

KJB's Influence on Missions and Revivals

Traditional Bible Texts

By Bob Doom

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Bible Text: 2 Timothy 3:16-17; 2 Peter 1:21; Hebrews 4:12

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{?} is going to be coming. He is going to be speaking about the King James Bible's influence on missions and revival, missions and revival. Dr. Doom, the Lord bless you as you preach and speak to us.

[Change of Voice] It is certainly a joy to be with you on this occasion of the 400th anniversary of the printing of the King James version. I will tell you I will not be at the 450th anniversary. I am certainly not making any plans to be at the 500th anniversary. Some of you might make it. Amen.

Let me invite you to turn, if you will, to the book of Acts chapter number one and while you are turning let me just make mention that we were at the International Christian Retail show. It used to be called the Christian Book Sellers Association. Most of the literature being sold wasn't Christian. There certainly wasn't much association and mostly not many books. Amazing what a misnomer that was.

But you will be interested to know that there was one more new English Bible introduced and it is called the Common English Bible. Interestingly looking at the copyright information about it. It is ... it doesn't even have an address except for {?} which is the same organization that owns the copyright for the NIV. But I thought it very interesting that we have one, yet one more. And then the other distressing thing is we went over to the Crossway Publishers booth and they were giving away ESVs and the propaganda said in the line of the King James version.

Now they are 10 years old and the ESV is 10 years old. But isn't it amazing how they have to identify with the KJV to sustain it? Only 10 years of history in the line of the King James version. I think not. And, in fact, I am pondering... I am not as gracious as brother Monty. I am pondering writing a hot letter and say what misadvertising you performed on the floor of the International Christian Retail Show, talking about being in the line. Do you not know the difference of the text? Can you not at least be honest? And why are you trying to identify? Make one more buck for your ESV?

And, by the way, they are sweeping many evangelical communities. I understand that is the Bible of choice at Bob Jones University book store right now. I haven't been there. I want to go there. I am going to go with brother Rainey because we go together. We will

probably get thrown off the campus together. But, I mean, he is a little bit bigger and has been a former policeman so I figure he will protect me, all right?

All right. The book of Acts chapter number one and verse number 14.

“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”¹

Chapter two verse one.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost,²

My subject is the King James version and printed in our bulletin the influence on missions and revival. I want to really reverse the order. I want to speak about King James version and its influence on revival and missions. Very seldom do you have evangelism or missions flow into a genuine revival. But almost always, without exception, where there is a biblical revival it does flow into evangelism and missions.

Now missions or evangelism of what we do for our God in our loving obedience to his five fold command as stated, for example, in Acts 1:8.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”³

Revival is what a sovereign God does for his local churches in bringing them to a renewed spiritual health that produces evangelism and produces missions.

One of the old Irish preachers, Kenneth Connelly, gave this definition of revival. Revival is the sovereign, sudden, selective, sensational operation of the Spirit of God. It descends amidst prayer, produces purity and rescues the perishing.

Now D. L. Moody, the great evangelist at the end of his ministry in the late 1800s before he went to be with the Lord said, “What we need is one more revival like we had in 1858 and 1859.” Now he knew the difference between evangelism and revival. We have clouded the whole subject by our improper use of the word revival as we tack it on to almost every meeting. But we have been blessed in our republic and particularly the state of New Jersey has been blessed and I want to sort of center in this area of some history of revival, but we have been blessed in our republic with six evangelical awakenings.

¹ Acts 1:14.

² Acts 2:1-4.

³ Acts 1:8.

The first is called the Great Awakening and the dates are approximately 1725 to 1775. Now I like the true ecumenism that flowed in that particular moving of God in the first ... the Great Awakening of the first evangelical awakening. For example, you had Jonathan Edwards. He is a member of the standing order church, which, being interpreted is congregational. He was the pastor there in Massachusetts. You had another fellow called Frelinghuysen. He was a Dutch reformed pastor. You had William and Gilbert Tennent and they were the Presbyterians. And then you had George Whitefield, the Anglican evangelist. And then, finally, you had Shoal Stearns, the Baptist, revivalist and church planter particularly starting down in the South in the state that I am from, North Carolina south of Greensburg.

Now the moving of God was so powerful in that evangelical awakening that lasted for about 50 years that out of the population of approximately two million, 50,000 people were converted to eh Lord Jesus Christ. What an impact that that made upon our republic at that time which really set the foundation for all of the underlying documents on which our republic was founded.

Now let's just look at this fellow Frelinghuysen for a minute, because he is a very interesting fellow and labored here in New Jersey in the mountains, the Raritan Valley area. And he was born in Germany, had a very sizable family and moved with this family to USA. In fact, one of the interesting side things about Frelinghuysen is that he had seven children, five of them were preachers and the two daughters married preachers. And so they must have had some great theological discourses, amen? And fellowship when they got together.

But it was amazing. He came to serve some churches in the Raritan Valley, New Brunswick, Six Mile Run, Three Mile Run and North Branch and it says about Mr. Frelinghuysen in some history that I have read that though he was loyal to the Heidelberg Catechism, he emphasized pietism or holy living, conversion, repentance and strict moral standards, private devotions, excommunications and church discipline. An eloquent preacher who published numerous sermons. He struggled against indifferentism. That sounds like something we are struggling against. And the empty formalism. His theories conflicted with the orthodox views of Henry Boll and others who challenged Frelinghuysen to release his emotion and unauthorized practices.

Well, God puts this man to laying very clearly what constituted true conversion. And, in fact, I love what one of the opponents said about him. He preached as Dr. Stringer was saying last night in that short... from the King James version which has short, pungent, piercing sentences. He aimed to convict people of their need to examine their lives in the light of the Word of God, to ascertain the validity of their salvation. In contrast to the orthodoxy of many of the Presbyterians and the New York Dutch Reformed clergy, Frelinghuysen's evangelistic preaching penetrated the lost frontier of early 18th century life in New Jersey. He intended to ingrain within the listener a deep conviction of sin. Frelinghuysen evangelized the New Jersey colony by using blunt preaching style which

classified his audiences into two basic categories, regenerate and unregenerate. That is pretty good preaching, I think.

One individual response was that his sermons would have been for edification but, alas, to our great sorrow, we soon and increasingly found that the result was very different. His denunciations offered against all of us from the pulpit and on all occasions to the effect that we were all unconverted were severe and bitter.

It would be nice to see some old Holy Ghost conviction, wouldn't it? Or {?} with the preacher when he was preaching the truth because they were under Holy Ghost conviction.

Well, amazing. He had a great respect for the Lord's table and he did what the Presbyterians of Scotland called fencing the table. And before men could come to the table they had to get a credible testimony that they were actually in fellowship with the Lord, they had been born of the Spirit, they had the evidences of a changed life and they were continuing in the things of God. And he had a conviction that what they had come over with from the Netherlands, the Germans and so forth, that there had to be a little bit of adjustment to the ... to the arrangement of the meeting.

Now not an adjustment in the Bible, not an adjustment in music and so forth, but rather we needed to see that there was, indeed, a genuine biblical Christianity in that Raritan Valley that was meeting the needs of that particular area through the preaching.

And, of course, one of the areas was he majored in prayer as well. Now you notice in our text that Christ called a prayer meeting that went on for 10 days. It began in the upper room. There were in all with one accord in one place.

We were recently at the International Christian Retail Show and we published in print in Korea, had our Korean printer take us out for a hamburger at a steak house and we were talking with a brother there from the SW Press. We asked him the question. "Brother Stu, what is the difference between American Christianity and the Christianity that goes on in Korea at the present time?" He said there is one main difference. All of the denominations have a prayer meeting at five o'clock, six, 5 AM six days a week. Did you hear what I said? All of the churches. If you are a deacon in the church they expect you to be there or the pastor will have words with you about not being there.

As I was talking to brother Allen who is on the staff here of Bible for Today and married to a Korean lady, guess what? She goes to a church in this area that has a 5 AM prayer meeting six days a week.

Beloved, we are not going to be able to keep trucking the way we are trucking in this age of apostasy and declension. We are going to have to change and it could be simply being put to prayer afresh in our own beloved republic.

Well, amazing. All four of the churches that our brother pastored had convert after

convert and there was a sum of over 180 converts in the Raritan New Brunswick churches and they don't seem to be very significant when you consider the way God used George Whitefield. And yet these numbers mark a sizable proportion of increase in those churches themselves. And there was even Jonathan Edwards said that it was really the moving of God in the Raritan Valley that prepared the way for what we call the Great Awakening.

And an amazing thing is the influence of Frelinghuysen upon one of the Tennent sons. Now you know there was the father Tennent who came from Scotland, brought his children with him and as he came he wanted to train the boys in theology. So he started a college and there were already ... Harvard was already in existence, I believe, at that time or shortly afterwards. And they called the college, derisively, they called it the log cabin college. But, friends, there was such training. These young men met at the log college college from five o'clock in the morning till 9:30 at night. They met for prayer. They met for instruction and, of course, it was amazing that when Whitefield came into the area he visited both Frelinghuysen's church and preached in the open air in front of the church with a few thousand assembled there, went over to Tennents church was in New Brunswick and, of course, he had about 5000 in the church yard there. There is quite a moving of God.

And, of course, not that log college didn't become Princeton University. But many of the graduates from the log college became the supporters of and they even raised funds in the United Kingdom.

So what an amazing thing that that little college there in Neshaminy, Pennsylvania, in Bucks County, had such an influence that there were over 51 colleges started from the graduates of the log college and those who were trained by them, an impact for the glory of God and the furtherance of the gospel of our Lord Jesus Christ.

It is amazing as brother Whitefield heard one of the sons, Gilbert Tennent, preach and he preached the danger of an unconverted ministry. It was published by Ben Franklin and the title page, of course, carried the King James Scripture.

A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?⁴

Of course, Whitefield got into trouble for preaching against the unconverted clergy in the Anglican Church.

May I suggest to you that our problem in our churches in America is precisely that same problem today. We have so many unconverted Baptist pastors. How could they be moving away from Christ and the call to repentance, amen? That is what John the Baptist preached. That is what the Lord Jesus Christ preached. How could they move away from that to what my father in law called when he came to the USA who saw revival in eastern

⁴ Jeremiah 5:30-31.

Europe he called it this easy believism, or, as one armed mountain preacher says, “We read them in.”

Well, beloved, you can't read somebody into the salvation. They have to be birthed into salvation. Amen? And so there was that cry and, of course, that caused the Presbyterians to get all out of sort as well. And then Whitefield dealt with the same subject again. But then, friend, there was such a moving that on one occasion George Whitefield suggested that the Tennent son go with him and so they preached almost every day for three solid months. And there was a shaking among the dry bones.

The got all the way up to Boston and the local Boston pastors rejoiced that literally hundreds of concerned souls came to them during the short time to find salvation and find assurance.

One of the pastors declared that more had come to him in one week than during his entire 24 year ministry. Now Gilbert Tennent never kept a written account. He just said, “I cannot offer any precise conjecture and, therefore, leave it to be determined on the judgment day.” He was not a numbers keeper. But he understood that God was moving in the hearts of men and women. And there was a mighty ingathering of souls and there was literally a transforming of the whole culture and the whole area.

I think of Jonathan Edwards, that standing order pastor up in Northampton, Massachusetts. And when he saw God move first in 1735 and again in 1740, he said that to walk the streets of Northampton was a delight in the evening. You could start in one end of the town and be walking along the street and you could hear the various families having family devotions. They would be singing psalms. They would be reading the Scriptures. There would be prayer. He said it was a joy to go into the shops in those days. And, by the way, it is interesting. They found many of his sermons written on the back of grocery lists. He was saving paper and so the same list that made out for the grocers earlier, the grocery store, he wrote his sermons on the other side of them. And he said you could go into a shop and you said, “I need a pound of cheese.” And they would {?} in the shop, “Oh, did you hear about Mary? She got converted yesterday.” And then they would carry on a little bit more conversation and well, I need some lard and this and that. But the conversation in the whole town was only about the things of eternity and the things of God, except what was necessary to carry on normal life in Northampton.

Now our brother mentioned that great sermon in the sinners in the hands of the angry God. Now I was... we have a little Bible college that meets in our church facilities there in Asheville. And I mentioned the sermon title, sinners in the hands of an angry God, and literally there is one of the young ladies, she shuttered to understand that this God is not only a God of eternal love, but he is also a God of wrath against both the sin and the sinner who will to repent and flee to Christ.

You know, he preached that sermon in Northampton and nothing happened. But he was heard by a fellow pastor. That fellow pastor invited him to go over to Vermont or maybe one of the other states near to Massachusetts there and he preached the same sermon and

it was on that occasion as he with a monotone voice holding a candle in one hand, reading his message, that the power of God so descended that folk grabbed hold of the pillars in the church house because they thought they were sinking into hell.

Beloved, that is a visitation in revival, isn't it? When God comes to town in reviving blessing there is conviction of sin among the sinners wherever they are.

Now let me jump ahead to the fifth evangelical awakening and just give some information concerning the Welsh revival of 1904-1905 which did, by the way, influence the state of New Jersey. And I will get to that in just a moment. But my father-in-law has written a wonderful book on that Welsh revival called *Invasion of Wales Through the Spirit*. They didn't bring it up here. And he tells how God transformed the culture in Wales in 1904-05. The Christians got to prayer and God raised up several preachers in the various counties of the principality of Wales. The one in the south was Evan Roberts. And there was such a moving of God that over 100,000 people were converted to Christ as a result of the people of God being revived. All the churches were full and cultural change was unbelievable.

The liquor crowd almost went out of business. So many of the publicans were converted that they put on the door or on the building, "Owner converted. Closed forever."

Men would go into a pub to order a drink and run out of the pub under Holy Ghost conviction. They didn't have television. They had play groups in those days that would go through the towns and the villages in the United Kingdom and they had to cease going through Wales. Who wants to see someone being a hypocrite, play acting on a stage, amen, when they have got reality down in the church house. The football, soccer football is the sports god of Europe and they had to disband teams because soccer players didn't want to play. They had to disband teams because people didn't want to watch them kick a leather ball up the field. They were interested in what was going on down at the church house and the worship of the eternal God.

Now let me ask you. What are we going to do forever? We are going to worship. Isn't that amazing. We can cram it into one hour and if God doesn't meet us then, we go to the house.

Beloved, if we are going to worship God forever, we had better get tuned up here on the way to heaven. Amen? But we are in such a hurry to get it all in. There was such a moving of God in Wales in those days that for three years after that moving of God they presented white gloves to the magistrates because there were no court cases to try, nobody to arrest. Nobody was beating their wife. Nobody was stealing everybody else's goods. There was just a transformation of God in the whole community for the glory of God.

In fact, one of the commissioners in one county called the police station and said, "What are we paying you to do? If we are not having this crime." Well, we help the churches. You help the churches? What do you mean you help the churches? Well, sir, we have got

12 in the police station. We have three quartets. The churches call, we got out and sing. Public funds financing gospel singing in the middle of that moving of God. Hallelujah for the powerful influence of God in revival.

Let me make some applications toward missions but I need to give you this one illustration. Here in Las Vegas east or lost wages east, down here in Atlantic City there was a move in 1905, seven, through that period and here is what one account says.

In the Atlantic City out of a population of 60,000, the local pastor said they knew only 50 adults who were left unconverted. Now this is not my figures. These are local pastors found in a book by J. Edwin Orr, *The Flaming Tongue*. Isn't that amazing? When God moves into a community the great conversion work that goes on and everything gets turned right side up for the glory of God.

In the Welsh awakening it produced over 500 missionaries. In the first evangelical awakening in America it produced another 120 standing order churches, plus 400 Baptist churches. The Baptists were insignificant nobodies in 1740 with about 20 churches. But that awakening them was carried on down into the Carolinas. In 17 years they planed 41 churches, had 125 men surrender to the ministry. In America in the period of 1905, six, seven, there were nearly, again, 500 to 700 folks surrendering to foreign missions. The pastors I talk to say we are not having young men surrender to the ministry.

Could it be that we need God to visit us again? And we need to pay the price with the prayer meetings ourselves. We need to do 2 Chronicles 7:14. But there is the New Testament, James chapter five and there are 10 imperative matters almost paralleling 2 Corinthians chapter seven, chapter 14 and verse... what is it? 2 Corinthians chapter seven verse 13, 14. Beloved, aren't you glad that in the middle of all this God was using the preaching from our King James version? Except in the case of Frelinghuysen, he was using the Dutch Bible our brother was talking about. They used, brother {?} used over I Portugal. But were you using received text reformation Bibles? The preaching of the Word of God. His blessing has been upon our republic in all of these ways once more, Lord, once more as in the days of yore on this dear land they Spirit pour. Set America now on fire. God grant it to be so.

Father, thank you for what you have done in the past, what we anticipate that thou will yet do in the future. Thank you, again, for the foundation of that in the preaching of this received text Bible and the Hebrew masoretic Bible. Oh God, we bless you for the preaching of the good Word of God. Visit us again in Jesus' name. Amen.

[Change of Voice] Let's stand and read together from verse 121 and following. Brother Doom, thank you for that good message.

[Change of Voice] Verse number 121. I thought it was very significant. Verse number 126 just look at it if you will, Psalm 119 verse 126.

“It is time for thee, LORD, to work: for they have made void thy law.”⁵

[off mic voices]

[singing]

[off mic voice]

... source text. The Lord bless him as he goes.

⁵ Psalm 119:126.