

issue 2 { volume 9 }

APR - JUN 2023

# Desiring Revival

*Recovering the High View of GOD*

*The time has come in America where for truth to be preserved men must suffer.*



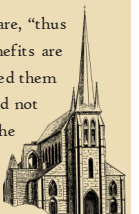
## *from Desiring Revival*

In Haggai 1:7 we read, "Thus saith the Lord of hosts; Consider your ways." God who is sovereign and rules over all in power sees all things and requires His subjects to obey His laws. The great need in the American church is not more theology or truths about a familiar God who has been conditioned to our liking and culture. The need we have is to go back to the God of the Bible as He is portrayed in the Scriptures. He is the God who kills and makes alive (Deut. 32:39), He is the God whom we are to fear for He "is able to destroy both soul and body in hell." - Matthew 10:28. He is the God who is, "angry with the wicked every day." - Psalm 7:11. Our portrayal of the love of God has gone to such extreme that we have forgotten the true God of the Bible who said, "if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." - 2 Chronicles 15:2. While we have conveniently ignored the Lordship of Christ to call sinners to repentance and submission to Christ, we have embraced this "God" that we have imagined who is after our whims and wants, to be at our beck and call. We are left to our own devices and sin has been allowed to overtake us, with our churches powerless to stop the tide of its destruction.

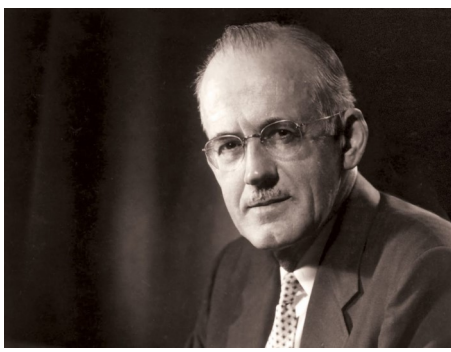
With the gross illiteracy we have in our churches among God's people, be it fundamental Baptists, Reformed, conservative evangelicals, or called by any other name who claim to believe the Bible, the need we have is to go back to dealing with our people on the existence of God. So great is the need that our young people have never encountered the God of the Bible but have made an intellectual assent to the faith of their parents, Pastors and Sunday school teachers. Leonard Ravenhill rightly stated, "That world out there is not looking for a definition of Christianity but a demonstration of Christianity." Would it be erroneous to state that there are no New Testament churches today in America which is full of the power of the Holy Ghost like in the book of Acts? I think not. If we did, we would see pastors, evangelists, and laymen being arrested

and sent to jail for plundering the strongholds of the enemy in this post-Christian era of our Nation, where evil is triumphant. We are a Nation under Divine judgment where God has withdrawn His manifest presence from His church. Is this too harsh or are we confronted with the truth that Jesus said, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." - Revelation 2:5. The need is not for a trimming of what we have learned from our forefathers, the need is a complete re-evaluation of everything that is taught under the guise of Christianity and be willing to go back to what the apostles called as, "we will give ourselves continually to prayer, and to the ministry of the word." - Acts 6:4. This early church had no completed canon of Scripture, stately buildings, freedom from persecution, or a Bank balance; nor the frills that we have invented as necessities for our faith such as, altar calls, sinner's prayer, romans road, etc. They preached "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." - Acts 20:21. But they preached it with the power of the Holy Ghost which we lack. Whereas they, "turned the world upside down" we have tied ourselves up with order of services, petty factions, and denominational pride. While they preached doctrinal truths in power and much assurance, we preach an emotional and sentimental Christianity that neither sees conviction of sin by the Holy Ghost nor expects lives and communities that are visibly transformed by the power of God.

Dear brethren, would to God that the church lifted up her voice to declare, "thus saith the Lord" instead of "God wants you to go to Heaven." While the fringe benefits are there, most of our members in our churches are holding on to a hope that neither saved them nor made them a new creature in Christ, for they have believed on a proposition and not experienced the new birth that produces holiness, without which no man shall see the Lord (Hebrews 12:14). And the Nation goes to Hell because of a bankrupt church where the foundations have been destroyed (Psalm 11:3).





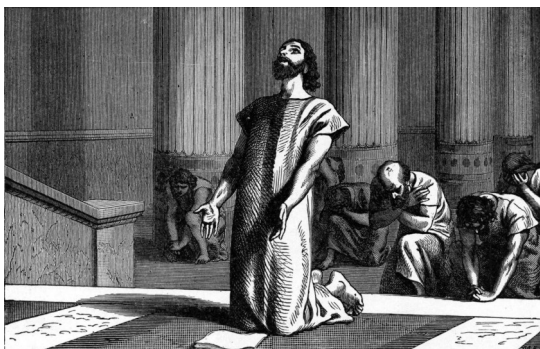


## A. W. Tozer on Repentance and Restitution

Put yourself in the way of the blessing. It is a mistake to look for grace to visit us as a kind of benign magic, or to expect God's help to come as a windfall apart from conditions known and met. There are plainly marked paths which lead straight to the green pastures; let us walk in them. To desire revival, for instance, and at the same time to neglect prayer and devotion is to wish one way and walk another.

Do a thorough job of repenting. Do not hurry to get it over with. Hasty repentance means shallow spiritual experience and lack of certainty in the whole life. Let godly sorrow do her healing work. Until we allow the consciousness of sin to wound us, we will never develop a fear of evil. It is our wretched habit of tolerating sin that keeps us in our half-dead condition.

Make restitution whenever possible. If you owe a debt, pay it, or at least have a frank understanding with your creditor about your intention to pay, so your honesty will be above question. If you have quarreled with anyone, go as far as you can in an effort to achieve reconciliation. As fully as possible make the crooked things straight.



## Excerpts from the book: **The Revival We Need** by Oswald J. Smith

An incident is told of a place called Filey in the early days of Methodism, to which preacher after the preacher had been sent, but all to no purpose. The village was a stronghold of Satanic power, and each one, in turn, had been driven out until at last it was decided to give it up as a hopeless task.

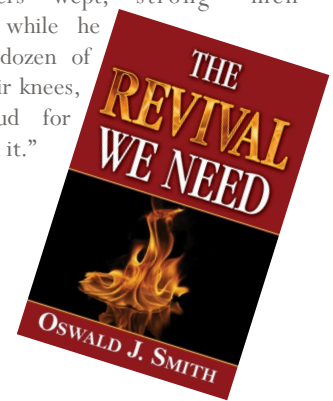
Just before the matter was finally settled, however, the now famous John Ox-toby, or "Praying Johnny" as he was called, begged the Conference to send him, and so let the people have one more chance. They agreed, and a few days afterwards John set out on his journey. On the way, a person who knew him inquired where he was going. "To Filey," was the reply, "where the Lord is going to revive His work."

As he drew near the place, on ascending the hill between Muston and Filey, suddenly a view of the town burst upon his sight. So intense were his feelings that he fell upon his knees under a hedge and wrestled and wept and prayed for the success of his mission. We have been told that a Miller, who was on the other side of the hedge, heard a voice and stopped in astonishment to listen when he

heard Johnny say "Thou Munna mak a feal o' me! Thou Munna mak a feal o' me! I told them at Bridlington that Thou was going to revive Thy work, and Thou must do so, or I shall never be able to show my face among them again, and then what will the people say about praying and believing?"

He continued to plead for several hours. The struggle was long and heavy, but he would not cease. He made his very weakness and inefficiency a plea. At length, the clouds dispersed, the glory filled his soul, and he rose exclaiming, 'It is done, Lord. It is done. Filey is taken. Filey is taken.'

And taken it was, and all in it, and no mistake. Fresh from the Mercy-seat he entered the place and commenced singing up the streets, "Turn to the Lord and seek salvation," etc. A crowd of stalwart fishermen flocked to listen. Unusual power attended his address, hardened sinners wept, strong men trembled, and while he prayed over a dozen of them fell on their knees, and cried aloud for mercy and found it."



### *from Charles G. Finney*

"In a certain town there had been no Revival for many years; the Church was nearly extinct, the youth were all unconverted, and desolation reigned unbroken. There lived in a retired part of the town an aged man, a blacksmith by trade, and of so stammering a tongue that it was painful to hear him speak. On one Friday, as he was at work in his shop alone, his mind became greatly exercised about the state of the Church and of the impenitent. His agony became so great that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer."

"He prevailed, and on the Sabbath called on the minister and desired him to appoint a 'conference meeting.' After some hesitation, the minister consented, observing, however, that he feared few would attend. He appointed it the same evening at a large private house. When evening came, more assembled than could be accommodated in the house. All were silent for a time, until one sinner broke out in tears, and said if anyone could pray, would they pray for him. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was that they all dated their conviction at the hour the old man was praying in his shop. A powerful Revival followed. Thus this old stammering man prevailed, and as a prince had power with God."

Christianity is a revelation or it is nothing, and it has to be that in the case of every new child of God; otherwise faith will be resting upon a foundation which will not stand in the day of the ordeal.

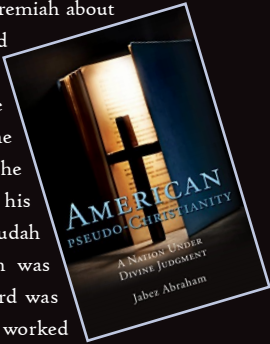
- Theodore Austin-Sparks

# Prayer, Not America's Greatest Need

This topic may seem contradictory to what has been said prior or even seen around us in emphasizing prayer, but a particular order must be followed if we are to follow God's way. There is a vast difference between the God of the Bible and our view of who God is. We have strayed so far away as Bible believers that we need to come to the place of seeing the difference between the God of the Bible and what we have portrayed of Him and repent of our unworthy views of God. God has no obligation to correct His view about Himself, for He has already given that in His word, and unless He intervenes in an act of mercy, we will continue this downward trend. The most fearful place to be is when God lets us alone to follow our own ways. "Ephraim is joined to idols: let him alone." – Hos. 4:17. You cannot build a house from a broken foundation that is unsteady. **We must deal with the root instead of trying to trim the fruits.** We must put away the corruption, repair and build the altar, put the wood in order, sacrifice and place the bullock, expect the supernatural, **and only then** call upon God for the fire to fall (1 Kings 18:30-38).

In the time of Nehemiah, they had to first put away and acknowledge the sins of the people as their own sins in taking personal accountability before they sought the face of God for times of refreshing. "And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly

against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses." – Neh. 1:5-7. Nehemiah had not personally sinned in that fashion, but he realized that unless there was a corporate confession, God was not going to hear (repeated in chapter 9). We must have personal and corporate repentance. We see this in the time of Solomon when they were as one in their response (2 Chr. 5:13), similar to when the day of Pentecost was fully come, they were all in one accord in one place (Acts 2:1). Israel's greatest danger was not from her enemies surrounding her but from allowing sin to overcome her. In sinning against God, they incurred the wrath and judgment of Almighty God; and who could save them when He became their enemy? Consider this from Jeremiah about God, "He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation." – Lam. 2:4-5. Samson was given over to his sin where he wist not that the Lord was departed from him. Gideon, who knew how God had worked in the past, asked the right question, "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." – Judg. 6:13. ...



The Scriptures give us the possibility of God; the Spirit shows the reality of God.

"I didn't go through your colleges and seminaries. They wouldn't have me...but I have been to the feet of Jesus where the only true scholarship is learned."  
– Gypsy Smith



## Revival in an Indian school through prayer, 1930

At a school for the sons of missionaries in Ootacamund, South India, there was a remarkable movement of the Spirit, during a mission held by R. T. Naish, although the work began before he arrived. Out of 130 boys in the school 100 professed conversion and with almost all of these there was a deep conviction of sin and much brokenness. It took the staff completely by surprise, for they had no expectation of it and were unable to cope with it. One day the lads were ordinary boys, full of fun, mischief and distraction. The next they were singing hymns all day, became intensely Bible-conscious, many spontaneously desired baptism and the communion table was filled with devoted converts. What was the explanation for this sudden movement? It was afterwards discovered that three boys, under the age of twelve, had been going out in the early morning to the edge of the jungle to pray. They had prevailed with God, and He had answered by fire. "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." – Psalm 8:2



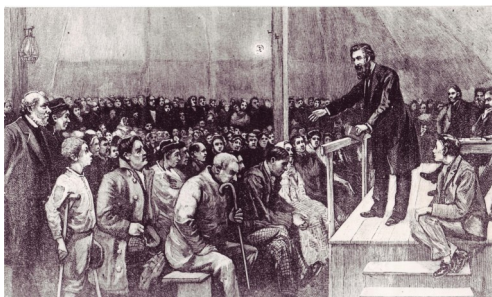
## Are we willing to pay the price?

"The early church was married to poverty, prisons and persecutions. Today, the church is married to prosperity, personality, and popularity."

— Leonard Ravenhill



Salvation Army, March 20th, 1883



We know that the only power that can really affect and transform the soul is the Spirit of God, therefore we do not attach much importance to people merely receiving the truth! Herein we differ very materially from most other evangelistic agencies. I receive many letters from people after reading our books, congratulating us that we do not teach the Antinomian doctrines of a great deal of the evangelistic teaching of this day, that we don't preach

the "only believe gospel," but that we preach repentance towards God, as well as faith in Jesus Christ, and a life of obedience to God, and that, without this, mere theories, creeds, and beliefs will only sink people lower into perdition. Our religion is not a religion of mere enjoyment, nor of faith only, but we recognise the power of God, transforming and keeping the soul of man.



## The Great Awakening from [www.revival-library.org](http://www.revival-library.org)

The word 'revival' infers that something is dead or dying. 'Religious' or 'Christian revival' presupposes that the church and its environment are in desperate need of a fresh breath God's Spirit to awaken it from its slumber. Such was the condition of the North American church and nation in the early part of the 18th century. Spiritual decline and moral decadence ruled the day.

### The state of the nation

The American Colonists had their own peculiar problems. They were a mixed collection of nationalities in an alien country. They had no central government to bind them together in anything like a national unity and were divided by intense religious convictions and by their nationalistic spirit. Perpetual war with the Indians produced all manner of inhuman passions, removing moral convictions and restraints. A wild and adventurous spirit possessed the people as morals declined and religion decayed. Drunkenness, swearing, immorality, and every form of vice blossomed as never before in their history. The godly aspirations of their Puritan forefathers for a Christian Utopia in the New World had long since died.

### The state of the church

The 'Half Way Covenant' of 1662 had opened the way for unconverted people to become members of the church and soon unconverted ministers were allowed into pulpits across the land. Secret apostasies and flagrant sins corrupted and weakened the churches. Jonathan Dickinson of New Jersey described the state of the church there: 'Religion was in a very low state, professors generally dead and lifeless, and the body of our people careless, carnal and secure.' In Pennsylvania Rev. Samuel Blair stated, 'Religion lay as it were dying, and ready to expire its last breath of life in this part of the visible church.' The same conditions obtained everywhere throughout all the Colonies, from New England to the far South. It was a hopeless situation but 'man's extremity was God's opportunity.' Into this situation God began to ignite revival fires.

### Beginnings of revival

Theodore Frelinghuysen, a Dutch reformed Pietist, began to see revival signs of conversions following his ministry in New Jersey in 1727. The revival spread to the Scottish-Irish Presbyterians under the ministry of Gilbert Tennant, whose father, William, founded the famous 'Log College', which later became the Princeton University. The fire leapt over to the Baptists of Pennsylvania and Virginia before the extraordinary awakening that began in Northampton, Massachusetts, under the ministry of Jonathan Edwards in December 1734.

### Jonathan Edwards

Edwards says the town experienced a 'degenerate time' with 'dullness of religion.' The young people were addicted to 'night walking, tavern drinking, lewd practices and frolics among the sexes for the greater part of the night. Family government did too much fail in the town.' Community leaders were locked in bitter disputes. Then, two well-known young people died untimely deaths in the spring of 1734. This had a remarkable sobering effect on the whole town and people began to ask questions about the meaning of life, life after death, eternity and other spiritual matters. Clearly this was a token judgement to grab people's attention. In tandem with this, the small and ineffective church was praying for God to move, calling out to God for the souls of their neighbours. Edwards began to preach the Gospel deliberately and powerfully in a series on 'justification by faith alone.' In December 1734 six young people were converted. One was a young woman who was quaintly described as 'one of the greatest company keepers in the whole town.' Her life was so radically changed that it became the talk of the town and the news of this evident act of God's grace spread like wildfire. In the next six months 300 of the 1,100 population were converted. That's more than 25% of the population in 6 months! Revival had come. In his 'Faithful Narrative of Surprising Conversions,' a report on this revival work, Edwards describes some of the unusual supernatural happenings: 'God has also seemed to go out of his usual way in the quickness of His work, and the swift progress His Spirit has made in His operation, on the hearts of many.... There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world.... The town seemed to be full of the presence of God... it never was so full of love and full of joy. It was a time for joy in families... our public assemblies were beautiful; the congregation was alive in God's service, everyone earnestly intent on the public worship.... God was served in the beauty of holiness.'

### Widespread Effects

This was the beginning of a revival that was revitalised with a second wave in the 1740's. In New England alone ten percent of the total population of 300,000 were added to the churches between 1740 and 1742. Total converts to Christianity reached 50,000 out of a total of 250,000 colonists in New England. It is estimated that a further 30,000 souls were converted through George Whitefield's numerous visits to America from 1739 onwards. 150 new Congregational churches were established in twenty years. The increase of Baptist churches in the last half of the century, was still more wonderful, rising from 9 to upwards of 400 in number, with a total of thirty thousand members. There was a similar growth in the Presbyterian and other churches. Nine Christian university colleges were established in the colonies. The wild frontier society was thoroughly Christianised. Early missionary desire began to emerge, most notably in the ministry of David Brainerd among the Indians. The revival revolutionised the nation's religious and moral character and determined the destinies of the entire nation country. One ancient writer states 'The new converts were fervent in spirit. They thirsted for the salvation of souls. Unexampled efforts were immediately employed for the spread of the Gospel. Some went from house to house in their respective neighbourhoods warning every man and teaching every man, and exhorting all to turn to the Lord. Pious ministers were stirred to unusual exertion, and old Christians renewed their youth. They had deep convictions of the evil of sin, and of the peril of a rebellious state. The love of God in Christ overpowered their souls. Their views of the solemn realities of another world were vivid and heart-affecting. Their earnest appeals made the stout hearted tremble, awed many a reprobate into silence, and wrung tears from daring and hardened offenders. Tens of thousands bowed before the majesty of truth. Some of the most powerful preachers emigrated to other States; and wherever they went, the floods of blessing poured over the land.'

# LGBTQ+

The false narrative of  
*"Love is all that matters"*

Truth always precedes love. Sin in the eyes of a holy God is always sin for He changes not (Mal. 3:6), and love is not true love which gets its roots from iniquity (1 Cor. 13:6). The greatest command to love God (heart, soul, mind, and strength) is to be done in Spirit and in truth, before we love others as ourselves. The wrong kind of "truth" always produces the wrong kind of "love." To approve what God has condemned does not change the fact that it is still sin.



GOD has already  
established His truth, which is not up  
for debate. **The One true GOD of the  
Old and New Testament has said...**

- ⇒ Homosexuality is sin (Lev. 18:22, 20:13, Romans 1:26-27)
- ⇒ Marriage is between one man and one woman for life (Gen. 2:22-24, Matt. 19:5-6)
- ⇒ There are only two genders which are not to be changed (Gen. 1:27, Matt. 19:4)
- ⇒ Pre-marital sex is an abomination in God's sight (Exo. 20:14, Lev. 20:10-11, Heb. 13:4)

Is it "love" to let a man die in his sin and go to Hell, when God's remedy of repentance toward God, and faith toward our Lord Jesus Christ can set him free from his sin?

[desiringRevival.org](http://desiringRevival.org)

let God be true, but every man a liar - Romans 3:4

