

Chapter 1 : Christian Courier :: Reformation's legacy: The revolution of inner renewal

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

In particular, following the development of temple worship based in Jerusalem the Bible records periods of national decline and revival associated with the rule of righteous and wicked kings. Within this historical narrative the reign of Josiah epitomises the effect of revival on Israelite society in reinstating temple worship of Yahweh and the rejection of pagan worship and idolatry. Other Jewish narratives such as the accounts of the Maccabean revolt in like manner record national revival characterised by the rejection of pagan worship practices and the military defeat and expulsion of idolatrous foreign powers. Revivals within modern Church history[edit] This section is empty. You can help by adding to it. September 17th century[edit] Many Christian revivals drew inspiration from the missionary work of early monks, from the Protestant Reformation and Catholic Reformation and from the uncompromising stance of the Covenanters in 17th-century Scotland and Ulster, that came to Virginia and Pennsylvania with Presbyterians and other non-conformists. Its character formed part of the mental framework that led to the American War of Independence and the Civil War. A similar but smaller scale revival in Scotland took place at Cambuslang , then a village and is known as the Cambuslang Work. It resulted from powerful preaching that deeply affected listeners already church members with a deep sense of personal guilt and salvation by Christ. Pulling away from ancient ritual and ceremony, the Great Awakening made religion intensely emotive to the average person by creating a deep sense of spiritual guilt and redemption. Ahlstrom sees it as part of a "great international Protestant upheaval" that also created Pietism in Germany, the Evangelical Revival and Methodism in England. It incited rancor and division between the traditionalists who argued for ritual and doctrine and the revivalists who ignored or sometimes avidly contradicted doctrine, e. Its democratic features had a major impact in shaping the Congregational , Presbyterian , Dutch Reformed , and German Reformed denominations, and strengthened the small Baptist and Methodist denominations. It had little impact on Anglicans and Quakers. Unlike the Second Great Awakening that began about and which reached out to the unchurched , the First Great Awakening focused on people who were already church members. It changed their rituals, their piety, and their self-awareness. Transylvania[edit] The Hungarian Baptist church sprung out of revival with the perceived liberalism of the Hungarian reformed church during the late s. Many thousands of people were baptized in a revival that was led primarily by uneducated laymen, the so-called "peasant prophets". Evangelical revival in Scotland During the 18th century, England saw a series of Methodist revivalist campaigns that stressed the tenets of faith set forth by John Wesley and that were conducted in accordance with a careful strategy. In addition to stressing the evangelist combination of "Bible, cross, conversion, and activism," the revivalist movement of the 19th century made efforts toward a universal appeal â€” rich and poor, urban and rural, and men and women. Special efforts were made to attract children and to generate literature to spread the revivalist message. Some historians, such as Robert Wearmouth, suggest that evangelical revivalism directed working-class attention toward moral regeneration, not social radicalism. Thompson , claim that Methodism, though a small movement, had a politically regressive effect on efforts for reform. Eric Hobsbawm claims that Methodism was not a large enough movement to have been able to prevent revolution. Chalmers began life as a moderate in the Church of Scotland and an opponent of evangelicalism. During the winter of 1804, he presented a series of lectures that outlined a reconciliation of the apparent incompatibility between the Genesis account of creation and the findings of the developing science of geology. However, by he had become an evangelical and would eventually lead the Disruption of that resulted in the formation of the Free Church of Scotland. The Plymouth Brethren started with John Nelson Darby at this time, a result of disillusionment with denominationalism and clerical hierarchy. The established churches too, were influenced by the evangelical revival. However its objective was to renew the Church of England by reviving certain Roman Catholic doctrines and rituals, thus distancing themselves as far as possible from evangelical enthusiasm. Australia[edit

] Many say that Australia has never been visited by a genuine religious revival as in other countries, but that is not entirely true. The effect of the Great Awakening of was also felt in Australia fostered mainly by the Methodist Church, one of the greatest forces for evangelism and missions the world has ever seen. Evangelical fervor was its height during the s with visiting evangelists, R. Alexander and others winning many converts in their Crusades. Evangelicalism arrived from Britain as an already mature movement characterized by commonly shared attitudes toward doctrine, spiritual life, and sacred history. Any attempt to periodize the history of the movement in Australia should examine the role of revivalism and the oscillations between emphases on personal holiness and social concerns. Some historians approach it as a cult process since the revivalist movements tend to rise and fall. Others study it as minority discontent with the status quo or, after the revivalists gain wide acceptance, as a majority that tends to impose its own standards. Charles Finney " was a key leader of the evangelical revival movement in America. From onwards he conducted revival meetings across many north-eastern states and won many converts. Finney also conducted revival meetings in England, first in and later to England and Scotland in " In New England , the renewed interest in religion inspired a wave of social activism, including abolitionism. It also introduced into America a new form of religious expression"the Scottish camp meeting. In German-speaking Europe Lutheran Johann Georg Hamann " 88 was a leading light in the new wave of evangelicalism, the Erweckung , which spread across the land, cross-fertilizing with British movements The movement began in the Francophone world in connection with a circle of pastors and seminarians at French-speaking Protestant theological seminaries in Geneva , Switzerland and Montauban , France, influenced inter alia by the visit of Scottish Christian Robert Haldane in " Several missionary societies were founded to support this work, such as the British-based Continental society and the indigenous Geneva Evangelical Society. As well as supporting existing Protestant denominations, in France and Germany the movement led to the creation of Free Evangelical Church groupings: The movement was politically influential and actively involved in improving society, and " at the end of the 19th century " brought about anti-revolutionary and Christian historical parties. Significant names include Dwight L. Moody , Ira D. He brought in the converts by the score, most notably in the revivals in Canada West His technique combined restrained emotionalism with a clear call for personal commitment, coupled with follow-up action to organize support from converts. It was a time when the Holiness Movement caught fire, with the revitalized interest of men and women in Christian perfection. Caughey successfully bridged the gap between the style of earlier camp meetings and the needs of more sophisticated Methodist congregations in the emerging cities. By the beginning of the congregation was crowded, often with a majority of businessmen. Newspapers reported that over 6, were attending various prayer meetings in New York, and 6, in Pittsburgh. Daily prayer meetings were held in Washington, D. Other cities followed the pattern. Soon, a common mid-day sign on business premises read, "We will re-open at the close of the prayer meeting". Finney wrote of this revival, "This winter of "58 will be remembered as the time when a great revival prevailed. It swept across the land with such power that at the time it was estimated that not less than 50, conversions occurred weekly. This meeting is generally regarded as the origin of the Ulster Revival that swept through most of the towns and villages throughout Ulster and in due course brought , converts into the churches. It was also ignited by a young preacher, Henry Grattan Guinness , who drew thousands at a time to hear his preaching. So great was the interest in the American movement that in the Presbyterian General Assembly meeting in Derry appointed two of their ministers, Dr. William Gibson and Rev. William McClure to visit North America. Upon their return the two deputies had many public opportunities to bear testimony to what they had witnessed of the remarkable outpouring of the Spirit across the Atlantic, and to fan the flames in their homeland yet further. Others suffered complete nervous breakdown. The Pentecostal revival movement began, out of a passion for more power and a greater outpouring of the Holy Spirit. News of this revival travelled fast, igniting a passion for prayer and an expectation that God would work in similar ways elsewhere. Torrey and Alexander were involved in the beginnings of the great Welsh revival Melanesia[edit] The rebaibal, as it is known in Tok Pisin , had begun in the Solomon Islands and reached the Urapmin people by The Urapmin were particularly zealous in rejecting their traditional beliefs, and adopted a form of Charismatic Christianity based on Baptist Christianity. The Urapmin innovated the practices of spirit possession known as the "spirit

disko" and ritualized confessions, the latter being especially atypical for Protestantism. The revival began in the fall of under the leadership of Evan Roberts " , a year-old former collier and minister-in-training. The revival lasted less than a year, but in that period , converts were made. Begun as an effort to kindle nondenominational, nonsectarian spirituality, the Welsh revival of "05 coincided with the rise of the labor movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted in Britain. Missionaries subsequently carried the movement abroad; it was especially influential on the Pentecostal movement emerging in California. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. They also challenged the denial of the spiritual and miraculous element of scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed by juxtaposing biblical images with scenes familiar to contemporary Welsh believers.

Chapter 2 : Church Renewal - Christian Alliance for Orphans

*Christian revolution for church renewal, [Robert C Linthicum] on www.nxgvision.com *FREE* shipping on qualifying offers. Christian revolution for church renewal, [Jan 01,] Linthicum, Robert C.*

The Dynamic Nature of the Church by B. The field of discussion in the Church now appears to be divided between reactionaries who have never given more than formal assent to the Council and wish to contain its influence within the limits of pre-conciliar theory and practice, and experimenters in thought and action who rarely seem to heed the guiding lines which the Council undoubtedly gave. It is time for those who lived the Council passionately, and who believe that it offers us the key to the Christian and human future, to make their voices heard. Just how much do we believe in the Council? Perhaps I had better show my hand at the outset. And first, the general setting. The Council was summoned by John XXIII, who was acclaimed by all the world before he died, and again in the afterglow of his death, as a man of God the like of whom our century had not seen before. He himself was inclined to attribute his idea of convening an Ecumenical Council to an inspiration of the Holy Spirit. And he dared to invite us to look forward to it as to a new Pentecost, a second effusion of the Holy Spirit who bears witness to Christ and His gospel. *Magnus ab integro saeculorum nascitur ordo.* Few Councils in history were so genuinely a meeting together of the whole Catholic episcopate as this one was. The number of those qualified to attend including some non-episcopal prelates was of course quite without precedent; and rarely was a decisive vote taken without the participation of nearly two thousand members. It is quite remarkable that attendance at the debates remained at so high a level through four sessions of very varied, sometimes boring, work. From the beginning, moreover, the whole human family shared in the drama of the Council in unprecedented ways. Non-Catholic Churches made their presence felt through official observers, who had ample access to conciliar documentation, together with regular opportunities to express their opinions in influential quarters. These observers gave an extra dimension to conciliar thinking. Alongside of them, as the Council went on, there grew up a representation of the Catholic laity, both men and women. And perseveringly the reporters of the world press followed the Council day by day and made it known to the outside world. The Council, for its part, was not content to discuss only matters of domestic interest to the Catholic Church. Among such domestic matters, it is true, were some of enormous importance: Not only Christian ecumenism, but the values inherent in Judaism and in the great non-biblical faiths and in Islam, the human right to responsible freedom in matters of religious belief and behaviour, the basis of society in the dignity of the person, the personal foundations of marriage and the family, the grand problems of world poverty and of world peace, were themes which merited and received close consideration from the conciliar fathers. For one who believes in God, for a Christian, above all for a Catholic, it seems hard to resist the conviction that a Council so convoked, so constituted, so observed, and so concerned, must have been willed and actuated by God himself for high ends of human interest. We believe in divine providence. Religion dwells and lives primarily in the hearts of individual persons: A personal testimony may be not without value. I went to the first session of the Council with very human, very sombre, forebodings. I shared in its drama from the first day to the last. I observed the flux and reflux of debate, and was at length admitted behind the public scene to the inner workings of the important doctrinal commission and of the joint commission which had to compose the Constitution on the Church in the World of Today. And I came to feel that the sublunar history of the Council was most readily explained if one supposed that the deliberations of those two thousand men, so fallible and so imperfect, were being directed, above their consciousness, by the spirit of God to tremendous ends of mercy, redemption and new life. To reject such a feeling might have merited the scriptural reproof: Have you no perception? Are your minds closed? But - and here is the vital point at which the Council becomes a challenge to us all - the Acts of the Council are, in and by themselves, historical documents already dead when the conciliar fathers were at last dismissed. If the Council was, and I argue that it was indeed, potentially a new Pentecost, it will only prove to have been actually such if the Church now goes on to live the Council. This, of course, it has begun to do; but how insufficiently up to this date. The very texts of the documents have, so far, been only very imperfectly communicated, expounded,

understood and assimilated. But there is more, much more, to the Second Vatican Council than the letter of the texts subscribed by its members. The Council substituted the dynamic for the static as the appropriate category for Christian thinking and acting. By its own spirit, it should be leading us on first to digest and practise, but then to outstrip and transcend. One way to bury the Council would be to turn its decisions into a fresh chapter of canon law. To view the Church as dynamic is to align oneself with Newman: Athanasius or St Leo; change she never will, if we believe the controversialist or alarmist of the present day. There were some who wished to confine the changes to surface matters; but the Council, already in its first session when a large majority of the fathers cast their vote against the draft Constitution on the Sources of Revelation, showed its preference for radical change. Some reactionaries want neither renewal nor adaptation. Some fringe experimenters pursue adaptation with too little attention to renewal. The Council asks for both. For him this seems to have meant reference back to the words of Christ in the Gospels. For the Council it means something subtly different. This should remind us that it is not an easy principle to apply. Every heresy, every schism, has claimed to be a return to Christ. Modern biblical scholars reach most divergent conclusions on the meaning of Christ, and some have doubted whether historical science can find its way back to Christ in any significant sense at all. There would be truth in the statement that every Christian Church, with its separate tradition, represents a development of the gospel. How are we to choose? The explicit statements of the magisterium never cover the whole field of the sacred tradition, and are themselves in need of theological interpretation. Slick answers to every doctrinal conundrum are not available. But the Catholic, whether educated or not, lives his life of thought and action within the general life of the Church, believing explicitly or implicitly what she believes, and assenting to the final teaching of the magisterium as a child assents to formulae which he cannot always understand.

christian revolution for church renewal, [jan 01,] linthicum, robert c. Christian renewal church brunswick, christian renewal church is a life giving church in brunswick, georgia where anyone is welcome.

Related Media America desperately needs spiritual renewal or revival! The city of Flagstaff needs revival! Revival also implies change. But I suggest that we all are in constant need of continuing spiritual renewal. Like silver exposed to the elements, we grow tarnished and dull spiritually. Thus we constantly need renewal or revival. No one can plan or program true revival; it is a sovereign act of God. It is from first to last a work of God. But at the same time, there are conditions we can meet as His people so that if He should choose to move in a mighty way, His power would not be hindered. They are essential factors if we want to walk in daily freshness with our Lord. We can see three important factors of spiritual renewal in the revival that happened under the good king Hezekiah 2 Chron. Spiritual renewal comes through commitment and cleansing, and expresses itself in celebration. Spiritual renewal comes through commitment to the Lord He began by introducing idol worship alongside the worship of God and ended by closing the doors of the Temple, sacrificing to the gods of Damascus, and establishing centers of idol worship in every Judean town. The Philistines were invading from the west; the Edomites were taking territory to the east. But the most ominous threat was from the north, where Ahaz had tried to buy the friendship of Tiglath-Pileser of Assyria. That held him at a distance long enough for him to polish off the northern kingdom of Israel and their neighbor to the north, Syria. But feeding the monster only made him stronger, and now he was threatening Judah. The Assyrian army was known for its brutality and awesome power. If they overran Judah, thousands would be slaughtered, families would be torn apart, people would be hauled into captivity as slaves, and the worship of God among His people would be a thing of the past. If you were Hezekiah, taking the leadership of a nation under those conditions, what would be your first priority? In light of this desperate historical setting, the words of verse 3 take on heightened significance: He shares with them what is in his heart, namely, to make a covenant with the Lord God We can learn several things from his example: Commitment to God is the most pressing need in a time of pressing need. When you face a crisis, the natural human response is to focus on the crisis. If you face a health crisis, the first thing to do is get medical attention. If your marriage is in trouble, focus on your marriage. If your teenager is rebellious, focus on dealing with your teenager. They demand our attention and we would be negligent not to attend to them. Only after we have done that are we free to seek His mind on how to deal with the pressing problem. Often the very reason God sends the problem is to get us to stop and get our priorities back in line. Commitment to God brings hope into the darkest of situations. My father shut down the temple. He lost a lot of our territory to other nations. But instead he committed himself to follow the Lord. He rallied the priests to re-open the temple for worship. He called the nation back to God. And as soon as God breaks into any situation, the darkness is dispelled by the light of His presence. Down through history, God has broken into the worst of situations to bring hope and light when, humanly speaking, things are hopeless. At the time of the Reformation, spiritual conditions were abysmal. The Roman Catholic church was corrupt beyond description. Through these men and many others, the good news that Christ died for sinners and that His forgiveness and eternal life are a free gift to all who will trust in Him began to be proclaimed. Hope broke into a darkened, hopeless situation! The same thing happened during the English revival in the 18th century with the Wesleys and George Whitefield. Some historians argue that England would have faced a bloody revolution similar to that in France if that revival had not taken place. It applies to our nation at this time. We see sin abounding. People are flaunting their degradation. Religious liberties are being taken from us. The Judeo-Christian base which used to underlie our legal and political systems has been eroded. Even the Christian church seems anemic and polluted with sin, from the leadership level on down. If God will break into the church and nation with His light, there is no limit to what can happen. It also applies to you personally. But can you conceive of any problem that is too big for God? If God breaks through into your situation, there is hope. The main thing is that we renew our commitment to Him. Adoniram Judson, the great pioneer missionary to Burma, was suffering from fever in a stinking, rat-infested

prison. He had seen little fruit for his years of hard work and sacrifice. He had gone through many setbacks and hardships. Commitment to God always involves a radical commitment to His Word. He knew what was clean and unclean. He knew what the proper incense offerings and burnt offerings were that had been neglected. Again, we can only understand how radical this was for Hezekiah if we remember his background and the spiritual climate he grew up in. Ahaz had set up idol worship throughout the whole country. Hezekiah easily could have been a rebellious, angry young man, mad at God, mad at his abusive father, just going with the evil current of his day. He had to make a commitment to go against the evil ways of his father. Even though your parents worshipped gods of their own making, whether money or pleasure, you worship the living God in accordance with His Word of truth. Spiritual renewal always comes through renewed commitment to God and His Word. Renewed commitment to God and His Word always reveals areas of our lives that have been displeasing to God. Thus the second element in spiritual renewal is cleansing. Note that reform or renewal always starts with the person and moves outward to the church. Many of these priests had fallen into unfaithfulness and idolatry, so they had to deal with their own sin before they could begin the process of cleansing the temple. These priests had a lot of crud to deal with--it took them 16 days to haul out all the idols and other junk from the temple. These three offerings typify the kind of cleansing and consecration we need as worshippers of God. The sin offering pictured substitution. Without the shedding of blood, there is no forgiveness Heb. The slaughter of these animals and the sprinkling of their blood on the altar pictured the perfect sacrifice for our sins that would be accomplished by the Lord Jesus Christ on the cross. For the person to be cleansed, he had to lay his hands on the head of the animal as the priest slit its throat, thus identifying himself with that shedding of blood on his behalf. Even so, there is no cleansing from sin unless you have by faith identified yourself with Jesus Christ in His death on your behalf. The burnt offering pictured consecration. Our response to His mercy in becoming our sin offering should be to give ourselves completely to Him: The thank offering pictured devotion. The burnt offerings and thank offerings move into the third area of renewal, celebration, or corporate worship. Spiritual renewal starts with commitment; continues with cleansing; and culminates in celebration: Celebration results from knowing that your sins are forgiven. They had quite a celebration, with cymbals, harps, lyres, trumpets and singing. Their hearts were in it! If not, maybe you need revival! When you realize that God has moved in your heart to reveal Christ as the perfect sacrifice for all your sins, how can you mumble through a song with no joy? An outsider coming into our midst should be able to tell by our worship that we are overflowing with joy because of what God has done in cleansing us from sin. They were joyous, but they were also reverent. By bowing down they showed their submission to Him. We need to remember that when we worship Him together. Hezekiah invited the consecrated people. We gather to meet with the Lord Himself, to come near to Him. So our worship celebration should be both joyful and reverent, in His presence. Conclusion I love verse. There was a joyous spontaneity to the whole thing.

Chapter 4 : Love and church renewal / The Christian Science Journal

In the history of the Church prayer has been the catalyst for the renewal of the Christian Church. Register for the January , Church Renewal Weekend.

Chapter 5 : Home | Church Renewal Ministry

Christian Renewal Church is a life-giving church in Brunswick, Georgia where anyone is welcome. Christian Renewal Church is a life-giving church in Brunswick, Georgia.

Chapter 6 : Christian Renewal | About Us

Introduction The Christian humanists of the late fifteenth and early sixteenth centuries—More, Erasmus, Colet, and Lefevre d'Étaples—urged reform of the church on the pattern of the early church, primarily through educational and social change.

Chapter 7 : The Church Renewal Lab - Calvin Theological Seminary | Calvin Theological Seminary

*10 Steps to Immediate Church Renewal & Growth (That Most Churches Will Refuse to Take) - Dr. James Emery White
Christian blog and commentary on www.nxgvision.com*

Chapter 8 : Christian revival - Wikipedia

Christian History provides quality articles about the history of the Christian Church and is the official site of Christian History Magazine. the charismatic renewal now involves millions of.

Chapter 9 : Lesson How Spiritual Renewal Comes (2 Chronicles 29) | www.nxgvision.com

The Church Renewal Lab is a two-year renewal kick-start helping congregations refresh their mission focus as they seek to make more and better disciples. In short, the Church Renewal Lab's goal is to help congregations "Change the Atmosphere" (renewing culture) and "Journey to Mission" (strategic planning).