

DESIRING

REVIVAL

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From Desiring Revival

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? - Mark 8:36. In a world that is inundated with what is perceived as advancements in science, technology, medicine, and such, the fundamental nature of man has not changed, and his need is not addressed. No matter how many years of advancements he may experience, man carries this in-born nature of sin with him. And we live in a generation and time where sin is not only made to be accepted, but the very thought of calling into question something sinful such as the sin of homosexuality or gender changes, etc. is not only shunned but forcefully promoted as normal and something to be accepted and embraced. But the world is following after the pied piper as it were,

Satan, who is the prince and power of the air. It is the responsibility of the Church to be the salt and light in her generation, salt to preserve truth for every generation, and light to show the way while dispelling darkness. Would to God that the Church of Jesus Christ would wake up and realize the barrenness that she is experiencing today and seek her God for an outpouring of God's Spirit in reviving grace. A revival of holiness and humility. May God raise men and women with the awareness of the lack thereof of the manifest presence of God, to have discernment for the Church to recognize her condition, acknowledge her need and seek the path of repentance and prayer.

George Matheson

"O Love That Will Not Let Me Go" written on the evening of Matheson's sister's marriage. His whole family had went to the wedding and had left him alone. And he writes of something which had happened to him that caused immense mental anguish. There is a story of how years before, he had been engaged until his fiancé learned that he was going blind, and there was nothing the doctors could do, and she told him that she could not go through life with a blind man. He went blind while studying for the ministry, and his

sister had been the one who had taken care of him all these years, but now she is gone. He had been a brilliant student, some say that if he hadn't gone blind he could have been the leader of the church of Scotland in his day.

He turned to the pastoral ministry, and the Lord has richly blessed him, finally bringing him to a church where he regularly preached to over 1500 people each week. But he was only able to do this because of the care of his sister and now she was married and gone. Who will care for him, a blind man? Not only that, but his sister's marriage brought fresh reminder of his own heartbreak, over his fiancé's refusal to "go through life with a blind man." It is in the midst of this circumstance and intense sadness that the Lord gave him this hymn.



And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. - Ephesians 3:19

Sinners in the Hands of an Angry God by Rev. Jonathan Edwards

A Sermon Preached at Enfield, Connecticut on July 8th 1741

III. They are already under a sentence of condemnation to hell. They don't only justly deserve to be cast down thither; but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18, "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is. John 8:23, "Ye are from beneath." And thither he is bound; 'tis the place that justice, and God's Word, and the sentence of his unchangeable law assigns to him.

IV. They are now the objects of that very same anger and wrath of God that is expressed in the torments of hell: and the reason why they don't go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as angry as he is with many of those miserable creatures that he is now tormenting in hell, and do there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea, doubtless with many that are now in this congregation, that it may be are at ease and quiet, than he is with many of those that are now in the flames of hell.

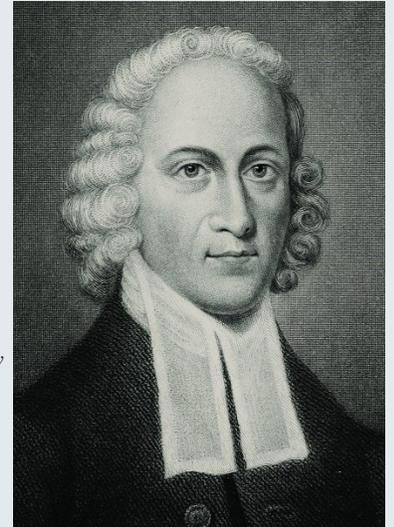
So that it is not because God is unmindful of their wickedness, and don't resent it, that he don't let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God burns against them, their damnation don't slumber, the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them, the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened her mouth under them.

V. The devil stands ready to fall upon them and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his "goods" (Luke 11:21). The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

VI. There are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of hell: there are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, and exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments in 'em as they do in them. The souls of the wicked are in Scripture compared to the troubled sea (Isaiah 57:20). For the present God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further" [Job 38:11]; but if God should withdraw that restraining power, it would soon carry all afore it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is a thing that is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whenas if it were let loose it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

VII. It is no security to wicked men for one moment, that there are no visible means of death at hand. 'Tis no security to a natural man, that he is now in health, and that he don't see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows that this is no evidence that a man is not on the very brink of eternity, and that the next step won't be into another world. The unseen, unthought of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they won't bear their weight, and these places are not seen. The arrows of death fly unseen at noonday; the sharpest sight can't discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending 'em to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally absolutely subject to his power and determination, that it don't depend at all less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

VIII. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, don't secure 'em a moment. This divine providence and universal experience does also bear testimony to. There is this clear evidence that men's own wisdom is no security to them from death: that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liability to early and unexpected death; but how is it in fact? Ecclesiastes 2:16, "How dieth the wise man? as the fool."

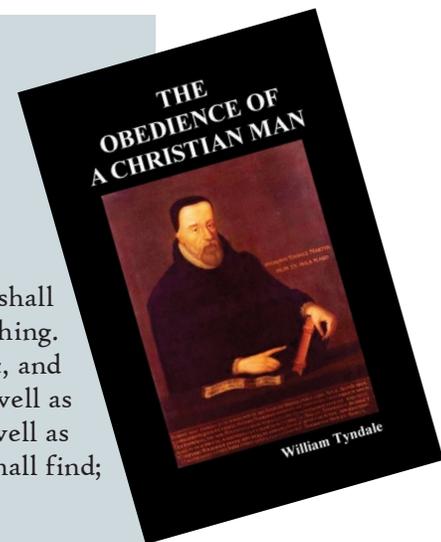


excerpts from THE OBEDIENCE OF A CHRISTIAN MAN by William Tyndale

When the children of Israel were ready to despair, because of the greatness and the multitude of the giants, Moses ever comforted them, saying, Remember what your Lord God has done for you in Egypt, his awful plagues, his miracles, his wonders, his mighty hand, his stretched out arm, and what he has done for you up to now. He shall destroy them; he shall take their hearts from them, and make them fear and flee before you. He shall storm them, and stir up a tempest among them, and scatter them, and bring them to nothing. He has sworn; he is true; he will fulfill the promises that he has made to Abraham, Isaac, and Jacob.² This is written for our learning: for truly he is a true God; and he is our God as well as theirs; and his promises are with us, as well as with them; and he is present with us, as well as he was with them. If we ask, we shall obtain; if we knock, he will open; if we seek, we shall find; if we thirst, his truth shall fulfill our desires.

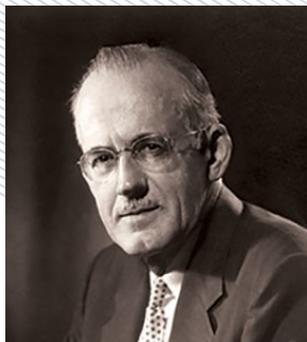
Christ is with us until the world's end. Let his little flock be bold therefore.

For if God is on our side, what does it matter who is against us, be they bishops, cardinals, popes, or whatever names they may have?



THE GAME OF RELIGION

A. W. Tozer



Most church people play at religion, as they play at their games!

Religion itself, is the one game most universally played.

The Church has its "fields" and "rules" and its "equipment" for playing the game of religion. It has its devotees, both laymen and professionals, who support the game with their money and encourage it with their presence—but who are no different in life or character from many who take no interest in religion at all!

As an athlete uses a ball—so do many of us use religious words. We throw them swiftly across the field—and learn to handle them with dexterity and grace. We gain as our reward, the applause of those who have enjoyed the game.

In the secular games which people play, there are no moral benefits. They simply are a pleasant activity which changes nothing, and settles nothing of any importance.

Sadly, it is much the same in the game of religion. After the pleasant meeting, no one is basically any different from what he had been before!

"Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." - Malachi 1:10

"Just as the first sign of life in an infant when born into the world is the act of breathing, so the first act of men and women when they are born again is praying." - J. C. Ryle

BORN of GOD

Though the gospel is to be intellectually understood, it needs to be spiritually discerned before it can bring that true fruit of regeneration. And that spiritual discernment can only be given by the Spirit of God where the sinner is made aware of his condition before a Holy God. An intellectual agreement to the gospel does not constitute regeneration; we must be born of God.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved.

- Psalm 80:1-3

W. P. Nicholson - The Irish Whitefield (by Leonard Ravenhill)

In the year 1900 a "massed band" of four people marched out-of-step down the main street of Bangor in Northern Ireland. The two members with uniforms were Salvation Army lassies; the other two were young men. One of these men had a mind keen as a razor's edge; the other (according to the first) "hadn't enough brains to give him a nucleus for a headache."

The young man who headed this little parade was beating a tuneless tambourine. He had recently vowed that for Christ's sake he would go anywhere and do anything at any cost. Then this silly thing in the streets of his home town had turned up. He had been walking down the street when this Salvation Army lassie asked him to stand with the other three at the street corner to witness for Christ.



It hadn't the faintest smell of the heroic about it. Theories he formulated in the armchair looked heroic. But in the heat of the battle, a swivel-chair theologian's theories perish. For this young man it was tough to get things in line when he actually faced his Goliath.

"Daft Jimmy," the nitwit who stood with the Sally lassies, wore a red jersey. On the back of it in white letters was written the startling non-scriptural text, "Saved from Public Opinion." Maybe the nitwit hadn't enough wit to be scared of anybody, but the young leader was scared. Moreover, wide-eyed cynics showered the band with unsubdued catcalls. What a baptism! His public enemy number one was public opinion. His meeting with God had been a mountaintop experience. Now he was in the valley of humiliation.

To make bad worse (as the Irish say it), it seemed by some pre-arranged signal that every friend, every relative, and every enemy of his passed the corner as he stood there bashfully. Notice that I said "passed"-- thus marking the meeting's total ineffectiveness.

Seeing the dilemma, one of the Army lassies suggested that the four kneel down and ask the Lord to "take over." Poor Billy! As they knelt there, a brother offered a "telegram" prayer which Billy wished had been as long as the 119th Psalm. Then something happened. When Billy arose from his knees, he was through forever with any sensitiveness to public opinion. His reputation died and had a public funeral in that street meeting. (To die and be buried publicly doesn't take long!)

To the jeering spectators, this street meeting may have looked like comedy. But to this young man it was sweeter than the "Triumphal March" in Verdi's Aida. It was a glory march to celebrate a greater victory to him than that of Nelson at Trafalgar or King William III at the Battle of the Boyne. Billy was triumphant. He had just lost what he never wanted to find again and had just found what he never wanted to lose. He lost his reputation and fear of man and found the joy and peace of the overflowing fullness of the Spirit. Hallelujah!

That meeting was his inauspicious comic introduction into a world of evangelism. Who was this young man? None other than W. P. Nicholson (better known to millions as just W.P.). He was as Irish as the turf and rugged as the hills of Donegal.

John Wesley

“By salvation I mean not barely according to the vulgar notion of deliverance from hell or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity, a recovery of the divine nature, the renewal of our souls after the image of God in righteousness and true holiness in justice mercy and truth.”