

THERE CAN BE NO TRUE REVIVAL WITHOUT A PROPER RECOGNITION OF OUR
LAODICEAN CONDITION BEFORE GOD TO THE POINT OF REPENTANCE

DESIRING Revival

JUL - SEP 2024
ISSUE: 3
VOLUME: 10



Quotes to Ponder

If you can explain what is happening in a church, apart from the sovereign act of God, it is not revival.

- **Martyn Lloyd-Jones**

The early Church was married to poverty, prisons and persecutions. Today, the church is married to prosperity, personality, and popularity.

- **Leonard Ravenhill**

I contend that whatever does not raise the moral standard of the church or community has been a revival from God.

- **A. W. Tozer**

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. - Jeremiah 6:16.

We are at a pivotal time in the life of the church where the foundation of old paths needs to be resurrected once again. We are in a post-Christian era in America and what we once propagated as the Gospel which assumed people to be biblically literate is not true anymore. We have come to the place where we are willing to sacrifice the supernatural at the altar of the superficial because it is more convenient and does not need the agonizing and sacrifice that is required. Let me explain.

The question is, do we really need the Holy Spirit in our churches? We have our invitation system to move people to the altar, believe is just agreement to facts about Christ, faith is just like sitting on a chair, repentance is just a change of mind with no implication on life, salvation is just praying a prayer, assurance is just holding on to a Bible verse, evangelism/preaching is just convincing people of Bible truths, discipleship is just learning to walk the walk and talk the talk, prayer is just self-love desiring God's blessing. There is nothing supernatural in any of this.

Let me contrast this with what the first century Christians had to go through to see God work. Persecution (and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. - Acts 5:40), nights of corporate prayer (but prayer was made without ceasing of the church unto God for him. - Acts 12:5), submission to the sovereignty of the Spirit (Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. - Acts 16:6-7), sacrificing everything they possessed (And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. - Acts 4:32), and death (And they stoned Stephen - Acts 7:59).

In that early church in the middle of a sermon conviction fell that Peter could not even finish the message before the people cried, "Men and brethren, what shall we do?" - Acts 2:37. There were no altar calls; no raise your hand and pray this prayer; no order of services; no choir, pianos, and singers to stoke the emotions

for creating interest with variety; no telling of jokes to put the people to ease; no sentimentalism which is concerned with the form on how it is presented. Not moved by the truth itself but moved by the illustration about the truth; no emotionalism which moves the emotion while bypassing the mind where truth must be embraced. It does not impact the life; no seminary degrees and Ph. D's to flaunt; no money; but they turned the world upside down.

Do we see our need in this generation and how far we have come? Do we really believe that God is pleased with our bankruptcy and we are going to hear "Well done, thou good and faithful servant"? Can we image standing next to the martyrs such as Perpetua or the apostle Paul or David Brainerd who coughed his own blood in the snow and expect the same reward that they will receive? Can we honestly say that we are turning the world upside down and the world is trembling because of our power. When did we shed tears and cry out with true emotion over our sins?

I am convinced that what God said to Hosea, "I will go and return to my place, till they acknowledge their offence, and seek my face" is the reality today where God has left us to our own devices. The answer? We must come to the place of realizing our condition before God and repent. Seeking God to show us the true state of where we are, intent on changing.

Acknowledgment of wrong does not mean conviction of sin. Getting caught or feeling remorse because you have done wrong does not mean conviction of sin by the Spirit. Saul said, "I have sinned" (1 Sam. 15:24) but it was not the same as when David said, "I have sinned" (2 Sam. 12:13). True conviction is evident when we take action against our sin in repentance. In 2 Corinthians 7:10, they felt godly sorrow and it led to repentance, but what did that repentance produce? It produced seven outcomes against the wrongdoing (v11): carefulness (diligence), clearing of yourselves (self-examination), indignation (against how far they have strayed from God), fear (of God's displeasure), vehement desire (a sense of urgency), zeal (unceasing energy in pursuing the cause), and revenge (against the wrong to make it right before God!).

God desires a pure Bride, and I am yet to see a wedding where the Bride walks in filthy with a putrefying smell. God is looking for humility and willingness to do whatever it takes for Him to come. "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." - Psalm 80:7.



WHY THERE IS NO REVIVAL

- James A. Stewart

"O Thou Hope of Israel, its Saviour in times of adversity why shouldst Thou be like a stranger in the land, as a traveling man who turns aside for the night?" (Jeremiah 14:8, Berkeley.)

The godly remnant complained bitterly during the days of Israel's backsliding of the little evidence of the power of Jehovah in their midst. They likened Him to a stranger in His own land and as a wayfaring man who turns aside only for a night's lodgings.

Alas! A godly remnant in the Church of God is asking the same question today, "Why shouldst Thou be like a stranger in the land, as a traveling man who turns aside for the night?"

Never has the word "revival been so constantly on the lips of the people of God as today. Never in the history of the church have such vast sums of money been spent on organizations and promotion for the cause of revival. Never in the history of evangelism have our evangelists and prophets been so highly advertised. Public relations men are spending thousands of dollars monthly to place famous personalities before the eyes of the church and the world. No publicity angle known to men is left untapped in the endeavor to publicize the preacher. And yet we still await that mighty work of God which will once and for all prove to a cynical world that Jehovah is no longer as a stranger in the land. How tragic it is that again and again when our hopes have been built up to believe that revival was now in our midst we have discovered that it was only a false alarm!

Many dear saints are perplexed and even discouraged at the seeming indifference of Jehovah after all the highly organized efforts being put forth to promote revival. As one who has agonized before the Throne of Grace, may I humbly suggest some reasons why there is no permanent work of the Spirit of God in our midst today.

THE REJECTION OF THE SUPERNATURAL

The modern God Whom many believers serve is hedged about with so many limitations, laws and conditions that He is practically powerless to do anything outside the ordinary laws of nature,

J. H. Jowett has observed, "We are living too much as men lived before the Holy Spirit was given. We have not occupied the new and far-stretching land of Christian privilege ... Therefore many of the gifts and graces and perfumes of the Apostolic Age are absent from our modern religious life."

So many believers have come to deny the possibility of the supernatural in the church in spite of the fact that the whole fabric of Christianity is interwoven with the supernatural. A supernatural gospel is meant to accomplish supernatural results because it has a supernatural power behind its messengers. We are living in the last days of a dying dispensation of grace when the Holy Spirit is seeking to work in a miraculous way. We have been so brought up in an unbelieving world and nurtured in an unbelieving church that we have lost the sense of the majesty and power of Jehovah. How little sense of the supernatural pervades our services! Oh, how one longs for the Spirit of God to break through all our conventions, campaigns and planned programs and take full control of the church. Shall the faith of a Michael Peden or a William Carey be simply an occasional and extraordinary phenomenon of Christian experience, or shall their's be the normal standard of victorious Christian living?

DENIAL OF THE PERSONALITY OF THE HOLY SPIRIT

This is the day of the denial of the personality of the Spirit. There is a grave danger in our high-powered evangelistic machinery that we may organize the blessed Spirit out of the church. It is easier to organize than to agonize. Unless the Holy Spirit is given the prominent place in the seat of authority, there will be only false fire, no matter how big the organization and no matter how big the financial budget may be. How many evangelistic campaigns have I known in which the executive member of the Godhead was completely ignored!

Revival comes from the Holy Spirit and it is only as He is honored and obeyed that there can be a true spiritual awakening. Since the day of Pentecost when He was installed as the administrator of the church, it has been His prerogative to undertake the leadership of all gospel conquests. Throughout the Acts we see Him as a divine person residing in and over the church. For example, in the fifth chapter we have the unveiling of the presidency of the Spirit in the death of Ananias and Sapphira: "Why hath Satan filled thine heart to lie to the Holy Ghost? .. Thou hast not lied unto men but unto God."

In the thirteenth chapter we see the Spirit exercising His divine authority as the Lord of the harvest: "Separate me Barnabas and Saul for the work whereunto I have called them."

In the general assembly gathering in the fifteenth chapter, the chairman James recognizes the Spirit's leadership by announcing to the delegates: "It seemed good to the Holy Ghost, and to us..." How extraordinary these words would sound in a Christian convention today! So far have we removed ourselves from the authority of the Spirit of God that such language would bring only a knowing smile from the delegates. Yes, the sin of the church today is the denial of the personality and presidency of the Spirit of Pentecost.

Campaign after campaign is conducted without Him. An occasional reference may be made to His Name; but alas, He is outside the camp and wounded in the house of His friends. The Holy Spirit is the source of all true revival, All our efforts apart from Him no matter how big they may be are like so much beating of the air. A church without her Pentecostal experience is utterly powerless to move herself or others.

Can it be that the church of Christ has so denied the Spirit of God His rightful place of authority and administration that it is too late in the day for Him to return? This is a very solemn and heart-searching question that ought to drive us to our knees in deep humiliation. Something is vastly wrong when we see so little results for our efforts.

IGNORANCE OF THE MYSTICAL BODY OF CHRIST

This is a day when men like to magnify their denominations. Many evangelistic efforts seem to be conducted for the sole glory of the denomination. How often in evangelistic campaigns is a good gospel message offset by an invitation which implies that denominational membership is equivalent to membership in the supernatural body of Christ! Denominational membership can never be a substitute for the new birth.

In our special love and loyalty for our denomination, we must be careful not to ignore the whole mystical body of Christ which is composed of all true born-again, blood-washed souls, How tragic it is to see many lovely believers who never glory in the oneness of the body of Christ! The Holy Spirit has very little concern for any special denomination or group, as such. He is seeking to break down the denominational barriers that divide the saints of God. The barriers that we so carefully erect now will be destroyed suddenly at the coming of the Lord.

There are no denominations in heaven. Why should we not seek to prepare for glory now! No wonder George Whitefield cried out in his day: 'I wish all names among the saints of God were swallowed up in that one name of Christian! Are you Christ's? If so, I love you with all my heart!' The time has now come for us to preach this transforming truth of the oneness of the body of Christ as expounded by Paul in such letters as Colossians and Ephesians, it was this precious truth that brought revival to the churches in Hungary under my ministry. God cares little for numerical increase in church membership but rather for all true additions to the mystical body of Christ. To such, the Holy Spirit alone can make any real additions.

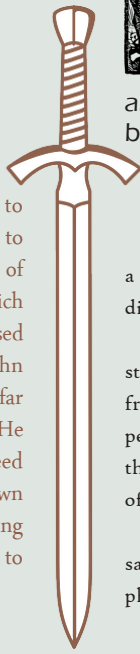
BY-PASSING OF THE LORDSHIP OF CHRIST

In our evangelical preaching of today there is a by-passing of the emphasis on the Lordship of Christ. In so doing, we have given the impression that the acceptance of the Lordship of Christ is a second experience of grace or a



The dissecting of the heart by the Spirit

The straightforwardness of Christ preaching was to prepare those who came to Him to be made ready to hear the gospel and be saved. He cut Nicodemus of his Pharisaical pride (John 3:1-9), He cut the rich man of his good works (Mark 10:17-22), He exposed the woman at the well of the failures in her life (John 4:4-28), He probed the scribe until he was not far from the kingdom of God (Mark 12:28-34), He tested the soil by the response to the life of the seed in what it will produce (Mark 4:1-8), He cut down the debaters' to show the folly of their thinking (Matthew 22:42-46), He exposed the hypocrisy to show the error of their priorities (Luke 13:10-16).



In the matter of decisions and reports of great works done by God or revivals in a place, etc. It is not what is reported that counts, it is truth that counts, the truth of God's work which has in its nature holiness and the abiding work of the seed in good ground which brings forth fruit unto holiness and good works.

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sort of optional after-choice in the Christian life. Actually, many messages addressed to Christians at a holiness convention should be in reality a part of the gospel message addressed to sinners. In one of his gospel messages, Peter declares "Him hath God exalted... to be a Prince and a Saviour." (Acts 5:31). Today we have reversed the gospel message by stating Him to be a Saviour first and then a Prince! We do not deny that it is possible for a time to come in the believer's life when he will recognize more clearly what is involved in the Lordship of Christ, but this does not alter the fact that a person cannot receive Christ as Saviour without having in some manner recognized Him Lord. Romans 10:9 declares "That if thou shalt confess as that Jesus is Lord and in thine heart believe that God has raised Him from the dead, thou shalt be saved." (B. R. V.) The Word of God makes it perfectly clear that the objective of all true evangelism is the control of the sovereign Lord over the lives of those He has redeemed. How can we have revival when the vital note of the Lordship of Christ is omitted from our present-day evangelism? As one has truly reasoned, "What is the gospel of God's grace but the gospel of His sovereignty? Wherein lies the vital efficacy of the gospel of grace unless it relates to His kingdom and leads the individual soul to an acknowledgment of His sovereignty?"

THE STEALING OF THE GLORY OF GOD

The question is posed by Jehovah to a backslidden people, "Will a man rob God?"

Today in our Christian ministry man has dared to rob God of His glory. In our work today too much praise and glory is given to Christian leaders. Page after page is written about the instrument while scarcely a word is written about the Blessor Himself. Magazines that write of men and movements have a large circulation while those which write mainly of the Person of Christ, giving God the glory, can hardly keep going for lack of support. When unusual blessing occurs, the evangelistic party gets so much publicity from the Christian press that God is robbed of His glory.

If the work has been a true movement of the Spirit of Pentecost and we can truly testify, "It is the Lord's doing and it is marvelous in our eyes," then how can we give glory to man? The Welsh revival of 1904 has a solemn message for all revival seekers today. Seth Joshua, whom God used as

a leader in that mighty movement, speaks with characteristic insight of one of the disappointing features of that time:

"The Welsh revival was the product of much soul agony. In its initial stages, the production retained its bloom, as when a peach is carefully plucked from a tree. It lost this, however, when human fingers played with it. The newspapers reported every odd thing for the sake of circulation among people who desired the human side of the revival made public. Reports threw light on the human side of things and the divine side was forgotten."

In this day of evangelistic glamor it is almost amusing to read of the saintly George Müller in 1876 apologizing for a facsimile of his autograph and photograph, which appeared in a book of his sermons:

"During the last thirty years I have been asked both verbally and in writing for my likeness, but my reply has invariably been 'As I do not wish to direct attention to myself but to my Lord and Master, I must decline to comply with your request.' Twenty years ago I was offered 500 pounds sterling if I would allow it to be published, but the offer was declined for the reason already given.

A. W. Tozer has warned us, "It is our belief that the evangelical movement will continue to drift farther and farther from the New Testament position until its leadership passes from the self-effacing saint to the modern religious star. Within the last quarter of a century we have actually seen a major shift in beliefs and practices of Evangelicals so radical as to amount to a complete sell-out, and all this behind the cloak of fervent orthodoxy.

"Until such self-effacing men return again to spiritual leadership, we may expect a progressive deterioration in the quality of popular Christianity year after year till we reach the point where the grieved Holy Spirit withdraws like the "Shekinah" from the Temple. It is open question whether or not the Evangelical Movement has sinned too long and departed too far from God to return again to spiritual sanity.

The Shekinah cannot be manifested unless God gets all the glory in our ministry God will not send revival in order that men and movements may be magnified. The crowning ministry of the Holy Spirit is to exalt the glorious Redeemer: "He shall glorify Me." God has said "My glory will I not give to another."



In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad the Saviour's love,
And that shall kindle ours.

- Isaac Watts

Humility

A large group of European pastors came to one of D. L. Moody's Bible Conferences in the late 1800's. Following the European custom of the time, each guest put his shoes outside his room to be cleaned by servants overnight. But of course, this was America and there were no servants.

Walking the halls that night, Moody saw the shoes and determined not to embarrass his brothers. He mentioned the need to some ministerial students but was met with pious excuses. The world famous evangelist returned to the dorm, gathered up the shoes and cleaned and polished the shoes. Only the arrival of a friend during the work revealed the secret.

When the foreign visitors opened their doors the next morning, their shoes were shined. They never know by whom. Moody told no one, but his friend told a few people and word got around. A conspiracy of kindness rippled among the leaders. The conference was transformed. No longer was the conference about the size of one's church or being a Pastor, or a CEO, but sacrifice, followership and humility.

"There is no group or type of people anywhere in the world that is excluded from salvation, because God desires that the gospel be proclaimed to all without exception.... No man is excluded from calling upon God, the gate of salvation is set open unto all men: neither is there any other thing which keepeth us back from entering in, save only our own unbelief." - John Calvin.

Perhaps the greatest barrier to revival on a large scale is the fact that we are too interested in a great display. We want an exhibition. God is looking for a man who will throw himself entirely on God. Whenever self-effort, self-glory, self-seeking or self-promotion enters into the work of revival, then God leaves us to ourselves. - Sadhu Sundar Singh

It Takes One Man: Early History of the East African Revival

Holy dissatisfaction led Simeon Nsibambi to seek God for the fullness of His promises. Simeon's zeal sparked the hearts of other believers and eventually initiated a spiritual renewal throughout parts of Rwanda, Congo, Burundi, Uganda, Tanzania, Kenya, Malawi, and Zambia in the 1920s-40s.

Simeon Nsibambi fought in the First World War in India and Burma. When he came back to Uganda, he became a chief. He was his father's heir and he was a Christian. There was something lacking in the church of Christ, which he had experienced in the army - the discipline of submission to authority - obedience.

He sought answers and even went to his bishop to ask him, "If Jesus is our Commander, why don't we obey Him? Everyone in church is doing his or her own thing. They know what is good to do but do not do it. When I was in the army I had a captain over me and when he said, 'go' I would go; when he said, 'come,' I would come."

"Jesus is a greater Commander than my captain in the army was. Why is it I find it hard to obey Jesus? Help me bishop." The bishop told him, "You are normal. As long as we are in this flesh, that kind of thing has to happen. So do not worry about it. You are alright."

Simeon went home unconvinced. He could not really continue as he was. He figured, "We are called the army of Jesus Christ. If any army in the world fought as we fight, they would not win a single battle. Everyone does as he wants, does it his own way, many people do not even hear the voice of the Commander and when they hear it they do not obey."

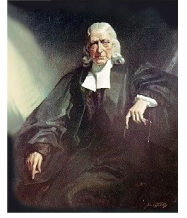
He said, "I am a soldier and I know that such an army does not win" Because he was chief, he had some influence. He invited pastors and clergymen to his home. When they came he had prepared a big feast for them. After they had eaten, he asked them, "Do you believe we are an army for Jesus?" They said, "Yes we are." He asked further, "Do you believe we have a mission and it is to disciples nations for Jesus?" They said, "Yes that is our mission." Then he began to challenge them on the lack of compliance and submission to the



JOHN WESLEY

THE NECESSITY OF PREACHING HOLINESS

"Wesley observed and declared that wherever it was preached, revivals usually prevailed. 'It is,' he said, 'the grand depository which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was, in fine, the great potential idea of Methodism . . . These holy men, in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, for the purpose of their own entire sanctification, as well as their usefulness to others."



- History of Methodism

Commander. He said, "You are our leaders, can't you help us to get power to walk as the Lord wants us to walk? Is it for only this that Jesus? Is this all that Christianity means? Is this the way we shall disciple our nations?" None of the clergy had an answer.

After that, Simeon decided, "I am going to seek God. I am going to pray, fast, and seek Him until I find Him." He started seeking God in the mid 1920s and by 1930; he was baptized in the power of the Holy Spirit. The overcoming power of God came upon his life.... Young people began to pray with them, seek God, and were filled with the Holy Spirit. Suddenly the joy of the Lord was beginning to be felt. The corporate body was beginning to be activated into many small pockets among the youth. They did not keep quiet about it. They began to travel out of Kampala to their towns all over the nation inviting other young people to meet, and challenging them to seek God.

Older people in the church viewed these developments as the young people condemning them. They would say, "Are you saying we do not know God? If you think you are better why don't you leave the church and form another one?" The young people were focused on God's course for their lives, they were not deterred by the comments of the older people. They refused to break away but remained in church. They remained submitted to the leadership. The fire of revival was growing.

Change begins slowly but gains momentum as it grows. One of the commonest things is that there will always be mockers. Those who say, "Well you say you are praying, where is the revival? You have been praying for a year or two or three, where is the thing you talk about?"

Nobody called it revival. Nobody said, "O a mighty move is happening in Uganda." They knew they had touched something and would not let go of it.

