

DesiringRevival



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from Desiring Revival

In America, we worship the god of prosperity, sex, covetousness of another man's wife, pride, homosexuality, guns, and glory. And the American Church is in lock step with the Nation in placating the people with convenient Christianity. Convenient Christianity that claims the presence of God but has no opposition from the world, so that the devil can come and sit in our services and enjoy it. God declares to His people in Jeremiah 3:3 "Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed" and in Chapter 6 "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD" (V14-15). Their condemnation? "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" - Jeremiah 2:13.

Somehow, good Bible-believing churches have convinced themselves or have been convinced that they serve two gods. The God of the Old Testament, whom they can conveniently ignore when He declares in Hosea 5:6, "They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them." They declare "follow peace with all men" and quietly reject "and holiness without which no man shall see the Lord" (Hebrews 12:14).

One of the judgments that God sent was a spirit of delusion

amongst His own people who thought they were following God but were blinded to their condition (1 Kings 22:21-23). Do we serve the same God who blinded Israel so that the Gentiles can be saved? (John 12:40, Romans 11:7, 2 Corinthians 3:14). And how is this blindness manifested in America, where the Churches flourish without the Holy Ghost? We have a form of godliness by denying the Lordship of Christ, preaching of salvation without repentance, decisions without regeneration, coming to Christ without conviction of sin, believing without godly sorrow, a good God without holiness that condemns the sinner, desiring heaven without hating sin and wanting to be freed from it, believing without a heart change, and presenting a salvation that has no bearing on their submission to Christ for the rest of their lives.

We have picked up a few good shortcuts along the way that have no basis in Scripture. Sinners prayer, Romans road, altar calls, despising weekly nights of corporate prayer, sentimental stories and jokes to add to the bandwagon, while conveniently ignoring topics such as the wrath of God, hell, being a slave of Jesus Christ, losing your rights, to show proof of regeneration before allowing them to be baptized or join the Church, and so forth, while the world scorns and laughs at our powerlessness and asks "Where is their God?" And sin is allowed to come in as a flood, being unrestrained. The community is not saying we turned the world upside down; they just don't know we exist, and have grown comfortable with us. God have pity on us.

God bless America? Or has God already cursed it because of our "so-called" Christianity? You be the judge.





The Manifest Presence of God



“...the cross of popular evangelicalism is not the cross of the New Testament. It is, rather, a new bright ornament upon the bosom of a self-assured and carnal Christianity whose hands are indeed the hands of Abel, but whose voice is the voice of Cain. The old cross slew men; the new cross entertains them. The old cross condemned; the new cross amuses. The old cross destroyed confidence in the flesh; the new cross encourages it. The old cross brought tears and blood; the new cross brings laughter. The flesh, smiling and confident, preaches and sings about the cross; before the cross it bows and toward the cross it points with carefully staged histrionics--but upon that cross it will not die, and the reproach of that cross it stubbornly refuses to bear.”

- A.W. Tozer

The Scriptures reveal to us that God's presence is not just what we assume to be, but instead there are seasons that God draws near in what we call Revival, or an outpouring of the Spirit of God, such as what happened at Pentecost and various other times in Church History. There is the Essential presence where God is everywhere, in the dens of iniquity or the place of a sanctuary, but that does not bring any supernatural element that affects the person who is in that place. But there is also the cultivated presence of God, which is purposeful and can only be pursued by the true believer in Christ. The third and crucial one is the manifest presence of God. This is what we call the movings of God in times of awakening, or the sudden realization of God in the midst of His people.

Here are some ways that God's presence should affect us. Unless we see our bankruptcy in our Churches, which continue without any of these revealed ways that God meets with His people, we will continue in the downward apostasy and Ichabod that we are in the midst of in 2025.

- Awareness that Someone is there, not just intellectual make-believe (Abraham: worshipped among the sacrifice when God came - Genesis 15:10-12)
- Aware of one's own pollution in felt conviction of sin and repentance (Peter: depart from me, Lord - Luke 5:8, Isaiah: Woe is me! - Isaiah 6:5, Moses: afraid to look upon God - Exodus 3:6)
- A renewed sense of awe and reverence and godly fear that we are dealing with holy things of intense consequence, a Holy God (Job: I will lay mine hand upon my mouth - Job 40:4)
- A stillness that brings sober contemplation of the nature of God (Elijah: covering his face with a mantle, hearing the still small voice - 1 Kings 19:13)
- An unmistakable realization of the weight of God's majesty and our own smallness (David: What is man that thou art mindful of him? - Psalm 8:4)
- Heart prostration, which could lead to physical prostration from the weight of His presence (John: fell at His feet as dead - Revelation 1:17)
- A joyful surrender of a pure heart that revels in His beauty, worship, adoration, and love from a heart made clean (Psalm: His nearness is our good - Psalm 73:28; Paul: let us draw nigh with a pure conscience - Hebrews 10:22)
- Steadfast building of faith in the reality of encounters with the Person of God (Paul went and preached that this was the very Christ, after his conversion - Acts 9:22)
- You are humbled by God and left with a broken and contrite heart, filled with godly fear (Habakkuk 3:2)

Do our church members or services experience this when they attend worship? Let us examine ourselves.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. - Revelation 3:20



“If we are really going to get a concept of revival, we have to get a vision of God's sorrow over sin. We have to get a concept of how, day by day, we offend God. As a nation, we offend God in millions of ways.”

- Leonard Ravenhill

Enduement of Power for Service

John Valton was an early itinerant, born in London of French Roman Catholic parents on 23 November 1740. He was drawn to Methodism by the preaching of John Wesley and other London Methodists. Living in Purfleet, he worked in the Ordnance Office and began to preach in nearby societies. The 1775 Leeds Conference made him a full-time preacher, and he continued in that calling for 13 years.

In 1781, John Valton wrote:

"I was at Dawgreen, the southern part of the town of Dewsbury. Being alone in my chamber, I prostrated myself before the Lord, to ask the outpouring of His Spirit on so populous a neighbourhood, while my eyes were suffused with tears. I then came down to engage in family prayer; and the power of God fell upon me, enabling me to pray with much enlargement, as the Spirit gave me utterance. I had a blessed revival before my eyes, and we praised God by way of anticipation; for I was fully assured the Lord was about to work. My petitions were uttered in the assurance of faith; for I knew that God would make bare His holy arm. The family felt the Divine unction; and I continued till I could scarcely rise from my knees. I went upstairs; but could engage in no work, except prayer and praise."



What did it mean to come to Christ in the First Century?

1. It meant to lose all you had in earthly possessions and follow Him with no hope in earthly things.
2. It meant to submit to the Lordship of Christ, which meant turning away from the authority of Caesar, for protection, position, and power.
3. It meant identification with Christ in life and death, no turning back. To turn back would be to deny the faith and be Anathema forever.
4. It meant the loss of all things for the eternal hope of eternal life.
5. It meant to carry one's Cross daily and bear the reproach it brought.
6. It meant mockings, meeting in caves and dens to worship, and certain death by Crucifixion or being burned, or being fed to wild beasts.
7. It meant becoming a bondsman of Jesus, with no rights, dead to self, and a fellow brother or sister to a slave of Rome who was considered as mere property.
8. It meant rejection from family, the religious system, and being put away as an enemy of the gods.
9. It meant to earnestly contend for the faith once given and reject all falsehoods at all costs.

Think Again

It is very foolish to ignore the past. The man who does ignore it, and assumes that our problems are quite new, and that therefore the past has nothing at all to teach us, is a man who is not only grossly ignorant of the Scriptures, he is equally ignorant of some of the greatest lessons even in secular history.

- Martyn Lloyd-Jones

We have to be careful that in our zeal to get people to accept the gospel, we don't manufacture a gospel that is acceptable to people.

- Oswald Chambers

There is a kind of gospel being proclaimed today which conveniently accommodates itself to the spirit of the age, and makes no demand for godliness.

- Duncan Campbell

Pandita Ramabai and Revival at the Mukti Mission by David Smithers

Fire kindles more fire. In 1904, one of the most significant revivals of the modern Church age swept through Wales. News of the Welsh revival quickly encircled the globe, bringing with it sparks of hope and expectation. Soon, revival fires were burning in India, China, Korea, and America. Instrumental in the revival in India was a young woman by the name of Pandita Ramabai.



Pandita established a center for young widows and orphans called “Mukti” meaning – salvation or deliverance. She longed to see a powerful revival among the neglected and helpless widows of India. In December 1904, after receiving word of the Welsh revival, her hunger for an outpouring of the Spirit intensified, “she started prayer circles of ten girls each, urging them to pray for the salvation of all nominal Christians in India and across the world. At first there were seventy in her prayer circles. She sent out a call for other prayer circles to be formed among friends and supporters, giving each a list of ten unsaved girls or women for whom to pray. Within six months there were 550 at Mukti who met twice a day to pray for revival.” On June 29, 1905 the Spirit fell upon a large group of girls, with weeping, confession of sin and prayers for empowerment. The next day, June 30, while Ramabai taught from John 8, the Spirit came in power. All the women and girls began to weep and confess their sins. Many were stricken down under conviction of sin while attending to their daily studies and household duties.

Lessons were suspended and the women gave themselves to continual prayer. During these days of heart-searching repentance many girls had visions of the “body of sin” within themselves. They testified that the Holy Spirit came into them with holy burning, which they called a baptism of fire, that was almost unbearable.



The Fourth Great Awakening

Excerpts from revival-library.org

The Fourth Great Awakening (often called the 3rd) was the greatest to date in its extent, effects, and lasting impact. It began slowly in Canada, when 21 were saved, and grew steadily until between 25 and 40 were converted each day. Slowly, reports of small awakenings began to emerge from various states in America. Then, in September 1857, Jeremiah Lanphier, a businessman and convert of Finney's (a decade before), began a noonday prayer meeting on Wednesdays in a New York church. The small but growing numbers decided to meet daily in early October. Within six months, over 10,000 businessmen were meeting in similar meetings across America, confessing sins, being converted, and praying for revival. It was a lay-led movement that harvested a million souls in two years.

In 1858, from February to June, around 50,000 people a week were added to the church – in a nation whose population was only 30,000,000. Across the Atlantic, another million were won to Christ by 1865. This was in Britain's population of 27,000,000. Ulster saw 100,000 converted, Scotland 30,000, Wales 100,000, and England 500,000. Evangelistic, missionary, and philanthropic enterprises blossomed on every hand. Moody and Sankey enjoyed their greatest success. William and Catherine Booth, converted under the ministry of James Caughey, launched the Salvation Army and attracted great crowds to Christ. Walter and Phoebe Palmer, the American evangelists, saw a remarkable work of the Spirit attend their ministry. Charles Haddon Spurgeon preached to capacity crowds each week, filling the largest halls in London. Hudson Taylor began the China Inland Mission. Gawin Kirkham started the Open Air Mission. Lord Shaftsbury championed the cause of the young, the poor, and the oppressed. Barnardo founded his famous orphanages. David Livingstone and Mary Slessor propagated missionary work in Africa. Such was the impact of this fourth great awakening. The revival also swept around the world. Rapid growth was reported in continental Europe, western Russia, Australia, The South Seas, South Africa, and India.

The 1859 Revival was characterized by several key features:

Prayer: Fervent, united prayer was the driving force behind the movement. Prayer meetings were spontaneous, lay-led, and often interdenominational, breaking down barriers between different Christian groups.

Conviction of Sin: A profound sense of sin and need for repentance swept over individuals and communities.

Public Confessions: People openly confessed their sins and sought forgiveness, both privately and publicly.

Emotional Intensity: Meetings were often charged with emotion, with participants experiencing intense joy, sorrow, and spiritual ecstasy.

Spontaneous Preaching and Testimony: Lay people, including women and young people, were empowered to share their faith and testimonies.

Transatlantic Reach: The revival's flames soon leaped across the Atlantic, taking root in Ulster, Ireland, in 1859. From there, it spread rapidly throughout the United Kingdom, igniting revivals in Scotland, Wales, and England. Large gatherings filled churches and public halls, with reports of dramatic conversions and changed lives.

Global Impact: The 1859 Revival was not confined to North America and the UK. It extended its reach to continental Europe, Scandinavia, Australia, South Africa, and India, carried by missionaries and ignited by local prayer movements.

