

Desiring Revival

GOD'S WAY

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from Desiring Revival

We could call our generation - the great deception. not just the deception in the world which has always been, but the deception in the church. There was a time when there was a distinction between the world and the church; now, if you question the need for separation and good works, you will be labelled as self-righteous. And this is within the church. If you believe in the baptism of the Spirit, you are a Pentecostal; if you believe in living holy lives, you are a legalist; if you reject Christians who excuse their sin as carnal "Christians," you will be called a Calvinist; if you preach repentance, you will be labelled as a heretic for preaching a "works-based" salvation; if you question the "sinners prayer," you will be labelled as anti-evangelism. And this is the very mask we hide behind and condemn anyone who questions the status quo.

The tragedy of the Church is that she is more concerned about a pure denomination than a pure Bride. We are in grave danger when we allow our standing to be preferred instead of being willing to humble ourselves and seek God's face. But the question begs asking, what does God see? Isn't He the one we need to stand before and give an account of our lives to? Do we grieve over the body of Christ that is hurting, instead of claiming how "better" we are than others out there? What about the spiritual temperature of our Church? Do we determine our health by

numbers or by the desire of those who come to live out the life of Christ in them? We put great responsibility on the pew, not realizing that the pulpit is what sets the temperature of the church. But, it is not in the ability to do great oratory, expound the Scriptures, altar calls, etc. Instead, it is the ability to bring life into the meeting. The life of the Spirit brooding on the word to make it alive and penetrate hearts that have long gone cold. Where they go home in awe of the greatness of God and their personal responsibility before Him, and seeing the evidence of the work continue after they have left the sanctuary and through the week.

The sad reality today is that we are trying to entertain the unregenerate man with "clean fun," thinking he is a Christian, and all we are doing is to entertain his carnal nature, which is dead in trespasses and sin. Is there hope for America, having celebrated its 250th Anniversary? Yes, but it comes through brokenness, honesty, willingness to put away our sham pretense, and shallow evangelism, and ask for the old paths. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" - 1 Thessalonians 1:5. This power cannot be produced; it must be given from above. And claiming it does not do anything, God gives in response to our obedience and honesty. Unless we realize our bankruptcy, we will never ask God for the power that He can give. In essence, if you pray for power, are you willing to acknowledge that you are bankrupt? If not, what are you praying for?



Hindrances to Revival

The greatest hindrance to revival is our thinking that we are doing good, and revival will be a nice thing to add on to what we already do. We don't realize our bankruptcy or the judgment of God that is already upon us. America is suffering for the sin of the Church. Not the apostate churches but those who claim to live and die by the Book. One may wonder what our bankruptcy is.



- Cheap grace that requires nothing in return or lifelong submission to Christ
- Salvation for the happiness of man, heaven, and Jesus as a means to an end
- Convenient Christianity. No offense of the Cross or bearing His reproach
- Looking for scraps from the White House to prop up our weak "Christianity," having a form of godliness but denying the power thereof
- Laodecean apathy, which is comfortable to be far from the Source
- Cookie-cutter programs that eliminate the Holy Spirit
- Manmade plan-of-salvation that gives a false assurance
- Denominational pride and doctrinal arrogance
- We are better than the Calvinist or Arminian doctrines, not realizing our shallowness
- Plucking unripe fruits, those who show no evidence of being convicted of Sin by the Spirit, but intellectually agree with our proposition
- Man-centered vs. God-centered



Renewal and Revival

There is a great difference between renewal and revival. Renewal is something we do in alignment with the word and the Spirit of God; revival is something God does and must send to impact us and overflow to impact the generation around us. We cannot organize Revival.

Quotes to Ponder

God pity us that after years of writing, using mountains of paper and rivers of ink, exhausting flashy terminology about the biggest revival meetings in history, we are still faced with gross corruption in every nation, as well as with the most prayerless church age since Pentecost. - Leonard Ravenhill



Repentance means that you realize that you are a guilty, vile sinner in the presence of God, that you deserve the wrath and punishment of God, that you are hell-bound. It means that you begin to realize that this thing called sin is in you, that you long to get rid of it, and that you turn your back on it in every shape and form. You renounce the world whatever the cost, the world in its mind and outlook as well as its practice, and you deny yourself, and take up the cross and go after Christ. Your nearest and dearest, and the whole world, may call you a fool, or say you have religious mania. You may have to suffer financially, but it makes no difference. That is repentance. - Martyn Lloyd-Jones

Why there is no Revival - James A. Stewart

Revival comes from the Holy Spirit, and it is only a He is honored and obeyed that there can be a true spiritual awakening. Since the day of the Pentecost when He was installed as the administrator of the church, it has been His prerogative to undertake the leadership of all the 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 . . ."

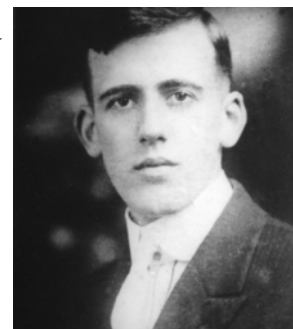
How extraordinary these words would sound in a Christian convention today! So far have we removed ourselves from the authority of the Spirit of God that such language would bring only a knowing smile from the delegates. Yes, the sin of the church today is the denial of the personality and presidency 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.



A. W. Tozer on Personal Revival

When I was a young fellow about 18 years of age, God came on me in a wonderful way and did wonderful things for me and my church did not approve it. It was not an Alliance church, but another, and they did not approve it. In fact, they as good as told me that they thought I was a bit extreme and maybe that my room was better than my company. I wasn't thrown out, but I was invited not to be around so frequently. And I left and went into the Alliance and I've never been thrown out of the Alliance yet, though that could happen.



But the point is, my brethren, that no matter whether your church believes or not, you can have all that God has for you as an individual. And whether your wife will go along with you or not, or whether your husband or father or mother or friend, whether they will agree or not, it doesn't make a bit of difference. God always is ready to help the lone individual. And the story of the Old Testament was the story of lone individuals meeting God, lone men, lone women meeting God. The story of revival down the years has been the story of lone men meeting God; going out and finding God all alone. Sometimes they went to their bedrooms, sometimes to the church basements, sometimes to the caves, sometimes out under trees, and sometimes in haystacks. But one or two or three, or one alone, met God, and then it went on from there.

I say you can be blessed and yet not have revival in your church if the rest resist. But you can be blessed nevertheless. Don't you ever give up to the general, dead level of spirituality in any church, whether it's this one or any other church. You say, by the grace of God, I'm going to be what I should be regardless.



From the Pilgrims who came on the Mayflower to the first Thanksgiving in 1621. From the Great Evangelical Awakenings of the 1730s, 1790s, and 1850s, the American Revolution, to the two World Wars in 1914 and 1939. From economic prosperity to the freedoms of the individual conscience. From the principles of life, liberty, and the pursuit of Happiness, to the Creator who made us free through the Lord Jesus Christ. From those who prayed on their knees to those who gave their lives for our freedoms. We stand on the precipice of what we call home, the United States of America. We thank God for the 250 years He has given Her. But we as a nation have turned away from the God who has blessed us, and in the dollar we trust, and pride will be our greatest fall, and we humbly bow and repent before our God who made Her great and petition Him to show forth His abundant mercy to revive our land once again. (Habakkuk 3:2)

“O great and only true God, have pity on us, revive thy church, and heal our land, for the honor and glory of thy great name. Amen.”

Revival at Arran 1804-5, 1812-13

Narratives of Revivals of Religion in Scotland, Ireland and Wales published in 1839

Thirty years ago, the state of religion in this island was exceedingly low. “Darkness covered the land, and gross darkness the people.” But, through the tender mercy of God, the day-spring from on high visited it.

Divine light arose on them that sat in darkness, and the cause of Christ has gained much ground in this part of his vineyard, since the year 1804. In that year, and the year following, many were awakened at the north end of the island, especially about the farms of Sannox and their neighbourhood. And although this awakening, as to its power and progress, was not of long continuance, yet a considerable number of the subjects of it testified, by their after lives and conversation, that they had undergone a gracious change.

This day of small things was the commencement of the revival which followed. From this time, a change for the better might be observed in the religious sentiments and conduct of many among the people. Many seemed now to be awakened from the slumber of spiritual death; being disposed to attend to the things which belong to their everlasting peace. Their eyes were now opened to see the evil of their former wicked ways, their perishing condition as sinners, and their need of Christ as a Saviour. They now began also to distinguish between truth and error; to relish evangelical doctrine; to attend with diligence on the means of grace; and, in general, to set up the worship of God, morning and evening, in their families.

Religious meetings were also set up in many places; and, in the course of a few years, a kind of reformation was thus visible throughout many parts of the island. This was the case more especially, though not exclusively, in the parish of Kilmorie, which was at this time favoured with the ministry of the late pious and laborious Mr. M'Bride.

Mr. M'Bride's preaching

It may be remarked, respecting his usual style of preaching, that he was by no means what might be called an alarming preacher, but rather the opposite. His sermons were

frequently close and searching; but he dwelt more on the consolations of the gospel than on the terrors of the law; and the excitement seemed to be, in general, greater under the sermons in which the riches of divine grace and the consolations of the gospel were exhibited, than under such as were more awful, and apparently better fitted to awaken.

Mr. M'Bride's manner of preaching was very much distinguished for seriousness, fervour, and great zeal for the salvation of sinners; and this often led him to make very close appeals to the conscience.

But the revival itself was not of a sudden. It was gradual, and spread from one place to another. Neither was it in all cases saving as to its effects.

Many under it assumed a form of godliness, who were altogether destitute of its power. In other cases, however, there was something more deep and precious — even the quickening, saving, and soul transforming influence of the Holy Spirit.

Great conviction prevailed

During its progress, a considerable number were accordingly brought under deep convictions of their guilt and unworthiness as sinners, of their liability to eternal misery, and of their utter helplessness as concerned themselves. Now, they began in earnest to say, “What shall we do to be saved?” — and to count all things but loss for the excellency of the knowledge of Christ Jesus; for an interest in him.

And the God of all grace, who thus visited them with the awakening influences of his Spirit, was pleased also to enlighten their minds as to the way of salvation; and thus to lead them by faith for peace and rest to the only Saviour of sinners. And being thus quickened, enlightened, and comforted, by the teaching of the same Spirit, they were also united together in the bonds of love and Christian fellowship, while they travelled together Zionward.