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this is the writing that was written, Mene, Mene, Tekel, Upharsin - Daniel 5:25

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desiring **R**evival

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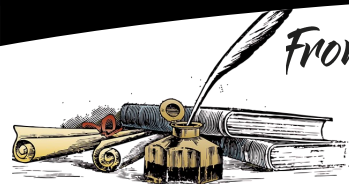
JUL - SEP 2023

think

"for without me ye can do nothing" - John 15:5

The American church though quotes this actually does a lot of things without God. We can have an order of service, convince people they need to be saved, have them make a decision, pray a prayer, be called to the ministry, have a big bank account, send missionaries, train them to live and look right, raise obedient children, have the altars flooded with people with high emotions, have their prayers "answered," and so forth. The cults do all these things and are quite successful in their progress. The true test of this text will be seen when we do have nothing, literally; no romans road, no money, no favor with man, no cookie cutter programs, no shallow conversions with no fruits unto holiness, and then seek Him and not be satisfied with the sham that goes in the name of Christianity today. As of now we have need of nothing.

From Desiring Revival



On July 4th, 2023, our beloved nation celebrated its 247 years of independence. In

one of the startling names for a book the late Leonard Ravenhill penned a book called, "America is too young to die." We seem to be oblivious to the imminent destruction of our nation that is heading into final judgment from God Almighty. We brush off the signs that God has given us through His word, in natural disasters, the supernatural rise of wickedness and calling evil as good, universal acceptance of a form of godliness, sinking deeper into debt, and the world looking at our leaders in derision. Did the father of the prodigal celebrate the birthday of his son when he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him? Or was he praying and weeping before God to stand in the gap as Abraham did for Sodom? We have out-sinned Sodom, we have murdered millions in the womb, we have cursed God, and displayed filth and nudity in our movies and media with actors and actresses who are nothing more than glorified prostitutes who would do the same in a strip club for money, in God [the dollar] we trust, we exalt what God calls as an abomination in LGBTQ+ and call it as a lifestyle and freedom while promoting it around the world, we worship the god of sports and revel in the vulgarity and sensuality in music, we have taken the Bible out

and replaced them with condoms and guns, we have defiled marriage which God has ordained as one man and one woman for life, we learn to sear our conscience and breed atheism in our colleges and call it human progress, we thrive on materialism and call it "Blessed," we sacrifice our children at the altar of inclusion and send them to our schools and libraries that are rife with smut and drag queens. Yet the American Bible-believing church seems to be going along as if nothing is amiss, praising the freedoms we have, justify laziness and coveting the prosperity that is ours, thinking God's favor is still upon this land. We seem to have forgotten God's estimation of Laodicea when He said, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And the call is not to the lost but to the people of God, us, who need to stop patting ourselves on the back and repent for our wickedness before God. Until Nehemiah took upon himself the sins of the nation as his own sins and confessed it to God, nothing was going to change. I used to think that without an awakening from God America is going to hell, but now that I see dead American pseudo-Christianity, I fear that without an awakening our church members in Bible-believing churches are going to hell and taking America with them. Our tearless eyes will stand in judgment against us. God have pity on us.



- ◇ The Rejection of the Supernatural
- ◇ Denial of the Personality of the Holy Spirit
- ◇ By-Passing of the Lordship of Christ
- ◇ The Stealing of the Glory of God



And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. - Ezekiel 22:30



"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

CHURCH and STATE

"The First Amendment was not written to keep the Church out of the State, but to keep the State out of the Church" - Lester Roloff

The Folly of Works Salvation



The fundamental nature of man is unchanged by anything he does (works); even purgatory cannot change the nature of man because he is still the same (heart), like a repeat offender who will do the same crime or move to another. Even by obeying the laws of Islam, if Allah can have mercy, he is receiving unchanged (nature) beings into his kingdom, which is nothing more than to fulfill the lusts of men in the heavenly realm. These speak of the human creation of a god like unto themselves. Mercy and Just are two contradicting terms where one cannot show mercy and be just by overlooking sin, and one

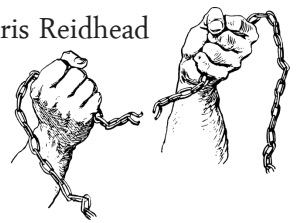
cannot be just and show mercy without punishing sin. In the true God Jehovah, Jesus, as God's only Son, is able to forgive sin through His own substitution on the cross and make a new creation of fallen man where all things have become new. He is given a new heart where the nature of fallen man is changed. Thus, God is Merciful to provide the way and is also Just by having His Son satisfy the conditions for fallen men to be made holy, by the shedding of the blood of an innocent One, and made approachable to God. Only Deity can satisfy the conditions of Deity. Grace brings it to blinded men to seek and save that which was lost.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. - Ephesians 2:8-9

YOU BOUGHT ME TO SET ME FREE! — Paris Reidhead

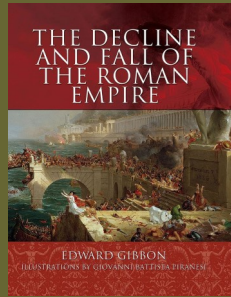
Years ago an Englishman had made his fortune in the gold fields in California. He was returning to England to live. He forwarded his wealth to London and came over and by stage and river steamer to New Orleans. From there he planned to take a ship to New York and from there to England. As a tourist in New Orleans he did as most tourists do; he went down to the slave market. In the early 1850's slaves were still being sold in New Orleans and elsewhere in the South. It was a noisy, active market. Men were gathered observing a young, very beautiful black woman who was up for bid. He heard the men's comments as they were speaking about her. He saw two evil looking men bidding for her, quite heatedly, and then he overheard them say what they would do with her. His heart revolted against the whole swinish business. Finally, as the bids rose higher and more frenzied, he beckoned to the auctioneer and quoted a figure which was exactly twice the last bid, utterly beyond anything that had ever been paid for a slave in New Orleans before. The auctioneer said, "Have you the money?" "Yes, I have." So the bill of sale was made out. The Englishman went over to the block to claim the woman he had purchased. As she came down one step and stood just about level with his eyes, she spat full in his face and hissed through her clenched teeth, "I hate you." He said nothing. With the back of his hand he wiped the spittle away. Then he took her by the hand, walked down the street, through the mud, and down another street. Finally they came to a little office building. She couldn't read and didn't know what the building was. The Englishman went to the desk and began to speak. The man behind the desk began to protest. Ignoring the agent's protests, the Englishman said, "I insist. It's the law. I insist." Finally, after the business transaction was completed, the Englishman received a paper with an official seal. He then walked over to the black woman, who was like a beast ready to spring on him. He extended the paper to her. "Here are your manumission papers. You are free." Still she hissed, "I hate you." "Don't you understand? Here are your manumission papers. You are free." "No, I don't understand. You paid twice as much for me as any buyer in the New Orleans market, now you are giving me my freedom. I don't believe you." "Yes, these are your manumission papers, signed and officially sealed." And he put them in her hand. "Do you mean to say that you bought me to set me free?" "Yes, that is why I bought you; to set you free." Tears came up into her eyes. Her face softened, and then she slipped to her knees and reached down and put her hands on those rough miner's boots, and then laid her cheek down on the toe of one of them. Through her tears she sobbed, "You bought me to set me free; you bought me to set me free. You paid an exorbitant price just to set me free!" Then she choked through her tears, "Sir, all I want in life is to be your slave. You bought me, to set me FREE."

Listen, the Lord Jesus Christ bought you, to set you free. When you comprehend that it's the joy of your life to be His bondservant forever. He bought you. He bought you to set you free, not only from hell, but from the world and the flesh and the devil. Oh, come to Him, kiss His nail pierced feet, and through humble tears, surrender yourself to Him who is most holy, and serve Him.



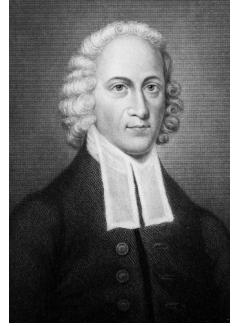
The Judgment of God upon the churches of Revelation

A.D. 1312: The maritime country from the Propontis to the Mæander and the Isle of Rhodes, so long threatened and so often pillaged, was finally lost about the thirteenth year of Andronicus the Elder. Two Turkish chieftains, Sarukhan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the seven churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelations; the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardes is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamus; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honor and safety may sometimes be the same."



"Sodom, which had no Bible, no preachers, no tracts, no prayer meetings, no churches, perished. How then will America and England be spared from the wrath of the Almighty, think you? We have millions of Bibles, scores of thousands of churches, endless preachers—and yet what sin!" – Leonard Ravenhill

False affections, however persons may seem to be melted by them while they are new, yet have a tendency in the end to harden the heart. A disposition to some kind of passions may be established; such as imply self-seeking, self-exaltation, and opposition to others. But false affections, with the delusion that attends them, finally tend to stupify the mind, and shut it up against those affections wherein tenderness of heart consists:



and the effect of them at last is, that persons in the settled frame of their minds, become less affected with their present and past sins, and less conscientious with respect to future sins, less moved with the warnings and cautions of God's word, or God's chastisements in His providence, more careless of the frame of their hearts, and the manner and tendency of their behavior, less quicksighted to discern what is sinful, less afraid of the appearance of evil, than they were while they were under legal awakenings and fears of hell. Now they have been the subjects of such and such impressions and affections, and have a high opinion of themselves, and look on their state to be safe; they can be much more easy than before, in living in the neglect of duties that are troublesome and inconvenient; and are much more slow and partial in complying with difficult commands; are in no measure so alarmed at the appearance of their own defects and transgressions; are emboldened to favor themselves more, with respect to the labor, and painful care and exactness in their walk, and more easily yield to temptations, and the solicitations of their lusts; and have far less care of their behavior, when they come into the holy presence of God, in the time of public or private worship. Formerly it may be, under legal convictions, they took much pains in religion, and denied themselves in many things; but now they think themselves out of danger of hell, they very much put off the burden of the cross, and save themselves the trouble of difficult duties, and allow themselves more in the enjoyment of their ease and their lusts.

Such persons as these, instead of embracing Christ as their Savior from sin, they trust in Him as the Savior of their sins; instead of flying to Him as their refuge from their spiritual enemies they make use of Him as the defense of their spiritual enemies, from God, and to strengthen them against Him. They make Christ the minister of sin, and great officer and vicegerent of the devil, to strengthen his interest, and make him above all things in the world strong against Jehovah; so that they may sin against Him with good courage, and without any fear, being effectually secured from restraints, by His most solemn warnings and most awful threatenings. They trust in Christ to preserve to them the quiet enjoyment of their sins, and to be their shield to defend them from God's displeasure; while they come close to Him, even to His bosom, the place of His children, to fight against Him, with their mortal weapons, hid under their skirts. However, some of these, at the same time, make a great profession of love to God, and assurance of His favor, and great joy in tasting the sweetness of His love. After this manner they trusted in Christ, that the Apostle Jude speaks of, who crept in among the saints unknown; but were really ungodly men, turning the grace of God into lasciviousness, Jude 4.

- Johnathan Edwards



The Normal Christian Life by Watchman Nee

Topic: The Crucified Life

You believe in the death of the Lord Jesus and you believe in the death of the thieves with Him. Now what about your own death? Your crucifixion is more intimate than theirs. They were crucified at the same time as the Lord but on different crosses, whereas you were crucified on the selfsame cross as He, for you were in Him when He died. How can you know? You can know for the one sufficient reason that God said so. It does not depend on your feelings. If you feel that Christ has died, He has died; and if you do not feel that He has died, He had died. If you feel that you have died, you have died; and if you do not feel that you have died, you have nevertheless just as surely died. These are divine facts. That Christ has died is a fact, that the two thieves have died is a fact, and that you have died is a fact also. Let me tell you, You have died! You are done with! You are ruled out! The self you loathe is on the Cross of Christ. And "he that is dead is freed from sin" (Romans 6:7). This is the Gospel for Christians.

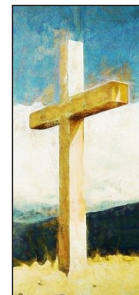
Our crucifixion can never be made effective by will or by effort, but only by accepting what the Lord Jesus did on the Cross. Our eyes must be opened to see the finished work of Calvary. Some of you, prior to your salvation, may have tried to save yourselves. You read the Bible, prayed, went to church, gave alms. Then one day your eyes were opened and you saw that a full salvation had already been provided for you on the Cross. You just accepted that and thanked God, and peace and joy flowed into your heart. And now the good news is that sanctification is made possible for you on exactly the same basis as that initial salvation.

You are offered deliverance from sin as no less a gift of God's grace than was the forgiveness of sins.

For God's way of deliverance is altogether different from man's way. Man's way is to try to suppress sin by seeking to overcome it; God's way is to remove the sinner. Many Christians mourn over their weakness, thinking that if only they were stronger all would be well. . . If we are preoccupied with the power of sin and with our inability to meet it, then we naturally conclude that to gain the victory over sin we must have more power. . .

But this is altogether a fallacy; it is not Christianity. God's means of delivering us from sin is not by making us stronger and stronger, but by making us weaker and weaker. That is surely rather a peculiar way of victory, you say; but it is the divine way. God sets us free from the dominion of sin, not by strengthening our old man but by crucifying him; not by helping him to do anything, but by removing him from the scene of action.

For years, maybe, you have tried fruitlessly to exercise control over yourself, and perhaps this is still your experience; but when once you see the truth you will recognize that you are indeed powerless to do anything, but that in setting you aside altogether God has done it all. Such discovery brings human striving and self-effort to an end



Otley Revival during the early days of Methodism

The following quotations from Wesley's writings are representative of many more that clearly indicate, in Wesley's own expression, "the word of God as fire among the stubble."

March 6, 1761: "I met again with those who believe God has delivered them from the root of bitterness. Their number increases daily. I know not if fifteen or sixteen have not received the blessing this week."

September 21, 1761: "Here likewise [at Bristol] I had the satisfaction to observe a considerable increase of the work of God. The congregations were exceeding large and the people hungering and thirsting after righteousness, and every day afforded us fresh instances of persons convicted of sin or converted to God. So that it seems God was pleased to pour out His Spirit this year, on every part both of England and Ireland; perhaps in a manner we had never seen before, certainly not for twenty years."

July 24, 1762: "I rode to Dublin and found the flame was not only continuing but increasing." The revival at Dublin was so extensive that Wesley gave an account of it in detail. He concluded: "In some respect, the work of God in this place was more remarkable than even that in London. It is far greater, in proportion to the time, and to the number of people, A few days later Wesley, heard of a similar work in Limerick, in the west of Ireland. There is a glorious work going on in Limerick. The Lord has made your last visit to us a great blessing. Such times were never before in Limerick. The fire which broke out before you left us is now spreading on every side".

Wesley returned to England to find the River of Blessing in full spate. From Cheshire, he heard that "there was an outpouring of the Spirit—nor is His hand yet stayed". "The power of God is present with us—six or seven justified in a week; others find the very remains of sin destroyed"—this was the encouraging news from Staffordshire. On August 4, 1762, Wesley rode to Liverpool, where "there was such a work of God as had never been known there before." Two days later he heard from Bolton: "Glory be to God, He is doing wonders among us." The next day Wesley found sixty at Manchester who "believed God had cleansed their hearts." At the close of 1762, Wesley reflected: "I now stood and looked back on the past year; a year of uncommon trials and uncommon blessings. Abundance have been convinced of sin, very many have found peace with God; and in London only, 'I believe full two hundred have been brought into glorious liberty'"

All the Methodist societies in England and Ireland felt the influence of the Otley revival for many years after 1760. In that year the total number joined in all the societies could not have been more than 13,000. In 1767 the number had risen to 26,341, and in 1771 to 30,338. On November 18, 1763, Wesley wrote: "Before Mr Walsh left England, God began that great work which has continued ever since, without any considerable intermission. . . The peculiar work of this season has been what St Paul calls 'the perfecting of the saints.' Many persons in various parts of England and Ireland have experienced so deep and universal a change, as it had not before entered into their hearts to conceive.... The work of God went on. Nor has it ceased to this day in any of its branches: God still convinces, justifies, sanctifies."

