



Scriptures and Doctrine :: Revival

Revival, on: 2008/3/14 9:18

Doesn't a revival begin first individually and than corporately? I remember reading the story of Brother Yun from his book "The Heavenly Man". It began with him praying for a bible because they did not have one in his village. After he fasted and prayed for many days for a bible he went about the village reading to the other christians as they met secretly in their homes and revival broke out.

I know I cannot say "I want revival" without it first happening in my own life. I know most of you know how to bring about personal revival in your own life so it's not like I am asking how we should go about doing it. God has spoken to you and He speaks to each of us according to our need but it's basically the same message. I'm just wondering atleast for myself if we get focused too much sometimes on revival in the church as a whole than on our own personal revival.

Don't get me wrong though meeting with likeminded people is a great place to start. It's encouraging to meet with others who do want revival. Like our pastor always tells us, "it's what you do with your life though after you go home."

I'm afraid sometimes that the focus is too much on what everyone else in the church is doing than on what were doing. I'll use the example of Brother Yun again. Brother Yun did not look at the condition of the church when he began praying for his bible. He also did not let the condition of the church deter him as he went about the village visiting these other christians. He got busy for the Lord and began doing what God called him to do and it spread like wildfire.

Anyway I just wanted that to be an encouragement to everyone today that you can have revival today just as Brother Yun. :-)

Re: Revival, on: 2008/3/14 13:38

In Phillip's thread 'How do we learn', dohzman shared this -

'... here's the whole matter in a nut shell

Joh 8:31 So Jesus said to the Jews who had believed Him, "If you continue in My word, you really are My disciples.

Joh 8:32 You will know the truth, and the truth will set you free."

we learn by doing >>>How can we truly help each other to see the truth that is of God?>>>simply living the doctrines of Christ. Nothig else will do, no amount of teaching, no amount of learning, The gospel is to be believed and done.'

.... which is very like what you've just posted, Psalm18.

This has been a recurring theme in SI forums. It's been a steady challenge.

Re:, on: 2008/3/14 13:55

Quote:

-----The gospel is to be believed and done.'

Amen sister! I'm preaching to myself today too. There is this woman at my workplace that I had been witnessing to. She had been away from the Lord and I have been trying to encourage her. Well today she came up to me with tears in her eyes and she said "I have a testimony that I wanted to share with you."

She said that she was short on money for her mortgage payment and as she was driving over the bridge crying she asked the Lord if He could please provide the money for her. Well she was having problems with her tv set and to make a long story short she took it back and they gave her an extended warranty plus an 800.00 check.

She said that she was so touched by the fact that God loved her so much that He would do that for her. :-) Her faith is growing and I was rejoicing all day over it. In a way I have been wanting to find a new job but I like being there for her. I feel like in a way I have a responsibility. It's not just about my happiness or comfort. Sometimes we have to give up our wants and rights for the benefit of others.

While we're out trying to reach the lost we can't forget about our brothers and sisters who are hurting and in need.

Re:, on: 2008/3/14 19:38

A FORMULA FOR PERSONAL REVIVAL

BY: A.W.TOZER

- 1) Get thoroughly dissatisfied with yourself. Complacency is the deadly enemy of spiritual progress. The contented soul is a stagnant soul.
- 2) Set your face like a flint toward a sweeping transformation of your life. Timid experiments are tagged for failure before they start. We must throw our whole soul into our desire for God.
- 3) Put yourself in the way of blessing. It's a mistake to expect God's help to come as a windfall apart from conditions known and met. To desire revival, and at the same time to neglect prayer and devotion, is to wish one way and walk another.
- 4) Do a thorough job of repenting. Hasty repentance means a shallow spiritual experience. Let godly sorrow do her healing work. It is our wretched habit of toleration sin that keeps us in our half-dead condition.
- 5) Make restitution wherever possible. If you owe a debt pay it. If you have quarreled with anyone, go as far as you can to achieve reconciliation. As fully as possible, make the crooked straight.
- 6) Bring your life into accord with the Sermon on the Mount and other such New Testament Scriptures as are designed to instruct in the way of righteousness. An honest man with an open Bible and a pad and pencil is sure to find out what's wrong with him quickly.
- 7) Be serious minded. The people of the world used to go to the movies to escape serious thinking about God and religion. There must be a radical change in your habits, or there will not be any permanent improvement in your interior life.
- 8) Deliberately narrow your interests. Too many projects use up time and energy without bringing us nearer to God. The mansions of the heart will become larger when the doors are thrown open to Christ and closed against the world and sin.
- 9) Begin to witness. Find something to do for God, and your fellowman. Make yourself available. Do anything you are asked to do. Learn to obey.
- 10) Have faith in God. Begin to expect. Look up toward the throne. All heaven is on your side. God will not disappoint you.

These suggestions constitute a formula for personal revival. When personal revival is experienced, there is no knowing how far it may spread. The Church is in desperate need of a spiritual resurrection and it can only come through the revived individual.

Re., on: 2008/3/15 4:00

2 Kings 23:1-28

1And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

5And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.

18And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

20And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

22Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Re:, on: 2008/3/15 14:45

Five Vows for Spiritual Power

by A. W. Tozer

Some people object to taking vows, but in the Bible you will find many great men of God directed by covenants, promises, vows and pledges. The psalmist was not averse to the taking of vows: "Thy vows are upon me, O God," he said. "I will render my praises unto thee" (Psalm 56:12).

My counsel in this matter is that if you are really concerned about spiritual improvement--the gaining of new power, new life, new joy and new personal revival within your heart--you will do well to make certain vows and proceed to keep them.

If you should fail, go down in humility and repent and start over. But always keep these vows before you. They will help harmonize your heart with the vast powers that flow out and down from the throne where Christ sits at the right hand of God.

A carnal man refuses the discipline of such commitments. He says, "I want to be free. I don't want to lay any vows upon myself; I don't believe in it. It is legalism." Well, let me paint a picture of two men.

One of them will not take vows. He will not accept any responsibility. He wants to be free. And he is free, in a measure--just as a tramp is free. The tramp is free to sit on a park bench by day, sleep on a newspaper by night, get chased out of town on Thursday morning, and find his way up a set of creaky stairs in some flophouse on Thursday night. Such a man is free, but he is also useless. He clutters up the world whose air he breathes.

Let's look at another man--maybe a president or prime minister or any great man who carries upon himself the weight of government. Such men are not free. But in the sacrifice of their freedom they step up in power. If they insist upon being free, they can be free, just like the tramp. But they choose rather to be bound.

There are many religious tramps in the world who will not be bound by anything. They have turned the grace of God into personal license. But the great souls are ones who have gone reverently to God with the understanding that in their flesh dwells no good thing. And they know that without God's enablement any vows taken would be broken before sundown. Nevertheless, believing in God, reverently they took certain sacred vows. This is the way to spiritual power.

Now there are five vows I have in mind which we do well to make and keep. The first is: Deal thoroughly with sin. Sin has been driven underground these days and has come up with a new name and face. You may be subjected to this phenomenon in the schools. Sin is called by various fancy names--anything but what it really is. For example, men don't get under conviction any more; they get a guilt complex. Instead of confessing their guilt to God and getting rid of it, they lie down on a couch and try to tell a man who ought to know better all about themselves. It comes out after a while that they were deeply disappointed when they were two years old or some such thing. That's supposed to make them better.

The whole thing is ridiculous, because sin is still the ancient enemy of the soul. It has never changed. We've got to deal firmly with sin in our lives. Let's remember that. "The kingdom of God is not meat and drink," said Paul, "but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). Righteousness lies at the door of the kingdom of God. "The soul that sinneth, it shall die" (Ezekiel 18:4, 20).

This is not to preach sinless perfection. This is to say that every known sin is to be named, identified and repudiated, and that we must trust God for deliverance from it, so that there is no more sin anywhere in our lives. It is absolutely necessary that we deal thus, because God is a holy God and sin is on the throne of the world.

So don't call your sins by some other name. If you're jealous, call it jealousy. If you tend to pity yourself and feel that you are not appreciated, but are like a flower born to blush unseen and waste your sweetness on the desert air, call it what it is -- self-pity.

There is resentfulness. If you're resentful, admit it. I have met people who live in a state of sputtering indignation most of the time. I know of a preacher who acts like a hen thrown out of the nest. He keeps running in all directions clucking and complaining -- somebody is always doing him wrong. Well, if you have got that spirit, you must deal with it now. You must get that out of you. The blood of Jesus Christ cleanses from all sin. Instead of covering it up and trying to find a Greek marginal rendering somewhere to hide it under, call it by the right name, and get rid of it by the grace of God.

And then there is your temper. Don't call it indignation. Don't try to christen it by some other name. Call it what it is. Because if you have a bad temper you will either get rid of it or it will get rid of much of your spirituality and most of your joy.

So let's deal with sin thoroughly. Let's be perfectly candid. God loves candid people.

Now the second vow is: Never own anything. I do not mean by this that you cannot have things. I mean that you ought to get delivered from this sense of possessing them. This sense of possessing is what hinders us. All babies are born with their fists clenched, and it seems to me it means: "This is mine!" One of the first things is "mine" in an angry voice. That sense of "This is mine" is a very injurious thing to the spirit. If you can get rid of it so that you have no feeling of possessing anything, there will come a great sense of freedom and liberty into your life.

Now don't think that you must sell all that you have and give it to charity. No, God will let you have your car and your business, your practice and your position, whatever it may be, provided you understand that it is not yours at all, but His, and all you are doing is just working for Him. You can be restful about it then, because we never need to worry about losing anything that belongs to someone else. If it is yours, you're always looking in your hand to see if it's still there. If it's God's you no longer need to worry about it.

Let me point out some things you'll have to turn over to God. Property is one thing. Some of the dear Lord's children are being held back because there's a ball and chain on their legs. If it's a man, it's his big car and fine home. If it's a woman it's her china and her Louis XIV furniture and all the rest. Take that vase for instance. There it stands, and if anybody knocked it off and broke it the poor owner would probably lose five years from her life!

The third vow is this: Never defend yourself. We're all born with a desire to defend ourselves. And if you insist upon defending yourself, God will let you do it. But if you turn the defense of yourself over to God He will defend you. He told Moses once, in Exodus 23:22: "I will be an enemy unto thine enemies and an adversary to thine adversaries."

A long time ago the Lord and I went through the 23rd chapter of Exodus together and He gave it to me. For 30 years now it has been a source of untold blessing to my life. I don't have to fight. The Lord does the fighting for me. And He'll do the same for you. He will be an enemy to your enemy and an adversary to your adversary, and you'll never need to defend yourself.

What do we defend? Well, we defend our service, and particularly we defend our reputation. Your reputation is what people think you are, and if a story gets out about you the big temptation is to try to run it down. But you know, running down the source of a story is a hopeless task. Absolutely hopeless! It's like trying to find the bird after you've found the feather on your lawn. You can't do it. But if you'll turn yourself wholly over to the Lord He will defend you completely and see to it that no one will harm you. "No weapon that is formed against thee shall prosper." He says, and "every tongue that shall rise against thee in judgment thou shalt condemn" (Isaiah 54:17).

Henry Suso was a great Christian of other days. Once he was seeking what some Christians have told me they are seeking--to know God better. Let's put it like this: you are seeking to have a religious awakening within your spirit that will thrust you farther out into the deep things of God. Well, as Henry Suso was seeking God, people started telling evil stories about the man, and it grieved him so that he wept bitter tears and had great sorrow of heart.

Then one day he looked out the window and saw a dog playing on the lawn. The dog had a mat, and kept picking the mat up, tossing it over his shoulder, running and getting it, tossing it some more, picking it up and tossing it again. God said to Henry Suso, "That mat is your reputation, and I am letting the dogs of sin tear your reputation to shreds and toss it all over the lawn for your own good. One of these days things will change."

And things did change. It was not very long before people who were tearing his reputation were confounded, and Suso rose into a place that made him a power in his day and a great blessing still to those who sing his hymns and read his works.

Next vow; Never pass anything on about anybody else that will hurt him. "Love covers a multitude of sins" (1 Peter 4:8). The talebearer has no place in God's favor. If you know something that would hinder or hurt the reputation of one of God's children, bury it forever. Find a little garden out back--a little spot somewhere--and when somebody comes around with an evil story, take it out and bury it, and say, "Here lies in peace the story about my brother." God will take care of it. "With what judgment ye judge, ye shall be judged" (Matthew 7:2).

If you want God to be good to you, you are going to have to be good to His children. You say, "That's not grace." Well, grace gets you into the kingdom of God. That is unmerited favor. But after you are seated at the Father's table He expects to teach you table manners. And He won't let you eat unless you obey the etiquette of the table. And what is that? The etiquette of the table is that you don't tell stories about the brother who is sitting at the table with you--no matter what his denomination, or nationality or background.

Our next vow is: Never accept any glory. God is jealous of His glory and He will not give His glory to another. He will not even share His glory with another. It is quite natural, I should say, for people to hope that maybe their Christian service will give them a chance to display their talents. True, they want to serve the Lord. But they also want other people to know they are serving the Lord. They want to have a reputation among the saints. That is very dangerous ground--seeking a reputation among the saints. It's bad enough to seek a reputation in the world, but it's worse to seek a reputation among

g the people of God. Our Lord gave up His reputation, and so must we.

Meister Eckhart once preached a sermon on Christ cleansing the temple. He said, "Now there was nothing wrong with those men selling and buying there. There was nothing wrong with exchanging money there; it had to be. The sin lay in their doing it for profit. They got a percentage on serving the Lord." And then he made the application: "Anybody that serves for a commission, for what little bit of glory he can get out of it, he is a merchant and he ought to be cast out of the temple."

I go along with this. If you're serving the Lord, and yet slyly--perhaps scarcely known to you--you're hoping to get just a little five percent commission, then look out! It will chill the power of God in your spirit. You must determine that you will never take any glory, but see that God gets it all.

Now the easiest possible thing is to give a message like this. The hard thing is to make it work in one's own life. Remember that these five vows are not something you write in the back of your Bible and forget. They've got to be written in your own blood. They have to be made final, irrevocable. If it only comes off the surface it's no good. Much of our promises come off the surface. No, no. Let it come out of the depths of your heart, the deep depths of your spirit.

These vows cut against the old human nature. They introduce the cross into your life. And nobody ever walks back from carrying his cross--nobody, ever. When a man takes his cross he's already said goodbye. He's pulled the roll top shut on his desk and said farewell to his wife and children. He's not coming back. The man with the cross never comes back. When you make these vows, remember: They introduce the cross into your life, they strike at the heart of your self-life and there is never a place to go back to. And I say, "Woe to the triflers!"

In America--and maybe in other places, too--so many people are saying, "Try Jesus, try God!" Triflers, experimenters, tasters they are. Like a rabbit with a half dozen holes so if one is stopped up he can flee to another! No! From the cross there is no place to flee. You don't "try" Jesus. He's not there to be experimental with. Christ is not on trial. You are. I am. He's not! God raised Him from the dead and forever confirmed His deity and sealed Him and set Him at His own right hand as Lord and Christ. Turn everything over to Him and you'll find your life begin to lift. You'll blossom in a wonderful way.

Now, if you happen to be one of those on whom God has laid His hand for a deeper life, a more powerful life, a fuller life, then I wonder if you would be willing to pray this kind of prayer: "O God, glorify Thyself at my expense. Send me the bill--anything, Lord. I set no price. I will not dicker or bargain. Glorify Thyself. I'll take the consequence."

This kind of praying is simple, but it's deep and wonderful and powerful. I believe, if you can pray a prayer like that, it will be the ramp from which you can take off into higher heights and bluer skies in the things of the Spirit.

Re: - posted by destinysweet (), on: 2008/3/15 15:43

Thank you for this great reminder..I wish I could some day communicate as well as he has in this article.To live it first more consistantly would have to come first..I am willing Lord!

Re:, on: 2008/3/15 15:44

Quote:

-----So let's deal with sin thoroughly. Let's be perfectly candid. God loves candid people.

I like this part. This is so true, God is candid. He sees the obvious in us. If God is candid we should be candid too. We should call things as they are and pray that God gives us eyes to see.

Re:, on: 2008/3/15 15:46

Quote:

destinysweet wrote:
Thank you for this great reminder..I wish I could some day communicate as well as he has in this article.To live it first more consistantly would have to come first..I am willing Lord!

I really enjoy reading his articles. He is a great communicator. :-)

Re:, on: 2008/3/15 20:58

As you can see I like reading, A.W. Tozer. Here is another great article someone on this site gave me once.

I think this is a very fitting article on revival because if you want to see rivival there are areas that you have to deal with in your life and you have to work them out between you and God alone. There isn't anyone else who can go with you the re. There are things God will ask of you to do and you will have to do it alone. But that is the beauty of being a christian. What it all boils down to is that it's just you and God alone even among the company of many christians.

THE SAINT MUST WALK ALONE
by A. W. Tozer

MOST OF THE WORLD'S GREAT SOULS have been lonely. Loneliness seems to be one price the saint must pay for his saintliness.

In the morning of the world (or should we say, in that strange darkness that came soon after the dawn of man's creation) that pious soul, Enoch, walked with God and was not, for God took him; and while it is not stated in so many words, a fair inference is that Enoch walked a path quite apart from his contemporaries.

Another lonely man was Noah who, of all the antediluvians, found grace in the sight of God; and every shred of evidence points to the aloneness of his life even while surrounded by his people.

Again, Abraham had Sarah and Lot, as well as many servants and herdmen, but who can read his story and the apostolic comment upon it without sensing instantly that he was a man "whose soul was alike a star and dwelt apart"? As far as we know not one word did God ever speak to him in the company of men. Face down he communed with his God, and the innate dignity of the man forbade that he assume this posture in the presence of others. How sweet and solemn was the scene that night of the sacrifice when he saw the lamps of fire moving between the pieces of offering. There alone with a horror of great darkness upon him he heard the voice of God and knew that he was a man marked for divine favor.

Moses also was a man apart. While yet attached to the court of Pharaoh he took long walks alone, and during one of these walks while far removed from the crowds he saw an Egyptian and a Hebrew fighting and came to the rescue of his countryman. After the resultant break with Egypt he dwelt in almost complete seclusion in the desert. There while he watched his sheep alone the wonder of the burning bush appeared to him, and later on the peak of Sinai he crouched alone to gaze in fascinated awe at the Presence, partly hidden, partly disclosed, within the cloud and fire.

The prophets of pre-Christian times differed widely from each other, but one mark they bore in common was their enforced loneliness. They loved their people and gloried in the religion of the fathers, but their loyalty to the God of Abraham, Isaac and Jacob, and their zeal for the welfare of the nation of Israel drove them away from the crowd and into long periods of heaviness. "I am become a stranger unto my brethren, and an alien unto my mother's children," cried one and unwittingly spoke for all the rest.

Most revealing of all is the sight of that One of whom Moses and all the prophets did write treading His lonely way to the cross, His deep loneliness unrelieved by the presence of the multitudes.

'Tis midnight, and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now,
The suffering Saviour prays alone.
'Tis midnight, and from all removed
The Saviour wrestles lone with fears,
E'en the disciple whom He loved
Heeds not his Master's grief and tears.

-WILLIAM B. TAPPAN

He died alone in the darkness hidden from the sight of mortal man and no one saw Him when He arose triumphant and walked out of the tomb, though many saw Him afterward and bore witness to what they saw.

There are some things too sacred for any eye but God's to look upon. The curiosity, the clamor, the well-meant but blundering effort to help can only hinder the waiting soul and make unlikely if not impossible the communication of the secret message of God to the worshiping heart.

Sometimes we react by a kind of religious reflex and repeat dutifully the proper words and phrases even though they fail to express our real feelings and lack the authenticity of personal experience. Right now is such a time. A certain conventional loyalty may lead some who hear this unfamiliar truth expressed for the first time to say brightly, "Oh, I am never lonely. Christ said, 'I will never leave you nor forsake you,' and, 'Lo, I am with you always.' How can I be lonely when Jesus is with me?"

Now I do not want to reflect on the sincerity of any Christian soul, but this stock testimony is too neat to be real. It is obviously what the speaker thinks should be true rather than what he has proved to be true by the test of experience. This cheerful denial of loneliness proves only that the speaker has never walked with God without the support and encouragement afforded him by society. The sense of companionship which he mistakenly attributes to the presence of Christ may and probably does arise from the presence of friendly people. Always remember: you cannot carry a cross in company. Though a man were surrounded by a vast crowd, his cross is his alone and his carrying of it marks him as a man apart. Society has turned against him; otherwise he would have no cross. No one is a friend to the man with a cross. "They all forsook him, and fled."

The pain of loneliness arises from the constitution of our nature. God made us for each other. The desire for human companionship is completely natural and right. The loneliness of the Christian results from his walk with God in an ungodly world, a walk that must often take him away from the fellowship of good Christians as well as from that of the unregenerate world. His God-given instincts cry out for companionship with others of his kind, others who can understand his longings, his aspirations, his absorption in the love of Christ; and because within his circle of friends there are so few who share his inner experiences he is forced to walk alone. The unsatisfied longings of the prophets for human understanding caused them to cry out in their complaint, and even our Lord Himself suffered in the same way.

The man who has passed on into the divine Presence in actual inner experience will not find many who understand him. A certain amount of social fellowship will of course be his as he mingles with religious persons in the regular activities of the church, but true spiritual fellowship will be hard to find. But he should not expect things to be otherwise. After all, he is a stranger and a pilgrim, and the journey he takes is not on his feet but in his heart. He walks with God in the garden of his own soul and who but God can walk there with him? He is of another spirit from the multitudes that tread the courts of the Lord's house. He has seen that of which they have only heard, and he walks among them somewhat as Zacharias walked after his return from the altar when the people whispered, "He has seen a vision."

The truly spiritual man is indeed something of an oddity. He lives not for himself but to promote the interests of Another. He seeks to persuade people to give all to his Lord and asks no portion or share for himself. He delights not to be honor

ed but to see his Saviour glorified in the eyes of men. His joy is to see his Lord promoted and himself neglected. He finds few who care to talk about that which is the supreme object of his interest, so he is often silent and preoccupied in the midst of noisy religious shoptalk. For this he earns the reputation of being dull and overserious, so he is avoided and the gulf between him and society widens. He searches for friends upon whose garments he can detect the smell of myrrh and aloes and cassia out of the ivory palaces, and finding few or none he, like Mary of old, keeps these things in his heart.

It is this very loneliness that throws him back upon God. "When my father and my mother forsake me, then the Lord will take me up." His inability to find human companionship drives him to seek in God what he can find nowhere else. He learns in inner solitude what he could not have learned in the crowd that Christ is All in All, that He is made unto us wisdom, righteousness, sanctification and redemption, that in Him we have and possess life's summum bonum.

Two things remain to be said. One, that the lonely man of whom we speak is not a haughty man, nor is he the holier-than-thou, austere saint so bitterly satirized in popular literature. He is likely to feel that he is the least of all men and is sure to blame himself for his very loneliness. He wants to share his feelings with others and to open his heart to some like-minded soul who will understand him, but the spiritual climate around him does not encourage it, so he remains silent and tells his griefs to God alone.

The second thing is that the lonely saint is not the withdrawn man who hardens himself against human suffering and spends his days contemplating the heavens. Just the opposite is true. His loneliness makes him sympathetic to the approach of the broken-hearted and the fallen and the sin-bruised. Because he is detached from the world he is all the more able to help it. Meister Eckhart taught his followers that if they should find themselves in prayer as it were caught up to the third heavens and happen to remember that a poor widow needed food, they should break off the prayer instantly and go care for the widow. "God will not suffer you to lose anything by it," he told them. "You can take up again in prayer where you left off and the Lord will make it up to you." This is typical of the great mystics and masters of the interior life from Paul to the present day.

The weakness of so many modern Christians is that they feel too much at home in the world. In their effort to achieve restless "adjustment" to unregenerate society they have lost their pilgrim character and become an essential part of the very moral order against which they are sent to protest. The world recognizes them and accepts them for what they are. And this is the saddest thing that can be said about them. They are not lonely, but neither are they saints.

Re:, on: 2008/3/16 13:54

Five Characteristics of a Revived Church
by Erwin W. Lutzer

The following are five characteristics that will be found in any church that experiences revival.

First, there is opposition. Some of the greatest enemies of true Christianity are found within "Christendom". There are many who call themselves Christians but are enemies of the true Gospel and would resist revival if it were to come. True revival always divides a community. Those who are on fire for God are a powerful rebuke to others who have no regard for Him.

Second, there is unity. Revival always produces unity; it forces people to takedown the barriers that divide them. Divisions within churches vanish as people forgive each other for their own petty differences. So often the differences that divide us have to do with personalities, the desire to find out who is in control, and subjective evaluations of ministry. When God comes these matters dissipate in the presence of His love and holiness.

Third, there is generosity. Today, many needy people have nowhere to turn because there is no one in the church willing to help them. Often their needs are ignored because all of us are concerned only about ourselves. Revival changes that. There is a spontaneous, sacrificial spirit where people are willing to share at great personal cost. When revival comes people actually walk around looking for others whom they can help. A spirit of generosity makes sacrifice a sheer delight.

Fourth, there is purity. Revival always brings honesty. The conviction of sin is so overwhelming that people would get right with God and being ready to hear the prayers of those who were in need. Pornography, moral uncleanness of all kinds, cheating on income tax, unpaid expense accounts, routine lying which we think are petty sins... until we see God and His holiness. Revival always produces purity; it is God purging His church and cleansing it so that He can fill it with His

myself.

Fifth there is evangelism. People sense an inner compulsion to witness, they seek out those who need to hear the Gospel. When God comes witnessing becomes the overflow of a Spirit-directed heart. Revival means that we have an inner life directed by the Holy Spirit. We witness because we love Christ and it spills out of our life.

Re: Selling All, on: 2008/3/17 5:06

A. The Need for Absoluteness in Serving the Lord

Yet the Lord laid down a requirement. If a man wants to serve Him or follow Him, he has to be perfect. Notice the Lord's word: "If you want to be perfect," "one thing you lack" (Matt. 19:21; Mark 10:21). In other words, the Lord told him that in order to follow Him, a man has to follow Him absolutely all the way; he cannot lack one thing. He cannot take care of ninety-nine things but leave one thing untouched for himself. Those who do this cannot follow the Lord. The Lord demands that when we come to Him, everything belonging to us has to come to Him as well. The Lord requires that we be perfect; He wants us to follow Him absolutely. Anything short of this will not do. The young ruler had kept the commandments from his youth. He feared God. Yet the Lord said that even a person such as he lacked one thing, without which he could not go on. This one thing was to sell all his possessions, to give to the poor, and then to follow the Lord. This was the only way for him to go on.

B. In Order to Follow the Lord One Must Sell All

Hence, no one can follow the Lord who will not sell all his possessions. If one does not sell his all, he cannot follow the Lord; he cannot go on in this way. We must have a deep realization of this serious matter.

(<http://www.neve-family.com/books/nee/SellingAll.html>) By Watchman Nee: Selling All

Re: Watchman Nee, on: 2008/3/17 18:59

Watchman Nee:

Wasted

".....May I tell you something? One thing some of us have come to learn is that in the divine service the principle of "waste" is the principle of power, whereas the principle of "usefulness" is the very principle of scattering. The real usefulness in the hand of the Lord is "waste." The more you think you could do, the more you employ your gifts to the very limit--and perhaps beyond the limit--that you will find to be the principle of the world, and not the principle of the Lord.

I knew a sister in the Lord, now in His presence, who was very greatly used of Him. But my first concern about her was that she did not seem to be being used. Every time I said to myself; Why did she not get out and take some meetings, get somewhere, do something? It was a waste to live in a small village without anything happening. Sometimes when I went to see her, I almost shouted at her: "No one knows the Lord as you do. You know the Book in a most living way. Do you not see the need all around you? Why don't you do something? It is a waste of time, a waste of energy, a waste of money, a waste of everything, just sitting here and doing nothing!" But she was the one who helped me most of all., The highest thing is not just to be moving about. I do not mean to say that we are going to do nothing, but the first thing is the Lord Himself, not the work. That is what He is after.

So the Lord said, "Why trouble ye her? She has wrought a good work as to Me. The poor you will always have, but you cannot always have Me." The whole point is, What am I going to do to the Lord today? Did those other women who came with their spices to the tomb succeed in anointing the Lord's body? No! He was risen. Only one succeeded, Mary, who anointed Him beforehand. It seems as if man will say I am wasting my time--but Lord, nothing is too good for Thee! He is worthy to be served. He is worthy for me just to be His prisoner. He is worthy for me just to live for Him. Let others say what they will. Have our eyes been opened to see that working for the poor, working for the benefit of the world, working for the eternal welfare of the sinner, as things in themselves, are not to be compared with the work we do to the Lord, with our being just for Him. What is your estimate of the Lord?

Then the Lord said, "She hath done what she could." It means that Mary had given her all. That was all she could do, no

more; and she did it. The Lord will not be satisfied with anything less. The whole point is a life really laid down at the feet of the Lord, and that in view of His death, His burial; that is, in view of a future day. Then it was His burial, now it is His crowning day that is in view. He will be acclaimed by all in that day, but how precious, far more precious to Him it is that we should anoint Him now; not with any material oil, but with that which is deepest and, maybe, hard for us to break. The Lord get anointing from us today!....."

Re: Watchman Nee, on: 2008/3/18 9:19

(<http://www.neve-family.com/books/nee/BeingWasted.html>) Wasted (cont'd) Read the whole article here

"O friends, what are we after? Are we after mere usefulness, as those disciples were? They wanted to make every penny of that three hundred pence go to its full length. They wanted to be used themselves. If only we can please Him, surely that should be enough.

Now the breaking of the alabaster box and the anointing of the Lord filled the house with the odor, with the sweetest odor. Everyone could smell it. Whenever you meet someone who has really suffered; been limited, gone through things for the Lord, willing to be imprisoned by the Lord, just being satisfied with Him and nothing else, immediately you scent the fragrance. There is a savor of the Lord. Something has been crushed, something has been broken, and there is a resulting odor of sweetness. The odor which filled the house that day still fills the Church; Mary's fragrance never passes away.

Friends, we cannot produce impressions of God upon others, impart the sense of the presence of God, without the breaking of everything, even the most precious things, at the feet of the Lord Jesus. The Lord would have us here, not first of all to preach or to do work for Him, but to create hunger in others. No true work will begin in any life apart from a sense of need. We cannot inject that into others, we cannot drive people to be hungry for God. Such hunger can be created only by those whose lives convey vital impressions of Him.

Oh, to be wasted! It is a blessed thing to be wasted for the Lord. So many of us who have been prominent in the Christian world know nothing of this. Many of us have been used to the full--have been used, I would say, too much--but we don't know what it means to be wasted on God. We like to be always "on the go": the Lord would sometimes prefer to have us in prison. We think in terms of apostolic journeys: God dares to put His greatest ambassadors in chains.

"But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place" (2 Corinthians 2:14)...."

Re:, on: 2008/3/18 18:28

Charles H. Mason

“These signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17, 18).

I had a false interpretation in my heart concerning the speaking in tongues. I did not take it literally as I did “they shall lay hands on the sick, and they shall recover.” For years God had given me the knowledge of healing, and He had marvelously wrought with me and many cases of disease had been delivered. I interpreted the speaking in tongues to mean that we left off blaspheming, etc. Both when I got to the place where, hungering and thirsting for God, I consented to His Word, I saw that we did not need that interpretation, that the only reason we were not enjoying the speaking in tongues was because we did not accept it.

Then I felt I had gone to the end of myself. I had the care of a pastor over many flocks far and near and yet was so hungry and thirsty. The Lord showed me the humility of Jesus. How He came and presented Himself for baptism with the rest. I saw that I should not be above my Master. If He needed the Holy Ghost, I needed it to do the will of God, and Jesus w

ould give me a better consolation to my own heart.

In order to loosen my hands from everything, the Lord showed me how Moses was concerned about Jethro's sheep in the desert. He saw the bush of fire and God got his attention and got him on the ground where he could speak to Him. He showed me how the disciples forsook their nets, and even when they had received their commission, He stopped them to tarry at Jerusalem that they might receive the promise.

I had a great desire in my heart to come to Los Angeles. I had preached the Pentecost to my people and they were hungry for it. When I came, it was not strange to me for the Lord had showed it to me in a vision. I went to the altar and the Lord put a parable before me, "If you were going to marry would you be sad?" I said, "No, when I was going to be married, I was glad." He showed me this was wedlock to Christ. If there was anything imperfect about me, He would make it right and marry me anyway. Then my faith was settled and laid firmly hold on the promise.

As I arose from the altar and took my seat, I fixed my eyes on Jesus, and the Holy Ghost took charge of me. I surrendered perfectly to Him and consented to Him. Then I began singing a song in unknown tongues, and it was the sweetest thing to have Him sing that song through me. He had complete charge of me. I let Him have my mouth and everything. After that it seemed I was standing at the cross and heard Him as He groaned, the dying groans of Jesus, and I groaned. It was not my voice but the voice of my Beloved that I heard in me. When we got through with that, He started the singing again in unknown tongues. When the singing stopped I felt that complete death, it was my life going out, but it was complete death to me. When He had finished this, I let Him hold my hands up, and they rested just as easily up as down. Then He turned on the joy of it. He began to lift me up. I was passive in His hands, I was not going to do a thing. I could hear the people but did not let anything bother me. It came to me, "I charge thee, Oh daughters of Jerusalem, that ye stir not up nor awake my Beloved until He please" (Song of Solomon 8:4). He lifted me to my feet and then the light of heaven fell upon me and burst into me filling me. Then God took charge of my tongue and I went to preaching in tongues. I could not change my tongue. The glory of God filled the temple. The gestures of my hands and movements of my body were His. Oh, it was marvelous and I thank God for giving it to me in His way. Such an indescribable peace and quietness went all through my flesh and into my very brain and has been there ever since.

This article was published in The Apostolic Faith, February-March, 1907. C.H. Mason was the founder of the Church of God in Christ, reportedly the largest Pentecostal denomination in the United States.

This testimony and many others are available in Dr. Martin's book, The True Believers Part II.

Re:, on: 2008/3/19 11:51

Frank Bartleman

Friday, June 15, at "Azusa," the Spirit dropped the "heavenly chorus" into my soul. I found myself suddenly joining the rest who had received this supernatural "gift." It was a spontaneous manifestation and rapture no earthly tongue can describe. In the beginning this manifestation was wonderfully pure and powerful. We feared to try to reproduce it, as with the "tongues" also. Now many seemingly have no hesitation in imitating all the "gifts." No one could understand this "gift of song" but those who had it. It was indeed a "new song" in the Spirit. When I first heard it in the meeting a great hunger entered my soul to receive it. I felt it would exactly express my pent up feelings. I had not yet spoken in "tongues." But the "new song" captured me. It was a gift from God of high order, and appeared among us soon after the "Azusa" work began. No one had preached it. The Lord had sovereignly bestowed it, with the outpouring of the "residue of oil," the "Latter Rain" baptism of the Spirit. It was exercised, as the Spirit moved the possessors, either in solo fashion, or by the company. It was sometimes without words, other times in "tongues." The effect was wonderful on the people. It brought a heavenly atmosphere, as though the angels themselves were present and joining with us. And possibly they were. It seemed to still criticism and opposition, and was hard for even wicked men to gainsay or ridicule.

Some have condemned this "new song," without words. But was not sound given before language? And is there not intelligence without language also? Who composed the first song? Must we necessarily follow some man's composition, before us, always? We are too much worshippers of tradition. The speaking in "tongues" is not according to man's

wisdom or understanding. Then why not a "gift of song?" It is certainly a rebuke to the "jazzy" religious songs of our day. And possibly it was given for that purpose. Yet some of the old hymns are very good to sing, also. We need not desire or treat lightly of them. Some one has said that every fresh revival brings in its own hymnology. And this one surely did.

In the beginning in "Azusa" we had no musical instruments. In fact we felt no need of them. There was no place for them in our worship. All was spontaneous. We did not even sing from hymnbooks. All the old well-known hymns were sung from memory, quickened by the Spirit of God. "The Comforter Has Come," was possibly the one most sung. We sang it from fresh, powerful heart experience. Oh, how the power of God filled and thrilled us. Then the "blood" songs were very popular. "The life is in the blood. Sinai, Calvary, and Pentecost, all had their rightful place in the "Azusa" work. But the "new song" was altogether different, not of human composition. It cannot be successfully counterfeited. The crow cannot imitate the dove. But they finally began to despise this "gift," when the human spirit asserted itself again. They drove it out by hymnbooks, and selected songs by leaders. It was like murdering the Spirit, and most painful to some of us, but the tide was too strong against us. Hymnbooks today are largely a commercial proposition, and we would not lose much without most of them. The old tunes, even, are violated by change, and new styles must be gotten out of every season, for added profit. There is very little real spirit of worship in them. They move the toes, but not the hearts of men. The spirit of song given from God in the beginning was like the Aeolian harp, in its spontaneity and sweetness. In fact it was the very breath of God, playing on human heartstrings, or human vocal cords. The notes were wonderful in sweetness, volume and duration. In fact they were of times humanly impossible. It was "singing in the Spirit."

Brother Seymour was recognized as the nominal leader in charge. But we had no pope or hierarchy. We were "brethren." We had no human program. The Lord Himself was leading. We had no priest class, nor priest craft. These things have come in later, with the apostatizing of the movement. We did not even have a platform or pulpit in the beginning. All were on a level. The ministers were servants, according to the true meaning of the word. We did not honor men for their advantage, in means or education, but rather for their God-given "gifts." He set the members in the "body." Now! A wonderful and horrible thing is come to pass in the land. The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof." —Jer. 5:30, 31. Also "As for my people, children are their oppressors (sometimes grown up ones), and women rule over them." —Isa 3:12.

Brother Seymour generally sat behind two empty shoeboxes, one on top of the other. He usually kept his head inside the top one during the meeting, in prayer. There was no pride there. The services ran almost continuously. Seeking souls could be found under the power almost any hour, night and day. The place was never closed nor empty. The people came to meet God. He was always there. Hence a continuous meeting. The meeting did not depend on the human leader. God's presences become more and more wonderful. In that old building, with its low rafters and bare floors, God took strong men and women to pieces, and put them together again, for His glory. It was a tremendous overhauling process. Pride and self-assertion, self-importance and self-esteem, could not survive there. The religious ego preaches its own funeral sermon quickly.

No subjects or sermons were announced ahead of time, and no special speakers for such an hour. No one knew what might be coming, What God would do. All was spontaneous, ordered of the Spirit. We wanted to hear from God, through whatever he might speak. We had no "respect of persons." The rich and educated were the same as the poor and ignorant, and found a much harder death to die. We only recognized God. All were equal. No flesh might glory in His presence. He could not use the self-only recognized opinionated. Those were Holy Ghost meetings, led of the Lord. It had to start in the poor surroundings, God. All were equal. No flesh might glory in His presence. He could not use the self- to keep out the selfish, human element. All came down in humility together, at His feet. They all looked alike, and had all things in common in that sense at least. The rafters were low, the tall must come down. By the time they got to "Azusa" they were humbled, ready for the blessing. The food was thus placed for the lambs, not for giraffes. All could reach it.

We were delivered right there from ecclesiastical hierarchism and abuse. We wanted God. When we first reached the meeting we avoided as much as possible human contact and greeting. We wanted to meet God first. We got our head under some bench in the corner in prayer, and met men only in the Spirit, knowing them "after the flesh" no more. The meetings started themselves, spontaneously, in testimony, praise and worship. The testimonies were never hurried by a c

all for "popcorn." We had no prearranged programmed to be jammed through the time. Our time was the Lord's. We had real testimonies from fresh heart-experience. Otherwise, the shorter the testimonies, the better. A dozen might be on their feet at one time, trembling under the mighty power of God. We did not have to get our cue from some leader. And we were free from lawlessness. We were shut up to God in prayer in the meetings, our minds on Him. All obeyed God, in meekness and humility. In honor we "preferred one another." The Lord was liable to burst through any one. We prayed for this continually. Some one would finally get up anointed for the message. All seemed to recognize this and gave way. It might be a child, a woman, or a man. It might be from the back seat, or from the front. It made no difference. We rejoiced that God was working. No one wished to show himself. We thought only of obeying God.

In fact there was an atmosphere of God there that forbade any one but a fool attempting to put himself forward without the real anointing. And such did not last long. The Spirit, from the throne controlled the meetings. Those were truly wonderful days. I often said that I would rather live six months at that time than fifty years of ordinary life. But God is just the same today. Only we have changed.

Some one might be speaking. Suddenly the Spirit would fall upon the congregation. God himself would give the altar call. Men would fall all over the house, like the slain in battle, or rush for the altar enmasse, to seek God. The scene often resembled a forest of fallen trees. Such a scene cannot be imitated. I never saw an altar call given in those early days. God himself would call them. And the preacher knew when to quit. When He spoke we all obeyed. It seemed a fearful thing to hinder or grieve the Spirit. The whole place was steeped in prayer, God was in His holy temple. It was for man to keep silent. The shekinah glory rested there. In fact some claim to have seen the glory by night over the building. I do not doubt it. I have stopped more than once within two blocks of the place and prayed for strength before I dared to go on. The presence of the Lord was so real.

Presumptuous men would sometimes come among us. Especially preachers who would try to spread themselves, in self-opinionating. But their effort was short lived. The breath would be taken from them. Their minds would wander, their brains reel. Things would turn black before their eyes. They could not go on. I never saw one get by with it in those days. They were up against God. No one cut them off. We simply prayed. The Holy Spirit did the rest. We wanted the Spirit to control. He wound them up in short order. They were carried out dead, spiritually speaking. They generally bit the dust in humility, going through the process we had all gone through. In other words they died out, came to see themselves in all their weakness, then in childlike humility and confession were taken up of God, transformed through the mighty "baptism" in the Spirit. The "old man" died with all his pride, arrogancy and good works. In my own case I came to abhor myself. I begged the Lord to drop a curtain so close behind me on my past that it would hit my heels. He told me to forget every good deed as though it had never occurred, as soon as it was accomplished anything for Him, lest my good works become a snare to me.

We saw some wonderful things in those days. Even very good men came to abhor themselves in the clearer light of God. The preachers died the hardest. But when God got through with them they gladly turned a new page and chapter. That was one reason they fought so hard. Death is not at all a pleasant experience. And strong men die hard.

The testimony of Frank Bartleman is excerpted from his book, "How Pentecost Came to Los Angeles." Christian Life Books plans to republish the original book, unedited and with the original title.

This testimony and many others are available in Dr. Martin's book, The True Believers.

Re: - posted by destinysweet (), on: 2008/3/19 15:33

I was born in Los Angeles(city named after the angelic host) on 1414 Hope Street..no kidding,in 1956..I seem to remember this revival having taken place in the late 60's...Do you have the main yrs that this surrendered and obedient approach to fellowship was happening? I am curious because when I was 14 I was divinely rescued,for the first time, (from an evil killer,who ,by the way, so resembles Charles Manson..that every time I see his face..he is back in the news unfortunately..I am more than ever inclined to think he must be the same man) by an angel I later(at 22) was to recognise as the lead angel assigned to guard me from this type of harm. It has been interesting to see what God has been doing in different parts of the nation and world while we have been growing in Christ..the seasons of breakthrough..the waxing and the waning..the impact for opening..preparations God has made for us through the obedience of others.We give thanks for this. This was the best recounted rendition from that time that I have read yet.

Re:, on: 2008/3/19 15:47

Quote:

destinysweet wrote:
Do you have the main yrs that this surrendered and obedient approach to fellowship was happening?

According to Wikipedia:

"It began with a meeting on April 14, 1906 at the African Methodist Episcopal Church and continued until roughly 1915.

Re: - posted by destinysweet (), on: 2008/3/19 17:30

Ok..so the one I heard of/read about more recently was not the same one,or I clumped them together in my head..sometimes I get things/statistics and dates turned all around..this is good to know. Thanks!

Re:, on: 2008/3/19 17:44

Quote:

destinysweet wrote:
Ok..so the one I heard of/read about more recently was not the same one,or I clumped them together in my head..sometimes I get things/statistics and dates turned all around..this is good to know. Thanks!

Now you have my curiosity. :-) It's possible there was another one that was less prominent than the Azusa Street Revival. I'm sure this revival had a great effect on Los Angeles for a long period of time, at least I would think so. It's still being talked about today so you never know.

Re:, on: 2008/3/20 21:18

The Great Awakening of 1857-1858

America Prior to the Revival

In the twelve years before the Third Great Awakening (also known as: The Revival/Awakening of 1857-1858; The Prayer Revival; and The Businessmen's Revival), the religious life in America was on a decline. It was a time of prosperity, and people were seeking riches rather than God. The churches were losing people, and worldliness was creeping in. (Orr 7)

A number of Christians who had become concerned over the materialism that pervaded the land, and the fact that the young were growing up without God, began to pray that God would break the love of money over people's lives and send another revival to the nation. "Concerts of Prayer" began to spring up throughout the United States of America and Canada. (8 and 12)

This materialism was broken in many lives by the Bank Panic of October 1857.

Due to the long, hard winter of 1856-1857, transportation and trade transactions were delayed. The spring brought some relief, but by the end of summer, businesses had begun to collapse. Before September, the Ohio Life Insurance and Trust Company of Cincinnati, with a branch in New York City, failed, causing "a shock to public confidence." (13)

Some banks refused to redeem their promissory notes, while others suspended operations altogether, including eighteen of New York City's leading banks. (14)

"On the 14th of October, 1857, the extensive banking system of the United States collapsed, a far-reaching disaster bringing ruin to hundreds of thousands of people in New York, Philadelphia, Boston, and the industrial centers of the nation." (14)

The Panic caused rich men to go broke literally overnight. Suicide and murder increased, as well as "the number of unfortunate women who roamed the streets in the cities." (14)

Yet experts later agreed that the panic by the banks was unjustified. The Secretary of the U.S. Treasury said that New York's banks "had never been sounder" and even at the worst time had plenty of funds to meet the strain. (14-15)

Some felt that the Bank Panic was Divine judgment against a nation that had made mammon their god. Samuel I. Prime, chief editor of the daily New York Observer, felt "as long as men transact business on unsound principles, they will be punished. The law of trade, as well as of God, necessitate the penalty." (18)

J. Edwin Orr, however, states that the Revival was not caused by the Panic. The prayer meeting which became the focal point of the Revival began three weeks prior to the Panic. Within two months, the crisis was over, and it took another two months before the Revival "officially" began. (21-21)

Revival in Hamilton, Canada West

By 1857, prayer movements were growing in Ontario. In August or September, Walter and Phoebe Palmer, a Methodist physician and his wife from New York, came to hold what turned out to be very successful meetings. Returning to the States, they were delayed in Hamilton. On October 8th, the next day, the Methodist ministers convened a prayer meeting at which sixty-five people attended. The greater number of these people pledged themselves to pray for an "outpouring of the Holy Spirit." That night, Phoebe Palmer felt that God was about to move. (26)

On the evening of the 9th, a larger crowd met in the basement of the John Street Methodist Church. Twenty-one people were converted.

The following meetings were made up mostly of exhortations and testimonies. Many testified of conversion, while those who were already Christians testified to an entire dedication of heart and life to Christ.

The New York Christian Advocate and Journal reported on November 5, 1857, about the "Revival Extraordinary" in Hamilton in Canada West, where twenty to forty-five professions were being made daily, and one hundred were made on the previous Sunday. They wrote:

"The work is taking its range . . . persons of all classes. Men of low degree and men of high estate for wealth and position; old men and maidens, and even little children, can be seen humbly kneeling together, pleading for grace. The mayor of the city, with other persons of like position, are not ashamed to be seen bowed at the altar of prayer beside the humble servant." (27)

The spontaneous revival in Hamilton soon swept the entire community and a large part of the nation. All denominations reported a rise in membership over the following years.

The Canadian Awakening of 1857 sparked the Third Great Awakening in the United States.

Prayer for Revival

"Longing for Revivals" was published in May 1857 by the "New School" Presbyterian Church. This was an appeal to corporate prayer which had been written some time before it was finally published.

"This longing for revivals we cannot but consider as a cheering indication of the noblest life . . . Next to a state of actual revival is the sense of its need and the struggle to attain it, at any sacrifice of treasure, toil, or time. We trust that the period is not distant, when this state of actual, general, glorious revival shall be ours." (48)

The Presbyterians were not alone in their longing. The Baptists and Methodists were also calling their members to cry out to God to send another awakening to the land. By early 1857, many were praying "that the popular addiction to money-making might be broken." (48)

When the bank panic broke the love of money over many lives, the intercessors focused their prayers on revival.

Prayer meetings increased in numbers and frequency amongst almost all denominations. Theodore Cuyler, pastor of Nineteenth Street Church, New York, said in November 1857, that he was "struck with the earnestness of petitions for the descent of God's Spirit on our city churches." (50)

The First Signs of Awakening in America

Fulton Street in New York City is said by most people to be the beginning of the "Prayer Meeting Revival." Charleston, South Carolina, was, however, already experiencing a revival in the middle of 1857--among its slaves!

Black slaves had their own churches with mostly white leaders. One of these many congregations was found in Charleston with Dr. John L. Girardeau as its minister. Anson Street Presbyterian Church had forty-eight black members and twelve white. In 1857, they began a prayer meeting, petitioning God to send "a spiritual awakening," and waiting for the outpouring of the Spirit." (40)

One evening while leading in prayer, Girardeau felt as if a surge of electricity struck his head and gone through his entire body. He then stated: "The Holy Spirit has come. We will begin preaching tomorrow evening." He dismissed the church, but no one left. "Immediately he began exhorting them to accept the Gospel." By the time he was able to re-dismiss the congregation, it was midnight. (40)

Every night for the next eight weeks, he preached on "sin and repentance, faith and justification, and regeneration" to crowds of 1,500 to 2,000. Many whites as well as blacks were converted. They later joined the various congregations in the city.

The new revival scenes were not limited to the black churches. In the autumn of 1856, Charles G. Finney, one of America's most prominent evangelists, began preaching in Boston and remained there until the following April. He wrote in his Memoirs: "The work was quite extensive that winter in Boston, and many very striking cases of conversion occurred." (Rosell 560)

The Boston correspondent of New York's *The Independent* reported of these meetings: "Members of other churches in the city soon began to come in considerable numbers; then from the neighboring towns; and finally from distant places in New Hampshire and Maine, came ministers by the scores, private Christians by the hundreds if not by the thousands, to hear the word, and catch some of the sacred influences that evidently attended it." (560)

Churches in Tennessee, Pennsylvania, Iowa, California, Connecticut, Virginia, in New England as well as other states reported "spiritual outpourings." (Orr 59) Nor were they contained to one denomination. Baptists, Methodists, Presbyterians, Episcopalians, Lutherans, and most of the other denominations all reported an increased interest throughout 1857.

When Finney returned to Boston the following winter, the nationwide interest for revival was pretty much underway, so that he could later write:

"This was in the winter of 1857 and '58; and it will be remembered that it was at this time that a great revival prevailed throughout the land in such a tremendous manner, that for some weeks it was estimated that not less than fifty thousand conversions occurred per week." (Rosell 561-562)

and:

"In this revival I had conversation with a large number of the higher classes in Boston, especially those that attended Episcopal worship. But I suppose we shall never know in this world anything like the number savingly affected during this great revival in Boston." (570)

Fulton Street and the Revival

In the middle of September 1857, in New York City, a tall man "with a pleasant face, and affectionate manner . . . shrewd and endowed with much tact and common sense" (Orr 52-53) began passing out handbills that read:

"How Often Shall I Pray? As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible of any spiritual declension, or feel the aggression of a worldly, earthly spirit . . . In prayer, we leave the business of time for that of eternity, and intercourse with God."

And on the reverse:

"A day Prayer-Meeting is held every Wednesday from 12 to 1 o'clock in the Consistory building of the North Dutch Church, corner of Fulton and William Streets. This meeting is intended to give merchants, mechanics, clerks, strangers and businessmen generally an opportunity to stop and call on God amid the perplexities incident to their respective avocations. It will continue for one hour; but it is designed for those who find it inconvenient to remain more than 5 or 10 minutes, as well as for those who can spare a whole hour. Necessary interruption will be slight, because anticipated. Those in haste often expedite their business engagements by halting to lift their voices to the throne of grace in humble, grateful prayer." (54)

The man was Jeremiah Lanphier, a 48-year old businessman turned lay city missionary, and he was beginning the prayer-meeting on behalf of the North Dutch Reformed Church. Shortly before noon on September 23 he opened the doors of the church. Out of a population of over a million, only one man showed up for the beginning of the meeting -- Lanphier!

At 12:30, he heard the footsteps of one man climbing the stairs. Within a few minutes, a total of six men had joined Lanphier to pray. The next Wednesday brought 20; the third week was attended by between 30 and 40 men.

The meetings were so encouraging that it was decided that they should meet daily. The next day, the crowds had again increased. By the following Wednesday, October 14, the day of the crash, "over 100, many of them not professors of religion but under conviction of sin and seeking an interest in Christ" were attending. (54)

By mid-November, the two lecture rooms had to be used, and both were filled. According to Winkie Pratney, within six months time, these noon-time prayer-meetings were attracting over 10,000 businessmen who were "confessing sin, getting saved, praying for revival." (157)

A Boston journalist gives a picture of what the early meetings were like:

". . . The meeting is begun at twelve o'clock precisely, and it closes exactly on the hour . The room is full and crowded, and the interest appears to increase from day to day. It began with a modest meeting held once in the week. But attendance and benefit seemed to demand the more frequent observance of the privilege: now it has become a daily service. With the pressure came a larger attendance and a more spirited service. The probability is that the meeting will be adjourned to the church. Any one comes in or goes out as he pleases. It is the rule of the place to leave at any moment. All sects are here: the formal, stately Churchman and the impulsive Methodist who cannot suppress his groan and his "amen;" the sober, substantial Dutchman and the ardent Congregationalist, with all Yankee restlessness on his face; the Baptist an

d the Presbyterian, joining in the same chorus and bowing at the same altar. Not one woman is present in the meeting, and the singing from 200 male voices is really majestic." (Orr 70)

By mid-February, Fulton Street was holding three simultaneous, standing room only prayer meetings on three floors. This caused editor James Gordon Bennett to begin exploiting the prayer meetings in his New York Herald. Soon, his rival, Horace Greeley gave friendlier editorials in his New York Tribune. In April, Greeley dedicated an entire issue to the Revival. Other papers across the nation quickly followed suit.

In a two column editorial on March 20, the New York Times had this to say about the revival:

"The great wave of religious excitement which is now sweeping over this nation, is one of the most remarkable movements since the Reformation . . . Travelers relate that on cars and steamboats, in banks and markets, everywhere through the interior, this matter is an absorbing topic. Churches are crowded; bank-directors' rooms become oratories; school-houses are turned into chapels; converts are numbered by the scores of thousands. In this City, we have beheld a sight which not the most enthusiastic fanatic for church-observances could ever have hoped to look upon;--we have seen in a business quarter of the City, in the busiest hours, assemblies of merchants, clerks and working-men, to the number of some 5,000, gathered day after day for a simple and solemn worship. Similar assemblies we find in other portions of the City; a theatre is turned into a chapel; churches of all sects are open and crowded by day and night." (4)

The same editorial offers this insight into the thinking of the day:

"It is most impressive to think that over this great land tens and fifties of thousands of men and women are putting to themselves at this time in a simple, serious way, the greatest question that can ever come before the human mind--"What shall we do to be saved from sin?" (4)

As the noontime prayer meetings increased, attended predominately by the male workers of the city, the effect in the city was tremendous. Many ministers began having nightly services in which to lead men to Christ. A chain reaction of church after church began to hold morning, afternoon, and evening meetings for both prayer and the counseling of those concerned about their souls.

The same scenes were soon reported from all over the nation, from New York to California, Florida to Maine. It affected judges and college students, businessmen and housewives. At times, schools had to close in order to pray and seek God.

People across the nation prayed, and churches filled.

Though it peaked in 1858, it did not stop there. Throughout the Civil War, camps had great revival meetings--over 150,000 were converted in the Confederate army alone. (Orr 237) It also crossed the oceans. In Britain, close to a million people joined the churches due to the revival that swept that land.

This revival was a layman's revival. Though ministers helped to counsel people, it was the laypeople that carried it.

Stories from the Revival

In order to show the power and effect of the Revival on the people of the various communities, the following incidents are given:

Edwin Orr relates the story of a visiting merchant to New York City who was selecting goods when noon came. "He requested the city wholesaler to work through the noon hour" so that he would be able to return to Albany by the evening riverboat. "He was resolutely told, 'No! I can't help that. I have something to attend that is of more importance than the selling of goods. I must attend the noon-day prayer meeting. It will close at one o'clock, and I will then fill out your order.'" They both attended the meeting and the visitor was converted.

When he returned to Albany, he immediately began a noontime prayer meeting in the state's capital. (55-56)

Charles Finney tells of a traveler in a Boston prayer meeting who got up and said: "I am from Omaha the capital of Nebraska. On my journey east I have found a continuous prayer meeting all the way. We call it about two thousand miles from

m Omaha to Boston; and here was a prayer meeting about two thousand miles in extent." (Rosell 563)

There is also the story of a European cargo ship, which was boarded by the harbor pilot while sailing into New York harbor during the Awakening. The Christian pilot began telling the captain and crew what was happening in the city. This soon caught the attention of them all, that before they had docked, the majority of the crew had become Christians. (Christian History 33)

At a prayer meeting in Kalamazoo, Michigan, a request was read: "A praying wife requests the prayers of this meeting for her unconverted husband.' A burly man stood up and blurted, 'I am that man. I have a praying wife and this request must be for me. I want you to pray for me.' No sooner had he sat down than another man arose with sobs and tears to claim, 'I am sure that I am that man, and I want you to pray for me.'" Within a few minutes, three other "unconverted husbands" had stood and asked for prayer. (Whitaker 71)

In the Christian Equippers International's Spirit-Led Evangelism textbook's section on revival, they gave this story from the 1858 Revival:

"A schoolboy in class became so troubled about his soul that the schoolmaster sent him home. An older boy, a Christian, went with him, and before they had gone far led him to Christ. Returning at once to school, this new convert testified to his teacher: 'Oh, I am so happy! I have the Lord Jesus in my heart.' These simple words had an astonishing effect; boy after boy rose silently and left the room. Going outside, the teacher found these boys all on their knees in a row along the wall of the playground. Very soon, their silent prayer became a bitter cry; it was heard by another class inside and pierced their hearts. They fell on their knees and their cry for mercy was heard in turn by a girls' class above. In a few moments, the whole school was on their knees! Neighbors and passers-by came flocking in, and, as they crossed the threshold, they all came under the same convicting power. Every room was filled with men, women, and children seeking God." (B6)

The Results of the Awakening

Churches benefitted greatly from the Revival. At its peak, there was an estimate 50,000 converts per week. During a two year period, 10,000 were joining churches weekly, and Sunday schools flourished. (Orr 77)

The Awakening of 1857-1858 brought over one million new converts into the American Church, and revived the over four million members present before the Revival. The new life within the churches was shown most dramatically by the resurgence of evangelism.

Under the First Great Awakening, George Whitefield and Jonathan Edwards sparked a mass movement of evangelism. This was also seen during the Second Great Awakening under the ministries of Charles Finney, Peter Cartwright, and others. These two movements were mostly led by the ordained clergy. Under the Third Great Awakening of 1858, it was the laymen who moved out to evangelize. The famous D.L. Moody began his ministry during the Revival, yet he was never ordained. Even though he founded a Bible college and pastored churches, he always remained a layman.

This new wave of evangelism became a "specialized evangelism," where specific groups were targeted, whether they be lawyers, sailors, the poor, drunkards, or prostitutes. (310)

It wasn't only the churches which benefitted from the Awakening. Businessmen began to pay off honest debts, and "places of debauchery and taverns by the hundreds" closed down. There was also an increased concern in helping the needy and destitute, with great growth in volunteer work, and the financing of the work. (315-316)

The Conclusion

Though the Revival of 1857-1858 is barely remembered by secular historians today, it was probably the greatest of the three Great Awakenings experienced by the United States of America.

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Re:, on: 2008/3/23 20:50

THE TWO SECRETS OF REVIVAL

-by Andrew Strom.

-How to actually experience 'personal Revival'.

We have discussed many aspects of "Reformation" and structural change needed in the church. But the two secrets of Revival that we are about to look at, have very little to do with these kinds of "outward" things.

Merely changing the structures will achieve very little in itself. It is like re-arranging the "boxes" or the outward shell. It is like trying to form a new wineskin but forgetting about the 'new wine' that goes in it.

So it is high time that we talked about obtaining this NEW WINE from God. That is what true Revival is all about.

Some of you will have read about these "2 Secrets" before. But please read this article anyway, because I am going to be applying them in a way that goes beyond what I have written in the past.

The two key questions that we will be covering in this article are: (1) How do I get into a state of "Personal Revival", and (2) How do we get from there into a state of "Corporate Revival"?

As many of you know, I have been studying Revival history now for many years. I have looked at Revivals from recent decades and Revivals from centuries ago. And after all this research, I have found that the secrets of Revival seem to boil down to 2 main things.

These things are: (1) Extremely deep REPENTANCE, and (2) A kind of "wrestling, agonizing" prayer - crying to God for the "OUTPOURING" of His Holy Spirit.

These two things have been the secrets to countless Revivals down the ages - and I fully believe they will be so again. That is why there is NOTHING more important that we need to be discussing right now.

ACTUALLY "EXPERIENCING" DEEP REPENTANCE

You have probably heard of Frank Bartleman's statement from the 'Azusa Street' Revival: "I received from God early in 1905 the following keynote to revival: 'The DEPTH of revival will be determined exactly by the DEPTH of the spirit of REPENTANCE.' And this will obtain for all people, at all times."

I can affirm that all history backs up Bartleman's words here. And I can also tell you that if you want to get into a truly "Revived" state - or a state of "personal Revival" - then DEEP Repentance is one of the keys.

What we often find is that Christians have turned away from a lot of the "obvious" sins, such as lying, stealing, adultery, etc. But there are other things that they are aware of in their lives that are not right. It is dealing with these "other things" that can be the key to a far greater intimacy with God.

Do you know that God HATES all sin, and that when you get close to God then your heart will HATE sin just like He does?

So let's get "practical" with this. Here is what you need to do to deal with these things at a DEEP level: Firstly, get off by yourself with God. You need a couple of hours or more in a quiet place alone with Him. Secondly, ask and plead with God to "shine His light" into your heart. -To show you any unclean thing, whether it be unforgiveness, lust, speaking against people behind their backs, holding grudges, little "white" lies, etc. Ask God to show you how HE FEELS about sin. Ask Him to shine His light deep inside you and show you things that you need to confess and renounce and ask forgiveness for. In some cases, you may need to go to a brother or sister and apologize to them or even make restitution. Make sure that the repentance goes to the DEEPEST LEVEL possible. Confess each sin specifically to God, turn from it and ask God to cleanse you. With a lot of people it is these so-called "MINOR" SINS that are holding them back.

Here is one last quote on this subject from Evan Roberts of the Welsh Revival: "First, is there any sin in your past with which you have not honestly dealt, - not confessed to God? On your knees at once. Your past must be put away and cleansed. Second, is there anything in your life that is doubtful - anything you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody - EVERYBODY? If not, don't expect forgiveness for your sins..."

This issue of TRULY forgiving those who have hurt you can be a big one. It is important to be BRUTALLY HONEST with yourself. Is there still "bad feeling" deep inside you towards certain people? Is there a trace of bitterness when you speak about that person? We all need to get before God and repent and RENOUNCE all unforgiveness from deep within us. Going through this whole "deep repentance" process is the first key to personal Revival.

KEY # 2 - "WRESTLING, AGONIZING" PRAYER

When you study history, you soon notice that there is a specific type of prayer that you see in Revivals again and again. When I first began to study past moves of God I quickly realized this, because I came across it so often. This special type of prayer is an ESSENTIAL ingredient of Revival.

The old Revivalists used to speak of having the "spirit of prayer". They spoke of weeping, agonizing, pleading, wrestling, 'travailing' in prayer. The whole reason that these Revival preachers were so anointed and saturated with the presence of God was because they had truly broken through, right into His very throneroom in prayer, and had spent much time communing with Him there. This type of praying has always been one of the most important keys to true Revival.

Charles Finney said, "Unless I had the spirit of prayer I could do nothing... I found myself unable to preach with power and efficiency, or to win souls..." George Whitefield said: "Whole days and WEEKS have I spent prostrate on the ground in silent or vocal prayer..." Frank Bartleman wrote: "At night I could scarcely sleep for the spirit of prayer... Prayer literally consumed me." And D.M. McIntyre wrote: "Before the great revival in Gallneukirchen broke out, Martin Boos spent hours and days and often nights in lonely agonies of intercession. Afterwards, when he preached, his words were as flame, and the hearts of the people as grass."

As history shows, the church can only expect true Revival when a remnant of God's people get DESPERATE - desperate about the backslidden state of the church, desperate about the lukewarmness within them and all around them, desperate about sin and compromise, desperate about the fact that God is not GLORIFIED, that He is not truly LORD of His church, that His words are mocked and largely seen as irrelevant by a dying world. Revival will come when God's people truly humble themselves, when they replace their "positive imaging" ('Rise up, you people of power', etc), with the reality of James' lament: "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up" (Ja 4:9-10).

As was said of Evan Roberts: "He would break down, crying bitterly for God to bend them, in an agony of prayer, the tea

rs coursing down his cheeks, with his whole frame writhing." And John Wesley asked: "Have you any days of fasting and prayer? Storm the throne of grace and persevere therein, and mercy will come down." Brothers, sisters, we need to get **DESPERATE** in our praying!

HOW TO "WRESTLE" IN PRAYER

Now, it is very important to realize that this type of prayer is not just for "special" people or leaders. It is absolutely one of the keys to "personal Revival" for every one of us. The Bible makes it very clear that the "effectual fervent prayer of a righteous man" is available to us all.

And history shows that "wrestling Revival prayer" can actually be TAUGHT to Christians. This comes through loud and clear in the book 'Anointed for Burial', which is Todd and DeAnn Burke's account of the mighty Revival in Cambodia in the 1970's. It occurred when God had already been moving there for some time. Todd wrote: "Referring to Genesis 32, I told them how Jacob WRESTLED with the Lord until He blessed him. 'If we expect power and blessing from the Lord, we are going to have to be willing to wrestle with Him in prayer and fasting, in self-denial, in taking up our cross,' I said. Then I shared with them from a devotional book by Hudson Taylor, "An easy-going, non-self-denying life will never be one of power." With that, everyone began to wrestle in prayer, and before long, the blessing came."

When these people broke up into prayer groups and began to "wrestle" with God in prayer as Todd had taught them, the result was actual "OUTPOURINGS" of the Holy Spirit. (ie. The Holy Spirit descending upon whole groups of Christians just like in Acts, with incredibly powerful results). It was an amazing time.

Notice that these Christians were actually TAUGHT to "wrestle" with God in this way. And they simply went and did it!

Early in the 1904 Welsh Revival, Evan Roberts taught the children of Moriah to pray this simple prayer: "Send the Spirit to Moriah for Jesus Christ's sake." Later, he developed this same concept for his general meetings. -Because it was vital that people plead with God to "send His Spirit" down upon them.

After all, this is exactly what Pentecost was all about. It was the 120 in the upper room, crying out to God for ten days, and then God "sending His Spirit" like a mighty rushing wind, and filling them to overflowing. In the past 50 years, there have been many powerful Revivals in which God outpoured His Spirit in a similar way. When God "outpours" His Spirit like this, it is far more than a person simply being baptized in the Spirit. -It is a general "outpouring".

In fact, an "Outpouring of the Holy Spirit" is the essence of what Revival truly is. And just like Pentecost, the result is that many become FILLED with the Holy Spirit, and many others become greatly CONVICTED of their sin. True Revival is the Glory of God coming down. It is His Spirit being "POURED OUT" in a specific place or upon a specific people. We need to 'wrestle' with God to see such an outpouring occur in our day.

Now, before you can 'wrestle' with God in prayer, here is what you need to do:

- (1) Become **DESPERATE** to see God **GLORIFIED** in the earth;
- (2) Cleanse your "hands" and your "heart" so that you can truly enter into the throneroom of God;
- (3) Plead with God to outpour His "spirit of prayer" upon you;
- (4) Nurture His "fire" in your heart, so that you can 'agonize' in prayer before Him.
- (5) When you do pray, be very **SPECIFIC** in 'wrestling' with God to outpour His Spirit upon **YOURSELF** or upon a specific group. -We all need this fresh infilling.

If you can do these simple things, then **TODAY** is the day when you can begin to "wrestle" with God in prayer. Do not delay. This could be the key to seeing you transformed by "personal Revival" and coming into a far deeper communion with God.

IN SUMMARY:

Having studied Revivals now for over 20 years, I am convinced that the road to "personal Revival" is really the same as the road to 'corporate Revival'. The major keys have always been "deep repentance" and 'agonizing' prayer.

Our motives for seeking God must never be selfish ones. We should be seeking Him for His own sake, not for what He can do for us". It is to see **HIM GLORIFIED** that we ask these things.

So, my friends, all I can do is urge you to get into a quiet place and give yourself to heart-searching repentance and "agonizing" prayer until you see a massive "BREAKTHROUGH" in your Christian walk. We all need to be filled with His Spirit again and again. Since I was 17 years old, I would attribute almost every spiritual breakthrough in my life to these two 'Revival' secrets. They have truly revolutionized my life.

So what about "Corporate" Revival - where God's Spirit is poured out upon whole communities and cities? Well, what God will often do is what He did at Pentecost. -He will take His "Revived" ones and use them to bring Revival to others. In other words, if God can find a GROUP of people who have gone through "personal Revival", then He can use them to speak Truth and carry His anointing into whole areas. -And to PRAY for further outpourings.

So what does God need to find in the earth today? Simply GROUPS of "Revived" Christians who can begin to preach repentance and pray for God's Spirit to be outpoured. It all starts with people who have been "Revived".

As A.T. Pierson wrote, "From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings declined."

Re:, on: 2008/3/23 21:03

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