

Desiring Revival

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From Desiring Revival

We read in Hebrews 12:27 that "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain". The year 2020 has been a year of shaking not just as a nation but the whole earth has been made to reckon with what was once considered unshakeable are being shaken. In the early church when Christians were persecuted the churches started prayer meetings to have boldness in their witness, and wherever they went they shook heaven with their prayers and earth with their witness, and sealed it in blood.

This is not the time in our day and age to close the doors of our churches and choose the path of ease and have a form of godliness to keep it functioning. It is time to call the Church to prayer, to repent before God for individual sins, corporate sins and sins as a nation. While we submit ourselves to authority we also realize that this is the greatest opportunity the Church has had to show the world of the reality of Christ to meet the cry of fear and death that the world faces at this time of COVID. If we shirk our responsibility and take the path of ease the testimony of God's truth will be snuffed out and what we say we believe has no meaning in the eyes of the world around us.

What will 2021 hold? God is waiting to hear from His people with purified motives to remove the reproach that is in the name of Christ. Would we heed the call, start nights of prayer and seek God for the restoration of truth in our land?

From the book **By My Spirit** - Johnathan Goforth

Dr. A.T. Schofield says: "One thing to be borne in mind is that since the days of Pentecost there is no record of the sudden and direct work of the Spirit of God upon the souls of men that has not been accompanied by events more or less abnormal. It is, indeed, on consideration, only natural that it should be so. We cannot expect an abnormal inrush of Divine light and power, so profoundly affecting the emotions and changing the lives of men, without remarkable results. As well expect a hurricane, an earthquake, or a flood, to leave nothing abnormal in its course, as to expect a true Revival that is not accompanied by events quite out of our ordinary experience."

Perhaps no movement of the Spirit since Pentecost has been so productive of results as the Moravian Revival of the eighteenth century. We read that about noon, on Sunday, August 10th, 1727, "while Pastor Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord and sank down into the dust before God, and with him sank down the whole assembled congregation, in an ecstasy of feeling. In this frame of mind they continued till midnight, engaged in praying and singing, weeping and supplication."

The accounts that we have of "the Love Feast in Fetter Lane," London, New Year's Day, 1739, give us an insight into the beginnings of another great movement which originated in that same period. We are told that there were about sixty Moravians present at the meeting, together with seven of the Oxford Methodists, namely, John and Charles Wesley, George Whitefield, Wesley Hall, Benjamin Ingham, Charles Kinchin and Richard Hutchins, all of them ordained clergymen of the Church of England. Of that meeting Wesley writes: "About three in the morning as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice -- 'We praise Thee, O God; we acknowledge Thee to be the Lord!'"

I was a student at Knox College when Mr. Moody conducted a three days' series of meetings in Toronto, during the winter of 1883. One of his noon meetings was about as melting as anything I have ever seen. I hardly think there was a dry eye in the assembly that day. No one who attempted to pray could go very far without breaking down.

But though we speak of the manifestations at Pentecost as being abnormal, yet we maintain that Pentecost was normal Christianity. The results, when the Holy Spirit assumed control in Christ's stead, were according to Divine plan. Each one was strengthened with might by His Spirit in the inner man. Christ then did dwell in their hearts by faith, and they were rooted and grounded in love. They were filled unto all the fulness of God, and God did work in and through them above all that they had asked or thought, even unto the "exceeding abundantly." Anything short of that would have defrauded their Lord of His Calvary merits. The purpose of the Holy Spirit was to glorify the Lord Jesus Christ every day from the crowning to the coming. It is unthinkable that He should grow weary in well-doing. My conviction is that the Divine power, so manifest in the Church at Pentecost, was nothing more nor less than what should be in evidence in the Church today. Normal Christianity, as planned by our Lord, was not supposed to begin in the Spirit and continue in the flesh. In the building of His temple it never was by might nor by power, but always by His Spirit.

Spiritual Awakening

The first step to having a spiritual awakening is to acknowledge the need for it. If we are content in calling a week of special meetings as revival, if we are content to call intellectual assent in decisions as regeneration, if we are content to assume that God meets with us when we go to church irrespective of the barren results; if we are thus content God will never come and we can never have a true heaven-sent awakening that was so prevalent in years gone by. And America has not seen a real revival in over 50 years because we are content to live without it.



Revival comes from heaven when heroic souls enter the conflict determined to win or die - or if need be, to win and die!
The kingdom of heaven suffereth violence, and the violent take it by force. - Charles G. Finney

[The Church of Acts] is the church of Jesus Christ before it became fat and out of breath by prosperity. This is the church of Jesus Christ before it became muscle bound by over organization. This is the church of Jesus Christ where they didn't gather together a group of intellectuals to study psycho-sematic medicine, they just healed the sick. This is the church of Jesus Christ where they did not say prayers, but they prayed in the Holy Ghost. There's a vast difference. - **J. B. Philips**

A Call to Repentance - Vance Havner

When John the Baptist went out preaching, he preached repentance Matthew 3:2, when our Lord began to preach, He preached repentance Matthew 4:17, when our Lord sent the disciples out to preach, they preached repentance Mark 6:12, Peter after Pentecost preached repentance Acts 2:38, Paul at Athens preached repentance Acts 20:21, and to five of the seven churches of proconsular Asia our Lord said repent. His last words to the Church was not the great commission, the last thing the Lord said to the church was repent. It is about the last thing the average Church is willing to do, but it is the last word of our Lord to the Church.

He did not say to Ephesus what you need is a bigger evangelistic program, He said repent get back to your first love you'll be evangelistic. He didn't say to Pergamos and Thyatira what you need is to step up your missionary activity, He said you need to repent and deal with Balaam and Jezebel, He didn't say to the church at Sardis what you need is more tithers, He said what you need is to repent, He didn't say to the Laodiceans, what you need is more witnessing laymen, He said you need to get over your lukewarmness and come to a boil be zealous and repent ... And it is repent or else, beloved. Have you notice the alternatives to repentance in our Lord's five calls in Revelation? Repent or else, I will remove, I will fight, I will kill, I will come as a thief, I will spew you out of my mouth. Doesn't sound like Jesus at first thought, but He said it and these were the consequences that may fall on unrepentant Christians and churches.

"The popular notion that the first obligation of the church is to spread the gospel to the uttermost parts of the earth is false. Her first obligation is to be spiritually worthy to spread it." - A. W. Tozer

Baby Immunizes Mother

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Galatians 4:6)

Most of us are familiar with the body's response to foreign tissue. Transplant patients must be carefully matched and then patients still must be given powerful drugs to prevent destruction of the transplanted tissue. Our bodies' immune system identifies tissue that's not its own and then tries to destroy that tissue. As we have learned more about the immune system, doctors began asking themselves why a pregnant mother's body doesn't reject the foreign tissue of the baby growing inside her. The answer to this mystery is not fully understood, but research has suggested some answers.



From conception, the unborn child is a genetically unique individual. Researchers think that the most important protection the unborn child has is the trophoblast. This tissue, known as the caul, seals the growing infant from its mother. However, the trophoblast itself develops from the same cells as the infant. So why doesn't the mother's immune system attack? It appears that under normal conditions the trophoblast is a special set of cells that the body cannot identify as foreign. In addition, the trophoblast makes cells that encourage the mother's immune system to protect it. Scientists now believe that this amazing feature may actually be provided by the father's genetic information. In effect, the baby, with the help of the father, immunizes the mother's system so that it doesn't reject the baby.

So, even before birth, the mother nurtures and the father protects the child.

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Here is Love - William Rees

*1 Here is love, vast as the ocean,
loving-kindness as the flood,
when the Prince of Life, our Ransom,
shed for us His precious blood.
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten
throughout heav'n's eternal days.*

*2 On the mount of crucifixion
fountains opened deep and wide;
through the floodgates of God's mercy
flowed a vast and gracious tide.
Grace and love, like mighty rivers,
poured incessant from above,
and heav'n's peace and perfect justice
kissed a guilty world in love.*

*3 In Thy truth Thou dost direct me
by Thy Spirit through Thy Word;
and Thy grace my need is meeting
as I trust in Thee, my Lord.
Of Thy fullness Thou art pouring
Thy great love and pow'r on me
without measure, full and boundless,
drawing out my heart to Thee.*

*Commonly referred as the love
song of the Welsh revival*



A practical resource for Churches to help start a weekly corporate prayer meeting for the express purpose of seeking God for meeting the need of our day.

Please visit desiringRevival.org for more info.

Corporate Prayer Meeting



The echoes throughout Holy Writ bring us again and again to the same conclusion. [Jesus] It is written, My house shall be called the house of prayer; After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly; [Disciples] Lord, teach us to pray. The early church thrived on prayer and the fullness of the Holy Spirit while the church today is shrinking on government mandates and false professions, the early church multiplied amongst persecution and privations while the church today has become impotent with prosperity and politics. A Chinese Christian who toured churches in America said, "I am amazed at how much the church in America can accomplish without the Holy Spirit." Having a dedicated time of weekly corporate prayer maybe inconvenient to our schedules and our flesh but without one we are the laughingstock of devils with our programs and financial prosperity which are nothing more than the bankruptcy of a church under the guise of "God's blessing".

Recollections of Daniel Nash - Silent Intercessor for Charles G. Finney

From the Book - Daniel Nash: Prevailing Prince of Prayer by J. Paul Reno

"On one occasion when I got to town to start a revival a lady contacted me who ran a boarding house. She said, 'Brother Finney, do you know a Father Nash? He and two other men have been at my boarding house for the last three days, but they haven't eaten a bite of food. I opened the door and peeped in at them because I could hear them groaning, and I saw them down on their faces. They have been this way for three days, lying prostrate on the floor and groaning. I thought something awful must have happened to them. I was afraid to go in and I didn't know what to do. Would you please come see about them?' "No, it isn't necessary,' Finney replied. 'They just have a spirit of travail in prayer.'"

[Regarding the oppositions faced during his meetings]

In this letter he refers to being hung and burned in effigy. Here is an account of the event:

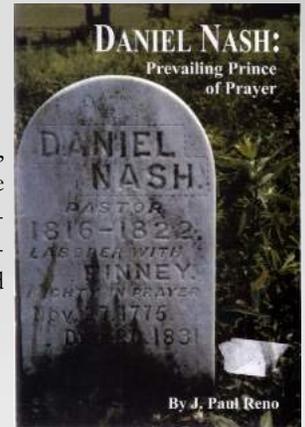
"Swinging above your heads are two distorted figures suspended on ropes. At the touch of the torch they leap into flames and the crowd screams in sheer delight. Sound like a scene from a lynching . . . a race riot? Not at all. It is a religious gathering. The charred creatures smoldering in the air represent the public's expression of opposition to the preaching and praying of America's greatest evangelistic team. Charles Grandison Finney and his partner-in-prayer, Father Nash, have just been burned in effigy. Preachers and pew-warmers alike joined forces against the two men who did more to spearhead revival than any other pair in American history." The enemies of revival counted Nash a full partner to Finney in the work. They feared and hated his praying at least as much as they did Finney's preaching.

The best-known revival of this period in American history was that which occurred in Rochester, New York. Over 100,000 were considered to have been soundly converted during those meetings. Nash and Clary teamed up for the praying with the assistance of others. These two men were so similar in their praying that one is often described to explain the other. Such fervent praying in agony of soul brought sights that may seem strange to our eyes today. Our gentle prayers accomplish so little, but then they cost us so little.

Finney wrote:

"I have never known a person sweat blood; but I have known a person pray till the blood started from his nose. And I have known persons pray till they were all wet with perspiration, in the coldest weather in winter. I have known persons pray for hours, till their strength was all exhausted with the agony of their minds. Such prayers prevailed with God. This agony in prayer was prevalent in Jonathan Edwards' day, in the revivals which then took place."

During the Rochester meetings there are several accounts of these two men in deep agony of soul while praying day and night. Some accounts name Nash, some Clary, others both. It seems they were together in fasting and prayer much of the time, weeping and crying out to God. Sometimes they lay prostrate without strength to stand up. Their concern over sinners being lost brought great stress to their minds and souls. They groaned under the load, they risked health and gave up comforts that the battle of the heavenlies might be won. Sometimes they "would writhe and groan in agony" over souls. God honored their burden-bearing and sent revival. Privately they prayed and publicly God answered. "Practically everyone in the city was converted. The only theater in the city was converted into a livery stable, the only circus into a soap and candle factory, and the grog shops (bars and taverns) were closed."



The Lord Himself met and foiled Satan after first being filled with the Spirit. And no child of God has ever been victorious over the adversary, unless empowered from the same source. Our Lord did not permit His chosen followers to witness a word in His name until endowed with power from on high. It is true that before that day they were the "born-again" children of the Father and had the witness of the Spirit. But they were not the Lord's efficient co-workers and never could be until Spirit-filled. This Divine empowering is for us as for them. We, too, may do the works which our Lord did, yea and the greater works. The Scriptures convey no other meaning to me than that the Lord Jesus planned that the Holy Spirit should continue among us in as mighty manifestation as at Pentecost. One should be able to chase a thousand and two put ten thousand to flight as of old. Time has not changed the fact that "Jesus Christ is the same yesterday, today and for ever."