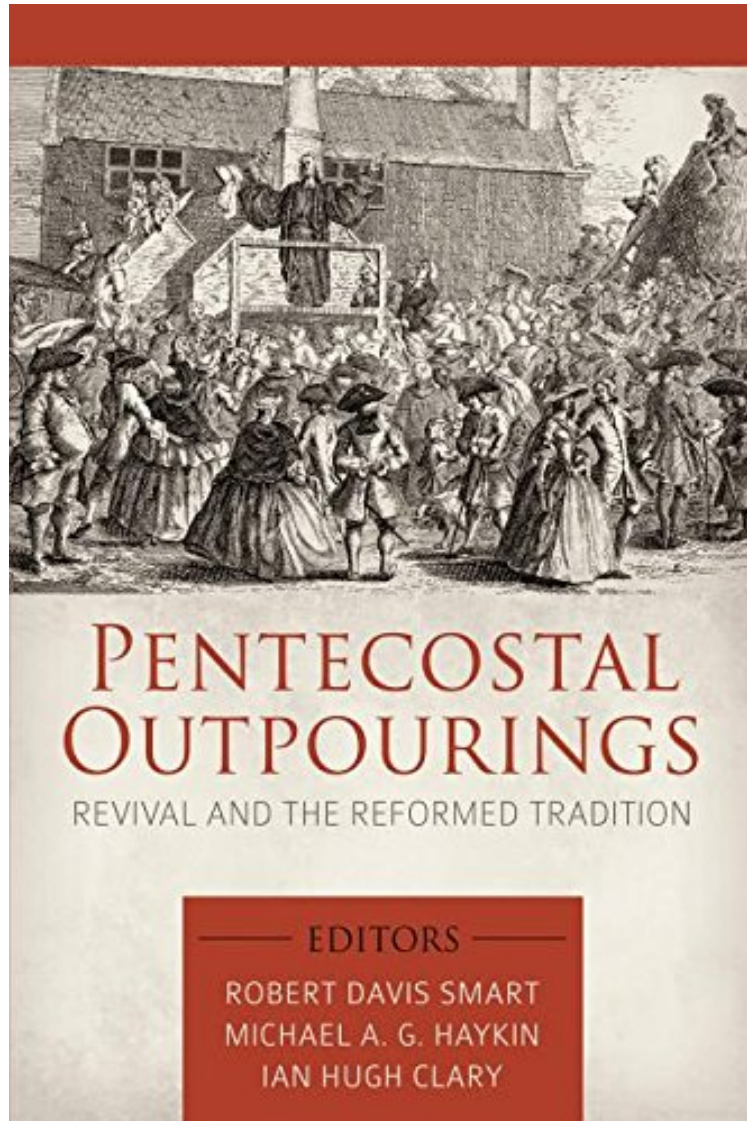


Pentecostal Outpourings: Revival and the Reformed Tradition

Michael A. G. Haykin, Robert Davis Smart, Ian Hugh Clary

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Michael A. G. Haykin, Robert Davis Smart, Ian Hugh Clary : Pentecostal Outpourings: Revival and the Reformed Tradition before purchasing it in order to gauge whether or not it would be worth my time, and all praised Pentecostal Outpourings: Revival and the Reformed Tradition:

0 of 0 people found the following review helpful. Exciting Historical Accounts of Biblical Revivals reviewed by Bill Pence of CoramDeoTheBlog.com By Bill Pence This book details exciting historical accounts of revivals. All you have to do is to look at today's headlines to see that our nation desperately needs revival. But what is biblical revival? Is it a planned, man-centered event, such as Revival - Saturday Night? No, as one of the editors and contributors of this

volume, Robert Smart writes, the intent of the book is to Promote the knowledge of God, the gospel of Christ, and the great outpourings of the Spirit through a variety of Reformed authors reflecting and applying historical and biblical lessons for today's Christian leader. The authors, who include Steven Lawson (Foreword), Joel Beeke, Michael Haykin, Iain Campbell, Tom Nettles and others, put forth the view that revival is a sovereign gift from God in which, for a special season, His normal and true work of advancing His kingdom is sped up or quickened so that more is accomplished through His servants in a shorter period of time. The authors take special care to demonstrate that revivals are mixed with counterfeit Christianity and require wise leadership. Each chapter in this well-written book features a different Reformed tradition, historical context, and regional culture where revival occurred, yet each fits within an overall Reformed and biblical interpretation of revival. Part one of the book looks at revival in the British Isles, while part two looks at revival in America. I enjoyed reading about the men associated with these revivals. Jonathan Edwards, who even in his own time was known as the theologian of revival for both the First and Second Great Awakenings; George Whitfield and Asahel Nettleton, are also well-known, but most such as Theodorus Jacobus Frelinghuysen are not so familiar. Frelinghuysen has been described both as a forerunner and a catalyst of the Great Awakening. Fortunately, this book tells the stories of some of these more obscure leaders for modern readers. Smart concludes the book by stating that the authors of the book call for Reformed leaders to grab the baton of leadership and finish the race with continuity and zeal, and a greater understanding of previous revivals will encourage them to do this. He asks all to join in asking God for both reformation and revival. I was surprised to read that by the end of the eighteenth century, only 10 percent of the population of the growing American nation was in fellowship with a local congregation. Might that be where our nation is heading? As one of the authors of this book states, our only spiritual hope for true revival is to turn to the God of revival.

3 of 3 people found the following review helpful. Pentecostal Outpourings...the Reformed Way By David M. Hodges (This review also appears, more nicely formatted, on the reviewer's blog, the Pious Eye site.) This is an excellent and edifying book. An effective combination of sound research, sustained scholarly reflection, solid Reformed theology, and strong pastoral focus on an all-of-life Christian piety that goes far beyond assent to correct doctrines, Pentecostal Outpourings: Revival and the Reformed Tradition merits high recommendation, deserves a broad readership, and is difficult to criticize. It could perhaps be improved by the addition of subject and Scripture indexes, since it lacks these standard supplements. Beyond that, though, there's nothing in the book I would complain about or wish to change. Since I cannot criticize, I'll just give you an idea of the contents and look at a couple highlights. The first and final pieces of writing in the book make clear that doctrinally sound studies of revival, such as one finds in Pentecostal Outpourings, are greatly needed in the church. It follows from this that believers making up that church are well justified giving their time and attention to this book. The Foreword, by Steven J. Lawson, of OnePassion and Ligonier Ministries, and The Master's Seminary, well fulfills the usual function of a foreword, giving readers good reason to read the rest of the book. Revival, relates Lawson, is a "powerful work of the Holy Spirit" effecting "new awareness of the holiness of God" and bringing about "the conviction of sin" and "heartrending repentance"; or, as he says a bit later, it is "a season of vibrant renewal that comes to the church during a time of spiritual declension" (vii). No observer of contemporary Christianity should doubt that "a time of spiritual declension" is upon us. Nor, given this, should any doubt that revival is greatly needed. All should grant, then, that scholarly works on past revivals, specifically revivals that have not compromised Reformed doctrine, merit Reformed believers' review and reflection. As no observer of Christianity should doubt the present need for revival, so no such observer should fail to lament that doctrinally sound Reformed people--in response to revivalism-inspired excesses of Pentecostals, charismatics, and a dominantly-Arminian evangelical mainstream--have abandoned much of the revival-friendly language and behavior (such as praying for revival) that their equally sound forebears embraced and promoted. This is a reality specially emphasized at the end of the book, in editor Robert Davis Smart's "A Concluding Word--A Call to Seek God for Revival Today." (Smart is a pastor in Bloomington, Illinois). In combination, these first and final items make clear that Pentecostal Outpourings is not a collection of safe-to-ignore, practically irrelevant scholarly speculations on historical minutiae, but is instead a highly practical mining of church history for instructive evidence of God's sovereign work of revival among his people. (The Introduction, also by Smart, in addition to the expected introductory overview of what is to come, adds to one's sense of book's importance and to one's motivation to continue reading.) As a collection of works by various authors, Pentecostal Outpourings varies in style and specific interest from one chapter to the next. Still, certain themes recur throughout. Rather than attempt a chapter-by-chapter summary, I'll focus on two of these. First, though, a listing of the book's contents. The book has two parts: Part 1, "Revival in the British Isles," comprises chapters 1 through 4; Part 2, "Revival in America," comprises chapters 5 through 8. The Part 1 chapters are these: Chapter 1, by contributor Eifion Evans, a retired Presbyterian minister who served in Wales and Northern Ireland, is titled "'The Power of Heaven in the Word of Life': Welsh Calvinistic Methodism and Revival"; Chapter 2, by editor Ian Hugh Clary, fellow of Andrew Fuller Center for Baptist Studies (at The Southern Baptist Theological Seminary in Louisville, Kentucky) and lecturer at other institutions, is titled "'Melting the Ice of a Long Winter': Revival and Irish Dissent"; Chapter 3, by editor Michael A. G. Haykin, director of the Andrew Fuller Center for Baptist Studies and professor at its host seminary, is titled "'The Lord Is Doing Great Things, and Answering Prayer Everywhere': The Revival of the Calvinistic Baptists in the

Long Eighteenth Century"; and Chapter 4, by contributor Iain D. Campbell, of Point Free Church of Scotland (Isle of Lewis), is titled "Revival: A Scottish Presbyterian Perspective." The Part 2 chapters are these: Chapter 5, by Smart, is titled "Edwards's Revival Instinct and Apologetic in American Presbyterianism: Planted, Grown, and Faded"; Chapter 6, by contributor Peter Beck, of Charleston Southern University and Doorway Baptist Church (North Charleston, South Carolina), is titled "'The Glorious Work of God': Revival among Congregationalists in the Eighteenth and Nineteenth Centuries"; Chapter 7, by contributor Tom J. Nettles, retired from The Southern Baptist Theological Seminary, is titled "Baptist Revivals in America in the Eighteenth and Nineteenth Centuries"; and Chapter 8, by contributor Joel R. Beeke, of Puritan Reformed Theological Seminary (Grand Rapids, Michigan) and Heritage Netherlands Reformed Congregation, is titled "Revival and the Dutch Reformed Church in Eighteenth-Century America." After Smart's conclusion, the book contains some basic information on the editors and contributors (259-60). As can be seen from this listing, *Pentecostal Outpourings* makes a point of surveying revival history in each main branch of the Reformed faith in Britain and America, from Calvinistic Methodists (not to be confused with the Wesleys' Arminian Methodists), to Presbyterians and Congregationalists, to Particular Baptists. One also can see from the chapter titles, and would expect given how many of the authors are affiliated with universities or seminaries, that these are not fluffy chapters good only for light devotional reading, but sound scholarly works of English and American church history. Given their subject matter, the chapters are also, it should be noted, a treasury of references to edifying and instructive works now in the public domain. (The Internet Archive is your friend.) As noted, certain themes recur throughout *Pentecostal Revivals*. I'll look at just a couple. One such theme is the need to embrace revival without losing doctrinal purity. Revival is a sovereign work of God, not (contrary to Charles Finney's revivalism) something humans can engineer, and true revival neither requires nor is benefited by doctrinal compromise. Though this theme is prominent throughout the text, as it should be, the treatment of it that stands out most in my mind is Beck's Chapter 6 discussion of a lesser-known Second Great Awakening preacher, Asahel Nettleton (182-92). If you've spent any time around Reformed people, of whatever denomination, you'll know that, though they might see much good in the First Great Awakening, they don't so often have good things to say about the Second. This was, after all, the revival brought to us by Charles Finney and his human-centered, free-will, emotion-manipulating revivalism. No, thank you! If that's revival, we'll have none of it. Turns out, though, that there was some real revival, some God-driven, soundly Reformed, non-revivalist revival going on at the same time. Beck characterizes the reason for contemporary ignorance of Nettleton's Finney-opposing revival ministry this way: "Unfortunately, most historians limit his role in the Second Great Awakening to his opposition to the more famous revivalist of his day, Charles Finney....Such selective memory overlooks that Nettleton's contemporaries admired him for the power of his preaching ministry and his mind" (183). Later, discussing their differing treatments of the doctrine of human sinfulness and original sin, Beck characterizes the contrast between Nettleton and now-better-known Second Great Awakening figures as follows: "While Nathaniel Taylor...and Charles Finney watered down this key tenet of the Reformed faith, Nettleton remained firmly convinced of its veracity and the crucial role it plays in one's theology of revival and man's response to it" (187). As in the First Great Awakening Jonathan Edwards had insisted on doctrinal purity and offered principles for distinguishing between the true and false in alleged movements of God's Spirit (principles drawn upon throughout *Pentecostal Outpourings*), so Nettleton insisted on doctrinal purity and distinction of true from false in the Second Great Awakening. And the evidence is that this paid off: Beck relates that the work God performed through Nettleton's ministry "produced...lasting results" (191), whereas the work Finney performed got mixed results of short duration (191). Another prominent theme is the central role of prayer in bringing about revival. Though revival, as is emphasized throughout *Pentecostal Outpourings*, is a sovereign work of God the Holy Spirit, God seems to have ordained that this work should be effected through the prayers of his people, much as he has ordained that his people's sharing of the gospel should be his means of effecting conversion. Haykin's Chapter 3 treatment of revival among English Calvinistic Baptists might take on this theme most directly. (It also does a good job discussing "the theological position known as High Calvinism, sometimes called hyper-Calvinism" [68], siding with those who opposed and corrected this error without maligning those who, attempting to best honor God's absolute sovereignty, adopted it.) Discussing a 1784 call to pray for revival proposed by John Sutcliff (91), Haykin notes that the biblical justification offered by those issuing the call was Ezekiel 36:37, then offers this observation: "At first glance this passage from Ezekiel hardly seems the best text to support the prayer call. Yet...it reflects a biblical principle: when God intends to do a great work He stirs up His people to pray for the thing He intends to do. Preceding times of revival and striking extensions of Christ's kingdom, the concerted and constant prayers of Christians invariably occur" (93). Obviously, my basic listing of contents and brief look at examples of two prominent and recurrent themes cannot do justice to the richness of *Pentecostal Outpourings*. But it should help you decide if you care to read the book yourself. (In case it matters, I'll note in passing that I received a free copy of this book in exchange for an honest review.) For my part, I found this book very worthwhile reading. I have to admit, I've always identified most with the more grim biblical characters, such as the mournful Jeremiah destined to prophesy bad news, or the bravely fatalistic Thomas (John 11:16) who just couldn't believe good news when he heard it (John 20:24-5). Surveying the current state of Christianity in America, and I don't mean just the decisions I see Christians making this election year, I tend to think

that God has decided to withdraw his influence and protection from the American nation and its professing Christians, that if spiritual awakening and the advance of God's church are going to happen, they'll happen elsewhere (in Africa or China, perhaps). But *Pentecostal Outpourings* gives me hope, since, as one discovers in this excellent survey of past revivals, significant spiritual decline typically does precede God-wrought revivals. We have the decline. Will revival follow? Speaking on behalf of all the volume's editors and contributors, and on behalf of supportive Reformed leaders more generally, Smart calls upon readers "to join us in seeking God for revival today" (256). This is a call we would do well to accept. And this is a book you would do well to read.

3 of 3 people found the following review helpful.

Scholarly, up-to-date survey of the history of revival

By Duncan Johnson

Nearly all Christians say that they desire true revival, but few agree on what that phrase means. Evangelicals sometimes distinguish between revival and reformation, associating the former with individual spiritual renewal (usually through mass conversions) and the latter with outward societal change. Furthermore, many evangelicals will contrast true (or genuine) revival with false revival. Iain Murray captures this contrast in his well-known work entitled *Revival and Revivalism*. What is it that distinguishes between true revival and the excesses of revivalism? Should Christians pray for revival? How should they seek it, and what should they expect when it comes? These questions are particularly vexing for those within the Reformed tradition. *Pentecostal Outpourings: Revival and the Reformed Tradition* brings together a coterie of Reformed historians to argue that true revival is not merely compatible with Calvinistic theology, but that historical revivals have been heavily influenced by Reformed preaching and represents a consistent understanding of the true gospel. Despite the real and lasting results of these revivals, the historical record is difficult to interpret because true revivals have often included mixed reports of unnerving enthusiasm or manipulative revivalistic tactics. Parsing these confusing elements requires a foundational understanding of true revival, defined as follows by Robert Davis Smart in the introduction: *Pentecostal Outpourings* demonstrates that revival is a sovereign gift from God in which, for a special season, His normal and true work of advancing His kingdom is sped up or quickened so that more is accomplished through His servants in a shorter period of time. Revivals cannot be merited by us but have been secured by another Jesus Christ. Jesus tells His disciples that His righteous life and atoning death won for us the promise of My Father (Luke 24:49; Acts 1:4). When Jesus ascended to the Father and sat down at the right hand of God, He poured out His Holy Spirit at Pentecost. This once-for-all historical and redemptive event was not the last time Christ poured out His Spirit in redemptive history. Subsequent outpourings of the Holy Spirit, working by and with the Word, are reviewed in this volume in order that we may seek God earnestly to revive His church once again soon. Each chapter in *Pentecostal Outpourings* focuses on the history of revivals within a particular area and denominational tradition and is written by a specialist. As a result, the chapters provide detailed and reliable historical scholarship tracing the impact of revivals, usually beginning with the Evangelical Revival or Great Awakening and carrying forward through twentieth century. In some cases, chapters conclude with an extended theological analysis of the historical events (e.g., the chapter by Eifon Evans on the Welsh Calvinistic Methodists). Each well-written chapter includes numerous historical examples from individual conversion narratives, the writings of revival preachers, and contemporary historical records. A few of these memorable stories include the remarkable revival stirred by the harsh preaching of crazy James Glendinning in Ireland, the eventual misappropriation of Jonathan Edwards's revival apologetic by later revivalists, and Andrew Fullers growth out of hyper-Calvinism to the zealously evangelistic Calvinism that eventually led to William Careys missionary endeavors. Of course, these are but a few highlights, and the time would fail me to tell you about the countless ordinary believers who came to lasting faith in Christ through the revival preaching that is recounted in this volume. To fully appreciate these revival stories, you just have to read the book. Many similarities stand out in these accounts of revivals which took place in vastly different locations, among divergent denominational traditions, and at different times. It is immediately obvious that true revival is no respecter of denominations. It occurs, often without warning or harbinger, wherever and whenever God pleases according to His sovereign plan. Genuine and lasting revival cannot be manufactured, yet many times it does occur amongst people who have earnestly prayed for it. Unfortunately, it can be difficult to distinguish between true revival and excessive emotional enthusiasm, which many times occur simultaneously. Careful pastors who are aware of this repeatedly seek to steer their people towards the Scriptures in an effort to curb excesses. Those who read this book will be forced to reflect on their own relationship to Gods providential work. Evangelical Christians will come away from this work with a renewed longing for genuine revival, resulting in earnest prayer and renewed passion for faithful preaching and teaching of the Bible. But I suspect that even readers who are not evangelicals may be drawn to this volume, perhaps curious about evangelical claims of divine intervention. Although this book alone wont be sufficient to overcome agnostic doubts, such readers will find such striking similarities in the genuine revival accounts that they may be driven further in a search to evaluate the claims of the Christian gospel itself.

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Concluding Word
A Call to Seek God for Revival Today Robert Davis Smart

When Jesus ascended to heaven and sat down at the right hand of God the Father, He poured out His Holy Spirit at Pentecost. This significant historical and redemptive event was not the last time Christ poured out His Spirit in redemptive history. Mindful of these subsequent acts, *Pentecostal Outpourings* presents historical research on revivals in the Reformed tradition during the eighteenth and nineteenth centuries. Investigating the British Isles, it observes the outpourings experienced among Welsh Calvinistic Methodists, Irish Dissenters, Calvinistic English Baptists, and Scottish Presbyterians. It then moves on to evaluate the revival instincts among Presbyterians, Congregationalists, Baptists, and the Dutch Reformed in America. May the knowledge of these outpourings of the Holy Spirit help us seek God earnestly to revive His Church once again. Table of Contents: Preface (Steve Lawson) Introduction I. Revival in the British Isles 1. The Power of Heaven in the Word of Life: Welsh Calvinistic Methodism and Revival - Eifon Evans 2. Melting the Ice of a Long Winter: Revival and Irish Dissent - Ian Hugh Clary 3. The Lord Is Doing Great Things and Answering Prayer Everywhere: The Revival of the Calvinistic Baptists in the Long Eighteenth Century - Michael A. G. Haykin 4. Revival: A Scottish Presbyterian Perspective - Iain Campbell II. Revival in America 5. Edwards's Revival Instinctive and Apologetic in American Presbyterianism: Planted, Grown, and Faded - Robert Davis Smart 6. The Glorious Work of God : Revival among Congregationalists in the Eighteenth and Nineteenth Centuries - Peter Beck 7. Baptist Revivals in America in the Eighteenth Century - Tom Nettles 8. Dutch Reformed Church in America (the 18th century) - Joel Beeke

Some in the contemporary Reformed world, in Britain at least, are wary of any talk of revival, whether because of fear of Pentecostal and charismatic excesses or a weariness of what is sometimes assumed to be a misty-eyed Celtic Romanticism. This volume provides conclusive proof that the notion of revival and a longing for the extraordinary working of God in the church has been at the heart of all that has been best in the Reformed tradition. --David Ceri Jones, Reader in Welsh and Atlantic History, Aberystwyth University, Wales
This book marks well the ministry of Steve Lawson. His example of exegetically grounded, doctrinally informed, homiletically precise style of energetic proclamation has been one of the most salutary phenomena in Christian preaching in decades. The names of those who consented to write chapters attest to this judgment. Here we find in admirable, inviting display a comprehensive handbook on the craft of preaching. The importance and necessity of preaching, its history, its biblical foundations, its theology and teleology, the intrinsic excellence of the genre of preaching, and other interesting and vital subjects form a theoretical foundation for justifying the calling. Other chapters give insight, biblically and experientially informed, on the issues of preparation and delivery. This book not only draws immediate attention to the faithful ministry of Steve Lawson but should also serve perennially as a guide from mature and holy minds on how best to obey the divine mandate, 'Preach the Word.' --Thomas J. Nettles
When you mention the name Steven J. Lawson, one word comes to mind: preaching. But with Dr. Lawson, one word won't do. It's passion-filled-to-overflowing preaching. It's bold, persuasive, and powerful preaching. Above all, it's expository preaching. These essays by Dr. Lawson's friends honor him and the legacy of his ministry in the best possible way by offering an exposition of expository preaching. May these essays, like Dr. Lawson's ministry, bear much fruit in the life of the church. --Stephen J. Nichols, President, Reformation Bible College; Chief Academic Officer, Ligonier Ministries
From the Inside Flap
When Jesus ascended to heaven and sat down at the right hand of God the Father, He poured out His Holy Spirit at Pentecost. This significant historical and redemptive event was not the last time Christ poured out His Spirit in redemptive history. Mindful of these subsequent acts, *Pentecostal Outpourings* presents historical research on revivals in the Reformed tradition during the eighteenth and nineteenth centuries. Investigating the British Isles, it observes the outpourings experienced among Welsh Calvinistic Methodists, Irish Dissenters, Calvinistic English Baptists, and Scottish Presbyterians. It then moves on to evaluate the revival instincts among Presbyterians, Congregationalists, Baptists, and the Dutch Reformed in America. May the knowledge of these outpourings of the Holy Spirit help us seek God earnestly to revive His Church once again.
About the Author
Michael A. G. Haykin is professor of church history and biblical spirituality at The Southern Baptist Theological Seminary in Louisville, Kentucky. Robert Davis Smart is senior minister of Christ Church in Bloomington, Illinois. He teaches part-time at different seminaries, preaches at conferences, and stays active in world missions. He and his wife, Karen, enjoy their five children and three grandchildren. Ian Hugh Clary is a coeditor of *The Pure Flame of Devotion: A History of Christian Spirituality*. He and his wife, Vicky, have three children, Jack, Molly, and Kate, and live in Toronto where they are members of West Toronto Baptist Church.