

Pentecostal Theological School, Budapest

Spring Semester 2005

REVIVAL, RENEWAL AND RESTORATION

Saturday March 12, 2005

1. Inside the Churches and Outside the Churches

- a. Evangelicalism: 18th century: mostly within the existing Protestant churches: but increasingly developing an inter-denominational character
Methodist movement arises within Anglican Ch, but separates after Wesley's death (but John Wesley was a strong "churchman" all his life)
Strong Anglican Evangelical movement in late 18th – early 19th cent : Clapham Sect, Shaftesbury, Wilberforce, etc.
- b. Holiness: 19th century: arises among Methodists concerned that Wesley's sanctification teaching is being neglected by 19th cent. Methodists; then spreads to Presbyterians (Finney, Oberlin College) and Anglicans (Keswick). Difference between Frontier Holiness currents (more radical, eradicationist doctrine) and Keswick (moderate; overcoming victorious life); the former produced conflict in the Methodist churches and led to schisms and new Holiness denominations (e.g. Church of Nazarene); the latter was stronger in older denom (but C & M Alliance is an example of what began as an inter-denom alliance ends up as a new denom).
- c. Pentecostal: 20th century: rather quickly becomes a new cluster of Pentecostal denominations without any equivalent movement within the existing churches.
- d. Charismatic I: 1950s – 60s: Pentecostal blessing appears in the historic churches. Apart from a few nations (e.g. Brazil), CM I does not give rise to schisms; but quite a lot of charismatics who are not made welcome eventually leave and join Pentecostal or Charismatic II churches.
- e. Charismatic II: 1960s – 70s: Appears outside in new groups refusing denominationalism.

Evang & Hol are slow to produce new denoms/groupings, but later some happen.
Pent quickly became all new denoms.

Argt: Stay in & Renew: Come Out & Live (Stott & Lloyd-Jones; Watson & Wallis).

Later charismatic waves beginning to refresh Pentecostal assemblies.

2. Revival and Renewal

Here we start to examine how these movements/streams have been understood/understand themselves. Evangelicalism has always had a close link with Revival. The concept of revival: sent by God (JEPTA, p. 50), direct from heaven, impact on individuals (on mass scale), discontinuity/rupture with the past, dramatically transformative, (often) new hope for parousia. Not seen in relation to denominations, but to impact on society.

Renewal (preferred by many in Charismatic I – JEPTA, pp. 51 – 53) is a less precise term. Looks more to church and then to individual members, more accent on historical continuity, reinvigoration of that which already exists, brought about by God but less dramatic, less interventionist.

Opposed or Complementary? While some may feel an opposition (e.g. a strong believer in revival interventionism opposing a liberal renewalist who doesn't believe in supernatural interventions), there is nothing inherently opposed between:

Direct divine intervention and human/ecclesial mediation; (Paul & Timothy)
Church and Individual