

Desiring Revival

RECOVERING THE HIGH VIEW OF GOD



From Desiring Revival

In 1 Thessalonians 1:5, we read of Paul's grand declaration of the entrance of the gospel as "not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Again and again, I am confronted with the challenge that we have resources, articles on any topic, millions of sermons on various passages of Scripture, conferences with popular preachers, etc., but yet find ourselves lacking in what the apostle Paul is speaking of.

In Isaiah 63:10, we see this sobering statement, "But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them." God becoming an enemy of His own people. But yet, we have to face the reality of the strong delusion that seems to have overtaken our land, the inability of the church to stop the tide of sin, the prevalence of confusion over what the gospel is, and the effects of weak evangelism that plucks unripe fruits, making them a two-fold child of hell. We must realize that the office of the Holy Spirit cannot be fulfilled by any other means. And where we have quenched Him, we repent and desire Him to come and raise a standard against the enemy who has already come in like a flood.

I see pockets of people praying for revival; as important as prayer is needed for seeking the face of God, I do not believe that is what the church needs today. The need of the church is repentance. When prayer becomes an excuse for obedience, it becomes an abomination. We have to put away things that hinder the work of the Spirit and get back to desiring God in our midst in fulfilling His office of drawing the sinner, regeneration, enduement of power for service, etc. We see a lack of discerning the times, where people don't realize the danger America is in, with not only accepting but promoting abroad what God calls an abomination, be it the sin of homosexuality, transgender, or any other vice. And the church is to be the salt and light to show the truth. But she can only show the truth by the One who can bear witness to the truth and bring that needed conviction and repentance to those hearing the message. The blessed Spirit of God.

May God raise a generation who will submit to the conditions God has given and see His reviving grace in the midst of His people, the world to stop and take notice that God is in their midst and heal our land.



On thing that alarms me in England or in America is this, that there is no alarm in the church - Leonard Ravenhill

IRISH REVIVAL OF 1859

In the Irish Revival of 1859, people became so weak that they could not get back to their homes. Men and women would fall by the wayside and would be found hours later pleading with God to save their souls. They felt that they were slipping into hell and that nothing else in life mattered but to get right with God... To them eternity meant everything. Nothing else was of any consequence. They felt that if God did not have mercy on them and save them, they were doomed for all time to come.

- Oswald Smith

A Changed Life

Another proof of the conquest of a soul for Christ will be found in a real change of life. If the man does not live differently from what he did before, both at home and abroad, his repentance needs to be repented of and his conversion is a fiction

- Charles Spurgeon



THOMAS JEFFERSON | 3rd U.S. President, Drafter and Signer of the Declaration of Independence

"God who gave us life gave us liberty. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with His wrath? Indeed, I tremble for my country when I reflect that God is just; that His justice cannot sleep forever..."

Before I can preach love, mercy, and grace, I must preach sin, Law, and judgment. Preach 90% Law and 10% grace. - John Wesley



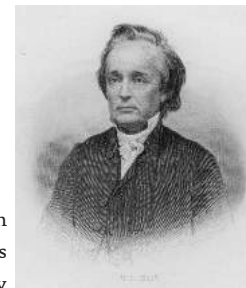
THE WONDER OF CREATION

THE COMMUNICATING FIREFLY

The following is from CreationMoments.com: "There are more than 200 species of fireflies around the world. Almost everyone has seen these small insects flying about or sitting in the grass. On dark summer nights they can be seen flashing their lights like ships far out at sea. As they flash, they are communicating very specific messages to one another. The light created by fireflies is called cold light because it is produced without creating any heat. To make a flash, the firefly must make and mix a chemical called luciferin with oxygen and an enzyme called luciferase. This mixture is combined with a catalyst to create the flashes of light. The result is a method of producing light that is far more efficient than any source of light in your home. A relatively tiny amount of energy creates a generous amount of light. Fireflies do not make light so they can read a book. Their flashes are used for finding a mate. Fireflies are able to read the light signals of other fireflies. These signals may contain several messages. Some flashes can tell a firefly whether the sender is one of his species. Light flashes are used to identify whether the sender is a male or female. If it's a female, the flashes can identify whether she has already mated. This is another example of the unlimited creativity and extravagance of our Creator God. The same beauty of the firefly that creates wonder in the child should also fill us with wonder at the limitless imagination of God. Author: Paul A. Bartz."

JOHN WESLEY REDFIELD | 1810 - 1863

FROM: REVIVAL-LIBRARY.ORG



The following from the pen of Catherine Booth should shake all who are lukewarm and indifferent. She writes, "Many do not recognize the fact as they ought, that Satan has got men fast asleep in sin and that it is his great device to keep them so. He does not care what we do if he can do that. We may sing songs about the sweet by and by, preach sermons and say prayers until doomsday, and he will never concern himself about us, if we don't wake anybody up. But if we awake the sleeping sinner he will gnash on us with his teeth. This is our work - to wake people up."

John Wesley Redfield was a man who awakened both the sleeping sinner and careless Christian. When Mr. Redfield prayed or preached men and women were touched by Jesus and went home different than when they came. Under the influence of Mr. Redfield's ministry, the slaves of sin were brought to repentance and totally set free. Wherever he preached, church after church seemed to be affected in the same way.

A visitation of God

On one occasion Mr. Redfield entered the pulpit with an especially intense and heavy burden pressing upon his heart. Without hesitation he began his message by clearly describing all those who had lived in the church for years without true saving grace; who had sat under the most searching gospel ministry; who had seen the truth lived out before them and yet rejected it all. With passion he warned all those who had shunned the narrow path of repentance and the cross of Christ. As Mr. Redfield spoke the Holy Spirit brought a shaking conviction of sin upon the entire congregation. Some cried out, some fell prostrate before they could get to the altar, and others fell at the altar. The slain lay in some places totally helpless, one upon another until the aisles were closed for hours. At this exact same time, people miles away also fell under the power of God in the seclusion of their own homes.



CHURCH PRAYER MEETING

WHAT ARE SOME THINGS WE CAN PRAY FOR THAT ARE IMPOSSIBLE WITH MAN, AND ARE THE EXCLUSIVE WORKS OF THE HOLY SPIRIT

- 1. Conviction of sin:** Those during preaching suddenly awakened and made aware of their awful standing before God, bowed down and crying out for mercy, those backslidden becoming aware of their wickedness and prostrating themselves in humility and submission, being overcome by the fear of God. We have not seen such scenes, which has been common in historic revivals; we can pray for that. (1 Chronicles 13:12, Job 40:4-5, Luke 3:10,12,14, Acts 2:37, 16:30-31)
- 2. The manifest presence of Christ:** Being overcome with fear like Jacob, a terror of realizing the implication of the holiness of God, being afraid of approaching God with unclean hands, filled with groans and shouts of joy in enraptured worship and a spirit of stillness that pervades the congregation. We have not seen such moving of God; we can pray for that. (Genesis 28:16-17, 1 Kings 19:11-13, Isaiah 6:1-5, Luke 5:8, Revelation 1:17)
- 3. Spirit of repentance:** The sinner who sees the greatness of his sin having the spirit of godly sorrow that leadeth to repentance, those who have played the prodigal forsaking their idols and coming as one unworthy to be called a servant let alone a son, cries of woe is me, I am undone. We have not seen such deep work of the Spirit; we can pray for that. (Acts 19:18-19, 2 Corinthians 7:10, 2 Thessalonians 3:1)
- 4. The genuine act of regeneration:** Those who have moved from death unto life knowing their standing in Christ by their testimony of the witness of the Spirit in their hearts, those who can cry out "Abba, Father" in seeing their lives instantly transformed and strongholds broken knowing they are made one with the Creator and adopted into the family of God. We have not seen scenes of the sinners swept into the kingdom of God without altar calls or coaxing with sentimental songs and such; we can pray for that. (Mark 5:15, Acts 2:41-47, 4:4)
- 5. Heaven-sent revival:** Whole communities affected by God in the midst of His people, those in mockery saying "Where is their God" being silenced as they are made aware of the reality of the living God, scenes of the terror of the Lord and the great grace and witnessing power that is given, similar to what was experienced in the book of Acts, God making bare His arm and His enemies are scattered. We have only read of such moving of God in the past and have not seen that in our generation; we can pray for that. (Psalm 68:1, Isaiah 64:1, Acts 4:31-33, 5:1-11, 19:20)
- 6. Intercession:** An office is given to the Spirit to bear witness to who Christ is and guide us into truth (John 16:13). We see Moses standing upon the mount when Israel is fighting Amalek, the picture of Aaron and Hur holding up his hands, and what happened in Moses's hands being lifted or being let down, showed by Israel winning or losing the battle. Similarly, for people to be convinced of the truth that if we don't pray, it will not be the same in the services where we are made to see the desperate value that prayer has. The Spirit's role in teaching us to pray (persistence and prevailing in prayer) and the danger of the lack of it — seeing prayer as the lifeblood of a church. We have not understood terms such as, "for as a prince hast thou power with God and with men, and hast prevailed." — Genesis 32:28, "the kingdom of heaven suffereth violence, and the violent take it by force." — Matthew 11:12; we can pray for that. (Exodus 17:8-16, Matthew 21:13, John 16:13, Romans 8:26, James 4:2, 5:17)
- 7. God of the word:** There is a grave danger when we substitute the Person of Christ for the words of Christ. The word of God is to point us to the Person of Christ and is not meant to be an end in itself. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" — John 12:32. And only the Spirit can bring us to that Person in all His beauty. Even in the matter of salvation, I am concerned that we have focused on the superficial with an intellectual agreement to truth and decision rather than the Person of Christ being revealed in supernatural illumination. The word of God can only have free course to break hardened hearts by the aul of the Spirit; to have that high view of God; we can pray for that. (Ezekiel 36:26, Matthew 16:17, John 3:8, Acts 2:37, Ephesians 6:12, 2 Thessalonians 3:1)





An intercessor is one who stands between a people who don't know their danger and a holy God, knowing that justice and judgement must prevail.

John Davidson and the General Assembly of 1596 | REVIVAL IN SCOTLAND

from ukwells.org

Six years after Mr. Bruce began his ministry (actually he began it in 1587-8), there was a lively movement from the Holy Spirit on the whole General Assembly of the Church, while their devotions were conducted by an intimate friend and fellow-labourer of Bruce, the Rev. Mr. Davidson,

This memorable occurrence is related by Mr. Fleming nearly in the following words : — " In the year 1596, upon Tuesday the 30th of March, the ministers and other commissioners of the General Assembly, met at Edinburgh, found it a duty by themselves to convene in the church at nine o'clock, one of the doors being shut, and the other kept open for the meeting only. Their object was to humble themselves and wrestle with God, to pursue a national as well as a personal reconciliation. The whole number amounted to four hundred ministers and some select Christians and elders of the church with them. After prayer, Mr. John Davidson was chosen to preside amongst them. He caused the third and thirty-fourth chapters of Ezekiel to be read, and then said, since it pleased the Lord to move them to choose him who was the unworthiest and unmeetest of the number, for the place of a preacher that day, they were not to look that he came to be censured by them, but to use the authority of a teacher to hearers, without any prejudice to that liberty given them of the Lord, to try the spirits whether they be of God or not.

" He showed what was the end of their meeting, that it was the confession of sins, and to promise a forsaking thereof, to turn unto the Lord, and enter into a new Covenant and league with him, that thus by repentance they might be the meeter to provoke others to the same. In which he was followed with that power for moving of their spirits in application, that within an hour after they were entered into the church, they looked with another countenance than that wherewith they entered. He exhorted them to that retired work of meditation and acknowledgement of their sins, even whilst they were together, that for the space of a quarter of an hour they were thus humbling themselves " (during which time it is probable the preacher was silent), " yea, with such a joint concurrence with those sighs and groans, and with shedding of tears amongst the most, every one provoking another by their example, and the teacher himself by his, so as the very church resounded, and that place might worthily be called a Bochim, for the like of that day had not been seen in Scotland since the Reformation, as every one that was present confessed. There have been many days of humiliation for present judgments, or imminent dangers, but the like for sin and defection was never seen since the Reformation. After prayer and public confession, Mr. Davidson treated on Luke, xii. 22, ' Take no thought for your life, ' &c, wonderfully assisted by God's spirit, to cast down and raise up again the brethren. The exercise continued till near one afternoon.

When the brethren were to dissolve they were stayed by the Moderator and desired to hold up their hands to testify their entering into a new league and covenant with God. They held up their hands presently and readily, which was a moving spectacle to all who were present."

And that afternoon, by the General Assembly, was the renewing of the covenant in particular synods resolved upon.

'History of Revivals of Religion in the British Isles, Especially in Scotland ' by Mary Grey Lundie Duncan 1836, p188-9.

Another account which can be seen under 'Church in Scotland to 1625' - biography.

The General Assembly of March/April 1596 was a time when the first revival may have taken place in Scotland, although the time of Knox was clearly an incredible one. John Davidson was very concerned with the religious state of the Church and the country, even though it was only thirty years since the Reformation. This was a time of a new generation; few of those who experienced the Reformation were still alive. Davidson, through his Presbytery, put to the General Assembly that there was a need for **'universal repentance and earnest turning to God.'** The Assembly agreed to address this, meeting from March 24th 1596 at St Giles in Edinburgh. The following was reported in a book by David Calderwood, **'As the Holy Spirit pierces their hearts with razor sharp conviction, John Davidson concludes his message, steps down from the pulpit, and quietly returns to his seat. With downcast eyes and heaviness of heart, the assembled leaders silently reflect upon their lives and ministry. The words they have just heard are true and the magnitude of their sin is undeniable. As the minutes pass, a growing sense of God's presence and holiness intensifies, and a spirit of deep repentance breaks in upon them, disrupting their silence. Suddenly loud sighs and groans reverberate throughout the Cathedral as proud men donning long beards and clerical garb begin to shake uncontrollably in tearful sobbing, melting under profound conviction of their sin.'**

The main subject of this General Assembly was the way that ministers lived their lives. The Holy Spirit brought a wave of 'Holiness' into that Assembly, and everybody (except one) held up their hands **'to testify their entering in a new league with God.'** This repentance was re-created in most of the Synods, many of the Presbyteries and some of the Congregations throughout Scotland. Unfortunately, there seems to be no proof that this 'Spirit of Holiness' went across the nation, but Calderwood again in his 'History of the Church of Scotland', published in 1678 says, **'a remarkable year of the Kirk of Scotland, both for the beginning and for the end of it. The Kirk of Scotland was now come to her perfection, and the greatest purity that she ever attained unto, both in doctrine and discipline, so that her beauty was admirable to foreign kirks. The assemblies of the saints were never so glorious, nor profitable to every one of the true members thereof than in the beginning of this year.'**