

# Desiring Revival

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## From Desiring Revival

It is with fear and trembling that I write this as I am suddenly arrested by the words "Mene, Mene, Tekel, Upharsin". Has God numbered America and found her wanting? We have received great blessings from the kind hand of God, a nation which was undeniably founded on reliance upon God's favor and Divine providence over 240 years ago, from our Declaration of Independence to the establishment of law and order using the principles of Scripture has given America the favor of God to be a nation that has been the beacon of freedom and abundance that she could not contain. Yet as I reflect on these words I am reminded of the many ways that we have sinned against this benevolent God exponentially with calling evil as good and good as evil. And we have become not only an embracer of sin but a promoter of it to many nations around the world. From homosexuality, pornography, transgender ideologies to the polluting of the minds from kindergarten to colleges America has become the beacon of sin for those who desire to live after the lusts of their own heart. To whom much is given much shall be required, and God rules in the affairs of men and holds nations accountable for the light that a nation has been given.

From sea to shining sea we have not only corrupted ourselves, our churches have been anything but salt and light. Any sane person reading the book of Acts cannot claim that we are seeing the great cause of the gospel spread in transformative power as it did in the early church and is experiencing what God had promised. The compromise of the church, which has failed to be a candlestick is the cause of where the nation is today. Daniel pronounced judgement from God and Babylon was finished. "Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." and the rest was history. We serve the same God today. Dear friend, if you are true follower of Jesus Christ, can you shed tears for America, the land that we love? Instead of God bless America, can we cry out "God help America and her bankrupt churches"? When the invisible threshold of the fullness of sin is crossed, we would have crossed the point of no return.

## Frances R. Havergal

"Like a River Glorious" was written by Frances R. Havergal in 1876. While vacationing in the south of Wales, Frances caught a severe cold and suffered inflammation of the lungs. Told she might die, her response was: "If I am really going, it is too good to be true." Her friends were amazed at how peacefully she faced the prospect of dying. That same year, she wrote this hymn. Several years later, while meeting some boys to talk with them about the Lord, she ran into cold, wet weather and became chilled. As her fever grew worse, her family became alarmed. It gradually became apparent that Frances, 42 was dying. On Whitsunday, as one of her doctors left the room, he said, "Goodbye, I shall not see you again."

"Then you really think I am going?" asked Frances. "Yes." "Today?" "Probably." "Beautiful," said Frances. "Too good to be true." Soon afterward she looked up smiling and, "Splendid to be so near the gates of heaven!" She asked her brother to sing some hymns to her, then he said to her "You have talked and written a great deal about the King, and you will soon see Him in His beauty." A little while later she whispered, "Come, Lord Jesus, come and fetch me."

A terrible rush of convulsions came, and the nurse gently laid her back on her pillows. "She looked up steadfastly, as if she saw the Lord. He countenance was so glad, it was if she glowed." She passed away in 1879 at 42 years of age.



### Like a river, glorious

1  
Like a river, glorious  
Is God's perfect peace,  
Over all victorious  
In its bright increase;  
Perfect, yet it floweth  
Fuller every day,  
Perfect, yet it groweth  
Deeper all the way.

Stayed upon Christ Jesus,  
Hearts are fully blest;  
Finding, as He promised,  
Perfect peace and rest.

2  
Hidden in the hollow  
Of His blessed hand,  
Never foe can follow,  
Never traitor stand;  
Not a surge of worry,  
Not a shade of care,  
Not a blast of hurry  
Touch the spirit there.

3  
Every joy or trial  
Falleth from above,  
Traced upon our dial  
By the Sun of Love.  
We may trust Him fully  
All for us to do;  
They who trust Him wholly  
Find Him wholly true.

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**

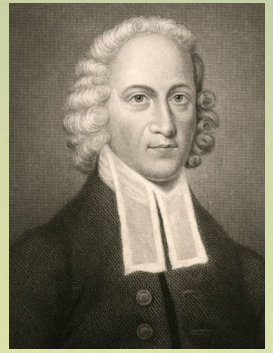
excerpts from...

# SINNERS IN THE HANDS OF AN ANGRY GOD

by the

Rev. Jonathan Edwards

A Sermon Preached at Enfield, July 8<sup>th</sup> 1741



Their foot shall slide in due time. - Deut. 32:35.

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them, remained (as Deut. 32:28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses next preceding the text.—The expression I have chosen for my text, their foot shall slide in due time, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to destruction; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed, "Surely thou didst set them in slippery places; thou castedst them down into destruction. (Psalm 73:18)"
2. It implies, that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning: Which is also expressed in "Surely thou didst set them in slippery places; thou castedst them down into destruction: How are they brought into desolation as in a moment? (Psalm 73:18-19)"
3. Another thing implied is, that they are liable to fall of themselves, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.
4. That the reason why they are not fallen already and do not fall now is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, their foot shall slide. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this.—"There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God."—By the mere pleasure of God, I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.—The truth of this observation may appear by the following considerations.

1. There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands.—He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

2. They deserve to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?" Luke 13:7. The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

□ □ □

Oh! men and brethren, what would this heart feel if I could but believe that there were some among you who would go home and pray for a revival men whose faith is large enough, and their love fiery enough to lead them from this moment to exercise unceasing intercessions that God would appear among us and do wondrous things here, as in the times of former generations. - C. H. Spurgeon



# The Price of Waiting

LEONARD RAVENHILL

We need this waiting to get it clear in our minds that Holy Ghost visitation would not have to fit into our preconceived theological orbit. We need the waiting:

- ♦ for humiliation and for time for a confession of our too-long-a-time satisfaction with our own works.
- ♦ to get our spiritual eyes refocused on the holiness of God and the lostness of men.
- ♦ to linger until we have a broken and contrite spirit.
- ♦ to prove we can master the claims of this materialistic age in which we live.
- ♦ to hear again the living voice of the living God.
- ♦ to show our utter disregard for our own efforts and our complete dependence upon the living God for deliverance in this sin-dominated age.
- ♦ to convince our skeptical friends that we love the will of God, that we long for the favor of God, and that we seek the power of God with more zeal than we put into our business lives and with greater hunger than we have for food.
- ♦ for a sorrowful confession of sin and pleading for cleansing through the blood of Christ. In the divine presence, vows would be made to put wrongs right and to remain submissive to God's revealed will. I believe that then the Spirit would fall.



There are so many stony ground hearers, who receive the Word with joy, that I have determined to suspend my judgment till I know the tree by its fruits. That makes me so cautious now, which I was not thirty years ago, of dubbing converts too soon. I love now to wait a little, and see if people bring forth fruit; for there are so many blossoms which March winds you know blow away, that I cannot believe they are converts till I see fruit brought back; it will never do a sincere soul any harm. - George Whitefield

## Recovery of the Gospel Witness

### Rediscovering Salvation, Revival & God



*A practical resource for Christians to get a proper view of God as seen in the Bible, which will give a proper view of Salvation and what true Revival is all about.*

*Please visit [desiringRevival.org](http://desiringRevival.org) under "study" for more info.*

## Moody on Repentance

When a man is not deeply convicted of sin, it is a pretty sure sign that he has not truly repented. Experience has taught me that men who have very slight conviction of sin, sooner or later lapse back into their old life. For the last few years I have been a good deal more anxious for a deep and true work in professing converts to be converted than I have for great numbers. If a man professes to be converted without realizing the heinousness of his sins, he is likely to be one of those stony ground hearers who don't amount to anything. ... I believe we are making a woeful mistake in taking so many people into the Church who have never been truly convicted of sin. Sin is just as black in a man's heart today as it ever was.

## Hudson Taylor

"We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

## ALONE WITH GOD - A. W. TOZER

And Jesus went up on the mountain, and there He sat with His disciples. - John 6:3

Just prior to this miraculous multiplying of the bread and fish, Jesus "went up on a mountainside and sat down with his disciples"(6:3). That fact is noteworthy. It seems plain that Jesus withdrew purposely from the great press of people who had been pursuing Him.

There are some things that you and I will never learn when others are present. I believe in church and I love the fellowship of the assembly. There is much we can learn when we come together on Sundays and sit among the saints. But there are certain things that you and I will never learn in the presence of other people.

Unquestionably, part of our failure today is religious activity that is not preceded by aloneness, by inactivity. I mean getting alone with God and waiting in silence and quietness until we are charged with God's Spirit. Then, when we act, our activity really amounts to something because we have been prepared by God for it....

Now, in the case of our Lord, the people came to Him, John reports, and He was ready for them. He had been quiet and silent. He had sat alone with His disciples and meditated. Looking upward, He waited until the whole hiatus of divine life moved down from the throne of God into His own soul. He was a violin tuned. He was a battery recharged. He was poised and prepared for the people when they came.

## REVIVAL FIRE

### Pyongyang Great Revival (1907-1910) - Korea

by Mathew Backholer



The first Protestant missionary to Korea was a Welshman, the Rev. Robert Jermain Thomas. He arrived in Korea in 1866 where he sold classical Chinese Bibles (which could be read by Koreans, Japanese and Chinese) and risked decapitation if caught. Korea, known as the Hermit Kingdom was still a closed land to foreigners... On the 2 September 1866, Rev. Robert Jermain Thomas was martyred on the river bank (alongside all the crew of the merchant-marine schooner that he was travelling on) outside of Pyongyang, (the present capital of North Korea) and the centre where the 1907 revival broke out.

...In 1886, the first Protestant Korean was baptised and by 1887 there were seven Korean converts. Korea saw its first revival in 1903 and it was known as the Wonsan Revival Movement and both the Presbyterians and Methodists reaped large harvests as they were united to exalt Jesus Christ. In 1904, there were 10,000 converts in Pyongyang and by the middle of 1906, after 30,000 new converts in that year alone, the revival had waned and died out.

Pyongyang, Korea, in 1907 was known as a city of wine, women and song. It was a dark city in the early twentieth century with sin abounding. It even had its own Gisaeng (Korean geisha) training school. It was in this city that Korea's second revival began in January 1907 after months of persistent prayer, 50,000 people were converted in that one year and Korea was set ablaze – it was known as the Pyongyang Great Revival (1907-1910). Missionary, John McCune in a letter wrote: '...The work of the Holy Spirit here at the Jangdaehyun Church where revival first broke out would far surpass what we have read about the great revival in Wales and India...'

...Paget Wilkes, founder of the Japanese Evangelistic Band visited Korea in March 1911. In his journal he wrote about the story of the Sensen Magistrate, a town in the north, where one in three of the population were Christian. When asked how things were going in his city he replied, "Go and ask the missionaries; they rule in Sensen." Paget wrote: 'He had but little to do. Quarrels and differences were settled before the Church, and not brought into the public courts – as St. Paul lays down in the Corinthians letters.'

Paget Wilkes wrote that on the 26 March 1911 he 'spent a pleasant evening with Dr. Underwood, one of the oldest missionaries in Korea' who said, "Twenty-four years ago I came to Korea and there was not one protestant Christian. Today there are 200,000, i.e. one to every fifty of the population..."