

At God's counter there are no "SALE DAYS," for the price of revival is ever the same -TRAVAIL.

- Leonard Ravenhill



Desiring Revival, God's way

Desiring Revival



A Quote to Ponder

Our mistake is that we want God to send revival on our terms. We want to get the power of God into our hands, to call it to us that it may work for us in promoting and furthering our kind of Christianity. We want still to be in charge, guiding the chariot through the religious sky in the direction we want it to go, shouting "Glory to God," but modestly accepting a share of the glory for ourselves in a nice inoffensive sort of way. We are calling on God to send fire on our altars, completely ignoring the fact that they are OUR altars and not God's....

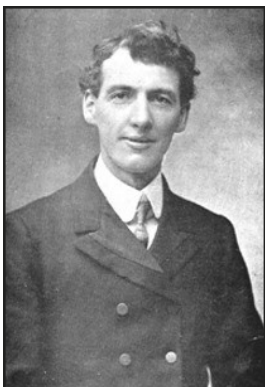
- A. W. Tozer

From Desiring Revival



God is good. In the cause of revival, we see the different attributes of God such as his holiness, mercy, wrath, love and others. But one of the fundamental foundations we have to seek God from is in the truth that God is good. Once we have that established in our heart and mind, it causes us know that when we seek for revival we are desiring that of a good God. We are evil, and the delay is not with God but with us. The church today is content to go about with what she can handle when it comes to God. They have their pre-written order of service with predetermined speakers to speak, activities and 'busy works', yet with all that the manifest presence of God is not evident. We come talking about football and we leave talking about football. We need to come to the place of being vulnerable with God, where we don't predetermine our thoughts and actions but desire God to draw us deeper with him. We have the Scriptures given for our edification and doctrinal protection, we have the Holy Spirit given to reveal the truths of Scripture; but other than that, in this new year, let us seek God for who he is and not what we know about him from our teachers and seminary professors. As someone rightly said "one fallen head teaching another".

"We started the year 2017 as "the year of revival", but revival has not come, let us continue to seek him, fresh and anew in this new year with new beginnings, zeal and fervor, as we long for his reviving work in our land."



Evan Roberts - Evangelical revival in Wales

Evan Roberts was raised in an Calvinistic Methodist home. He was a devout child who attended church regularly and memorized Scriptures. Before the break-out of the 1904 Welsh revival, God began to move in young Evan's life on the need for revival of their land and brought him to the realization of the failure of the Church. Evan prayed for 13 years for the baptism of the Spirit before God filled him and used him to bring Wales to the shores of revival sent from above.

In 1904, suddenly, a man who was for the most part unknown to the world was thrust into the frontlines of the sweeping revival. More than 100,000 Welsh came to Christ during an unprecedented nine months of intense moving of God that closed bars, cancelled sports events and changed whole communities that were made aware of the presence of God. This revival spread over many parts of the world and the effects of it are still felt today as a testimony to what God can do in vessels of clay made fit for the master's use.

How man plays the part of the "Holy Spirit" in modern day evangelism



I use the word "Holy Spirit" not to sound blasphemous but to identify the way we have taken the office that was exclusively given to him and used it to further our means for the end cause that we feel justified for: of reaching the lost so they can go to heaven when they die. Jesus said "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." - John 16:8-11. When Lazarus had died, Jesus told the disciples to roll the stone and he spoke Lazarus to life, Philip findeth Nathanael and brought him to Christ, John the Baptist pointed to Christ and stepped away and everyone was for himself on what they would do with Christ, the parents brought the children to Christ and he blessed them. In all these instances there are no Scriptural proof of taking the next step. What is the next step? to convince them of salvation as their decision in a way that overrides God's Sovereignty, to prove to them by reason and logic that they are sinners, or to give assurance of salvation before the Spirit bears witness. In evangelistic and pulpit talk you hear of statements such as "if you prayed this prayer and meant it you are saved; put your name in that verse and claim that you are saved; don't trust your feelings but just believe what the Bible says; do you know for sure you are going to heaven?; if you doubt your decision, that's the devil, write on a 3x5 card and put the date when you got saved and show it to the devil when you get doubts about your salvation". We claim so many got saved in the heat of the moment, but where is the abiding fruit after 3 months? **The most strenuous and draining process of discipleship is discipling someone who is not saved but thinks they are saved.** Here are some ways of how man plays the part of the "Holy Spirit" in modern day evangelism.

Modern day evangelism	Exclusive office of the Holy Spirit
Convince by Scriptures, believe the facts and assume that you are convicted by the Spirit. Walk them through the Romans road	Conviction by the Holy Spirit on the holiness of God and the sinfulness of sin (John 16:8-11, Acts 2:37, 16:29,30)
Calling for repentance by convincing the sinner that man has the inherent ability to repent when he chooses	Evangelical repentance wrought of the Spirit that is evident (Matthew 3:8, John 3:27, Acts 11:18, 2 Corinthians 7:10)
Salvation by Scriptures, because "the Bible says so", without any evidence of the Spirit, Intellectual assent, sinner's prayer	Regeneration by the Spirit, Spirit revelation of the word to find the God of the word, it is based on a person (Ephesians 2:1, Titus 3:5)
Assurance by Scriptures though there is no evidence on the part of the sinner who claims to be converted	Inner witness of the Spirit that is unmistakable before the witness of the Scriptures (Romans 8:16, 1 John 5:6,13)
Encouraging growth and playing the role of the comforter by using the Scriptures to teach the sinner between right and wrong though he sees no reason for it and justifying it as "babe in Christ"	Immediate radical transformation of the new creature by the Spirit. One born of the Spirit is convicted and changed on how he views sin and turns away on his own by the Spirit's teaching (2 Corinthians 5:17)
Ongoing burden to help the unregenerate "Christian" soul. One who has no sustained interest in the things of God	Spirit's transforming miracle of the new birth and his continuing work as the comforter and teacher, the good ground that has been prepared by the Holy Spirit (Mark 4:20, John 1:12,13, 16:13)



In true evangelism, our role is like that of Ezekiel in the valley of dry bones (Ezekiel 37:1-14), to preach the gospel and wait for the Spirit to work. In those moments pleading, weeping, praying are all part of it, but there is a line that is drawn that we are not to cross over. Our persuading is on the terror of the Lord, waiting until they cry out because of the evident conviction by the Spirit (which does not go away either after the service is over). **So, at what cost?** Since we have taken over the exclusive office of the Holy Spirit in Salvation, why should the Holy Spirit come? we already know what to do. So in our zeal, we advance the age of apostasy and sentimental Christianity, doing more damage than good. **"And he wist not that the Lord was departed from him."** - Judges 16:20

The sinner's prayer has sent more people to hell than all the bars in America

- Leonard Ravenhill



Impossible with man, possible with God - Andrew Murray

Your Christian life is every day to be a proof that God works impossibilities; your life is to be a series of impossibilities made possible and actual by God's almighty power. That is what the Christian needs. He has an almighty God whom he worships, and he must learn to understand: I do not need a little of God's power, but I need—with reverence be it said—the whole of God's omnipotence to keep me right to live like a Christian.

The whole of Christianity is a work of God's omnipotence. Look at the birth of Christ Jesus. That was a miracle of divine power, and it was said to Mary, "With God nothing shall be impossible." It was the omnipotence of God. Look at Christ's resurrection. We are taught that it was according to the exceeding greatness of His mighty power that God raised Christ from the dead.

Every tree must grow on the root from which it springs. An oak tree three hundred years old grows all the time on the one root from which it had its beginning. Christianity had its beginning in the omnipotence of God, and in every soul it must have its continuance in that omnipotence. All the possibilities of the higher Christian life have their origin in a new apprehension of Christ's power to work all God's will in us. Have you learned to deal so closely with an almighty God that you know omnipotence is working in you? In outward appearance there is often so little sign of it. The Apostle Paul said, "I was with you in weakness and in fear and in much trembling, and ... my preaching was ... in demonstration of the Spirit and of power." From the human side there was feebleness, from the divine side there was omnipotence. And that is true of every godly life; and if we would only learn that lesson better, and give a wholehearted, undivided surrender to it, we should learn what blessedness there is in dwelling every morning and every moment with an almighty God.

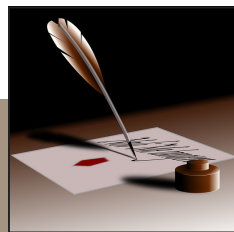
Legal Repentance vs. Evangelical Repentance

- from C. H. Spurgeon sermon "Turn or Burn"

It is very hard to distinguish between legal repentance and evangelical repentance; however, there are certain marks whereby they may be distinguished, and at the risk of tiring you, we will just notice one or two of them; and may God grant that you may find them in your own souls! Legal repentance is a fear of damning; evangelical repentance is a fear of sinning. Legal repentance makes us fear the wrath of God; evangelical repentance makes us fear the cause of that wrath, even sin. When a man repents with that grace of repentance which God the Spirits works in him, he repents not of the punishment which is to follow the deed, but of the deed itself; and he feels that if there were not pit digged for the wicked, if there were no ever-gnawing worm, and no fire unquenchable, he would still hate sin. It is such repentance as this which every one of you must have, or else you will be lost. It must be a hatred of sin. Do not suppose, that because when you come to die you will be afraid of eternal torment, therefore that will be repentance. Every thief is afraid of the prison; but he will steal to-morrow if you set him free. Most men who have committed murder tremble at the sight of the gallows-tree, but they would do the deed again could they live. It is not the hatred of the punishment that is repentance; it is the hatred of the deed itself. Do you feel that you have such a repentance as that? If not, these thundering words must be preached to you again, - "If he turn not, he will whet his sword."

But one more hint here. When a man is possessed of true and evangelical repentance-I mean the gospel repentance which saves the soul-he not only hates sin for its own sake, but loathes it so extremely and utterly that he feels that no repentance of his own can avail to wash it out, and he acknowledges that it is only by an act of sovereign grace that his sin can be washed away. Now, if any of you suppose that you repent of your sins, and yet imagine that by a course of holy living you can blot them out-if you suppose that by walking uprightly in future you can obliterate your past transgressions-you have not yet truly repented; for true repentance makes a man feel, that "Could his zeal no respite know, Could his tears for ever flow, All for sin could not atone, Christ must save, and Christ alone."

And if it is so killed in thee that thou hatest as a corrupt and abominable thing, and wouldst bury it out of thy sight, but that thou feelest that it will never be entombed, unless Christ shall dig the grave, then thou hast repented of sin. We must humbly confess that we deserve God's wrath, and that we cannot avert it by any deeds of our own, and we must put our trust solely and entirely in the blood and merits of Jesus Christ. If ye have not so repented, again we exclaim in the words of David, "If you turn not, he will whet his sword."



Mission Statement of Desiring Revival

1. That the world may know that there is a God in heaven
2. That Christians might be strengthened and turn to the living God; to once again live the victorious Christian life
3. That God alone might be glorified

Book Resource

For those seeking a closer love relationship with God. A desire to see Christians fall in love with God again.

lovest thou me?



A. C. Clayman

"The language of love and the language of seduction are the same. The one who wishes a girl for a wife and the one who wishes her for only a night both say the words, I love you. Jesus has told us to discern between the language of seduction and the language of love, and to know the wolves clad in sheepskin from the real sheep."

- Richard Wurmbrand

Men of Prayer

What the Church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer.

The preacher and the sermon

The man makes the preacher. God must make the man. The messenger is, if possible, more than the message. The preacher is more than the sermon. The preacher makes the sermon. As the life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tintured, impregnated by what the preacher is. The treasure is in earthen vessels, and the taste of the vessel impregnates and may discolor. The man, the whole man, lies behind the sermon. Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The true sermon is a thing of life. The sermon grows because the man grows. The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine unction because the man is full of the divine unction.

Reflections - E.M. Bounds

Secret of the Great Awakening

by J. Edwin Orr

Dr. A. T. Pierson once said, 'There has never been a spiritual awakening in any country or locality that did not begin in united prayer.' Let me recount what God has done through concerted, united, sustained prayer.

Not many people realize that in the wake of the American Revolution (following 1776-1781) there was a moral slump. Drunkenness became epidemic. Out of a population of five million, 300,000 were confirmed drunkards; they were burying fifteen thousand of them each year. Profanity was of the most shocking kind. For the first time in the history of the American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence. The Chief Justice of the United States, John Marshall, wrote to the Bishop of Virginia, James Madison, that the Church 'was too far gone ever to be redeemed.' Voltaire averred and Tom Paine echoed, 'Christianity will be forgotten in thirty years. Take the liberal arts colleges at that time. A poll taken at Harvard had discovered not one believer in the whole student body. They took a poll at Princeton, a much more evangelical place, where they discovered only two believers in the student body, and only five that did not belong to the filthy speech movement of that day. Students rioted. They held a mock communion at Williams College, and they put on anti Christian plays at Dartmouth. They burned down the Nassau Hall at Princeton. They forced the resignation of the president of Harvard. They took a Bible out of a local Presbyterian church in New Jersey, and they burnt it in a public bonfire. Christians were so few on campus in the 1790's that they met in secret, like a communist cell, and kept their minutes in code so that no one would know.

How did the situation change? It came through a concert of prayer.

There was a Scottish Presbyterian minister in Edinburgh named John Erskine, who published a Memorial (as he called it) pleading with the people of Scotland and elsewhere to unite in prayer for the revival of religion. He sent one copy of this little book to Jonathan Edwards in New England. The great theologian was so moved he wrote a response which grew longer than a letter, so that finally he published it as a book entitled 'A Humble Attempt to Promote Explicit Agreement and Visible Union of all God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies...'

Is not this what is missing so much from all our evangelistic efforts: explicit agreement, visible unity, unusual prayer?

Timeline: 1792-1800

This movement had started in Britain through William Carey, Andrew Fuller and John Sutcliffe and other leaders who began what the British called the Union of Prayer. Hence, the year after John Wesley died (he died in 1791), the second great awakening began and swept Great Britain. In New England, there was a man of prayer named Isaac Backus, a Baptist pastor, who in 1794, when conditions were at their worst, addressed an urgent plea for prayer for revival to pastors of every Christian denomination in the United States. Churches knew that their backs were to the wall. All the churches adopted the plan until America, like Britain was interlaced with a network of prayer meetings, which set aside the first Monday of each month to pray. It was not long before revival came.

When the revival reached the frontier in Kentucky, it encountered a people really wild and irreligious. Congress had discovered that in Kentucky there had not been more than one court of justice held in five years. Peter Cartwright, Methodist evangelist, wrote that when his father had settled in Logan County, it was known as Rogue's Harbour. The decent people in Kentucky formed regiments of vigilantes to fight for law and order, then fought a pitched battle with outlaws and lost. There was a Scotch Irish Presbyterian minister named James McGready whose chief claim to fame was that he was so ugly that he attracted attention. McGready settled in Logan County, pastor of three little churches. He wrote in his diary that the winter of 1799 for the most part was 'weeping and mourning with the people of God.' Lawlessness prevailed everywhere. McGready was such a man of prayer that not only did he promote the concert of prayer every first Monday of the month, but he got his people to pray for him at sunset on Saturday evening and sunrise Sunday morning. Then in the summer of 1800 came the great Kentucky revival. Eleven thousand people came to a communion service. McGready hollered for help, regardless of denomination.

Out of that second great awakening, came the whole modern missionary movement...



"The average man is not going to be impressed by our publicity, our posters or our programs, but let there be a demonstration of the supernatural in the realm of religion, and at once man is arrested." - **Duncan Campbell**

There are periods when God is silent or you sense that God has turned his back on you, in those periods if you are in love with God, it won't matter. All you care is you being in love with God and that is enough. Your longing to see his face becomes physically painful and consuming as you desire God himself for who he is to you and not for what he can do for you. Being in love is not conditional, it is not predicated on the response of the other party, or the acceptance of the other party. In those times, your faithfulness to God alone is natural because of the love that you have for him. And when the response comes, it will be most joyous and an experience that nothing this world can give or can compare with, a deepening of faith, a trust most sacred and unknown to others. In the fundamental foundation of the whole matter lies the fact that, we love him because he first loved us.