also New Haven Theology, began with J. Edwards around 1750, and became a dominant theology in the orthodox Congregational seminaries during the first half of the 19th century. It found itself confronted on one side by the Universalist-Unitarian movement, and on the other by Arminian revivalism. The first attacked the Calvinist doctrine of original sin, that man was punished for Adam's sin, the second protested that man did have a role to play in his salvation, and did not need to remain passively waiting for God to save him. Both movements rejected the Calvinist doctrine of a limited atonement and taught that Christ had died for all.²²

McLaughlin states, that it was as a result of those attacks, that the New England theologians carefully reinterpreted Calvinist dogma to suit the new intellectual climate.²³ They tended towards limiting the effects of original sin, and allowing more room for the freedom of man. Among the teachings was also their assertion of a general atonement, though Edwards himself had held to a theory of limited atonement. The New Haven Theology, and especially N. W. Taylor tried to give a more positive explanation of the freedom of the human will. According to Taylor, God has voluntarily limited Himself by giving man the power of choice beyond any divine control.²⁴

These and other views of the New England School were strongly opposed by strict Calvinists but they were taken up and further developed by Ch. Finney. McLaughlin quotes the editor of the conservative Congregationalist magazine Literary and Theological Review as saying: "Mr. Finney of all others has taught the New Haven theology in its greatest purity and has ventured to push its principles to their legitimate results."²⁵

Finney's theology seemed a constant struggle against the old Calvinist system and an effort to establish in its place the Arminianized Calvinism which was later called evangelicalism.

Charles Finney's Conversion and Ministry

Calvinist Teaching at the Time of Charles Finney

At the beginning of the 19th century, many conflicting forms of Calvinism were being taught. The "Old School" Calvinists opposed the teachings of the "New Divinity", while both united their attacks against Universalism and Unitarianism.²⁶ Ch. Finney's pastor at the Presbyterian church in Adams, New York, a recent graduate of Princeton University, tried to hold forth the pure Calvinism of the "Old School".²⁷ This meant that salvation was for the elect only, that conversion was wrought directly on their hearts by God, and received only by waiting on the Lord to transform their desires by his sovereign grace. God even demanded obedience to his laws by those who were not elected, who would never be

regenerated by the Holy Spirit and were doomed to hell. McLaughlin states that the hyper Calvinist theology produced much anxiety among the people. The most pious hoped to be among those whom God had elected to be saved. They expected some day to feel the power of the Holy Spirit descending upon them to implement their regeneration. But they were taught, that they could do nothing to bring this event to pass except to repent and pray and wait. Meanwhile they lived in daily fear, that if they suddenly died they would certainly go to hell. One New England theologian, Nathanael Emmons, went so far as to say that because unregenerate men did not know whether they were among the elect or not they should not even pray for salvation, for if they were among the reprobate their prayers were really a mockery and blasphemy. McLaughlin quotes a song which demonstrates the popular frustration caused by the contradictory teaching of the Calvinism of that time:

You can and you can't
You will and you won't
You're damned if you do,
And damned if you don't.²⁸

Latourette calls N. W. Taylor, L. Beecher and A. Nettleton, all graduates of Yale, the outstanding preachers of revival at the beginning of the 19th century. Revivals had occurred under their preaching. However, according to the Calvinist teaching at that moment, none of them expressed absolute assurance of salvation. N. W. Taylor "cherished a degree of hope which gave him joy".

A. Nettleton is quoted as saying, "The most that I have ventured to say respecting myself is, that I think it possible I may get to heaven."²⁹

In spite of the New Haven Theology's accent on a certain measure of free will, the prevailing teaching of God's sovereign election and man's total depravity and inability had been taught to extremes. Finney later summed up the two great points of Calvinism as it was understood in Western New York, "That man ought to be willing to be damned for the glory of God, and that God was the author of sin."³⁰

Charles Finney's Conversion

Ch. Finney later told that when he came to Adams, New York, to study law in 1818, he "was almost as destitute of religion as a heathen" without any definite knowledge of religious truth.³¹ For three years he listened to Rev. G. Gale's scholarly sermons. He even was choir director, but the religious controversies of that period and the pastor's polemical sermons were a hindrance to Finney's conversion.³² The prayer meeting also seemed to be a stumbling block. When Finney was asked one day if he desired prayer, he answered the group:

I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me; for you are continually asking, but you do not receive. You have been praying for a revival of religion ever since I have been in Adams, and yet you have it not.³³

The Rev. G. Gale thought that Finney had sinned against so much divine truth that he was incapable of

receiving the grace of God. But God's Spirit began to move the congregation. One day, Finney heard a man praying in a school house and said, that it had done more for him than all the prayers he had heard before.³⁴ Finney later wrote that through reading the Bible, he gradually came under such conviction that he decided "that if it were possible" he would make his peace with God. Pride hindered him to seek counsel from his pastor or church elders. After several days spent mostly in prayer and Bible reading, his mind was opened to see the reality and fullness of the atonement to Christ as a finished work. Instead of needing any righteousness of his own before God, he realized that he had to submit to the righteousness which God offered him through Christ. Salvation was an offer to be accepted as a gift. It was full and complete; he felt that all that was necessary on his part, was to get his own consent to give up his sins and accept Christ. Salvation was a thing to be found entirely in the Lord Jesus Christ who presented Himself before him as his God and his Saviour.³⁵ Finney continues that the moment he understood this truth, the question was raised in his mind, "Will you accept it now today?", and he replied, "Yes, I will accept today, or I will die in the attempt." He sought a quiet place in the woods where he could pray without being seen, only to discover that he could not pray. In despair he thought that it was too late, that he was given up by God. When it came to him, that his pride stood in the way, an overwhelming

conviction of sin made him cry out to God, and at the same moment a passage of Scripture came to his mind, "Then shall ye go and seek Me and find Me, when you shall search for Me with all your heart" (Jer. 29:13). Many more promises followed until his mind was at peace and all concern for his soul had disappeared, causing him to say, "If ever I am converted, I will preach the Gospel."³⁶ It troubled him though, that all concern about salvation had left him, and in his ignorance he thought, that surely he had grieved the Holy Spirit away. That evening he received a vision of Jesus Christ followed by a mighty baptism in the Holy Spirit.

Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without my recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul."³⁷

He later wrote of this experience, "I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion." The same experience was repeated frequently afterwards, during the first year after his conversion.³⁸

Finney's conversion experience is reported here in some detail, because it already revealed the three main sources of his later teaching and practice: basic Calvinist theology, an overwhelming encounter with God, and an Arminian interpretation of it. L. A. Drummond remarks that Ch. Finney's Memoirs, written at the age of seventy five years, probably introduced into the account

theological concepts which were not clear to him at the time of his conversion.³⁹ From the view point of his later theology, Finney recalled two different kinds of elements. On one hand he remarks the faithful prayers of church members for his salvation, his own sincere search of the Scriptures, the systematic preaching of God's Word and his personal decision to make peace with God. These are the elements which fit Finney's Arminian position on salvation. They caused McLoughlin to say: "Finney seems to have effected his conversion, when the pressures got too great, by a combination of determined will power and a mystical strain of mind."⁴⁰ On the other hand, Finney described his hunger for truth, God's direct speaking to his heart, the vision of Christ and the totally unexpected baptism in the Holy Spirit, his power to witness and the result of unexpected conversions and revival in his church. These elements clearly result from God's sovereign and direct work upon his soul. They were beyond his own understanding at that time. For example, he ascribed his inability to pray not to his sin, but to predestination. Also did he interpret the peace of his heart not as salvation, but as having grieved away the Holy Spirit. The supernatural elements seem much more important than Finney's own or the churches participation in the conversion, and a careful study of Finney's ministry shows the prevailing presence and action of the Spirit of God. However, Finney later placed great emphasis on the human participation in conversion and

revival, to the point of speaking of cooperation between God and man.

Charles Finney's Ministry

Finney's ministry began in fact immediately after his conversion. A few words of testimony spoken to his employer, a rebuke addressed to an elder of the church led both into deep searching of heart and repentance. His public testimony about God's work in his life brought the outbreak of the long sought revival to Adams, N. Y.⁴¹ He soon left the law office to study theology under his pastor who's hyper Calvinistic views he constantly challenged. After his ordination in 1824, he began an itinerant revival ministry in the frontier towns of Western New York. Edwin Orr comments that after the revival at Rochester, N. Y. in 1830, Finney became a nationally known evangelist,⁴² bringing revival wherever he ministered. In 1832 he was called to New York as pastor of the Broadway Tabernacle. His professorship at Oberlin College from 1835 till 1875 ended his itinerant but not his revival ministry. Under his presidency, the school became a center of revivalism, missionary activity⁴³ and abolitionism.

In New York, Finney had become a Congregationalist, but his Arminian views on many points of Theology separated him from the current Calvinism and inaugurated a new era of revivalism. E. E. Cairns concludes that about

500,000 people were won to Christ during his ministry of more than fifty years.⁴⁴

Principles of Revival

(7) Revival as God's Means for Restoration and Salvation

The principles in Charles Finney's teaching

Charles Finney's description of revival

In the first of his Revival Lectures, Finney described revival as a powerful religious excitement caused by the Holy Spirit to turn men to God. The reasons for the need of such an excitement are that (1) man will not obey God and renounce his idols and sin unless he is strongly motivated in his emotions by the Holy Spirit, (2) the Church is so little motivated that it will not work to promote God's glory without strong excitement, (3) too many powerful worldly excitements divert the human mind from the interests of the soul. These worldly excitements, political cultural or economical, must be counteracted by a powerful religious excitement, (4) Christian progress among heathen nations can only come through strong excitements which wake up the dormant moral powers and overcome the powers of degradation and sin.⁴⁵

God's agency in revival

Ch. Finney distinguished three agents of revival and one instrument which is the Word of God. The three agents are God, some person who presents the truth, and

the sinner himself.⁴⁶ Here the most evident break with strict Calvinism took place.

Finney taught that the agency of God is twofold as He works through His Providence and through His Spirit. By His Providence, He arranges the circumstances in order to bring the sinner in contact with the Word of God. The Holy Spirit who has access to the mind and knows the sinner, or the backslider, employs the truth which is most needed and best adapted to a particular person and then applies it to his mind with such divine power and persuasion, that the sinner is convicted, gives up his rebellion and submits to God. Finney added that if men were disposed to obey God, the Bible is sufficiently clear to lead them to salvation. But because man is too unwilling to obey the truth, God by His Holy Spirit makes it stand out before his mind until he is sufficiently convicted to obey it and repent.

Finney's interpretation of revival as excitement has raised much criticism. R. Lovelace states that "a theology of conversion like Ch. Finney's, which conceives of revival as galvanizing the emotions of an audience in order to move their wills toward obedience, will necessarily lead to manipulation".⁴⁷ This may happen where the Holy Spirit is either not the source or not in control of the excitement. But it appears from the description of Finney's revivals and from the results which are very similar to those of the revival under Edwards, that the actual presence and action of God's

Spirit was to be credited for producing real and lasting change.

The principle in Charles Finney's revivals

If revival excitement is understood according to Ch. Finney's description, as Holy Spirit conviction, then it was a basic principle in all of his revivals. L. A. Drummond describes one of Finney's first revivals near the frontier village of Antwerp, N. Y. Invited by an old man to preach in his community, Finney chose as his text the story of Lot and the destruction of Sodom. During the preaching he remarked that the people got more and more angry. He insisted on the truth of God's judgment on sin. Suddenly, what Finney called "an awful solemnity", settled on the people. They began to fall from their seats and cry for mercy. In a few minutes nearly the entire congregation were on their knees. Then Finney went from person to person speaking to each one of God's forgiveness in Jesus Christ. He observed that, as a wonderful peace came to them, they began to pray for others.⁴⁸ Many years later, a convert of this meeting who had become a pastor, reported that "the converts were sound and the work genuine".⁴⁹ In this revival, God's providential arrangement was quite surprising. The place had such a bad reputation, that, unknown to Finney, it was called Sodom and the old man who had invited Finney and who was the only Christian in the community, was called Lot. Finney's preaching on this story had angered the

people but also arrested their attention. It must have been the Holy Spirit who convicted them when some of the men were so upset that they wanted to attack the preacher, for out of the revival grew a sound church.

Another example of revival as God's tool for restoration and salvation is Finney's church in Adams, New York. Though for many years the church members had been praying for revival, many of them were not sure of their own salvation. Finney later wrote, that they did not receive because they were not praying with faith. Though many were convinced of being sinners and in need of salvation, they never received the instruction they needed to seek conversion. But the morning after his own conversion, Finney testified to several persons who were all converted soon after. The town was in great excitement about the conversion of the young sceptic. In the evening, without any appointment, the people went to the church until the building could hold no more. Nobody spoke, until Finney got up and reported what God had done for his soul. While the people sat in awe, the pastor stood up and confessed his unbelief when he had heard about Finney's conversion, and that he had even discouraged people to pray for him because he thought Finney would never be converted. He confessed that he had even doubted that any member of Finney's choir could be converted as long as Finney was in Adams. That evening meeting marked the beginning of revival. Finney called on all the members of his choir who very soon were all

converted but one. In the year following his conversion, sixty three people were added to the little church, and many others whom Finney called "professors of religion" made their peace with God.⁵⁰

Revival as God's means for restoration and salvation: a general principle

The biblical foundation

Based on the history of Israel, Finney tried to show that God always used revivals to either maintain or regain Israel's obedience. The regular annual feasts were occasions of revival when the people would turn to God. Besides this, Israel experienced cycles of spiritual decline and renewal through revivals. Under the pressure of "counteracting influences"⁵¹ Israel would grow indifferent, immitate the practices of pagan nations, and fall into open apostasy. God would then convict them by His Spirit and rebuke them by His Providence, in order to turn their attention to their need of spiritual restoration and salvation. If they listened, a great revival would break out with real repentance and renewed consecration to God, until the "counteracting influences" would operate again. The revivals under Samuel, and several Old Testament kings like Asa (2 Chron. 15), Hezekiah (2 Chron. 29-31) or Josiah (2 Chron. 34-35) are examples of spiritual restoration for the whole nation through revival.

The account of Ezra and Nehemiah is the most striking example that revival can lead to the spiritual

and political rebirth of a destroyed nation. Ezra had been sent to Jerusalem by the Persian king Artaxerxes, in order to teach God's Law to the Jews who had returned from exile (Ezra 7:25-26). This teaching brought about a mighty revival (Neh. 8-9). And out of this revival a new nation was born, as Nehemiah undertook many reforms to reorganize the political, social (Neh. 11-13) and religious life of Israel (Neh. 13).

In the book of Acts God used a mighty outpouring of the Holy Spirit together with the preaching of God's Word to produce conviction of sin and newness of life. God's Providence provided the empty tomb as a visible proof for Christ's resurrection, miraculous healings which attracted the attention of the people to the preaching, and the changed lives of the disciples as an object lesson for all who wanted to believe. But it was the Holy Spirit who applied the truth of God's Word to the people's hearts and produced repentance and new life, creating a sound and alive church.

Finney also stated that without revival there was no return to God, and that only judgment awaited the people.⁵² This could be illustrated by Israel's and Judah's departure into exile. Both nations had been warned by the prophets Hosea and Jeremiah, but there was no revival to turn their hearts back to God, because they had refused to listen. The result was that they suffered God's judgment on their sin.

The principle in the history
of the Church

J. Edward's church in Northampton, Mass. seems to have followed the biblical pattern of revival observed under Samuel. After many years of religious indifference, but also of faithful preaching of God's Word under J. Edwards, real conviction of sin and assurance of salvation by Christ came about when the Holy Spirit began to work in the hearts. The restoration brought not only to Northampton, but to all the churches reached by the First Great Awakening, was a renewed biblical understanding and experience of conversion and a holy life through faith in Jesus Christ. J. Edwards believed in periodical revivals as God's means to restore and prepare the Church as a whole for its world-wide reign during the millenium and the return of Christ.⁵³ Ch. Finney shared this same vision.⁵⁴

The Pentecostal revival which broke out in Los Angeles in 1906, was described by Frank Bartleman as a mighty work of God. It had its roots in the Holiness movement of the late 19th century and occurred during a period of intense preaching on, and interest in the Holy Spirit baptism for sanctification and power for healing. Because of its international character, F. Bartleman compared the revival to the outpouring of the Holy Spirit in Jerusalem and expressed the general expectation, that the new Pentecost would restore the Church throughout the world.⁵⁵ Restoration meant at that time the rediscovery of the gifts of the Holy Spirit for the Church and the

power of the Spirit to witness. The spread of this revival was extraordinary. Visitors came to Los Angeles from the United States, Canada and Europe and carried the newly found experience of the baptism in the Holy Spirit with the spiritual gifts to their own churches. But when later many of the established historical Churches refused this new message of restoration many of their members withdrew and founded new Pentecostal denominations. These denominations directed their energies toward missions. F. D. Bruner states that they actually are among the fastest growing Churches today, especially in the Third World.⁵⁶

The Charismatic Movement which appeared around 1950 among Episcopalian, Presbyterian, Lutheran and later among Roman Catholic Churches, defined itself also as a restoration of all Churches through individual revival. In many of these historical Churches, restoration meant often personal salvation and the experiential dimension of personal faith.

The examples from the Scriptures and Church history do not prove that revival is God's only instrument to bring a lethargic church back to spiritual vitality, as Ch. Finney asserted, but they do show that revival is God's tool to reach and move whole communities towards living faith and active service. Revival certainly is a most efficient tool to achieve God's plan for His Church.

(8) Revival as Cooperation
Between God and Man

The principle in Finney's ministry

Man's responsibility to repent and believe

In contrast with J. Edwards' teaching that man was morally unable to turn to God by himself,⁵⁷ Ch. Finney taught that man was free and able to repent if he wanted. He argued that Edwards' definition of man's will "wholly excludes the power to will, and includes only the power to execute our volitions".⁵⁸ Finney based his argument for man's free will on the "moral government of God". He explained this moral government by saying, that if there is a moral order within moral laws at the heart of the universe, this requires a moral governor, who is God, and men as moral agents or subjects. These moral agents are morally obliged to obey God's government, and therefore have the ability to exercise their minds, their wills and make moral decisions.⁵⁹ Finney stated:

Natural ability . . . is nothing more nor less than the freedom of the will of a moral agent. This ability is called natural ability, because it belongs to man as a moral agent in such a sense that without it . . . he could not be a moral agent, and a proper subject of moral government. If he has power by nature to will directly as God requires . . . he is naturally free and able to obey the commandments of God.⁶⁰

This position on man's free will led Finney to declare that man is free and able to exercise faith and repentance. L. A. Drummond quotes him as saying: "Sinners your salvation or damnation is . . . absolutely suspended upon your own choice . . ." ⁶¹ Finney taught that to wait first on the Holy Spirit for regeneration of

the will in order to be able to repent, really meant rebellion against God, and he urged people to turn to God and respond to His will by repentance and faith in Christ immediately.⁶²

Ch. Finney also rejected the Calvinist doctrine of a limited atonement where Christ suffered the exact penalty for the sins of the elect only.⁶³ He defined the atonement as a provision of the moral government of God to forgive the sin of any man who met the necessary conditions of repentance and faith. A simplified summary of his "governmental theory of the atonement" is found in his Memoirs, as quoted by Drummond.

The atonement did not consist in the literal payment of the debt of sinners, it simply rendered the salvation of all men possible, and did not of itself lay God under obligation to save anybody, Christ died . . . to remove an insurmountable obstacle out of the way of God forgiving sinners, so as to render it possible for him to proclaim a universal amnesty, inviting all men to repent, to believe in Christ, and to accept salvation.⁶⁴

According to Finney, repentance is man's responsibility. In his Revival Lectures he used Hosea's illustration of the "unploughed ground" (Hos. 10:12) to show that men must break up the "unploughed ground" of their heart by thinking about their sins in the light of God's judgement, until the Holy Spirit would bring profound conviction and make them willing to seek forgiveness and deliverance from God.⁶⁵ Without enough weight laid on the depraved human heart and the absolute help of divine influence on the heart through the Holy

Spirit, revival will be superficial, short-lived without much lasting change of life and prayer.⁶⁶

According to Finney, man's responsibility consists in reality in an obedient response to the Holy Spirit's action upon the heart. The Holy Spirit is given not because man cannot obey God but because of his unwillingness.⁶⁷

An incident from Finney's early ministry illustrates this well. He told that in 1824, as he began to minister as a home missionary in Evans Mills, Jefferson County, N. Y., everyone complimented him for his sermons, and yet he was dissatisfied. He told the people that he had not come to bring them enjoyable sermons but to see their souls saved. One day he announced in the meeting that he wanted those who had decided to become Christ's to stand up, and that those who had decided not to become Christ's to sit still. Nobody rose. The people sat in amazement. No preacher ever had expected an immediate decision from them. After some time, he told them that he understood they had rejected Christ. They rose in anger and left all but one Baptist deacon who encouraged him, that this was the right way to make the people think about their condition. The two spent the whole next day in prayer and fasting, while the town people were angry and threatened to "tar and feather" the preacher. But at the time of the meeting, every activity in town had ceased as all the people gathered in the school house. During the

sermon a deep conviction settled on the congregation.

Finney later said:

For more than an hour. . . the Word of God came through me to them in a manner that I could see it was carrying all before it. It was a fire and a hammer breaking the rock, and as the sword that was piercing to the dividing of soul and spirit.⁶⁸

Finney dismissed the meeting, and spent the night in another place. Later he learned that all night long people had been seeking to talk to him about their souls. One lady confessed that for many years she had been a faithful church goer, but under Finney's blistering preaching, she saw God's holiness and her sinfulness. This prompted a renewed consecration to God. What had happened to her became like a pattern all over town as revival came to that community.

Man's responsibility to use the divinely ordained means for revival

The Word of God: Finney taught that the truth was God's instrument for conversion and revival. It is brought to bear on the mind by some person who communicates it through preaching or witnessing, or by the Holy Spirit who applies the best adapted truth to the heart with such divine force that the sinner is convicted and moved to repentance.⁶⁹ Truth alone however, according to Finney, will do nothing but harden men in rebellion. Truth must be accompanied by the Holy Spirit in order to touch the human heart. Finney stated that one purpose of God in leaving Christians in the world is that they may be witnesses for God, in order to arrest and keep men's

attention in contact with the truth until they believe.

The most competent witnesses are those who have

experienced and can testify to the Truth of the Bible.

When the testimony is backed by example and by prayer it will have great influence.⁷⁰

Both J. Edwards and Ch. Finney believed that the Word is God's instrument for conversion and revival. But while Calvinism taught that conversion and revival were the exclusive work of God who, through His Holy Spirit, first regenerated and then convicted and converted the sinner, Finney argued that conversion and revival resulted from cooperation between God and man. As the preacher presents the Word, the Spirit applies it to man's heart. But the sinner himself must decide and turn to God. This position was founded on Scriptures like Dan. 13:3, 1 Cor. 4:5; and Jam. 5:19-20.⁷¹

The example of Finney's preaching in Evans Mills, N. Y. illustrates how he understood the use of the Word. As it is addressed specifically to the subject, it will bring about repentance and revival. The Word presented in personal witnessing was to be used for the same purpose.

The morning after his conversion, Finney met the lawyer under whom he worked. He said a few words to him on the subject of his salvation. His employer looked at him, then dropped his head and left the office. Finney recalled that the one remark had pierced his conscience and he did not recover from it till he was converted.

When shortly after his conversion he went home to visit his family, he said to his father, even before entering the house: "But, father, you are an old man . . . and I have never heard a prayer in my father's house." His father dropped his head, burst into tears, and replied, "I know it, come in and pray yourself." They went in and prayed and in a very short time both his parents were "hopefully converted".⁷²

Prayer: Finney saw two kinds of means which were necessary to promote revivals. The first is the Word of God to influence men, the second is prayer to move God.⁷³ Moving God did not mean to change God's mind, but to change one's own attitude and faith in such a way that it was consistent for God to give the blessing which He wanted to give all along. Finney believed prayer to be "an essential link in the chain of causes that lead to revival", because truth, in order to convict the sinner, must be accompanied by the Holy Spirit, and the Spirit is given in answer to prayer.⁷⁴ In view of the Christians' ministry of intercession, Finney insisted on their duty to be filled with, and live and pray under the direction of the Holy Spirit. He based this on God's promise to give the Holy Spirit to those who ask for Him (Lk. 11:13), and on God's command to be filled with the Spirit (Eph. 5:18). In intercessory prayer which he also called "effectual, prevailing prayer",⁷⁵ the Spirit helps the believer to know the will of God through Scripture and Providence. He fastens the attention of the intercessor on the object to

pray for. He convicts him of the value of a soul and of its terrible condition outside of Christ. He also leads the believer to understand and apply the promises of Scripture, and fills him with a desire for the salvation of sinners and the restoration of Christians too great to be uttered by normal language.⁷⁶

During the Rochester revival of 1830, Finney was sustained by several men with what he called "a spirit of prayer". A. Clary had been converted together with Finney during the revival at Adams, N. Y. Though licensed to preach, he gave most of his energy to prayer. During the campaign a friend asked Finney if he knew a man called A. Clary who stayed at his house. When Finney asked why he had not come to the meetings, his friend told him, that Clary could not come. He prayed nearly all the time, day and night. Often too weak to even kneel, he would lie on the floor and groan and pray in a manner which frightened Finney's friend and which he could not understand. Finney answered him: "I understand it, it will all come out right, he will surely prevail."⁷⁷

Another example is that of Rev. Nash, a pastor who after a personal revival had become an ardent intercessor. This man kept a list of persons for whom he was especially concerned. Many people for whom he had prayed were immediately converted. He prayed many times a day, sometimes literally in agony, sometimes calling on another person to help him pray for a certain person. In one of Finney's meetings, Father Nash heard a new convert

complain about a neighbour, a bar keeper who opposed the revival and swore and blasphemed whenever he saw a Christian. Father Nash put the man's name on his list and stayed for several days to pray. Some days later this man caused a stir in the congregation when he came to an evening meeting. People expected a disturbance, some left, but Finney saw that the man was in great anguish. He asked if he could speak, and began to give the most heartbroken confessions that Finney had ever heard. His confession broke up many other hearts and brought revival to that place.⁷⁸

Charles Finney's "new measures"

Finney seemed to make a distinction between what he called the divinely ordained means for revival and his "new measures" which were used according to circumstances to help people to take a stand for Christ.

The controversy: Drummond reports that as Finney's ministry spread into the larger cities of Oneida County, N. Y., opposition against his revival methods began to rise. It came from the Unitarians, the "Old School" Calvinists and from the critics of the "new measures" which were found among "Old School" as well as New Haven Theology proponents. Under the inspiration of Rev. W. R. Weeks the controversy grew very heated. The most influential revivalists, A Nettleton and L. Beecher, took a stand against Finney until a general meeting between the ministers and theologians of both factions was

called at New Lebanon, N. Y. in 1827. It was brought to light that most accusations against Finney's "new measures" had been based on exaggerations, and also, that the greatest oponent of these measures, A. Nettleton, was himself using certain means to promote revivals.⁷⁹ The New Lebanon Convention and a resolution of the General Assembly of the Presbyterian Church in Philadelphia, in 1828, put a formal end to the controversy. This opened new doors of ministry. Shortly after, the famous Boston pastor Dr. L. Beecher invited Finney to come and preach at his own church.

The "new measures": Drummond writes that the Rev. W. R. Weeks, a Congregational pastor from the "Hopkinsian" School had published "A Pastoral Letter of the Ministers of the Oneida Association . . . on the Subject of Revivals of Religion." In this pastoral letter he listed twenty nine "evils to be guarded against". To counter the letter, the Oneida Presbytery issued a tract entitled "A Narrative of the Revival of Religion in the County of Oneida" which stated that Finney's revivals were conducted with less "excitement and passion" and "more wisdom and discretion" than any could recall in any previous meetings.⁸⁰ Under the title "Means which Appear to Have Been Blessed in Promoting Revivals", the tract enumerated thirteen, of which the most important were the following:

(1) The "anxious meeting": Finney was accused to have used these meetings to pressure people into a decision for Christ. L. A. Drummond however underlines that Finney's theology had been since the beginning, that people under the conviction of the Holy Spirit were able and free to make their own decision for or against Christ. The "anxious meeting", used extensively as the number of inquirers grew, was designed for individual counseling so that a proper knowledgeable decision could be made.

(2) The method of house-to-house visitation or the practice of visiting concerned people for personal counseling on how to receive salvation was condemned as too humanistic.

(3) The "anxious seat": People who were concerned about their salvation were often asked to take a special place in Church. Some times this happened before the service began. This method, already known in Methodist camp meetings since the beginning of the 19th century, was adopted by Finney only since his Rochester revival in 1831. The "Old School" critics opposed this method as especially obnoxious.

(4) Finney's style of preaching and praying in every day language was criticized as "vulgar". His conviction however was, that failure to communicate effectively to people would hinder the work of Christ. So he spoke the people's language and prayed in the vernacular.

(5) Finney also was accused of putting pressure on pastors to admit new converts into the church too quickly. This criticism was never substantiated. On the contrary, the Church historian R. H. Fowler is quoted as saying in his Historical Sketch of Presbyterianism Within the Bounds of the Synod of Central New York, that despite the criticism, converts of the Oneida County revival had generally contributed much to the churches they joined.

(6) One "new measure" which stirred the emotions was allowing women to pray in public. Though women were already speaking publically in Utica, N. Y. when Finney arrived, he was charged of giving birth to the new concept of women's participation in public worship. In the early 19th century women's rights were on the reform agenda, and Finney wellcomed any member of the church to serve in ways he or she was capable of doing.

(7) Another method which offended the traditional "Old School" theologians was praying for people in public by name. They objected that the named person might not be one of the elect.

(8) the "protracted meeting" was opposed as a wrong way to extend the kingdom of God. For a preacher to stay and preach in a community until revival broke out might serve the honour of the pastor or the evangelist more than they deserved. Also, prolonged periods of revival meetings could exhaust the people emotionally until they were in danger of falling into fanaticism or extravagances.

Finney recalled that he first introduced the "anxious seat" in the Rochester revival of 1830, years after the controversy of the "new measures". He had found that especially among the higher classes, the greatest obstacle was fear of being known as "anxious inquirers". Something was needed to show them that they were expected at once to give their hearts to God, something that would oblige them to act as publically as they had done in their sins, and that would commit them to Christ. Finney remembered that when at the first meeting a large number came forward, and among them some prominent ladies, this increased the interest among their class. Lawyers, physicians, and businessmen became interested and publically gave their hearts to God.⁸²

Though at the New Lebanon Convention Finney was found free of any exaggeration or abuse of such "humanistic measures", several observations could be made here:

Finney overstressed the value of these methods in reaction to the fatalistic notion that sinners continue under conviction of sin till God granted them repentance. L. A. Drummond states, that in later years Finney recognized that in his early ministry he had placed too much emphasis on human ability to respond to the Gospel and not enough on the grace of God in salvation.⁸³

At the same time, Finney saw the "new measures" as secondary and incidental. He was constantly changing or adapting his methods to the local situation. But as he seemed to imply that if the right methods were used, God

would be duty bound to give revival,⁸⁴ later evangelists imitated his methods thinking that they could produce revival anywhere, using means selected by themselves at times decided by themselves. E. Orr states that Finney's measures "used by worldly operators produced promotional evangelism, manipulated, sensationalized, commercialized and exploited."⁸⁵

In the Revival Lectures Finney did emphasize, that the use of the right means would as surely bring about revival as the sowing of and caring for the right seed would produce the expected crops.⁸⁶ But from Finney's description of these means it is evident, that he did not think of the "new measures". For example, he strongly emphasized prevailing prayer of the type of Moses' intercession at Mount Sinai (Ex. 32-33), in order to obtain from God an outpouring of the Holy Spirit. Measures like public prayer in the vernacular or prayer by women were only outward and occasional expressions of a permanent ministry of intercession which he regarded as the normal duty of Christians in order to promote revival.

In these "new measures", the emphasis is on man's activities alone. This might have convinced critics as R. Lovelace to say that "Ch. Finney's ministry attributed to human initiative much of what had previously been reserved for the Spirit's operation, [while] Finney's Revival Lectures continued to place a strong emphasis on prayer for the outpouring of the Holy Spirit."⁸⁷ E. Orr also states that "Finney contradicted Scripture in asserting

that revivals were nothing more than a result of the right use of appropriate means, which some accepted because of reports of success in his campaigns. His theories have not always worked in times of spiritual decline, lacking a spirit of revival."⁸⁸

It seems that Finney himself was responsible for the confusion between what he called the "means which God has enjoined for the production of a revival" and the "new measures". However, Finney said of the first, that even these means would not work without the blessing of God,⁸⁹ while the "measures" were just useful human methods. He never claimed that these "measures" rightly used would produce revival as his critics and imitators believed. There is nevertheless an obvious contrast between the observed action of the Holy Spirit in his life and ministry and his excessive stress on human cooperation in conversion and revival. This can only be explained as an effort to rouse the people from their passivity caused by the preaching in Calvinist churches. L. A. Drummond offers the following explanation, that Finney was converted and began his ministry during a period of revival, an aftermath⁹⁰ or a resurgence⁹¹ of the Second Great Awakening. God was at work in such a sovereign and unusual manner that almost any method seemed to work. Finney may not have clearly discerned this fact. He probably had never experienced a "dry season" with which to contrast the work of God in his ministry.⁹²

Revival as cooperation between God and man: a general principle

The biblical foundation

In the revival under Samuel, both the sovereignty of God as well as the human "cooperation" can be observed. God's Providence can be discovered in the Philistine oppression as a circumstance which created in the Israelites the desire to return to God. The preparation of a faithful prophet who would confront Israel with God's Word, and even the Philistine attack at Mizpah which awakened Israel's faith in God's victory, are His providential acts. From the New Testament point of view, it was the Holy Spirit who convicted Israel of sin, brought them to national repentance and faith in God.

On the human side, the people's mourning after God, their break with idolatry, their repentance and their courageous fighting against the Philistines, were all Israel's actions in response to the Word of God and to the convicting action of His Spirit.

In the revival at Pentecost, the same two sides of revival can be observed. God's Providence had prepared the circumstances: Christ's completed ministry on earth which allowed the Holy Spirit to come upon the disciples, the proof of the empty tomb, the crowd which had come to Jerusalem for the feast of Pentecost. The Holy Spirit was active in the apostles and applied the message to the hearts of the listeners. On the human side there were the disciples' praising, witnessing and preaching, the anxious response, "What shall we do?", then Peter's answer,

repent . . . be baptized . . . receive the Holy Spirit" (Acts 2:37-38). The prayer meeting in Acts 4 is an example of the outpouring of the Holy Spirit in answer to the believers' prayer. These were all human actions. The question however is, if they can be called "cooperation" with God in conversion and revival?

Finney himself recognized that though man could pray, and though it is his duty to pray for revival, he never will, unless he is inspired by the Holy Spirit.⁹³ The Spirit of prayer intercedes, helps the believer in his infirmities and shows him the things which God desires him to pray for (Rom. 8:26). So somehow the human actions of repenting, witnessing, preaching and interceding for revival are inspired and empowered by God's Spirit and not man's own initiative. The principle of "cooperation" can only be accepted as a biblical principle in the sense of sensitivity and obedient response to God's will and action through His Spirit and His Word.

The principle in Church history

Finney's principle of man's "cooperation" stands in great contrast with the principle of God's sovereignty in revival as it was understood by J. Edwards. Though Edwards had already somewhat departed from the idea that man was absolutely passive in conversion and though he recognized the usefulness of prayer for revival,⁹⁴ he saw God's sovereign outpouring of the Holy Spirit in no direct relationship with man's prayer. He certainly would have

rejected the idea that revival was the "natural result" of the right use of means given for that purpose. This would mean that God was obliged to do what God had maybe not intended to do. But Finney did not see the use of God's Word and prayer in such a light. He was convinced that revival was God's will whenever the Church was in a backslidden state.⁹⁵ Not using the divinely ordained means meant disobedience to God's will.

It is obvious that both, J. Edwards and Ch. Finney, looked at the two opposite sides of the same phenomenon. Because of his reaction to strict Calvinism and his Arminian position on man's ability to repent, Finney overstressed the human side, as much as J. Edwards may have neglected it.

However, inspired preaching and intercessory prayer as a means to bring a lethargic church to spiritual vitality has been an important principle in all revivals since Ch. Finney. One example is the prayer revival of 1857. E. Orr relates that this worldwide awakening began as a leaderless movement of "prayer concerts". An outbreak of spiritual power first occurred in unplanned meetings in Hamilton, Ontario, CA. The news of most extraordinary conversions encouraged intercession in the United States. Meetings of intercession multiplied accross the country, until several months later, a nationwide revival broke out. In 1858 the secular press reported a prayer movement of businessmen in New York City, reaching 6,000 people in attendance. In Boston,

here Finney was holding meetings at that time, the revival became "too general to keep any account of the number of converts".⁹⁶

Another illustration of the principle of "cooperation" through intercession and the teaching of the Word can be found in the Korean revival of 1907. H. Watson writes that in 1906 Methodist and Presbyterian missionaries had been so impressed by the need of revival, that they decided to pray an hour every day for the outpouring of the Holy Spirit.⁹⁷ They especially prayed for the Annual Training Class for men scheduled to be held in Pyongyang, in January 1907. This Class would bring together almost a thousand Christian workers from the different provinces of the country. One missionary reported:

We had been praying in a definite way that the Holy Spirit would manifest Himself at that time; at certain times in the meetings the whole audience would break out unitedly in prayer for the Holy Spirit. It was wonderful to hear over a thousand voices praying at one time in perfect harmony, with no confusion whatever.⁹⁸

Everyone seemed to be preoccupied with the Holy Spirit. After the 6th of January, the evening meetings were devoted to prayer. The next day the atmosphere in the meeting had changed. The room seemed to be "full of God's Presence".⁹⁹ After a short message all the people suddenly began to pray at once. Gradually the words stopped and sobbing began until all were weeping. W. Swallen wrote of the scene that followed:

Men would stand for hours waiting for their turn to speak. Some would jump up suddenly while the last word was still in the mouth of the last one speaking, and

would begin crying out that he could not wait but had to confess his sins. The meeting continued without interruption until 2 a.m. During that time there was an uninterrupted series of the awful agony and wail as if in the most terrible pain. Sometimes they would suddenly drop down to the floor and pound the floor in the greatest agony.¹⁰⁰

H. Watson reports that the sympathy of the believers was so great that when a difficult confession was over the whole group would instinctively begin to pray out loud for the one who had just gone through such agony. It was as though they longed to comfort and cover the one with a blanket of prayer. The next day, throughout the city men were confessing to those they had wronged. Long outstanding debts were paid, and stolen goods returned.¹⁰¹ The revival continued for three days in the same way. It did not touch the church members only. The delegates of the Training Class carried the revival to their churches and everywhere the phenomena were the same. E. Orr added, that the "heathen Koreans were astounded and a powerful impulse of evangelism was felt."¹⁰² In the four years that followed (1907-1910), about 79,000 conversions were registered divided among all the Korean churches.¹⁰³

Examples from Church history could be multiplied to show the essential role of prayer and preaching in bringing about revival. The question however can be asked once more if prayer and preaching can be regarded as human cooperation in conversion and revival, and also, if they can be sure to result in revival without diminishing the sovereignty of God.

God's command to pray (Eph. 6:18) and witness (Acts 1:8), His promise to answer prayer (Jn. 15:16) and to accomplish His Word (Isa. 55:11), and His instruction on how to pray (Rom. 8:26-27), together with the many examples given in the Scriptures, point to the fact that prayer and preaching God's Word are a special duty of the Christians which must be seen as obedience to the leading of the Holy Spirit rather than man's own initiative and "operation" to produce revival. Obedience does not mean the diminishing of God's sovereignty but the execution of His will for His glory. Such obedience may expect the results which God promised in 2 Chronicles 7:14.

Conclusion

In comparison with Jonathan Edwards, Ch. Finney stressed that revival is not only of God but that it is God's chosen tool for awakening His Church whenever it is asleep. Revival is God's will and must be sought after.

In contrast to J. Edwards, Ch. Finney held that, though God is sovereign in sending His Spirit to help Christians pray and make sinners willing to repent, God holds man responsible for responding and obeying the Holy Spirit's voice by either praying for revival or by obeying the call to conversion.

Both sides of revival, the divine will and power to revive and the human responsibility to seek revival and to respond to the reviving action of God's Spirit, were stressed in Finney's ministry and teaching in such a way that it seems most important to examine the principles of

vival, found in Scripture and Church history, in the actual context of today's Church.

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87 Lovelace, Dynamics of Spiritual Life, p. 120.

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CHAPTER IV

PRINCIPLES OF REVIVAL IN THE COMMUNAUTE
 EVANGELIQUE DE L'ALLIANCE AU ZAIRE
 (CEAZ)

Introduction

The Communauté Evangélique de l'Alliance au Zaire (CEAZ) is one of sixty-two Communities of the Church of Christ in Zaire.¹ It occupies mainly the Western part of the Lower Zaire, between the city of Matadi and the Atlantic coast. A progressive evangelical Community, it has full autonomy since 1932,² a baptized membership of about 100,000 believers and a growth rate of about 10% over the last ten years.³

In 1972 a revival broke out in a high school at Boma, Lower Zaire, following the testimony of a magistrate at the Court of Appeal at Lubumbashi, who was visiting the region. Eighty students chose for Jesus Christ that day. They were helped, counseled and taught in almost daily meetings by pastor Mabanga, a teacher at the school.⁴ The revival spread from school to school during a time when church schools had been nationalized and religious education was taken off the program.⁵ The movement was kept growing through spontaneous daily meetings for Bible study, prayer, confession and fellowship, and through youth camps held at regular intervals. Remarkable

conversions, changed lives, and miracles were the immediate results. The young people started witnessing in groups in other schools and churches.⁶ In 1976 a Bible college was opened at Boma, just in time to receive some of the pioneers of this revival who have since gone on into full-time service for the Lord.⁷

Today the revival is losing momentum, before it was able to reach all parts of the Community. As Charles Finney would say, "counter-acting forces" have begun to distract Christians from their undivided devotion to God.⁸ While Bible study groups are still growing and youth camps are still full to overflowing, there are signs of spiritual decline. Those who have experienced the gracious outpouring of the Holy Spirit in the past, are the ones who ask themselves, "What is the problem? What must we do to see once more a true work of God among us, and throughout the whole Community?"⁹ On the following pages these questions will be discussed in the light of the eight principles observed and described in the previous chapters.

Principles in Relation to Understanding

- (1) Recognition of the Need of Revival and the Willingness of God to Revive

Some symptoms of the need of revival

Church statistics show an astonishing growth of the CEAZ during the last twenty years. For example, in Kinshasa ninety one organized churches have been founded

since the arrival of the CEAZ in the capital, in 1966. In 1987 the baptized membership was around 6,500.¹⁰

Through the rising tide of religious interest, great crowds of sympathizers desire to enter the Church but it seems impossible to receive, instruct and lead to salvation so many people at the same time. Ignorance of God's Word often results in weak convictions concerning sin, the need of salvation, and the practice of the Christian faith. In many cases it leads to a return to traditional beliefs and practices in crisis situations.¹¹

W. Braun asks the pertinent question: "Could the Church . . . stand in the face of persecution? Is she a solid, spiritual, a God-empowered Church?"¹² He finds that there are disquieting signs of weakness, like for example the many sects founded by former members, and the many thousands who left the Church to join them. He asks again: "Could it be that they sought for God in our services and found Him not?"¹³

Various interpretations of the need of revival

In a general sense, the need for spiritual renewal is also felt by theologians inside and outside of Zaire. However their solutions vary greatly. In an effort to make the Christian message more relevant to the African context and to revolutionize Christianity, Mercy Amba Oduyoye sees it as a duty of African Christian theologians to theologize from the African context and to utilize traditional religious beliefs in Christian theology.¹⁴ In

the same line of thought G. H. Muzorewa writes that African theology needs to deal with pneumatology based on the experience of the indigenous "spirit churches": "I think it important that a doctrine of the Holy Spirit be formulated. . . . Ancestrology needs to be articulated in the light of the Christian doctrine of the Holy Spirit".¹⁵ Ancestrology is important because "the belief in the living-dead, in the existence of spirits, and in magic and witchcraft are an expression of the yearning for life after life".¹⁶

Kofi Appiah-Kubi, speaking for the "Indigenous African Christian Churches," arrives at a similar solution.¹⁷ He affirms that for Christianity to cover every area of human life, and fulfill all human needs, it must answer the needs of healing, divining, prophesying and visioning by Christian means. "Spiritual experience is the pivot of most African religions. Healing, prophesying, and divining revolve around the supreme idea of spirit possession".¹⁸

The proposition of all defenders of syncretism¹⁹ seems to be that spiritually weak Christianity will become strong and more relevant by borrowing from the very real spirit powers which are at work in traditional religions. No distinction seems to be made between spirits and the Holy Spirit.

Evangelical theologians in Africa also recognize the need for revival. They believe that the failure of the Church was to limit its message only to preaching

without demonstrating the superiority of Jesus Christ over evil spirits, sickness and social evils, as found in the Scriptures.²⁰ The solution is sought in correct and thorough Bible teaching,²¹ and in a truly African theology understood as evangelical theology addressing the African context and its specific needs.²² This vital argument will be further discussed later on.

As the need of revival is generally recognized, the cause of the need is not always clearly exposed. According to Francis Schaeffer it is a problem which plagues the Christian Church in many places. He writes, "Here is the great evangelical disaster--the failure of the evangelical world to stand for truth as truth. . . . The evangelical church has accommodated to the world spirit of the age".²³

According to this statement, syncretism and accommodation to the surrounding belief system, or the "spirit of the age", is not the solution for a spiritually weak Church, it is rather the cause of its weakness and its disaster, meaning possible destruction or judgment. There seems to lie the cause for the real need of revival.

The biblical principle

The story of the first twenty years of Samuel's rule over Israel (1 Sam. 7:1-3) could serve as an illustration of the situation of Christians who find themselves wavering between faith in Jesus Christ and fear of the spirit world.

Israel accepted the power of the Philistines over them as an ever present overwhelming reality. In order to survive, they accommodated to their rulers' laws, practices and beliefs. The result was utter poverty, dependance and powerlessness (1 Sam. 13:19-22). But Samuel looked further. Behind the Philistines he saw evil powers inciting them to oppose the sovereign rule of God. He understood that the cause of Israel's problem, and their sin, was that they kept submitting to a power which opposed God and held them captive in rebellious disobedience. For twenty years Samuel preached God's Word about His unique rule over Israel and about their obligation to obey Him alone. When Israel finally believed that through their infidelity to the one true God of salvation they had fallen prey to evil oppressors, they also understood that continued submission to the wrong powers only strengthened their grip and deepened Israel's dependance on them, and separation from the only source of life and liberty. Samuel's solution was not an agreement with the Philistines or a fusion of their faiths. His solution was a clear rejection of the oppressing power of idolatry, and the return to the one true God who could deliver them. Israel's real problem and sin was that they tried to accommodate two masters. Before they could ever hope for revival, they had to realize their dilemma and make a clear choice for God.

The biblical principle applied
to the revival in the CEAZ

Discussion with Bible college students who participated in the revival showed, that it was a right understanding of the spiritual need which led many young people to search for God and for revival. According to their personal experience in high school, a first understanding had to be, that corrupting a teacher or immorality did not bring the expected success, nor did it guarantee the passing of the final state exam. On the contrary, their sin and shame caused them to fear that they would not only fail, but be for ever rejected by God. They also came to understand that by using charms for intelligence, and against certain teachers, they were putting their trust in the devil and not in God, they were not only declaring war on a teacher but on God Himself. It had helped them to find, that no Christian in the revival ever doubted the existence of magic power. They only said, that they had chosen for Jesus and rejected kindoki (magic and witchcraft) as a solution. They testified of their confidence that Jesus was stronger and would get them through. The consistent witness of these young Christians convinced many of their need to break with sin and any involvement with kindoki and turn themselves over to Jesus.²⁴

According to the scriptural principle, illustrated by the revival under Samuel, recognition of the real need was necessary before any sincere change could take place. Among the young people of the CEAZ, the need most often

consisted in sin and fear brought on by themselves. Once this was recognized, and a clear choice was made for Jesus Christ, fear was replaced by courage and a willingness to witness, to suffer and to help others make a right decision and find revival for themselves.

(2) Revival as God's Means of
Restoration and Salvation

Revival as understood in the CEAZ

Local revivals had been reported in Zaire all through the years. They had mostly occurred in answer to earnest prayer and seeking of God.²⁵ However, since the 1950s the word myumusu (revival), or the Holy Spirit were mentioned less and less in preaching. The reason was the appearance of the underground revival movement of the Bangunza (prophets), which Kimpianga Mahania describes as a politicized prophetic movement among the followers of Simon Kimbangu.²⁶ Though Simon Kimbangu had been imprisoned in the Shaba region in 1921, and had long since died, the Bangunza said that they kept receiving letters from him to inspire their preaching.²⁷ Their nationalistic message, spirit worship and healings in the name of God the Father, Simon Kimbangu, and the Holy Spirit brought division and emptied many churches of the five evangelical Communities in the Lower Zaire.²⁸ Because of this movement, revival had come to be understood as hysteria, uncontrollable trembling and jumping, supernatural manifestations which were evidently not of the Holy Spirit. The inevitable results of such a revival

were thought to be division, church splits, and the formation of new cults.²⁹

This understanding may explain the very cautious attitude of most pastors, when in 1971 a revival erupted among the high school students. At that moment, unusual phenomena as loud praying by all participants at the same time, crying, all night prayer meetings, and almost no Church-ordained leadership raised fears that this movement would cause divisions, as the Bangunza had done before. But as more pastors discovered the movement's emphasis on genuine repentance, meditation of God's Word, the infilling and walk according to the Holy Spirit and witnessing, when they saw the respect for Church leaders and the young people's eagerness to stay and serve in the Church, these pastors began to support the revival movement by sending their deacons or participating themselves in the youth camps.³⁰

The revival in the CEAZ as God's
means of restoration and salvation

In spite of the fact that the revival touched mainly the high school students, and that it was thought surely to lead to divisions, this revival has become a means for healing, salvation, and restoration in the following ways.

A renewed sense of sin and holiness

Right from the beginning, the members of the revival fought an all-out battle against immorality and corruption in the schools. Nlandu Nguala testified that

he had been accused and finally excluded by the authorities of his school for having a bad influence on the girls of the school. He explained that, once a girl had joined a Bible study group and given herself wholly to Jesus Christ, she was no longer available for the teachers.³¹

Kionga ki Mipasi, a former teacher of Maduda high school told of his life of dissolution and the constant warnings of Christian students that he must turn to God. The Holy Spirit made him so restless that he could not resist any longer and repented. He later went to Bible College and became an ardent witness for Jesus Christ.³²

A student at a Catholic high school at Lemba, had come in contact with students from Maduda. Their testimonies brought such conviction of sin to her heart that she returned a stolen piece of cloth to the sewing class and confessed her sin. This started a revival among the girls of Kidima high school at Lemba.³³

In Kinshasa, a group of Christians "have leagued themselves together to oppose the rampant corruption of their city. With admirable courage they have formed a chain of Christian integrity to combat bribery and to shine forth as torches of light".³⁴ On the basis of Scriptures as "Accept no bribe; for a present blinds one who can see and thwarts a just man's testimony" (Exod. 23:8 Berk.) or "A wicked man accepts a personal bribe to pervert the ways of justice" (Prov. 17:23 Berk.), these revived members of different Communities have decided to

stand together and pray for the power needed to refuse to bribe or be bribed. Their testimony has brought many people to repentance and faith in Jesus Christ.³⁵

In many instances the revival did not only give a new sense of sin and a desire to live completely for God, but it added courage and conviction that Jesus Christ had all the power to make the Christians stand victoriously in temptation.

Victory over fear of evil spirits

Wherever the agents of the Scripture Union ministered in schools, Bible studies or camps, they encountered problems with magic and witchcraft. Slowly a ministry of counselling and deliverance developed. They also taught the Christians of the revival how to stand on God's Word and resist fear of evil spirits.³⁶

Paku Tshambu testified that he had always been afraid to pass by any cemetery, which in the Lower Zaire is regarded as the village of the ancestral spirits. After his personal revival, whenever he had to pass by a cemetery, he started quoting Scripture, singing victory songs, and thinking of a host of angels surrounding him until the dangerous area was passed.³⁷

Ndibu, another Bible college student, reported that after a meeting in his home village, a woman asked him for prayer because an evil spirit troubled her during her sleep. After talking and praying together, the student laid hands on her and commanded any troubling spirits to

leave her in Jesus' name. Later the woman witnessed that
³⁸ now she had peace.

Kionga ki Mpasi testified of his struggle and
 victory over fear of ancestral spirits when one day he
 returned to his village and was lodged alone in an empty
 house. He prayed long and hard, reassuring himself of the
 presence of Jesus Christ, until he finally had peace.
³⁹

The revival did not take away the consciousness of
 the spirit world. It seems that the young Christians were
 rather more sensitive to these problems than non-
 believers. However, through their experience of the
 supernatural, through the baptism in the Holy Spirit, they
 knew of a greater power. They also had received a new
 perspective on the spirit world, which gave them hope for
 victory. It was no longer a lonely struggle, or a search
 for some more powerful help in order to counteract an
 unknown evil force. Daily contact with God through
 prayer, meditation and active faith in the promises of the
 Bible, made them conscious that they were in the camp of
 God, and that all other powers were to be resisted, and
 could be resisted.

Restoration of relationships

Very often the young people of the revival offered
 their services to the local church. Because of their
 willingness to do anything, and because of their sincere
 concern for the members of the church, they found
 themselves engaged in such activities as youth work,
 evangelism or taking charge of a faraway preaching post or

⁴⁰ prayer meeting. Out of such relationships grew real
 discipling by the pastor and sometimes a call to full-time
 ministry.
⁴¹

Youth camps were held mostly on the premises of
 local churches, with the intention of integrating the
 movement into the church and of involving church members.
 At the beginning pastors sometimes accepted the youth camp,
 but then absented themselves during the camp to avoid
 confrontation with the unusual behaviour of the young
 people. At Yema, the District pastor had sent two of his
 pastors to the camp to observe the activities, while he
 himself was on a preaching tour. As word spread of the
 meetings of the young people, thirty members of the local
 church came to participate in the camp. They were older
 people speaking only Kikongo. Upon their insistence, the
 leaders organized separate sessions for them and they had
 a camp of their own. As a result of that camp, TEE
 classes were started, four young people went to Bible
 college, and the District pastor, when moved to another
 city, agreed to receive a youth camp in his church, and to
 address the young people at the opening.
⁴²

The District pastor of the Moanda district invited
 a group of seventy young people with the pastor of the
 Boma high school for a revival week-end. The all-night
 prayer meeting was attended by several pastors, elders and
 church members. As prayer, singing and preaching
 continued, towards three o'clock in the morning, suddenly
 people began to confess their sins and to give their lives

to Jesus Christ. The Sunday morning service was a celebration of God's grace and power through song, testimonies and God's Word. This church asked again and again to have a youth camp because of its enormous problems with rebellious youth.⁴³

The revival not only broke down tribal barriers among the young people, but it also created confidence between the older pastors and the youth who had been transformed by the Holy Spirit. Pastors began to organize youth work and TEE classes for them, and they sent some to Bible school and even to the Bible college. Many of the church members got involved in the camps through the evening meetings, which were open to all. Many of them showed their appreciation by helping the camp financially. Others sent their children and young people to camp.

Church renewal and growth

In the city of Boma, the young people of the revival were constantly looking for occasions for witnessing. They sent teams out to other schools, youth groups and churches. They also spontaneously organized meetings in the house of a friend or a church member where there were unconverted family members. At the beginning, these meetings for witnessing, singing and prayer moved around, as the young people felt the need to contact certain persons. But then they became more regular and fixed at the same place. They developed into prayer meetings for the neighbourhood and grew into small house churches which met four evenings during the week. When

Donald MacGavran visited Zaire in 1978, he reported on the "Boma model of church planting".⁴⁴ Though it had been started by the young people, simply for witnessing to their friends, it later united young and older believers in a common effort to reach out into the neighbourhood, and eventually evangelize the whole city of Boma.

Restoration of spiritual gifts

Spiritual gifts began to function as young people engaged in prayer and studied the book of Acts. Prophecies and visions occurred mostly during prayer meetings. The gift of exhortation was something entirely new. It required courage to approach an older Christian and show him a word from God for a very specific need in that Christian's life. Sometimes that need had been revealed in a vision or during a prayer meeting. Discernment of spirits was exercised by more experienced leaders and pastors in the youth camps and during counselling sessions. Prayer for healing was very common. It was less the gift of healing but rather the exercise of faith by a group of Christians which brought about most of the healings. Prayer for the sick was offered whenever there was a request for it. Kumbu ki Makaya testified that he, one Sunday, left the service to find his friend Dibebe lying outside on the ground with a high fever. He laid hands on him and prayed for healing. Soon after, the fever left him, and his friend was able to walk home.

Prayer for the sick was also offered during an evangelistic campaign which the young people organized at Boma, in 1987. The remarkable fact of this campaign of three days was, that the three main preachers spent two of the three days in prison. While preparing and praying for the campaign during the night, they had been arrested by military for having a clandestine meeting. Other unexperienced young people took over the preaching and also the praying for the sick. When some healings were reported, this drew great crowds to the meetings, and resulted in real conversions.

It was in the area of spiritual gifts that the revival met the greatest resistance from the Church. When the young people were accused of excesses, of screaming and disorder during the all-night prayer meetings, the Annual Conference of the CEAZ decided to stop these meetings.⁴⁵ Reasons for this decision may have been the conviction that prayer for the sick was the task of ordained pastors only, and also the lack of enough older Christians to accompany the young people and teach them the scriptural use of spiritual gifts.

(3) The Activity of the Holy Spirit in Revival

The understanding of the Holy Spirit's activity in the revival in the CEAZ

The revival broke out among young Christians who knew the Word of God concerning the Holy Spirit as the third person of the Trinity, as the One who convicts of sin and of salvation, who sanctifies, empowers, and guides

the Christians. But in practice, they felt powerless in the face of temptation and traditional beliefs.⁴⁶ Many testified that the actual experience of these truths during the revival brought about the change. Instead of blind fear they had the courage to face and examine traditional beliefs which had troubled them.⁴⁷ Others were willing to abandon sin and to discern and obey God's will, according to the Scriptures.⁴⁸ Most credited the Holy Spirit baptism for actualizing in their personal lives the truths which they had known all along.⁴⁹

Such testimonies correspond with Mark Bubeck's description of revival, as he writes:

Revival comes when the Holy Spirit moves with mighty power upon believers whose hearts have been made ready through repentance, prayer and expectant waiting upon God . . . Revival . . . means that God draws near with His power and holiness until sin becomes exceedingly sinful and sinners become broken before God.⁵⁰

Mrs. Penn-Lewis adds another aspect by saying that the Spirit of God manifests Himself to the spirit of the believer, not to his soulish or cultural understanding, nor to his physical senses. The action of the Holy Spirit separates the realms of the spirit and the soul, reviving, liberating or "renewing the mind" (Rom. 12:2), on one side, and applying Christ's death (Gal. 5:24) to the old nature, on the other side. According to her, this is the first condition of real revival.⁵¹ Then, "when the infilling takes place into the spirits of many believers, and finds outlet through all, the unity which characterized the early Church, is experienced and the united power becomes strong enough to overflow to others."⁵²

This principle of the Holy Spirit filling repentant believers and flowing out through the united body of Christians, was clearly experienced at the youth camp at Lemba, in 1976. The group of leaders, pastors, laymen, missionaries, and young people, were in prayer when one missionary, under the conviction of the Holy Spirit, stood up and confessed her sin of pride with loud crying to God. Immediately the whole group began to pray. There were confessions, reconciliation, and as a result, a union of spirit as had never occurred before. During the days which followed, a great number of confessions and conversions kept the meetings going until late during the night. A visitor from Canada remarked later about a sense of unity which transcended race or culture. It seemed to come from a spiritual knowledge of the same Saviour and produced joy, humility and a great desire to serve God and each other.⁵³

Somehow this attitude convicted others of their need to repent and brought them to an encounter with Jesus Christ.

Counterfeits of the Holy Spirit's activity in the revival in the CEAZ

Mark Bubeck remarks,

I have come to see how very important spiritual warfare is to the subject of revival. It is important both to the bringing in of revival blessings and to the sustaining of the fruit of any great move of God. Satan hates the subject of revival more than any other burden of the church. Revivals have jarred and sent into retreat the kingdom of darkness as no other events ever have. Satan will do everything and anything he can to stop a revival. If it should come, he will

immediately begin to corrupt and divert the movement from the Spirit of God's great work.⁵⁴

If revival is "divine power in full operation minus sin and Satan",⁵⁵ at the same time it is the great moment of deceiving spirits and of Satan, not so much as Tempter but rather as Counterfeiter.⁵⁶

When the revival broke out in 1971 and spread rapidly among young people of all denominations, the fear of the Church leaders was that the movement would rebel against the established authority and bring division into the Church. None of this happened. On the contrary, the revival stayed in the Church and, through the young people's respect and enthusiastic service, had a unifying effect on local churches where the pastor was open for the revival.⁵⁷ There were seldom any shocking exaggerations, and yet, it seems, that in another way Satan was at work to hinder the expansion of the revival by deception and counterfeits. The following examples are taken from the revival in the CEAZ, and compared with the experience of other revivals in the Bible and Church history.

A false understanding of the baptism of the Holy Spirit

At the beginning, the baptism of the Holy Spirit was understood as God, the Holy Spirit, filling a heart that was cleansed and had broken with sin and any involvement in magic or witchcraft. However, as the revival spread, this biblical understanding seems to have given way to a more traditionalist understanding of the Holy Spirit as an impersonal power. As the revival spread, it appeared from

talks and counseling sessions that many of the young people understood and sought the Holy Spirit not as the divine representative of Jesus, but as an impersonal force at their disposal in order to help them in their personal struggle against sin and evil spirits. They still saw themselves as victims of evil forces causing them to sin⁵⁹ instead of as responsible persons before God. The experience, which they took for the Holy Spirit baptism, had not brought them nearer to Jesus Christ or made them more aware of Him as the all-powerful and loving Saviour from all the enemies of their soul. Neither had they recognized themselves as crucified and dead to their old sins, and as living and hidden in Jesus, far above their spiritual enemies. They were not changed nor delivered from old fears and sins. They thought they only needed extra power to fight the battle alone. And often it was only a matter of time, until they fell back into their old⁶⁰ ways.

A faculty member of the Catholic Duquesne University in Pittsburg described his personal renewal in the following way:

We had sought in Jesus' name the fullness of the life of the Holy Spirit, and within us the change had begun. . . . We all experienced and witnessed in each other the breakthrough of the love of Christ in our lives. With this love came the peace and joy the faith and boldness and all these things we call the fruits of the Holy Spirit. The next day, one of the group expressed it this way, "We have seen the Lord". . . . In the next week or two our testimony was not about tongues, not even primarily about the Spirit. But wherever we went, our talk was about Jesus Christ and the power of his saving love to transform men and man's world.⁶¹

This testimony given by one of the first members of the Catholic Charismatic Renewal, underlines the fact that the Holy Spirit's main mission in the believer is to reveal to him Jesus Christ, to attach him to Jesus, and to produce in him the character of Jesus. An experience which isolates the believer from Jesus or leads him into a lonely battle against his old sins, is not the baptism of the Spirit of God. Mrs. Penn-Lewis expresses the same idea saying that the purpose of the Holy Spirit is to fill the human spirit, and to communicate to the believer the very Spirit of Jesus Christ, joining him to the Spirit of the glorified Lord, imparting to him the life and nature of Christ, in order to build up the new creation in His⁶² likeness (Rom. 8:29; Heb. 2:2-13).

Physical or emotional manifestations

Some who were praying for the baptism of the Holy Spirit expected some physical or emotional manifestation like trembling, speaking in tongues, a sense of heat, of peace or joy. Without it, they thought, they had not received anything. If something happened, it was⁶³ uncritically accepted as from God. From the testimonies which were given later, it appeared that the seeking of physical manifestations proved to be an open door for counterfeit manifestations, which produced tension and fear instead of the expected sense of God's nearness. One example is the experience of a sister, who began to tremble whenever the working of the Holy Spirit was evident. She took the manifestation as a special sensitivity for the

Holy Spirit, but instead of blessing it brought exhaustion. She was very relieved when a sister prayed for her deliverance from a manifestation, which drew attention to her instead of to Jesus Christ.⁶⁴

Such experiences must have been numerous in the Welsh revival, for the book War on the Saints of Mrs. Penn-Lewis says very explicitly that the baptism of the Holy Spirit is not an influence coming upon the body. It does not necessarily result in physical manifestations. It does not rob the believer of the intelligent and responsible action of the mind, nor makes him irresponsible for what he says or does. The place of indwelling and action of the Holy Spirit is the human spirit. It is through the liberated spirit that the Spirit of God carries out all His operations in and through the believer. Through the witness of the Holy Spirit the believer can learn to discern the true manifestation of God's Spirit from the counterfeit of evil spirits, which originate in the realm of the body, or of the soul.⁶⁵

Inner voices

During the revival there was no teaching on how the Spirit of God manifested Himself to the believer. Some began to listen to inner voices and accepted anything unusual as the voice of God. Then they felt obliged to obey the inner voice rather than God's Word or the counsel of Christians. One example is the story of a young girl. In Bible school she had been ministered to and helped to

find deliverance from evil spirits. She became a good student and then developed a very special gift. She thought the Holy Spirit sent her to certain persons to exhort them, and sometimes to show them their sin, which an inner voice had revealed to her. In many instances she was right, and the persons were obliged to confess their sin. But the compulsion under which she lived and spoke, and the threat of the judgment of God, rather than His love, did not draw these people to Jesus Christ. They were ashamed, but there was no desire to seek God.⁶⁶

In the case of voices, visions or manifestations as from a person within, Mrs. Penn-Lewis writes that they are suspect, and must not be accepted until thorough understanding of the situation is gained.⁶⁷

These little aberrations and wrong understanding of the activity of the Holy Spirit seemed quite insignificant at the time. But they were in fact real satanic deceptions, distracting the believers' attention away from Jesus Christ, from His love, and His power to save. The attention always focused on the person who had heard the voice and must obey it, and who tried to make others obey it too. Such manifestations stopped the spread of the revival and left many believers wondering why the power of God had ceased to work in their midst.⁶⁸

Counterfeit visions and dreams

In 1982 the revival reached several intellectuals of the city of Boma. The director of the Ford agency passed through a dramatic conversion. He destroyed a big

collection of worldly music records and books, started a regular prayer meeting at his house and witnessed to clients, with his Bible always ready on his desk.⁶⁹ He desired to serve the Lord with all his heart and all of his possessions.⁷⁰ In his testimony he then recounted a very peculiar experience. One night he dreamed of an angel speaking to him. The dream came back several times. Each time he woke up sweating and in great turmoil. He asked advice of the brethren, but they could not convince him that the dream was not of God. He felt compelled to give in to the suggestion of the angel to give up his secure position and become a prophet. A certain peace returned when he conceded.⁷¹ Other members of the revival who had kept in contact with him reported that, later, he left the CEAZ, founded his own group, and was found at midnight baptizing converts in the river.⁷²

At the time, the repeated dreams, the compulsion and threats of the angel, and the man's unteachable attitude were not recognized as symptoms of demon activity. No counseling availed to anything. Only the truth spoken in Christ's authority might have awakened him and broken the grip of Satan over him.

Based on the experience of the Welsh revival, Mrs. Penn-Lewis stresses, that the moment a believer asks for the baptism in the Holy Spirit with a wrong understanding of His person and purpose, or with wrong expectations or motives, he may unknowingly open himself up to another kind of supernatural influence. Deceiving spirits may take

advantage to make the person believe that, what he experiences, is of God.⁷³ However, she continues to say, that such deceptions have no power without the consent of the will of the believer. Deceiving spirits therefore seek to obtain the person's consent by counterfeiting the presence of God, His voice, or His guidance, through supernatural manifestations, lies suggested to the mind, threats and compulsion.⁷⁴ Once a person stops resisting and consents to believe the suggestions as coming from God, these evil spirits gain ground on which to operate from within. They dull the person's discernment and his will to decide for himself, by telling him that he must obey the voice of God. They also make him unreceptive for council, and hostile towards truth from the Scriptures.⁷⁵

Counterfeit guidance

Another example is that of a young man who had been among the promoters of the revival. A gifted musician, he had composed a most instructive and beautiful song which was put in print and used in revival meetings around the country. His cousins later explained, that he wanted to serve the Lord, and that his ambition had always been to study overseas. In one youth camp he met a girl who spoke to him about her organization, which was very spiritual and helped people to really know God. She also told him that this organization was sponsoring students for theological studies overseas. And then she told him, that she was looking for someone who could teach her how to play the guitar.⁷⁶ The young man was interested. Believing to be

led by God, he went to Kinshasa, got in contact with her organization, was sent overseas, only to discover that he had been enrolled in a leadership training program of the Unification Church of Moon. On return to Zaire, he became the Legal Representative of the Movement in Zaire.⁷⁷ His cousins added that they, and other Christians, had warned and counseled him. He knew the Word of God, but not enough to discern between the true call of God and Satan's offer of a scholarship. When he recognized the deceit and wanted to break with his sponsors, it was too late. He was alone, overseas, without any Christian support or means to defend himself.⁷⁸

During the revival, cases like these have led to the development of special ministries of deliverance for those who discerned the danger and sought for help.⁷⁹ The fact that many suffered from deceptions and wrong understanding of fundamental truths, may show one of the greatest weaknesses of the revival. While the attention of Christians and Church leaders was focused on the wonderful transformation of lives, not enough attention was given to the possible dangers and counterfeits.

Teaching about the divine person of God's Spirit, and His activity in and through the believer, about the conditions for being filled and for living under His direction, as well as about Satan's counterfeits of the Holy Spirit and His activity, are of the greatest importance to revival. This can be done through intense study and teaching of the Bible on the subject of revival,

and of accounts of other revivals. The purpose is to learn to discern the truth from falsehood and then to prepare for warfare in one's personal life and for others. Mrs. Penn-Lewis suggests that Christians, who in the past have suffered from satanic deception, can be undeceived and become the most valuable instruments in a new revival.⁸⁰ She concludes that true revival by the Holy Spirit, which fails to engage in war against Satan and his evil spirits, may still appear to end in partial failure through mixed results and the counterfeits of the genuine work of the Holy Spirit.⁸¹

(4) Cooperation as a Principle of Revival

Human cooperation as a road to revival

Cooperation is a basic principle of Kongo society.⁸² Every member of the clan is expected to contribute to the needs of other members. Unproductive members risk to find themselves excluded from the community. This characteristic has been a great asset in the Church family. The women cooperate by cultivating the Church's fields to help with the pastor's countless visitors. The men cooperate in the construction of church and school buildings.

The same eagerness to cooperate is found whenever a group of Christians share the same vision. This is shown in the history of COPAC (Council of Pastors of Kinshasa) which began as a little inter-denominational prayer

meeting of Kinshasa pastors, but which developed into a well organized instrument for city-wide evangelism.

Books on Church renewal often propose cooperation in Church activities, like evangelism, social outreach, or the setting and reaching of new goals, as a means to awaken the local church members to new spiritual vitality. This may be based on the hope that, as the believer does such a first step of obedience to God's Word, somewhere, somehow, he will see the power of God, and experience revival.

The question could be asked if obedient service for God is a biblical principle of revival. In the Old Testament revivals, faithful obedience to God's Law was certainly part of every revival, as for example Josiah's cleansing the country of Judah from idolatry (2 Chron. 34), or Nehemiah's religious reforms (Neh. 13). But this obedient service was either the result of revival or it was accompanied by deep humiliation and repentance before God. The reason for revival in Josiah's time was not his cleansing of the land or the temple. God said, "because your heart was responsive and . . . because you humbled yourself before me and tore your robes and wept in my presence, I have heard you, declares the Lord" (2 Chron. 34:27). Biblical revivals suggest that faithful service can be a preparation, but also, that before the Holy Spirit can give genuine revival, the "ground" must be cleared, ploughed and ready, meaning that there must be a

breaking of heart, a readiness to let go of sin, self and of all that it represents.

However, the method of human cooperation would not have worked in the revival among the high school students in the CEAZ. They came from different areas and religious backgrounds. There was no common vision. Unity and cooperation were very unlikely, unless they came from another source.

Cooperation during the revival in the CEAZ

Cooperation was understood by the pioneers of the revival as cooperation not with fellow believers but with Jesus. They prayed and cried to Him to reveal Himself and to send His Spirit. They were hungry, needy and ready to give up their sin and receive something new. Some went to the woods alone and decided not to come back before they had met God. Cooperation meant openness to receive what God had intended to give.

Cooperation also meant prayer. When Nlandu Nguala arrived at the Maduda high school, in 1975, he prayed until he received one convert. Together they prayed for another one and then still another one, until traditionalists and backslidden Christians came one by one in repentance to God, and received salvation or revival. They prayed for conversions, for victory over sin, for miracles, for courage under unjust treatment, for boldness to witness in the face of persecution. Their constant prayer was not a one-way service, it was cooperation between God and them, it made them strong in their

convictions, in persecution, in their concern for the salvation of fellow students. When more students got saved, they were naturally included in the prayer battle, became prayer partners, friends, brothers, and thus human cooperation was born out of cooperation with God.⁹⁰

Cooperation with God was also understood as trusting in His Word, as obeying, testing it, and witnessing about it. It became a custom to attach pencils of different colours to the Bible. Whenever somebody had a promise, an exhortation, or something appropriate from the Word, the reference was marked, re-read, re-told and often learned by heart.

Cooperation with God brought forth the most surprising results. Team work was such a new concept, that it would not have worked without the love of the Holy Spirit. Directing a youth camp of two hundred young people with a team of equally responsible leaders instead of one chief and his counsellors, was a foreign and not always practical concept,⁹¹ but it taught the young people to pray together until they could see each other as one body with many different talents. They learned to recognize and place each member of the group of leaders according to his gifts. They also learned to spot gifts among the campers and to make room for them, first as co-équipiers (helpers) and later as full members of the leading team. It was not the pastor who preached but the one who was known to have a special message for a special problem. Missionaries were used more often for buying

food or transportation than for preaching. Some young people developed gifts for organizing the kitchen, for counseling, for supervising the dormitories, for animating the singing or dancing, or for leading the meetings. Gifts of leadership and of service developed freely and without jealousy, because there was no honour attached to any one job. Everybody seemed needed and ready to help. The campers felt they were appreciated and put to work at what they could do. The human cooperation seemed to have the enthusiasm of the Holy Spirit as its source and the expectation to see God at work, as its common goal.

As the revival moved into a phase of consolidation,⁹² as Edwin Orr would call it, it continued to produce strong Christians and full-time ministers but stopped to spread through radical conversions. The leaders became concerned and tried to keep the revival alive through institutionalizing it. Regional, denominational and national directors were chosen for the promotion of youth work.⁹³ Bible study groups and youth camps got more organized. They do not just happen any more. The camps are planned many months in advance, programs made, leaders chosen, subjects for Bible studies and messages distributed, funds raised, camp sites prepared. The unruly all-night prayer meetings were banned by the annual Church conference.⁹⁴ Some leaders thought that revival should be regarded as the regular ministry of specialized youth workers, and expected as a fruit of the faithful teaching of God's Word. Others continued to expect and

pray for a fresh outpouring of God's Spirit.⁹⁵ Both approaches seem essential to real cooperation with God for revival.

The biblical principle

The principle of cooperation between God and man in revival was very evident in the revival under Samuel. He preached God's Word as His prophet, applied the Law as His judge, and interceded as His priest. At the same time divine Providence arranged the circumstances, the Holy Spirit turned the people's hearts to repentance and living faith, and God saved Israel miraculously from its oppressors. The people's cooperation consisted in their rejecting all idols and false belief in the power of the Philistines and their gods. It consisted in their turning to God with all their hearts and in believing that He is the only God, the all-powerful One, and that He would deliver them. They cooperated by their obedience in coming to Mizpah for public repentance and by going to war against God's enemies. There seemed to be no doubt in Samuel's mind that both God's supreme intervention as well as the people's obedient response were needed to bring about revival.

The idea of cooperation with God was totally rejected at the time of Jonathan Edwards. Revival was attributed to the sovereign will of God and to the exclusive work of His Spirit. Recognizing man's part in revival would have meant the diminishing of God's sovereignty.⁹⁶ Even though J. Edwards did preach God's

Word and encourage prayer and waiting upon God to send His Spirit, he saw no direct relation between revival and the efforts of men.⁹⁷ While the Word of God was considered as God's instrument in revival, preaching, asking and expectation on the part of man were not considered as cooperation with the supernatural work of God in giving eternal life to the sinner. However, J. Edwards stands on biblical ground by saying that man cannot do anything to produce eternal life, for it is a gift of God (Rom. 6:23). And if at that time cooperation was understood as producing eternal life together with God, J. Edwards was right in denying any possibility of human cooperation with Him.

Charles Finney never doubted that the Spirit of God was the exclusive giver of new life. But he added this conviction, that it was God's will to revive His Church whenever it was needed.⁹⁸ Man's cooperation therefore was not understood as helping God to produce new life, but as an obedient response to the will of God to revive. This response consisted in true repentance and faith to receive new life in Christ.⁹⁹ For Christians, this responsibility also consisted in praying and preaching God's Word in order to call more men to a right and obedient response to God's will.¹⁰⁰ Cooperation meant, on one side, that the sinner was willing to repent and receive new life, and on the other side, that the believer was willing to be used by the Holy Spirit for intercession and the proclamation of God's Word.

The biblical principle applied
to the revival in the CEAZ

If the principles mentioned above are truly biblical, they must also be relevant for the Church in Zaire. In fact, each one of them was experienced in the revival of 1971. An examination of the reasons for the decline of the revival here and there, has shown that often the proclamation of the Word of God in relation to revival was not complete or always correct. As an immediate result repentance was not properly insisted upon, wrong interpretations of the Holy Spirit's activity in revival slipped in, and diverted the believers from receiving true revival. Once the truth was obscured, and the Holy Spirit could no longer live and act in properly prepared believers, the revival stopped to spread. Compassion for the salvation of others diminished, intercession became a burden, and very few true conversions were registered.

However, the principle of cooperation with God, as experienced in biblical revivals and in Church history, justifies the conviction that, as soon as Christians fulfill God's conditions (2 Chron. 7.14),¹⁰¹ breaking up the "unploughed ground" in their own spiritual life,¹⁰² and pleading for a new outpouring of the Holy Spirit upon them,¹⁰³ God will answer by reviving His Church. His sovereignty in regard to the Church does not consist in giving or withholding revival, but rather in executing perfectly His plan of producing a Church which is blameless, without reproach, and ready for the return of

Jesus Christ (Col. 1.22). And this He does through revival.¹⁰⁴

Principles in Relation to Practice

(5) The Role of the Word of God in Revival

The Word of God in the
revival in the CEAZ

The revival among high school students in Zaire spread first among Bible study groups of the Scripture Union, which had functioned in the CEAZ since 1962.¹⁰⁵ They consisted of Christians who knew God's Word, but also their own powerlessness to obey it. Agents of the Scripture Union, such as D. Gay and Kabisekela, were used by God to spread the revival in many high schools throughout the country. They saw revival as a result of true repentance and the infilling of the Holy Spirit. They linked its continuation with daily meditation on God's Word and with witnessing.¹⁰⁶

Meditation and witnessing

Calendars with daily Scripture portions and a short commentary were used by many thousands of people for personal meditation, fellowship, mutual edification and witnessing. Often young people would ask, or tell, each other what they had received from the reading of that day. In the youth camps, the principles of personal Bible study were explained, demonstrated, and practised. Witnessing was a joyous sharing of some truth found from the Word of God. The campers also learned how to witness to unbelievers. Sometimes, when the majority of the campers

were Christians, the last day of a camp was used for
107
witnessing in the surrounding villages.

Teaching

When the revival began in 1971 in the Boma high school, the pastor of the school took the first eighty converts to his church and held daily meetings with them.
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The group soon grew to about 250 young people. At first the pastor's method was mainly preaching, but gradually the Scripture Union methods were introduced and the days divided for preaching, Bible study and witnessing. The teaching in the camps was adapted to the special needs of the local young people. Subjects such as sin, repentance, salvation, the Holy Spirit, the walk of obedience and victory, figured on every program. Other subjects, like witchcraft, cults, sex, or marriage were often asked for by the members of the local group. The teaching and study sessions at the youth camps were excellent occasions, either to invite experienced pastors, or to help team members search the Scriptures for an appropriate message and answers to acute problems. Contextualization never seemed to form a problem. The young people went straight to the Bible and carried what they found directly into their context. The conflict, in which they felt engaged was not one between cultures or theologies, but one between God and Satan.

The daily program of the youth camps usually started with one hour of Bible study, followed by two different messages or Bible studies in the morning, and

one or two in the afternoon, and a sermon in the evening. The study periods were interrupted only by singing and dancing, by discussions, or moments of quiet personal meditation. When the young people of one camp were asked if they wanted some time for sports or recreation, they said they had not come to camp for sports but for God's
109
Word.

The biblical principle

There seems to be no revival in Scripture or in Church history which does not demonstrate the crucial role of the Word as God's instrument to turn men back to Him. In revival, God's truth always functioned together with God's power (Jn 17:17; Rom 1:16)

In order to accomplish the divine purpose, the Word of God requires a consecrated preacher. Samuel is a perfect example of one who knew that the Word came directly from God, who submitted entirely to obeying it, and who trusted it as God's means of revival.

The Word of God must also be accompanied by the Spirit of God. Finney stresses that it is the Holy Spirit who, on one side, makes man receptive for truth, and on the other, applies God's truth to his specific situation
110
But without the working of God's Spirit, man remains unwilling to receive God's Word. Unbelievers and
111
backsliders alike react by hardening their hearts.

In order to produce revival, the Word must be directed at very specific points. (1) Sin: It relates

man's condition of spiritual death and impending judgment to its real cause, which is separation from God through sin. Samuel convinced Israel that they suffered oppression, fear and poverty, because they had abandoned the Lord as their only source of life, and had run after unworthy substitutes. (2) Repentance: The Word of God must show the need for repentance. Jonah's cry that Nineveh would be destroyed in forty days, convinced 120,000 people of their need of repentance (Jonah 3:4-10). Samuel showed Israel the sins of which they had to repent (1 Samuel. 7:3). Finney taught believers how they had to repent by praying over their sins until the Holy Spirit convicted them enough to abandon each one of them. ¹¹² (3) Salvation: The Word of God must present salvation in Jesus Christ alone. For example, Peter's sermon in Acts 2 gave the facts and the reasons of Christ's death. It transcended the stage of information and placed sinners before a clear choice between their old ways and Jesus Christ. Only a truly informed choice will lead to true salvation or revival. (4) The Holy Spirit: The Word of God must be the exclusive source or information on the new birth and the infilling with the Holy Spirit. No other truth, in the sense of Gal. 1:6-8, can be accepted or salvation and revival will not take place. Any non-biblical message may produce counterfeit revival, but throughout the Bible and Church history it was shown that faithful presentation of God's truth on the vital points

of repentance, salvation and revival did allow the Holy Spirit to use it and produce the right effects.

The biblical principle applied to the revival in the CEAZ

At the beginning of the revival, the daily meditation of God's Word proved to be the sustaining force of the movement. But as more and more young people joined Bible study groups without any previous knowledge of the Bible or the Church, it became evident that they did not receive enough spiritual teaching to allow their faith to grow. Some of the reasons for the decline of the revival may be found in a certain lack of balance in the teaching of God's Word.

Fragmentation of the message

For teaching the Christian faith, D. J. Hesselgrave warns against the danger of concentrating on only one book, on disconnected stories, or even on logically connected Bible topics. The reason is that the continuity and progressive nature of Biblical revelation must be preserved. ¹¹³

During the revival, the practice of meditating on disconnected Scripture passages, often without the use of commentaries or other too expensive study materials, and the devotional approach pressing for personal response, was geared to believers with a Christian background and sufficient Bible knowledge. To them it was a great blessing. But converts from traditionalism, who had no

other Bible instruction than that received in the group, did not find enough consistent teaching, and were often left without a coherent idea of the Christian faith.

Untrained teachers

The first leaders of the revival were genuinely converted and baptized in the Holy Spirit. Their teaching was primarily a witnessing about their own experience and understanding of the Scriptures on certain aspects of the Christian life. They drew from their Christian background and general Bible knowledge and the Lord used them greatly. But as soon as new leaders emerged with no former knowledge of the Bible, or the Christian life, wrong interpretations appeared and were not sufficiently recognized and checked because of too few mature and experienced Christians among them. The pastor Baza Beyo, for a long time director of Christian Education, used every occasion during the camps, or in youth meetings, to correct mistakes and show the biblical position on important points of the faith, and yet slight aberrations, as already shown before, were enough to hinder right understanding and experience of salvation and true revival.

A limited theology

The teaching during revival meetings was mostly focused on subjects which had been neglected before in many churches. Conversion, Holy Spirit baptism, and daily personal meditation of God's Word were thoroughly treated.

But as the numbers of converts grew and the years went by, this selective teaching proved not enough for healthy spiritual growth. The danger of superficial or even false teaching creeping in demanded more theological reflexion and the seeking of an African presentation of the biblical teaching on subjects like the following: (1) A total biblical view of the world and of man, (2) God's kingdom and Satan's counterfeit rule on earth, (3) the implications of Christ's coming in power to introduce God's kingdom and defeat Satan and sin on the cross, (4) the absolute need for a radical choice between the two kingdoms, (5) the Christian's position and authority in Jesus Christ, (6) the spirit world and spiritual warfare, (7) the divine nature and purpose of Holy Spirit revival for the individual Christian, the Church, and its preparation for the return of Jesus Christ.

In this context, T. Adeyemo stresses the need of taking into consideration the African traditional World View of new believers.¹¹⁴ Some important points to consider are their acute sense of dependency on higher powers and on society, their sense of personal powerlessness and the effort to manipulate higher powers to maintain cosmic balance, their ideas that God is far away and that sin therefore is a social evil with a social solution rather than the spiritual cause of separation from God.¹¹⁵ T. Adeyemo underlines the importance of assuring such believers of the love, power, and intense interest of God on their behalf, and of teaching them the

implications of the coming and the atoning death of Christ for their relationship with God, with fellow men and with the spirit world.¹¹⁶

In the context of long-time church members in need of revival, Richard Gehman emphasizes the need of knowing the Scriptures, and of formulating a clear biblical theology which would stimulate the believers to think and live biblically.¹¹⁷ Gehman believes that the great weakness of evangelical Churches today is not so much that the Gospel is not properly contextualized, but rather that people are not really born again, and that born again believers are not taught the Word of God sufficiently to enable them to grow firm.¹¹⁸

Therefore, the first step is to lead people into a complete conversion to Jesus Christ, consisting in repentance, faith, water and Holy Spirit baptism, in order to produce a renewed mind and a new walk. A second step is to think through the Scriptures in order to formulate ways of expressing Christian faith in African ways.¹¹⁹

In the CEAZ, the people, best qualified to team up and take on this theological task, are those who came out of traditionalism, who have not only been formed by theological training, but also transformed by a Holy Spirit revival, and who, therefore, have a two-dimensional knowledge of God's Word as truth and power. They not only know the culture, but also know and submit to Christ and His Word through the agency of the Holy Spirit. The foundation of their theology is God's Word plus the

experiential knowledge of Christ's power, enabling them to see the African World View with God's eyes, and to rightly present the biblical World View as the real answer to real needs.

The availability of the Scriptures

At the same time that some of the converts of the revival are becoming the promising interpreters and theologians in the CEAZ, the revival seems to be threatened at the grass roots by a peculiar problem. When the revival started in Church schools all around the country, every student was required to have his own Bible. The Scriptures were available to everyone who was willing to read them. In 1975, when the Church schools were nationalized, Bibles were no longer required or used in schools.¹²⁰ This regulation and the rising prices of Bibles, caused a gradual disappearance of the Scriptures from schools, Bible study groups, and youth camps. Since the return of the schools to Church administration, some years later, religion teachers are now required to bring sufficient Bibles to every class to make reading and study possible.

In order to keep the way open for God to speak to His people, serious thought must be given, not only to the proper teaching of the Word, but also to renewed distribution of the Scriptures among the young people.

(6) The Role of Repentance in Revival

Repentance in the revival in the CEAZ

The revival in the Boma high school started when students recognized themselves as sinners, and repented to find God's forgiveness. The taking over by the Holy Spirit was an unexpected result, which proved to them that Christ was real and powerful to make them strong Christians.¹²¹ Many testimonies speak of fear of hell and judgment brought about by a sermon, a Scripture verse, the testimony of others, or even by direct intervention from God.¹²² Nzuzi Mabilia testified that he had spent eight months in prison because of an accident. A nominal Christian, he had started to complain to God because of the injustice of his suffering. He kept asking God to deliver him from prison. Then God answered him in a dream that if he did not repent from his sins, he would spend all eternity in prison.¹²³

True repentance always seemed to have a liberating and healing effect on the person. At the same time it seemed to produce an aversion against confessed sins and quick recognition of their symptoms in oneself and others. People who passed through true repentance always desired to press on to place their faith in Jesus Christ and receive the infilling of the Holy Spirit.¹²⁴

The biblical principle

There seems to be no revival in Scripture where repentance was not the first condition for God's

forgiveness and restoration. Nineveh is one illustration of the principle. Its inhabitants first had to recognize their conduct as sinful and worthy of judgment in the eyes of a holy God. Repentance then required total rejection of sin and trust in any other power than God. It also demanded faith in God as the only Saviour (Jonah 3:7-9). This same understanding of repentance was manifested by gentiles in the New Testament (1 Thess. 1:9-10).

Jonathan Edwards' sermon "Sinners in the Hands of an Angry God" is characteristic of the same emphasis on repentance and the seeking of reconciliation with a holy God, during the Northampton revival.¹²⁵

Charles Finney regarded repentance as man's first responsibility and the only right response to the conviction of God's Spirit. It was the primary condition of revival.¹²⁶

However, there seems to have taken place a change in the understanding of the importance of repentance from sin. Lovelace ascribes this change to the influence of rationalism which affirmed the essential goodness of human nature. He states that as a result, in the Church, the deep awareness of the sinful nature eroded along with the knowledge of the holiness of God. It was gradually replaced by a more rational explanation of sin as only conscious, voluntary acts of transgression against laws.¹²⁷

This change in understanding of sin accounts for the weak emphasis on repentance in some modern renewal movements. M. E. Dieter and D. W. Dayton explain this change, not by a dimmed view of sin and God's holiness, but by a change of emphasis.¹²⁸ Tracing the theological development from Wesley's doctrine of Christian perfection to the revivalism of Finney, the Oberlin perfectionism, the holiness movement and on to the Keswick movement, they show a definite shift in the concept of holiness from Wesley's Christocentrism, to the emphasis on the Holy Spirit, or from eradication of inward sin through Christ, to the enduement of power as a permanent condition for sanctification. One result of this theological shift was that, in the Welsh revival of 1904, as well as in the Pentecostal revival of 1906, greater attention was given to Holy Spirit baptism, than to reconciliation with God. Sin had to be confessed because it blocked the Holy Spirit's entrance and free action in the believer, rather than because it offended a holy God. Mrs. Penn-Lewis wrote shortly after the Welsh revival, "The Baptism of the Holy Spirit is the essence of Revival. . . . The primary condition for Revival is therefore, that believers should individually know the Baptism of the Holy Spirit."¹²⁹ Rodman J. Williams writes of the Pentecostal and the Charismatic Movements that a strong emphasis is placed on the personal and direct awareness and experience of the indwelling Holy Spirit through whom the Christ life is experienced.¹³⁰ While in the 18th century J. Edwards

emphasized the experience of conviction of sin and repentance, the revivals around 1900 and 1950 accentuated the experience of the Holy Spirit.

However, an imbalanced emphasis on either repentance or Holy Spirit baptism, at the expense of the other, seems unbiblical. Both are essential to revival and they must go together. Repentance without the infilling of the Holy Spirit will leave the believer unconscious of his position in Christ and his union with the risen Lord. The seeking of the Holy Spirit baptism without genuine repentance will lead to counterfeit revival. The ten days of prayer preceeding Pentecost (Acts 1:12-14), could well be understood as a searching of heart and purging of all sin, for after Pentecost Peter stresses repentance as the first condition for the receiving of forgiveness and "refreshing from the Lord" (Acts 2:38; 3:19).

Contemporary preachers of revival, like L. Ravenhill, are calling Christians to repentance and death to sin and self, rather than to seeking power for victory over sin:

We discover that we knelt at the cross asking for victory, when He was wanting us to get on the cross to be victim-victor. We were asking for life, and He wanted us dead that we might "know Him and the power of His resurrection, and the fellowship of His suffering."

Roy Hession speaks about brokenness of one's own will, of self and self-attitudes. "This is both God's work and ours. He brings His pressure to bear but we have to make the choice." Repentance then means openness and

the humble response to the conviction of God. It must
 132
 continue as long as conviction continues.

Robert Coleman states: "There can be no revival
 until we confess our sin, turn from our evil way, and
 throw ourselves upon the mercy of the Lord (Ps. 66:18). . . .
 No revival can come in our hearts until sin is out of
 133
 the way."

The biblical principle applied
 to the revival in the CEAZ

In the opening sessions of the youth camps, the
 director of Christian Education, Baza Beyo, frequently
 remarked that many young people experienced joy, peace and
 a sense of belonging as long as they were at the camp.
 Sometimes they even had such manifestations as visions or
 dreams which they interpreted as coming from the Holy
 Spirit. But their disappearance, after the camp, and the
 lack of power to live Christian lives, once these
 believers were separated from other Christians, was an
 indication that the Holy Spirit was not in control, nor
 134
 the author of the manifestations.

During the revival, the following two reasons have
 seemed to cause the decline of spiritual interest:
 Unconfessed sin and satanic counterfeits.

Unconfessed sin

The scriptural understanding of repentance, at the
 beginning of the revival, suffered greatly as more and
 more young people joined the Bible study groups and the
 camps. Many were new converts from traditionalism and

brought with them a different understanding of repentance
 and confession. Kongo society has been described as a
 135
 guilt culture. But guilt or shame was the result of a
 transgression of tribal laws and taboos. It was sin
 against society, not against God. Repentance shown by
 public confession was of the greatest importance and
 practiced in view of forgiveness and re-integration into
 136
 the community. If, for example, a person was accused
 of witchcraft, confession was the only road to re-
 acceptance even if the accused was innocent. If the
 transgression was not known to others, it was not
 considered a sin, and confession or repentance did not
 take place.

As the benefits of revival became known, many young
 people began to seek the baptism of the Holy Spirit for
 joy and added power. Some repented because their sin was
 known, others repented only from their most pressing sin,
 and still others confessed only the desire to be filled
 with the Holy Spirit. It seemed that not all confessions
 resulted in liberation from the confessed sins or in
 revival.

Another result of the traditional view of sin was
 the idea that sin can be purged by waiting until people
 have forgotten about it. One well known leader in the
 Maduda high school had to be expelled from his work and
 the revival movement because of immorality. He went to
 Boma, and, after several years of absence from the Church
 and the Bible study groups, he came back and was received

as somebody who had repented and needed another chance. Only one year later the Bible study group, which at times gathered up to 200 participants, disintegrated completely because of the same young man's renewed sin and the death of his fiancée.¹³⁷ The biblical view of sin marks it as a personal offense against God, which cannot be hidden from His sight, nor does it fade away with the passing of time. It results in separation from God and spiritual death. For the sinner there exists no way to life but by true repentance and then faith in Jesus Christ. For the backslidden believer, no amount of desire or good will can bring about renewed fellowship with God, if sin is not dealt with. There is no hope for reconciliation and revival but through true repentance.¹³⁸

The principle of renewed repentance or brokenness of believers before God, for renewed or continuous revival, was taught and experienced during the East African revival, and allowed its continuance for over forty years.¹³⁹ In the revival in the CEAZ, true repentance has always been followed by real conversions and by new outbreaks of revival. On the other hand, hidden sin was able to cause the complete disappearance of spiritual interest, or sometimes counterfeit manifestations of revival.

Counterfeit revival

One explanation for this could perhaps be found in the book War on the Saints by Mrs. Penn-Lewis. She writes that revival is the "hour of the power of God", but that

that revival is the "hour of the power of God", but that most believers ignore that, right from the beginning of revival, Satan is sowing his seeds of counterfeit,¹⁴⁰ deceiving Christians who open themselves up for the supernatural, giving them counterfeit experiences, dreams, visions, voices, even Scripture verses, but no power to obey God. Once these manifestations are accepted as from God, they form the ground on which the deceiving spirits gain access, and try to control the Christian from within. Besides sin and the old nature, such ground could be any thought or wrong understanding of spiritual things, suggested by evil spirits, and accepted from them. It could be some wrong interpretation of their workings by believing their lies and counterfeits, or simply passivity of spirit, soul, or body. Evil spirits cannot control Christians without such ground from which to operate. They attack, deceive or suggest their lies in order to find access to the believer. Ground is given to deceiving spirits consciously or unconsciously by consent of the will through believing and accepting their suggestions as true. Once evil spirits have access, they will dull the faculties, hinder the use of the will and render the believer unteachable. In order to find deliverance, the ground must be found out by prayer and light from God's Word. Truth must be faced and then the ground must be given up by revoking any consent previously given, knowingly or unknowingly. Persistent refusal of all new consent to fresh or old lies, is needed until the ground

passes away gradually, and victory is obtained.

This idea of ground given to deceiving spirits before, or even after conversion, may shed light on some of the phenomena encountered during the revival. Because of the traditional context from which many young people came to Christ, it may be dangerous to pray for the baptism of the Holy Spirit, without first assuring a real break with all known sin and all conscious or unconscious involvement with the spirit world, including the giving up of any known ground on which Satan could operate and further deceive the believer. A first important step in repentance would be to leave behind the traditional view of man as victim of hostile forces, and adopt the biblical view of sin as a break of relationship with God, and of man as a sinner who is fully responsible for all his deeds before God. Recognition of sin, and true repentance in response to Holy Spirit conviction, is the divinely prescribed purge from all evil in the human heart. It is the only road to salvation and true revival, as the apostle Peter said: "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord"(Acts 3:19. NIV).

(7) Prayer and Intercession in Revival

Prayer and intercession in the revival in the CEAZ

At first, high school students experienced revival through simple, trusting prayer. When others wanted to know Jesus Christ as they did, they told them to pray.

When young people came to confess their sins, they prayed with them. When problems arose, they prayed together.

One student decided to hold a revival meeting in another high school, fifteen miles away. He wanted to walk there after classes one Saturday afternoon. But instead he was called to the principal's office and informed of serious charges against him by some jealous teachers. His punishment was to fill in, with dirt, the foundations for a new building. The punishment would take the whole week-end. But the student called some of his friends, and they prayed until God gave them the solution. One by one his friends volunteered to do the punishment in his place.¹⁴²

The answers to their prayers became powerful testimonies. One group, for example, came back from a witnessing trip early Monday morning. They had been warned not to arrive at school later than seven o'clock in the morning when classes started. When their car had a flat tire, each of them took turns in trying to remove the tire, but the bolts would not move, and they were getting exhausted. The villagers gathered around to watch them. Then one student started to pray. With a very loud voice he praised Jesus for His power to do anything He wanted, even to remove the tire. When they tried again, the villagers gasped as one bolt after another came off without any problem.¹⁴³

Prayer was used for petition, in worship, and in intercession. The revival at Maduda started with the

intercession of one student who implored God to give him at least one saved friend. He received more than fifty in about three weeks, and afterwards, the revival spread to about one hundred more students.¹⁴⁴ They held daily prayer meetings at five 'o clock in the morning with singing, worshipping and interceding for each other, and for the conversion of friends.¹⁴⁵

Prayer was regarded as inseparable from revival and evangelism. During the youth camps, the leading team met three to four times daily for extended periods of prayer. They sometimes spent several hours during the night praying together, or with young people. Important decisions were taken after prayer sessions. It was during such a prayer session that one of the greatest movements of the Holy Spirit started first among the leaders, and then among the participants of the Lemba camp in 1976.

All night prayer meetings became a regular event in the cities. Alternated with singing, preaching, and short exhortations from the Word of God, prayer took many different forms in these all-night meetings. Sometimes all participants would pray aloud at the same time. Sometimes there were periods of silence and waiting upon the Lord. Then there were individual prayers, sometimes in tongues, sometimes in the form of prophecy.¹⁴⁶

Mayangi Lubika recounts one prayer meeting held at Boma in 1985. One person spoke in tongues, and after some time the interpretation was given. It was a message to one participant whose life was not in order, and who was

exhorted to repent. As the meeting went on, and others prayed about other concerns, one person stood up and began to confess exactly those sins and circumstances revealed in the message. She was then counseled and repented of her sins and received forgiveness and peace.¹⁴⁷ It was also during those meetings that people were free to ask for prayer for specific sicknesses. Those who felt a special concern for the person came to stand around in a circle and pray for healing. Sometimes prayer was offered with laying on of hands, but this practice roused a strong reaction among the authorities of the Church. It was contested that the laying on of hands, and even the praying for the sick, was the special task and privilege of ordained pastors and not of lay people.¹⁴⁸ This reaction of the Church somehow drove the exercise of spiritual gifts underground and deprived the young people of the much needed wisdom of more experienced Christians. The all-night prayer meetings were finally stopped by a decision of the Annual Church Conference in 1986.

In the cities, the young people organized small prayer meetings in homes to reach non-Christian family members or neighbours. At first these spontaneous gatherings were only meant as an occasion for witnessing and Bible study. But gradually some of them became regular prayer cells and grew into house churches and then into fullfledged churches, called chapels.¹⁴⁹

The biblical principle

Old Testament leaders like Moses, Samuel, Daniel, or Nehemiah interceded for revival and restoration of their people (Exod.32-34; 1 Sam. 7:9; 12:18-19; Dan. 9; Neh. 1:4-11). The principle of intercession is also clearly expressed by the service of the priesthood, who by prayer, worship, and sacrifice interceded before God on behalf of Israel. Revival broke out when their efforts were united with those of the king, the prophets, and the people in national repentance, prayer, sacrifice, and worship.

In the New Testament, the prayer meetings described in Acts 1 and 4 are especially linked to revival.

Jonathan Edwards called for "concerts of prayer" in his treatise, "An Humble Attempt to Promote Explicit Agreement and Visible Union with God's People in Extraordinary Prayer for the Revival of Religion and the Expansion of Christ's Kingdom on the Earth."¹⁵⁰

Charles Finney surrounded himself with prayer partners and intercessors in every revival. He taught that intercession for revival was the greatest obligation of every true believer.¹⁵¹

Edwin Orr wrote about the prayer revival of 1957-58 which started as a leaderless movement of businessmen's prayer meetings in Canada, and spread throughout the United States. It generated such spiritual power that it revived one million church members and added one more million converts to the Protestant denominations. It is

also regarded as the spiritual birthplace of the modern missionary movement.¹⁵²

During his travels for Inter Varsity Missions, David Bryant has been observing an awakening of prayer movements around the world today.¹⁵³ Many of them focus on the two great biblical themes of revival and world evangelization. He also reports that evangelical leaders at a preparatory meeting of the Lausanne Committee on World Evangelization to explore plans for a second international congress in 1989, agreed that a primary focus of that congress must be united prayer and spiritual awakening.¹⁵⁴ D. Bryant discovers a divine pattern in every new surge of world missions during the past 300 years, which contains: (1) a movement of united prayer, (2) a renewed vision of Christ and His kingdom, (3) the revival of the Church-at-large in unity and resolve to obey Christ as Lord, (4) a revitalization of existing ministries and beginning outreach, (5) and a resulting expansion of the Gospel among yet unreached people. He concludes that united prayer is the key to "divine dynamics," manifested in revival, when God's people see Christ's fullness in new ways, and in reaching out to non-believers which is the fulfillment of Christ's great commission.¹⁵⁵

The biblical principle applied to the revival in the CEAZ

The CEAZ has always had a certain tradition of prayer and intercession. The annual week of prayer for

the Church in Zaire and in about fifty other countries where the Christian and Missionary Alliance is working, the day of fasting and prayer at the beginning of each annual conference, and the weekly prayer meeting, which at Boma assembles up to 500 women, are practised already for many years. The revival brought a new surge of prayer among the young people. The great challenge however is to direct this prayer tradition and the spontaneous prayer movements towards united intercession for the spiritual renewal of the whole Community.

After a survey of prayer meetings in forty eight churches of the AIC (Africa Inland Church) in Kenya, Richard Gehman reports on the great importance of stimulating the people's interest in prayer, their faith in a prayer answering God and their vision for the world. He observes that in a Church initiated prayer renewal, revived leadership, teaching on the importance of prayer, the regular practice in small home prayer meetings, the cultivation of loving fellowship, and the publication of answers to prayer, are some of the keys to healthy prayer meetings.

The prayer meetings during the revival in the CEAZ were not started by the Church authorities. They sprang up spontaneously here and there, but they showed some of the same characteristics: (1) spiritual leadership, though not pastors or elders, but revived laymen, (2) teaching on prayer, though not very scholarly, but rather in the form of witnessing about the way God answered prayer and

fulfilled His promises, and (3) prayer requests, and answers to prayer, published in a monthly prayer letter. The special character of these prayer meetings was their evangelistic orientation. Prayer and faith were directed towards salvation and revival in their immediate surroundings, i.e. fellow students, participants of a youth camp or of the prayer meeting itself. In the cities some of these prayer meetings changed their character as they grew into regular chapels, or local churches. On Sundays the members of these chapels met in the central church. These prayer meetings were the result of the revival, they became evangelistic tools, but at the same time, they stopped the advance of intercession for the revival of the whole Community.

In order to stimulate intercession for both spiritual renewal and evangelism, D. Bryant states:

We must get God's people together. We must help them find one another, help them get on with the crucial ministry God has given us to do in prayer; and work with them to mobilize many others.

D. Bryant's vision is to find, and bring together, people or groups who already have the vision to pray for revival for a whole Church, or even the world. These already existing groups could be networked, encouraged, nourished and multiplied until revival breaks through.

The advantage of this method is that all the participants are already revived, or motivated, to seek revival for themselves and others.

Another approach which combines intercession for revival and evangelism under the leadership of the Church,

is the prayer cell system started by P. Y. Cho in his church in Korea.¹⁶¹ He recounts that the whole church was divided into prayer cells of about fifteen families, and lead by revived and specially trained lay people. Revival and spiritual growth within the cell were the main purpose. Growth followed automatically, but as the group expanded, it did not develop into a local church, but was divided into two prayer cells with the same purpose of revival and spiritual growth. The pastors of the central church concentrated on the training of these lay leaders, who functioned as spiritual counsellors and shepherds of their prayer cells.¹⁶²

The cell system is backed up by the ministry of Prayer Mountain, a place which is completely dedicated to prayer and fasting for the needs of individuals, the church, the nation, and the world. It is prayer which keeps revival alive. It produces spiritual and numerical growth because of the spiritual maturity throughout the whole body of believers. P. Y. Cho reports that in 1982, 630,000 people, from all over the world, had registered on Prayer Mountain. At the time of the writing of the book More than Numbers, the church counted 18,000 prayer cells, and about 450,000 members.¹⁶³

All these different approaches are based on the biblical principle of the intimate relation between intercession and revival. Applied to the CEAZ, they call for prayer for leaders with a clear vision that Holy Spirit revival is God's ordained tool to restore His

Church and make it fruitful. On one side, such leaders then have to channel the already existing prayer efforts toward a common goal of Church-wide, nation-wide, or world-wide revival. On the other side, they have to inspire the vision for revival and the need for intercession, among those in authority.

P. Y. Cho stresses that intercession for revival cannot just be organized. It requires much teaching, and must grow from a right understanding of God's plan for His Church, and from a real concern that God's purpose be fulfilled in His way.¹⁶⁴

Once a whole congregation has reached this understanding, a system of many different kinds of prayer cells may be a good way to lead the church into united intercession by all members. Based on the examples in the Scriptures and in Church history, such a church may certainly expect the fulfillment of God's promise of revival, because His people are gathering to humble themselves, to pray, to seek His face and to give up their sins (2 Chron. 7:14)

(8) The Role of Leadership in Revival Leadership in the revival in the CEAZ

The revival brought forth a new type of leadership. Some of its characteristics were the following.

Apprenticeship

On one side, the traditional principle of apprenticeship was the main source for new leadership.¹⁶⁵

Most of the very first leaders, like Nlandu Nguala, Kumbu ki Makaya, Mabilia Kenzo, and many others, were Christians who had grown up in the Church. After their conversion, they had either been discipled by missionaries, or trained as leaders through close association with an older pastor. Though quite young and without formal theological training, they knew how to lead others to Jesus Christ, hold meetings and teach Bible studies. Their presence gave stability to the fast growing movement. They in turn attracted and trained other young people through personal friendship, sharing of responsibilities, discussing the problems of the young people, and often also through living together. Such personal training went on for several years and has yielded remarkable leaders, most of whom have later sought formal training through theological studies.

Natural and spiritual gifts

Another characteristic of the leadership in the revival was the exercise of natural and spiritual gifts. Special talents of eloquence, of organization, of directing people or presiding meetings, were quickly recognized and put to work. Also, the gifts of wisdom, discernment, and faith, of preaching, teaching, and evangelizing became distinct characteristics of the first leaders.

Team work

A third aspect of the leadership of the revival

was the new element of team work. It was a good training ground for mutual respect and confidence, for encouraging each other's gifts, for free discussion of problems and for added strength and faith through prayer. Mrs. Penn-Lewis remarks that it is through the spiritual union of revived believers that the Holy Spirit can flow out in power to revive others.¹⁶⁶ This was the experience of the leaders of the first camps. The team work was also the birthplace of new visions, gifts, and sometimes a divine call to full-time ministry.

The biblical principle

Among the many principles of leadership which the Bible and Church history furnish, there can only be discussed a few, which seem especially important to the revival in Zaire.

Once again Samuel seems a perfect model for leadership in the revival in the CEAZ.

(1) He was raised and trained informally by an older servant of God, and in the very presence of God (1 Sam 3). At the tabernacle he had the occasion to study the Scriptures and soon it became manifest that his heart was completely loyal to the Lord. He was led by the Word and the Spirit of God long before becoming a leader of the people.¹⁶⁷

(2) Another principle of Samuel's leadership was his persevering faithfulness in explaining to the people the Law, and the ways of God. He stood practically alone for twenty years but his stubborn faithfulness to God, instead

of to the customs of a wayward people, was used by God to turn around the whole nation.

(3) Vision, planning and spiritual discernment were other characteristics of his leadership. He prepared for revival, though for twenty years he saw nothing but idolatry, incredulity, and fear. He prepared through preaching and judging according to God's Law, also through training prophets who would declare God's Word. He sensed when the moment of revival approached and knew the right conditions. Without fear or accommodation to current customs, he told the people that the Lord God required of them complete rejection of idolatry and disobedience, and then total surrender to Him (1 Sam. 7:3). Halfway conversion would not have led to revival but only to another form of bondage.

(4) Spiritual warfare was also part of Samuel's leadership. Samuel, the intercessor, has already been discussed. While Israel went to war against the Philistines, Samuel too was waging war in the spiritual realm. It required knowledge of the enemy, who stood behind the Philistines and of the conditions of such warfare. On the basis of a sacrifice, Samuel cried to God in complete confidence that he would prevail and not loose his people to the enemy. Samuel himself had no power. He had no special strategy except that he kept concentrating on God, who held the victory.

These few principles of Samuel's leadership can be found at work in the lives of other biblical leaders, like

Paul, who counted spiritual warfare as the normal experience of every believer (Ep. 2:12), and who experienced it all throughout his ministry (Acts 13:9-12; 16:17-18).

Two examples of the recent awakening in Argentina, South America, can illustrate the need and the results of spiritual warfare of leaders in relation to revival today.

Omar Cabrera, pastor of the "centrifuge" church of 145,000 members,¹⁶⁸ has the custom of shutting himself up for several days of prayer and fasting, whenever he opens a new location for his church. He enters into spiritual warfare and remains until, in the power of the Holy Spirit, the enemy is defeated. When this happens, people are often saved and healed, in the service, even before the preaching has begun.¹⁶⁹

Carlos Annacondia, who is said to lead an average of 1,000 people a day to a public commitment to Christ, has a similar approach.¹⁷⁰ At the beginning of an evangelistic meeting, he prays a prayer of deliverance over the whole audience. He addresses Satan in person and, in Jesus', name breaks the power of the enemy. He prays long until the demons start manifesting themselves. The effect is that after each message a great number of people are saved.¹⁷¹

These two examples show the reality of the conflict between Satan and the kingdom of God. They also illustrate the strategic position of leaders, not only through intercession before God (1 Sam. 7:90), but as in

this case, through the exercise of Christ's authority over Satan. Both are essential to open the way for the Holy Spirit's action for revival.

The biblical principle applied to the revival in the CEAZ

Many of the first leaders of the revival followed God's call to train for full-time ministry. Their departure left the movement without enough experienced and stable leadership. Some of the consequences were already mentioned, as too little discernment of false interpretations of Christian doctrines, or a lack of consistent teaching on the whole plan of God for salvation. Where the revival was integrated into the local church, the leaders became active in the church, and were helped by the experience of older pastors. At Boma, for example, they were allowed to start a French church service for high school students on Sunday mornings. The team was helped by elders and missionaries. The young people however, prepared and led the whole service themselves. At times they had an audience of about 500 people. Some of these young Christians later became elders of the church, themselves, in spite of their young age.

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Perseverance under opposition was one of the testing points of a real call. Faithfulness could be a sign of God's call, and of His raising His own servants in every group.

Spiritual warfare, though not unknown, was, however, very little practiced. In many cases the hidden resistance of Satan against the revival remained unrecognized and unchallenged. One example may be the language problem in the youth camps around Boma. As more and more people of all backgrounds participated in the camps, French proved impractical. The camps in rural areas chose Kikongo, which was understood by most. But in cities, the young people insisted on Kinshasa-Lingala, which they regarded as the language of the youth. It was neither taught nor understood well enough for consistent Bible teaching. Very few owned Lingala Bibles, or knew enough to read them. Almost unnoticed, thorough Bible instruction disappeared from those camps. Another problem was encountered when the number of applicants for the camp surpassed by far the available accommodations, the financial resources, and the number of qualified leaders. Some expressed the general opinion that it was better to "suffer together," than to exclude any who wanted to share in "the joy of the Lord".¹⁷³ The great number of participants did produce joy and excitement. On the other side, the leaders were too exhausted to pray, too occupied to seek out and help needy souls. The language problem and the few Bibles, made serious Bible study and counseling difficult. There was much enthusiastic singing but no prayerful searching for God among the participants. Though they passed a great time of social fellowship, very few conversions were registered. In the evaluation

meeting, after the camp, the poor results were attributed to a lack of experience, training, or good organization.¹⁷⁴

However, it could also be that, before a revival can be expected, there must be very real warfare against Satan, in order to break down the power of the flesh, of Satan's counterfeit excitement and of the blindness for God's real purpose of salvation and revival in a particular camp situation.¹⁷⁵ This would require that the leaders stand together in prayer and intercession, taking authority in Jesus' name over every evil influence, and claiming the promise of the Holy Spirit for conviction of sin and new life before and all through the camp.

The leaders of the revival have questioned themselves to see if revival can be expected to continue or to break out again, after a certain decline, and what role their leadership would have to play in continued, or renewed, revival.¹⁷⁶

The theology of the time of Jonathan Edwards, saying that revival in all of its aspects, is the work of God alone, would leave little hope for the return of the Holy Spirit, once His activity has declined.¹⁷⁷ Charles Finney however, saw revival as a work of the Holy Spirit in cooperation with man. It was man's responsibility to repent and humiliate himself before God, whenever he understood that revival was needed.¹⁷⁸ Billy Graham stresses the same principle, believing that revival can occur any time believers meet God's conditions.¹⁷⁹

According to Norman Grubb, the condition of renewed

revival is renewed brokenness before God and fellow men, meaning repentance from sin, the yielding of one's will to God, the resolute decision to obey His will, and team work under the direction of the Holy Spirit.¹⁸⁰

In 1987, the leaders of the Scripture Union had met at Boma to think and pray for the continuance of the revival movement.¹⁸¹ They had established national, regional and denominational representatives, to assure the right application of the principles of the Scripture Union which had been used by God for the spread of the revival in the past. One of these principles, which had been abandoned for practical reasons long ago, was that all leaders of a youth camp had to meet a day earlier for prayer and sincere seeking of the Lord, for their own spiritual renewal and unity among them. Whenever revival had occurred in the past, it had always started first among the leaders.

In 1988, at the regional assembly of the Scripture Union at Matadi, some of the leaders had to admit that their already overcharged program as pastors and teachers did not leave them enough time for the spiritual animation of prayer meetings and youth camps.

And yet the crucial role of leaders in revival is very well attested by the Scriptures. Jonah (ch. 3), Asa (2 Chron. 15), Josiah (2 Chron. 34), or Nehemiah (ch. 1) are eloquent examples of the principle, that it is not organisation or reform, but sincere repentance and self-humiliation, which made Old Testament leaders the channels

of true salvation and revival. Obedient return to this biblical principle, by the leaders of the revival in the CEAZ, will certainly produce not only revived leaders, but bring to others also the times of refreshing promised by the apostle Peter in Acts 3:19.

Conclusion

The revival which broke out among the young people of the CEAZ in 1971, was recognized by the participants, and the Community, as a genuine work of God. It has demonstrated the principles of revival, which have been observed in the Bible and in Church history. In the beginning, the cooperation of the four principles, of the Word of God, the recognition of the need of revival, repentance, and expectant faith in the willingness of God to revive through His Spirit, was the foundation of the movement. Cooperation was understood as repentance, prayer and faith for receiving the Holy Spirit. Leaders were those, who demonstrated more spiritual knowledge and power of God. When, after 1977, the power of the revival began to decline, and the leaders began to look for reasons, they first thought about the lack of organization or credibility with the Church. Therefore, when the early leaders had become pastors or elders in the Church, they were put in charge of the movement, in order to give the revival a stable base for further development within the Church. This measure was good and necessary, but it did not touch the real problem. It did not answer the question why the Holy Spirit's activity seemed to have

declined. Though most of the revived young people had gone on with God, not many new converts were added.

This study of some basic biblical principles of revival has tried to discover answers to the following questions about this revival:

(1) Has the revival declined, because it has fulfilled God's purpose for the Church? And would then the spiritual growth of the once revived Christians be the normal continuation of the revival?

(2) Has it declined, because of some failure on the side of the believers? Is it, because God's principles were not faithfully obeyed?

(3) Is there a hope for new revival, once the Holy Spirit's activity seems to have declined? If so, under what conditions could it be expected?

The study of biblical principles of revival has shown that God's purpose in revival is to awaken His Church to renewed fellowship with Jesus Christ, and to obedience to His Word. This has actually happened only in a small section of the CEAZ. It happened among young people belonging to many different local churches, and with the potential of reaching, through them, the whole Community, if only the power of the first beginning were once again experienced. It seems right to say, therefore, that God's purpose for the CEAZ has not yet been fulfilled through this revival. Its decline does not come from limitations of God's plan of revival for His Church either. It must be

due to a failure in rightly responding to the reviving action of the Holy Spirit.

The steady spiritual growth and fruitfulness of the revived believers is certainly the normal result of revival, and its actual goal, but it is not the revival itself. Failure to recognize revival as the moment, when believers turn away from sin, and are revived by the Spirit of God for renewed life and action, has led to the opinion, that the presence of revived persons in the Church meant already revival, and to the failure, to press for it until all members of the Church had experienced it. Ignorance of the Holy Spirit as God and of His purpose in revival, as well as of the biblical conditions to be filled and led by Him, have either hindered the experience of true revival or produced counterfeit revival with its deadening effects on the whole Church. A third reason seems to have been ignorance of, or half-way obedience to, the biblical conditions or principles of revival. It has led to imbalanced emphases on certain truths. One example may be the over-emphasis on the experience of the Holy Spirit baptism in view of spectacular manifestations, while not enough emphasis was put on repentance and total break with sin and idolatry.

The answer to the last questions will be the object of the final conclusion.

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CONCLUSION

After a study of the principles of revival in the Bible and church history, the question remains if there is any hope for new revival today, once the Holy Spirit's action seems to have declined. If so, under what conditions can it be expected?

This study has shown, that the reasons for spiritual decline are often ignorance or neglect of God's conditions for vital communion with Him, as well as man's unwillingness to obey them, when they are known.

According to Charles Finney, there is, however, not only hope for new revival, but it is even the Church's first responsibility to seek and expect revival, whenever it is needed. The eight principles, which have been observed in the Scriptures and in Church history, do also apply to the CEAZ.

A sincere recognition of the need for revival, and faith that God wants and will send revival: An evangelical Church, such as the CEAZ, may be very active in areas of interest for the Christians, like numerical growth, or social action and development, but it can still be blind for its greatest need to be united with God in such a way, that all activities are an outflow of His energy, and a direct obedient response to His direction. Only such a state is capable of producing a holy life

among church members, and of attracting unbelievers to Jesus Christ. However, the realization, that a vital and functional union with Jesus Christ really is the basic need of any Christian, and the solution of the most plaguing problems of the CEAZ, must still reach all of its members. Until now God's willingness to revive has not yet been tested by the Community as a whole.

Revival as God's means of restoration and salvation: Through past experiences with counterfeit revivals,³ revival has often been understood as enthusiasm, exaggeration, even spirit possession, or as a threat to the existing Church order. Therefore, many other methods have been tried to solve the very pressing needs of the Community. Holy Spirit revival must still be discovered as God's way to restore New Testament norms for Christian life and ministry, as it was already, in some degree, experienced during the recent revival. This can happen, as revived pastors instruct their congregations about the divine nature and purpose of revival, and show that nothing but true repentance can open the heart, and nothing but the Spirit of God can fill it and make the believer capable of living according to God's Word.

The activity of the Holy Spirit in revival: Here the most thorough teaching seems required to free the biblical concept of the Holy Spirit, and His liberating and reviving action, from any animistic understandings. The recent revival among the young people has shown that as soon as the Holy Spirit is misunderstood, ignored, or

replaced by counterfeits or human effort, His real action is no longer experienced, and revival stops. Counterfeit revivals in the Lower Zaire have discredited the Holy Spirit as a source of disorder. This has caused evangelical Communities in the area, not only to resist any emphasis on the action of the uncontrollable Holy Spirit, but also, to replace His help by more controllable sources of power, like education, money, or family origin. A right and biblical understanding of the person and the work of the Holy Spirit in revival is essential, before there is any hope for Church-wide revival.

Cooperation as a principle of revival: Cooperation is normally understood as human activity for God. But this is only one aspect of cooperation. In revival, cooperation means first for the sinner to accept the conviction of the Holy Spirit, then to respond in repentance and complete turning to Jesus Christ for cleansing and new life.⁴ For believers, cooperation means consecrating themselves to God for preaching or witnessing, and intercession, in view of salvation and revival of others. It means action for God, but through His power, and according to His will and direction.⁵ Such cooperation, as it was experienced during the revival among the young people in the CEAZ, is needed once more to touch the whole Community.

The Word of God in revival: God's means, to bring about revival, is His Word. No other means can produce the right knowledge of God's will, and conditions for new

life. But God's Word requires faithful preachers, who present the whole plan of God for salvation and renewed life. In the measure in which revived pastors, who have experienced, and believe the Word of God as truth and power, will focus, in their preaching, on the biblical principles and conditions for revival, the Word of God will produce the right effects.

Repentance as a principle of revival: If the Spirit of God is seen as the "essence of revival",⁶ from God's side, repentance is the secret, and first condition, of revival, on man's side. Too often repentance has been understood as a once-in-a-life-time proposition for sinners. But the East African Revival shows, that repentance as a daily exercise for believers,⁷ leading to a continuous submission of one's self-will to God, and to humble testimony about God's dealings in one's life, is the door to continuous revival.⁸ Repentance is not for sinners only, and it does not happen only once. It is needed as soon as sin, or self, or any other form of evil appear in the heart.

While, in the CEAZ, great emphasis is laid on accepting Jesus Christ for eternal life, true repentance is a neglected area, in preaching and experience. Especially repeated repentance, as a preparation for renewed infilling of the Holy Spirit, seems unknown. Revived Christians would be the appropriate channels for a new understanding of this biblical truth.

Leadership in revival: At the last regional assembly of the Scripture Union, ordained leaders of the revival had to admit that an overload of pastoral responsibilities has made full concentration on the revival impossible.⁹ However, since the New Testament, and the coming of the Holy Spirit upon all believers, leadership in revival can have a wider sense than it had in the Old Testament revivals. It can mean, that ordinary Christians take and exercise authority over evil forces in the spiritual realm, in order to break down satanic opposition against God's rule over His Church; it can mean, that believers represent God's people, and their need of revival, before the Lord in prevailing prayer; or it can also mean that lay people faithfully proclaim God's Word and will to save and revive. In revival, this is the kind of spiritual kings, priests, and prophets, which God uses as channels for a new outpouring of His Spirit. If ordained leaders are lacking, Christians must be awakened to stand in the gap. As the revived high school students came from many different areas and local churches, they may be the ones to become God's new agents for revival, in their own home churches.

The study of biblical principles has shown that revival is not only God's will, but His most efficient tool, to awaken His Church to renewed obedience, fruitfulness and fellowship with Him. It has also shown that it is the Christian's responsibility to seek revival, whenever it is needed or declining. As soon as revived

Christians become aware of the need for revival, they are called to consecrate themselves to God for intercession and preaching or witnessing, in view of revival, until the Holy Spirit will come to convict and revive the spiritually lethargic Church.

Many examples in the Scriptures and Church history have exposed the real enemy of revival, Satan and his evil spirits, who through deception, counterfeit, sin and circumstances blind the believers (2 Cor. 4:4), and harden the unbelievers' hearts. This satanic resistance must be discerned and broken through intercession and spiritual warfare by revived Christians.

The CEAZ seems to be in the very special position of having among its members many Christians, who have experienced true repentance and Holy Spirit revival, who have seen the power of God at work in their own and other people's lives, during the recent revival. It is those revived Christians, who can become the channels of a new outpouring of the Holy Spirit upon the whole Community, in the measure in which they are, once again, completely obedient to God's principles of revival, laid down in the Scriptures and in the history of His Church.

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ABBREVIATIONS

- C&MA: Christian and Missionary Alliance
- ECZ: Eglise du Christ au Zaire
- ISTEB: Institut Supérieur de Théologie Evangélique de Boma (Zaire)
- JETS: Journal of the Evangelical Theological Society
- NEGST: Nairobi Evangelical Graduate School of Theology
- NIST: Nairobi International School of Theology

CURRICULUM VITAE

Britta Hukema was born in Vienna, Austria, June 13, 1941. She came to know Jesus Christ as her personal Saviour in 1961, in Brussels, Belgium, and felt called to serve God in full-time ministry.

She received a diploma for teaching French (Diplôme d'aptitude à l'enseignement du français moderne) from the University of Geneva, Switzerland, in 1969, a Bachelor's degree (Diplôme de gradué ès sciences religieuses) from the Brussels Bible Institute, in 1974, and a Master's degree (Maîtrise ès sciences religieuses) from the Faculté Libre de Théologie Evangélique de Vaux-sur-Seine, France, in 1975.

Since 1964, she together with her husband Lammert, have been serving with the Christian and Missionary Alliance in Zaire, Central Africa, first at the Maduda high school, from 1964 to 1973, and then at the Evangelical Bible College at Boma (Intitut Supérieur de Théologie Evangélique de Boma), from 1976 to 1987.

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