



## Revivals And Church History :: Why do we not get anymore revival like before?

**Why do we not get anymore revival like before? - posted by LeandroMelim (), on: 2016/10/22 20:44**

Post away.

**Re: Why do we not get anymore revival like before? - posted by TMK (), on: 2016/10/22 20:47**

Because God does not see fit to send it.

No harm in continuing to ask though.

**Re: Why do we not get anymore revival like before? - posted by savannah, on: 2016/10/23 4:54**

...for God's Spirit, let it always be remembered,  
is the grand agent in every revival.

What then do professing Christians virtually say to the Holy Spirit, when they lose sight of their obligations, and open their hearts and their arms to the objects and interests of the world? Do they thereby invite him to come, and be with them, and dwell with them, and to diffuse his convincing and converting influences all around? Or do they not rather proclaim their indifference, to say the least, to his gracious operations; and sometimes even virtually beseech him to depart out of their coasts?

But it is the manner of our God to bestow his Spirit in unison with the desires and in answer to the prayers of his people. Can we suppose then, that where the spirit of the world has taken the place of the spirit of prayer, and the enjoyments of the world are more thought of than the operations of the Holy Ghost? Can we suppose, I say, that He who is jealous of his honor, will send down those gracious influences which are essential to a revival of religion?

Whether, therefore, we consider a worldly spirit among professed Christians, in its relation to themselves, to their fellow professors who are faithful, to the careless world, or to the Spirit of God, we cannot fail to perceive that it must stand greatly in the way of the blessing we are contemplating.

You all know how essential it is to the success of any worldly enterprise, that those who engage in it should feel personally responsible in respect to its results. Bring together a body of men for the accomplishment of any object, no matter how important, and there is always danger that personal obligation will be lost sight of; that each individual will find it far easier to do nothing, or even to do wrong, than if, instead of dividing the responsibility with many, he was obliged literally to bear his own burden.

And just in proportion as this spirit pervades any public body, it may reasonably be expected either that they will accomplish nothing, or nothing to any good purpose.

Now let this same spirit pervade a church, or any community of professed Christians, and you can look for nothing better than a similar result. True it is, as we have already had occasion to remark, that, in a revival of religion, there is much of divine agency and of divine sovereignty too; but there is human instrumentality also; and much of what God does is done through his people; and if they remain with their arms folded, it were unreasonable to expect that God's work should be revived. Let each professor regard his own personal responsibility as merged in the general responsibility of the church, and the certain consequence will be that the church as a body will accomplish nothing. Each member may be

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ready to deplore the prevalence of irreligion and spiritual lethargy, and to acknowledge that something ought to be done in the way of reform; but if, at the same time, he cast his eye around upon his fellow professors, and reflect that there are many to share with him the responsibility of inaction, and that, as his individual exertions could effect but little, so his individual neglect would incur but a small proportion of the whole blame-if he reason in this way, I say, to what purpose will be all his acknowledgments and all his lamentations? In order that God's work may be revived, there must be earnest prayer; but where is the pledge for this, unless his people realize their individual obligations? There must also be diligent, and persevering, and self-denied effort; but where are the persons who are ready for this, provided each one feels that he has no personal responsibility? Who will warn the wicked of his wicked way, and exhort him to turn and live? Who will stretch out his hand to reclaim the wandering Christian, or open his lips to stir up the sluggish one? Who, in short, will do any thing that God requires to be done in order to the revival of his work, if the responsibility of the whole church is not regarded as the responsibility of the several individuals who compose it? Wherever you see a church in which this mistaken view of obligation generally prevails, you may expect to see that church asleep; and sinners around asleep; and you need not look for the breaking up of that slumber, until Christians have come to be weighed down under a sense of personal obligation.

Moreover, let it be remembered that the evil of which I am speaking, is fitted to prevent the revival of God's work, inasmuch as it has within itself all the elements of a grievous backsliding. Wherever you find professors of religion who have little or no sense of their own obligations apart from the general responsibility of the church, there you may look with confidence for that wretched inconsistency, that careless and unedifying deportment that is fitted to arm sinners with a plea against the claims of religion, which they are always sure to use to the best advantage. And on the other hand, wherever you see professing Christians realizing that arduous duties devolve upon them as individuals, and that the indifference of others can be no apology for their own, there you will see a spirit of self-denial, and humility, and active devotedness to the service of Christ, which will be a most impressive exemplification of the excellence of the gospel, and which will be fitted at once to awaken sinners to a conviction of its importance, and to attract them to a compliance with its conditions. In short, you will see precisely that kind of agency on the part of Christians which is most likely to lead to a revival, whether you consider it as bearing directly on the minds of sinners, or as securing the influence of the Spirit of God. William Sprague

A non-chalant spirit in regard to your question, certainly is no help to the hope of revival!

**Re: Why do we not get anymore revival like before? - posted by narrowpath, on: 2016/10/23 16:19**

Well, there is a brother known to some of us here that is holding revival meetings in America with many responding in tears.

**Re: - posted by drifter (), on: 2016/10/23 21:28**

Where are you looking? And what are you looking for?

**Re: Why do we not get anymore revival like before? - posted by dspks, on: 2016/10/24 20:32**

"We don't have revival because we are content to live without it..." Leonard Ravenhill

**Re: - posted by AbideinHim (), on: 2016/10/24 21:52**

"A Chinese Christian recently visited the United States and toured churches here. At the end of the trip he was asked what he thought about American spirituality. He answered, "I am amazed at how much the church in America can accomplish without the Holy Spirit."

Kevin Turner

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**Re: , on: 2016/11/18 16:01**

I think that one of the greatest hindrances to the work of the Holy Spirit in churches today - especially works that affect the outward appearance, such as supernatural healing of the body - is THE CAMERA.

Yes, film footage.

So many churches want to film everything, even live-streaming services and/or having them shown on satellite all over the world. That's fine for preaching, but if the entire service is filmed as well, especially the prayer meetings, then that is a problem.

Prayer is a time of intimacy with the Lord, a time of communing, of our spirit with His Spirit. We condemn (extra-)marital intimacy being put on film, but who condemns the camera in churches? This oversight may cost many the miracle that they seek. Our Lord shares His glory with no one.

Have any of you EVER seen a genuine miracle of outward physical healing caught on film (please, no leg-stretching charlatans)? Probably not.

Consider these verses:

"And He (Jesus) took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue and looking up to heaven, He sighed, and saith unto him, 'Ephphatha,' that is, 'Be opened.'" Mark 7:33,34

"And He (Jesus) took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought." Mark 8:22

Even though there were no cameras in New Testament times, in both passages we see Jesus taking one person "aside from the multitude" and another person "out of town." These are intimate moments, moments not for the unbelieving masses, but for the one, or the few. Remember, after He had put out everyone from the room of the dead girl except for her parents and the disciples Peter, James, and John - THEN He healed her (Luke 8:51-56).

There are photographs of the people affiliated with the Welsh Revival and the Azusa Street Revival, but no photographs or film of the actual events while they took place. Even though the Hebrides Revival of 1949-1952 with Duncan Campbell took place well within the era of film and photography, to my knowledge there are no extant films of the actual events taking place---and I, for one, am glad. It is a time of holy communion between God and men, and the camera should be turned off. Again, the Lord shares His glory with no man.

It would take great restraint - more than most churches in the West would care to undertake - to turn off the video camera and to simply let God be God - but that is exactly what is needed. The evidence of Divine healing brings glory to God, but the filming thereof - I think not. Otherwise, we're casting pearls before swine. "Blessed are the pure in heart, for they shall see God." Matthew 5:8

**Re: - posted by sermonindex (), on: 2016/11/18 20:04**

Brethren,

Excellent answers so far!

Quote:  
-----"A Chinese Christian recently visited the United States and toured churches here. At the end of the trip he was asked what he thought about American spirituality. He answered, "I am amazed at how much the church in America can accomplish without the Holy Spirit."  
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It should be noted that China has had a massive revival and still its going on in pockets with over 100 million believers added to the Church in 50 years. It is almost unbelievable and most say yes and nod their heads but really do not believe

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that this actually has happened.

America has not had a revival in 30 years. This is the problem. But other countries have them such as Iran and other Asian and African areas.

God might be waiting for North Americans to humble themselves, we are not the best Christians on the earth.

**Re: , on: 2016/11/18 22:23**

Read "The Calvary Road" by Roy Hession

You can also listen to it here

<https://www.sermonindex.net/modules/mydownloads/viewcat.php?cid=984>

This might answer the question

**Re: , on: 2016/11/20 9:43**

Yes, I'm well aware of genuine revival in China, Myanmar, and other locations.

North America, however, has had some major FALSE revivals like "the Toronto Blessing," the Pensacola "revival," and Todd Bentley's histrionics. That is even more disconcerting than the lack of revival --- the operation of another spirit and "another gospel, which is not another."