

Desiring **Revival**



From Desiring Revival

The need of the Church today is not more money, resources or preaching. The need of the hour is men and women, boys and girls who have been redeemed by the blood of the Lamb, to seek God and desire a pure standard of life and stand with this motto of "Holiness unto the Lord". In a world that has forgotten what moral decency is and common sense purity, we as God's people are to shine the light of God's truth by His Spirit and lift up a standard against it. God will do it; and we must be willing to put away things that hinder His working in our lives as He conforms us into the image of His Son, the Lord Jesus Christ. May the year 2020 be the year of a heart yearning cry and longing to be wholly given to God, dying to self and His truth written in our hearts to answer the clarion call of God to "Be ye holy, for I am holy".

A Church Cemented in the Routine - A. W. Tozer

What is the worst enemy the church faces today? This is where a lot of unreality and unconscious hypocrisy enters. Many are ready to say, "The liberals are our worst enemy." But the simple fact is that the average evangelical church does not have too much trouble with liberalism. Nobody gets up in our churches and claims that the first five books of Moses are just myths. Nobody says that the story of creation is simply religious mythology. Nobody denies that Christ walked on the water or that He rose from the grave. Nobody gets up in our churches and claims that Jesus Christ is not the Son of God or that He isn't coming back again. Nobody denies the validity of the Scriptures. We just cannot hide behind liberalism and say that it is our worst enemy. We believe that evangelical Christians are trying to hold on to the truth given to us, the faith of our fathers, so the liberals are not our worst enemy. Neither do we have a problem with the government. People in our country can do just about whatever they please and the government pays no attention. We can hold prayer meetings all night if we want, and the government would never bother us or question us. There is no secret police breathing down our backs watching our every move. We live in a free land, and we ought to thank God every day for that privilege. The treacherous enemy facing the church of Jesus Christ today is the dictatorship of the routine, when the routine becomes "lord" in the life of the church. Programs are organized and the prevailing conditions are accepted as normal. Anyone can predict next Sunday's service and what will happen. This seems to be the most deadly threat in the church today. When we come to the place where everything can be predicted and nobody expects anything unusual from God, we are in a rut. The routine dictates, and we can tell not only what will happen next Sunday, but what will occur next month and, if things do not improve, what will take place next year. Then we have reached the place where what has been determines what is, and what is determines what will be.



Is America committing Suicide?

The most common basic reasons for the fall of the Roman Empire attributed to Gibbon are:

1. The rapid increase in divorce and the undermining of the sanctity of the home.
2. The spiraling rise of taxes and extravagant spending.
3. The mounting craze for pleasure and the brutalization of sports!
4. The building of gigantic armaments and the failure to realize that the real enemy lay within the gates of the empire, in the moral decay of its people
5. The decay of religion and the fading of faith into a mere form, leaving the people without a guide.

From the Book "Is America committing Suicide" by Austin L. Sorenson

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. - Habakkuk 3:2

A Quote to Ponder

Prayer is preoccupation with our needs. Praise is preoccupation with our blessings. Worship is preoccupation with GOD Himself.

- Leonard Ravenhill

Against GOD: Gap theories

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Because of the accepted teachings of evolution, many Christians have tried to place a gap of indeterminate time between the first two verses of Genesis 1. Genesis 1:1-2 states, "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters."

There are many different versions as to what supposedly happened during this gap of time, but most versions of the gap theory place millions of years of geologic time (including billions of animal fossils) between the Bible's first two verses. This version of the gap theory is sometimes called the ruin-reconstruction theory.

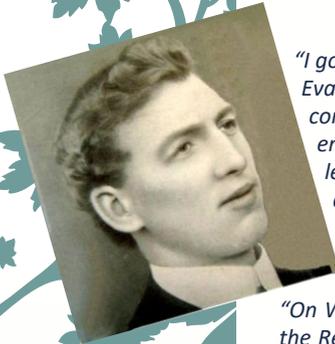
Most ruin-reconstruction theorists have allowed the fallible theories of secular scientists to determine the meaning of Scripture and have, therefore, accepted the millions-of-years dates for the fossil record.

Millions of years of death: Some theorists also put the fall of Satan in this supposed period. But any rebellion of Satan during this gap of time contradicts God's description of His completed creation on Day 6 as all being "very good" (Genesis 1:31). All versions of the gap theory impose outside ideas on Scripture and thus open the door for further compromise.

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Evan Roberts Testimony

continued from the previous issue...



"I got up Sunday. The Rev. Seth Joshua was there. Tuesday evening there was a prayer meeting, and Sydney Evans and others came to see me, and asked if I would go to the meeting. At that moment I felt the Spirit coming upon me, and so irresistible did He come that I rushed to the chapel without my topcoat. The influence began. I was ready to pray - to pray for power to the young women who were there from New Quay, lest the people should wait upon them. I had prayed for them in the house on Monday night. I was not allowed to pray publicly on Tuesday evening. That day I had asked where the devil was. I was hard. I could look at the Cross without feeling. I wept for the hardness of my heart, but could not weep for Christ. I loved the Father and the Spirit, but I did not love the Son.

"On Wednesday I went to Blaenannerch. In the morning I met the (railway) guard in the Shop (the house of the Rev. Evan Phillips), and told him that I was like a flint-I was as if someone had swept me clean of every feeling. And my conviction was that I must either be cast on a bed of affliction or receive the Spirit mightily.

"Mag Phillips came to me. There was a prayer meeting going on at the house. I had two reasons for not going in: one was lest they might talk about me because I ventured out; the other was that I wanted to speak to Mag about the state of her soul.

"You pray for me, and I'll pray for you," said I to her, and the tears burst forth from her eyes. Both of us were blessed the same day, I in the morning and she in the afternoon. I remember nothing about Wednesday, except that I received something about half-past three, and that I asked Mag if she had been praying for me at that time, and that she told me, 'I was praying for you all day, Roberts bach.'

"When returning Wednesday night the young woman from New Quay tried to influence me, but nothing touched me. And they said: "No," said I. 'I have only to wait for the fire. I have built the altar, and laid the wood in order, and have prepared the offering; I have only to wait for the fire.'

"About half-past nine next morning the fire fell, and it is burning ever since. "We started for Blaenannerch about six o'clock Thursday morning. Now, joyful, now sad, now hard and cold - so my feelings varied on the journey that morning.

"The seven o'clock meeting was devoted to asking and answering questions. The Rev. W. W. Lewis conducted. At the close the Rev. Seth Joshua prayed, and said, during his prayer, 'Lord, do this, and this, and this, &c., and bend us.' He did not say, 'O Lord, bend us.' It was the Spirit that put the emphasis for me on 'Bend us.' 'That is what you need,' said the Spirit to me. And as I went out I prayed, 'O Lord, bend me.'

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There is one thing we need above everything else; It's something we don't talk about these days. We need a mighty avalanche of conviction of sin.

- Leonard Ravenhill

Against GOD: Gap theories

Problems with the Gap Theory:

1. It is inconsistent with God creating everything in six days, as Scripture states.
2. It puts death, disease, and suffering before the Fall, contrary to Scripture.
3. The gap theory is logically inconsistent because it explains away what it is supposed to accommodate- supposed evidence for an old earth.
4. The gap theory does away with the evidence for the historical event of the global Flood.
5. The gap theorist ignores the evidence for a young earth.
6. The gap theory fails to accommodate standard uniformitarian geology with its long ages.
7. Most importantly, the gap theory undermines the gospel at its foundations.

more information can be found [@answersingenesis.org](http://answersingenesis.org)

What Pentecost Did Not Mean

I want you to first see what was the secret and principle of Pentecost. What was the meaning of Pentecost? The meaning of Pentecost is simply this: it was an old-fashioned, specimen revival when God's people got power to win souls and won them.

Many have misunderstood the meaning of Pentecost. When you talk about Pentecost, there are many people who think, "Well, that is the time the Holy Spirit came into the world." Oh, no! The Holy Spirit had come on Christians all down through the ages. Every sinner that was ever convicted and saved was done so by the Holy Spirit. The Holy Spirit is the One who regenerates. And people were filled with the Spirit and witnessed for Jesus before Pentecost. No! No! The Holy Spirit did not just come into the world at Pentecost. Sometimes people talk about the descent of the Holy Spirit as if He had been in Heaven all the time. That is not the point.

Somebody says, "Well, Brother Rice, the Holy Spirit began dwelling in the bodies of Christians at Pentecost." I am sorry to tell you, my friend, but you are mistaken. That is not the time at all. That dispensation began at the resurrection of Christ, the day Jesus was glorified, the day Jesus was raised from the dead. That is when that dispensation began. We read in John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" At the time of that feast Jesus was not glorified, was not raised up in His glorified body. So the Holy Spirit had not been given to dwell in the bodies of Christians.

Now turn to John, chapter 20, and you will read in verses 19 and 20 that Jesus came and showed them His hands and His side, then the disciples were glad when they saw the Lord, and He said, "Peace be unto you." That is the peace of the blood; that is the peace of the assurance of salvation. "Then said Jesus unto them again, Peace be unto you... And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (Vss. 21-22). Now the disciples, from the day Jesus rose from the dead, from the day He was glorified, received the Holy Spirit; and from that time on every Christian already has the Holy Spirit living in his body.

Don't any of you pray tonight for the Holy Spirit to come into your body. If you are converted, He is already there. Listen to I Corinthians 6:19-20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." You see, every Christian has the Holy Spirit in his body. And the disciples had that before Pentecost. They had already had that for forty days. The Holy Spirit had been dwelling in them since the day Jesus rose from the dead. And now the Holy Spirit comes in when one is converted and lives in that body.

Now that had already happened to the disciples before Pentecost. Pentecost did not mean the beginning of the indwelling of the Spirit. They already had that. I am not trying to get anybody here to ask the Holy Spirit to come and dwell in you. When you receive Christ by faith as your Saviour, then automatically the Holy Spirit comes in and makes you a Christian, regenerates you, and you are put into, baptized into, or buried into the body of Christ, and you drink in the Holy Spirit. He lives in your body. You become a part of Christ's mystical body, the church. I say, every saved person already has the Holy Spirit. That is not what Pentecost means. That is not what Pentecost meant to the apostles.

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The Fullness of the Spirit - John R. Rice

Praying till you Pray - A. W. Tozer

Dr. Moody Stuart, a great praying man of a past generation, once drew up a set of rules to guide him in his prayers. Among these rules is this one: "Pray till you pray." The difference between praying till you quit and praying till you pray is illustrated by the American evangelist John Wesley Lee. He often likened a season of prayer to a church service, and insisted that many of us close the meeting before the service is over. He confessed that once he arose too soon from a prayer session and started down the street to take care of some pressing business. He had only gone a short distance when an inner voice reproached him. "Son," the voice seemed to say, "did you not pronounce the benediction before the meeting was ended?" He understood, and at once hurried back to the place of prayer where he tarried till the burden lifted and the blessing came down.

The habit of breaking off our prayers before we have truly prayed is as common as it is unfortunate. Often the last ten minutes may mean more to us than the first half hour, because we must spend a long time getting into the proper mood to pray effectively. We may need to struggle with our thoughts to draw them in from where they have been scattered through the multitude of distractions that result from the task of living in a disordered world.

Here, as elsewhere in spiritual matters, we must be sure to distinguish the ideal from the real. Ideally we should be living moment-by-moment in a state of such perfect union with God that no special preparation is necessary. But actually there are few who can honestly say that this is their experience. Candor will compel most of us to admit that we often experience a struggle before we can escape from the emotional alienation and sense of unreality that sometimes settle over us as a sort of prevailing mood.

Whatever a dreamy idealism may say, we are forced to deal with things down on the level of practical reality. If when we come to prayer our hearts feel dull and unspiritual, we should not try to argue ourselves out of it. Rather, we should admit it frankly and pray our way through. Some Christians smile at the thought of "praying through," but something of the same idea is found in the writings of practically every great praying saint from Daniel to the present day. We cannot afford to stop praying till we have actually prayed.



The God of heaven desires to give you Love in the midst of Hatred, Joy in the midst of Sorrow, Peace in the midst of Turmoil, Long suffering in the midst of Trials, Goodness in the midst of Unfairness, Faith in the midst of Unbelief, Meekness in the midst of Arrogance, Triumph in the midst of Temptations.

The filling of the Holy Spirit was the characteristic of the Church - F. B. Meyer

On the day of Pentecost they were all filled with the Holy Ghost -- women as well as men, obscure disciples as well as illustrious apostles -- and, to guard against the leakage which is, alas, too common to us all, they were filled and filled again. Those who are described as filled in Acts 2:4 are spoken of as filled again in Acts 4:31. New converts, like Saul of Tarsus, were bidden to expect this blessed filling. Deacons called to do the secular business of the Church must be men filled with the Holy Ghost. That he was a good man, full of the Holy Ghost, was a greater recommendation of Barnabas than that he had parted with his lands. And even churches, like those in the highlands of Galatia, were no sooner brought in to existence by the labors of the apostle Paul than they were filled with the Holy Ghost. In point of fact, the Christians of the first age were taught to expect this blessed filling. And the early Church was a collection of Spirit-filled people. Probably it was the exception, rather than the rule, not to be filled with the blessed presence of God and the Holy Ghost.

There is no formal conclusion to the book of Acts, because God meant the story to be prolonged through the ages, after the same manner. Let us not think that God resembles some, who put a portico of marble to a building which they finish with common brick. He did not give an experience at Pentecost which He either would not or could not maintain. Pentecost was simply meant to be the specimen and type of all the days of all the years of the present age. And if our times seem to have fallen far below this blessed level, it is not because of any failure on God's part, but because the Church has neglected this holy doctrine. Christians have seemed to suppose that the filling of the Holy Ghost was the prerogative of a few. The majority of them have never thought of it as within their reach, and the Church has been simply paralyzed for want of the only power that can avail her in her conflict against the world -- a power which was distinctly pledged to her by her ascending Lord. We never can regain or hold our true position until all believers see that the filling of the Holy Ghost is equally for them as for the first Christians, and that the barriers are broken down which once limited it to a few. We do not seek the sound of rushing wind, or the coronet of flame, or the special gifts which were conferred for a special purpose: these are the minor accessories of this filling, with which we can dispense. But what we cannot dispense with and must not dream of missing is the distinct filling of the Holy Ghost. No doubt He is in us if we are Christians, but we must never be content until He is in us in power -- not a breath, but a mighty wind; not a rill, but a torrent; not an influence, but a mighty, energizing Person.

