

# REVIVAL PRINCIPLES

These Notes Taken From:

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Let's Have Revival by Kenneth Mendenhall  
Why Revival Tarries by Leonard Ravenhill  
Revival God's Way by Leonard Ravenhill

## SECTION 1

### "WHAT IS REVIVAL?"

Condensed from revival (Richard Owen Roberts)

**What is revival?** The word revival may now actually mean a variety of things. By revival, I do not mean scheduled meetings. In many parts of it is common to hold "revivals."

When the term revival is applied to organized mass evangelism, both concepts suffer. Such labors cannot be called revival with any degree of accuracy. Mass evangelism is work do for Christ. Revival is work Christ does for men.

By revival I certainly do not mean an emotional extravaganza. Revival...I am speaking of an extraordinary movement of the **HOLY SPIRIT** producing extraordinary results.

### THREE COMMON TYPES OF PREACHING

**Mouth-to-ear preaching.** In the preparation of sermon some men are greatly concerned with the choice and organization of their words. Their chief goal, apparently, is to speak well and to sound good. Such preaching is not generally calculated to produce conviction of sin or to inspire men to repentance...and it usually does neither.

**Head-to-head preaching.** Some preachers are very thoughtful and studious and give careful attention to the context of their sermons. When they preach, they desire to stimulate thinking and to affect the minds of their listeners.

**Soul-to-soul preaching.** Some preachers are deeply involved in the life of Christ and are tremendously earnest about the things that have always been close to His heart. These men are serious about leading people to "higher ground" through their preaching it is not uncommon for such preachers to spend long hours in preparation of their sermons and then still longer hours in preparation of their own souls and in agony before God over the souls of their congregation.

Ordinary preaching produces ordinary results. Ordinary gifts, exercised by ordinary men, produce ordinary results.

If we can realize that revival is truly God at work in a most unusual fashion, then our entire being can be stirred with longings and supplications to see just such an outpouring of God's mighty power in our own day.

The term *revive* suggests a return to consciousness or life. That which is revived becomes active or flourishing again. Revival should be looked for during times of spiritual declension, during seasons of moral and spiritual bankruptcy, and at those periods in the history of the Church when a "form of godliness" is present but the "power thereof" is denied.

### THREE CHARACTERISTICS OF REVIVAL

First, revival is extraordinary. How long has it been since the world has experienced a general spiritual awakening?

Without organization, advertising, or even sometimes-human leadership, revivals have altered the hearts of men.

True revival cannot be confined by state lines, national boundaries, economic class systems, facial characteristics, skin coloring, educational distinctions, social status, or denominational preferences. Wherever God is, true revival can occur. The spirit of God cannot be prevented from working where he wills. No human efforts organized spiritual activity has such capacity.

"Wilt thou not revive us again that thy people may rejoice in thee?" (Ps. 85:6) Our concern for years has been with what we could do for God when instead we should have been pleading for Him to show what He could do for us. Revival produces extraordinary results. With revival comes a tremendous "breaking."

When revival comes, an intense spirit of conviction will be felt immediately. Conduct that has always seemed acceptable will appear unbelievably wicked. Prejudices that have characterized professing Christians for decades will be revealed for the grievous sins they really are. Private indulgences upon which a person has looked with favor for years will suddenly seem to merit all the wrath of God poured out forever. Prayerlessness, ignorance of scripture, sins of omission, and failure in good works will no longer be defended by a myriad of excuses.

Pride and self-centered living will no longer be excused as necessary defenses in a wicked world, but the very essence of wickedness itself. Words carelessly spoken will rise from their forgotten graves to haunt and torment until such a wave of conviction is felt that it will seem impossible to stand before it. Long forgotten sins against members of the Body of Christ will be remembered with great grief. Indeed, when the revival comes, so powerful will be the conviction that persons who once thought themselves well worthy of heaven will stand in wonder and amazement that they are not already burning in the fires of hell.

When the revival comes, the agony over sin will be so great that the thought of prolonging life in the midst of such wickedness will be intolerable. From the very depth of men's being will come the cry, "O God, save me from my self and sin, from my wickedness and depravity, or slay me; but do not let me persist another day in this awful condition."

The cross of Jesus Christ, which at one time might have seemed something of an enigma or a mystery, will not appear truly precious. It will be no longer possible for the convicted individual to think in terms of the death of Christ as generally needed for the sins of the world. So real

will be his own sins that the cross will become of utmost importance to him. These stirrings in the soul will drive the revived to a level of interest in the cross never before thought possible. All the devils in hell and all the servants of wickedness on earth will not have the power to keep the awakened sinner from consecration and devoted love to such a Savior.

Long-standing habits of self-indulgence, subordinate neither to reason nor to God, will be broken when revival comes. The doors and walls of the prisons of self in which professing Christians have long been incarnated will be broken down by revival. The Lord who came to declare freedom to the captives will them free indeed. Sins that have been covered for decades will be brought to light and the fear of exposure and shame so long dreaded will not be thought as nothing in comparison with the prospect of cleansing and renewal.

When revival comes, men may expect to have their well-laid plans broken. Schedules will be thrown to the wind. Goals and ambitions once thought to have the stamp of eternity upon them will now be revealed as temporal. Men who have lived in fear of others will be enabled to break with the past and to serve the living God as they have never served Him before. God's timing, God's purpose, God's plans will rule the day. All that stands in resistance before Him may be expected to be broken and cast aside.

The breaking will affect not only individuals, but also entire churches. Some churches may collapse when revival comes. Others, which have been small and seemingly insignificant for years, may suddenly be busting their seams. Well-rehearsed choir numbers may remain unsung forever. Leaders of longstanding may find themselves forced into a corner of the church to watch and pray rather than to direct and lead. Traditions may perish. Programs may have to be abandoned. The status quo of the average church may come crashing to earth and God's own standards of holiness prevail.

Pastors will be broken by revival. Men who have led large congregations may discover their ministry has the value of rubble. Sermons, which seemed satisfactory enough in previous days, will never do for revival. Habits and practices acceptable in a sleeping church will either be broken when revival comes or the pastor himself may lose his ministry. A "revival people" must have a "revived ministries." Nothing else will do, and nothing else should even be offered.

God, the Master Workman, will not break all before Him in a mighty wave of destruction, only to retire once more to His heaven. What God breaks He can also be counted upon to remake. When revival comes, people and pastors and churches will be glorious remade.

Broken men are pliant men. When a person has reached the end of himself, he is ready for a new beginning. The broken individual has no inclination or ability to tell God how to proceed. He is ready for any changes God desires and is now able to regard whatever God does as a source of joy and perpetual thanksgiving.

When God remakes people, He shapes them with a new center—God Himself becomes the center. What God wants is now the only thing that matters. Prior to being revived, the individual may have desired to do God's will, but he also desired to do his own will. He allowed the will of God to be crowded out and his own will prevailed. But now he finds God's will central in his thinking and desire. Even more glorious, he now finds himself enabled to do God's will, for the

very God that revived him is an enabling God. Thus, a life that had been earlier marked by self-seeking, love of money, delight in ease and pleasure, and careless attitude toward spiritual things is now marked by an earnest and consistent desire to please God.

The newly revived remembers sins long ago forgotten, but now is unable and unwilling to cancel those sins any longer. As the light of God's truth shines upon him he knows what he must do. He begins apologizing for lies, paying long overdue debts, and making restitution whenever and wherever needed.

Confession of sin becomes the order of the day. Those who have sinned in private will make their confession before God whom they have wronged. Individuals who have sinned against other individuals will go to those persons and make their peace. Those who have sinned publicly will find the grace of Christ to make public confession. A watching world will stand in astonishment as Christians who have lived like heathen now begin to manifest the love of Christ for one another and as biblical commandments and principles long trampled in the dust are suddenly revered and restored to practice.

Revived individuals are also marked by their great interest in the Word of God. Most professing Christians are content to let their pastors or Bible teachers do the digging for them in the Word of God, but revived individuals find themselves desiring the "sincere milk of the Word as newborn babes."

Prayer, which may have seemed drudgery prior to the revival, will become pure delight. The "sweet hour of prayer," instead of being merely the words of as long, will become a precious reality. Rather than a host of excuses for not praying, the revival finds no other activity so delightful or beneficial. When the allotted time for prayer is up, instead of gratitude that the chore is over, there will be sorrow that the time has passed so swiftly. And why is this so? Simply because the revived Christian has fallen in love. The prime desire of every lover is to be with his beloved, and so it is in revival.

Agony for souls will also characterize the revived. Nothing short of true and lasting conversions. Prayer for the eternal welfare of others will become a passion. A deep and searching ministry of the Holy Spirit must be had. The same liberating Spirit that broke and remade them is what they yearn for in their family, among their friends, and throughout the world.

Holiness will become a prime object of life. "To be like Jesus" will become the theme song of the revived. "Oh, to be like Him" will be the desire governing their thought and conduct. The great principles of Holy Scripture will no longer be relegated to discussion on Sunday but lived on a daily basis. The mighty Word of God will act as the very sword of the Spirit to put to flight Satan, the enemy of the soul.

Fervor and excitement will also characterize the revived. The very revival that broke and then remade men and women will pour forth upon an unsuspecting world with the same breaking and remaking power.

A revived people become the instruments of revival. The remade become the remakes. The recipients of grace become the dispensers of grace. Those who confessed their sins now hear the confessions of others. Those who were in need of prayer are now teaching men to pray. Those who could never stand firm in holiness for a single day are now pillars of holiness raised by God for the entire world to see.

The most wonderful aspect of the breaking and the remaking and the pouring forth of true revival is that God does it all. "Wilt thou not revive us again, that thy people may rejoice in thee?"

## SECTION 2

### "WHEN IS REVIVAL NEEDED?"

Condensed from **REVIVAL** (Richard Owen Roberts)

[Jer. 1:17-19]

He was one man against an entire nation!

He was one man with an unwanted message!

He was one man with the God-given courage to use a much-despised term!

Jeremiah plastered Israel with a label they did not like and could not peel off!

He called their problem backsliding. For his faithful declaration of the truth of God, he received as much thanks and acclaim as he would if he were to declare the same message in the churches today.

Ponder this searching passage:

Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, what have I done? Every one is turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle (dove) and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord (Jer. 8:5-7).

What exactly is backsliding? Proverbs 14:4: "The backslider is heart shall be filled with his own ways.

1. "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and hearts, they had determined God was not as important to them as He had formerly been.
2. They conveniently forgot the great things God had done for them in former days: bringing them out of the land of Egypt, leading them through the wilderness, and

bringing them into a plentiful country (2:-67). Whenever the great mercies of God are forgotten, praise and thanksgiving are easily crowded out.

3. Even the religious leaders of Israel had joined the backsliding hosts. The priests failed to ask, "Where is the Lord?" Those responsible for handling the law did not know God. The pastors also transgressed against the Lord, and the prophets joined the forces of Baal (2:8). Thus, all the religious leaders engaged in activities totally devoid of spiritual benefit. In so doing, they crowded the God of Israel out of their religious functions.
4. With the God of Israel crowded out of their lives, they were free to cast about for something else to take His place.
5. Israel had once drunk at the fountain of living waters, but having now crowded God out of their lives, they had begun to hew out for themselves broken cisterns that could not hold water (2:13). Imagine, the living water of a fountain exchanged for the stagnant water of a cistern...and a leaking cistern at that.
6. People who had once known the guiding and correcting power of a holy fear of God, so absolutely essential to life and happiness, had crowded this anchor right out of their lives and had begun drifting on the vast sea of the backslidden (2:19).
7. The filth of their backslidden condition was upon them. It could not be scrubbed off. Having played the harlot under every green tree, they could not hide their iniquity (2:22-23).
8. What could be more natural than for men and women who have crowded the living god right out of their lives to worship and serve the things they have made with their own hands rather than the Creator to a stick and say, "Thou art my father" or to a stone and say, "Thou hast brought me forth." But can such gods save? Never!
9. As with backsliders of all times and places, once they had completely crowded God and holiness out of their lives, they could not be content until they had drawn others into their circle of corruption (2:33-34). A great delight of the fallen is the fall of others, but the blood of their victims is upon their "skirts" (v. 34).
10. As might be expected, backslidden Israel, despite all she had done, found no difficulty in justifying herself (3:11). With astonishing skill, the backslider excuses himself.

When God sent Jeremiah to proclaim this message, He did not lead him to believe that Israel was expectantly waiting for a prophet to come and reclaim them. Jeremiah was clearly told, "They shall fight against thee." And they did. Backsliders are notorious fighters.

While the term backsliding is not used constantly throughout the Bible, the problem of backsliding itself is evident everywhere beginning with Genesis 6:5-6 and continuing to the revelation of John where Jesus Himself said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (2:4).

The problem of backsliding is not a phenomenon peculiar to one age or people. God is infinitely patient and understanding of the weaknesses of His people, but backsliding is not merely a problem of human weakness. Backsliding is the sin of crowding God out by filling one's life with self. Many of us who are astonished and disgusted that a dog will return to his vomit still fall to consider carefully Peter's warning in 2 Peter 2:21-22.

## EVIDENCES OF A BACKSLIDDEN CONDITION

Backslidden Christians are evident everywhere. They are in the churches and out of the churches. They are in the pods and in the pulpits. They are on boards and are bored.

1. When prayer ceases to be a vital part of a professing Christian's life, backsliding is present. If the heart does not earnestly commune with God, no genuine prayer is present.
2. When the quest for biblical truth ceases and one grows content with the knowledge of eternal things already acquired, there can be no mistaking the presence of backsliding. Backsliders are rarely diligent in their study of the Bible.
3. When the biblical knowledge possessed or acquired is treated as external fact and not applied inwardly, backsliding is present.
4. When earnest thought about eternal things ceases to be regular and gripping, it should be like a warning light to the backslider. In the early days of a person's new walk with Christ, the mind continually turns toward spiritual matters. When backsliding commences the mind turns less and less toward heaven, God, eternity, and holiness.
5. When the services of the church lose their delights, a backslidden condition probably exists.
6. When pointed spiritual discussions are an embarrassment that is certain evidence of backsliding. The person on fire for Jesus Christ delights in every opportunity to talk about Him.
7. When sports, recreation, and entertainment are a large and necessary part of your lifestyle, you may assume backsliding is in force.
8. When sins of the body and of the mind can be indulged in without an uproar in your conscience, your backslidden condition is certain. When a Christian is walking in fellowship with Jesus Christ, he has a similar sensitivity to right and wrong that characterized Jesus in His life on earth. But let that walk with Christ deteriorate and sensitivity will vanish. The backslider is characterized by his disregard for personal sin.
9. When aspirations for Christlike holiness cease to be dominating in your thinking, backsliding is there.

10. When the acquisition of money and goods becomes a dominant part of your thinking, you have clear confirmation of backsliding.
11. When you can mouth religious songs and word without heart, be sure backsliding is present. Consider the ease with which Christians sing, "My Jesus, I love Thee, I know Thou are mine, For Thee all the follies of sin I resign" when no abandonment of sin is intended and no fresh love of Christ is present or "I surrender all, I surrender all" when in actual fact virtually nothing is surrendered or "Sweeter as the years go by" when bitterness fills the heart more and more with each passing year. Contemplate the often repeated prayer, "Thy will be done on earth, as it is in heaven," lifted Sunday after Sunday by men and women who steadfastly refuse to do the will of god themselves and are surely in no position to assist its accomplishment in the lives of others.
12. When you can hear the Lord's name taken in vain, spiritual concerns mocked, and eternal issues flippantly treated, and not be moved to indignation and action, you are backslidden.
13. When you can watch degrading movies and television and read morally debilitating literature, you can be sure you have backslidden. Whenever a Christian does anything Jesus will not sanction, he is in deep trouble.
14. When breaches of peace in the brotherhood are of no concern to you, that is proof of backsliding. Every individual with a heart in tune with God is deeply concerned about the unity of the Church. This until cannot be broken without grief to the believer.
15. When the slightest excuse seems sufficient to keep you from spiritual duty and opportunity, you are backslidden.
16. When you become content with your lack of spiritual power and no longer seek repeated edgements of power from on high, you have backslidden.
17. When you pardon you own sin and sloth by saying the Lord understands and remembers that we are dust, you may have spoken gospel truth, but you have also revealed your backslidden condition (Romans 6:1-2).
18. When there is no music in your soul and no song in your heart, the silence testifies to your backsliding. Even those without musical talents will make "a joyful noise unto the Lord" when their souls are in health. The spirit of praise and thankfulness is always the spirit of the growing believer.
19. When you adjust happily to the world's lifestyle, your own mirror will tell the truth of your backsliding. The world sees no great problem with unpaid debts. Bankruptcy is perfectly acceptable among today's godless businessmen. Dishonesty as a way of life

is as acceptable in most business circles as profit. Lying is hardly noticed and certainly considered excusable as the means to a good end.

20. When injustice and human misery exist around you and you do little or nothing to relieve the suffering is sure you are backslidden. The Lord Jesus Christ was marked by compassion; as are all His followers.
21. When your church has fallen into spiritual declension and the Word of God is no longer preached there with power and you are still content, you are in a backslidden condition.
22. When the spiritual condition of the world declines around you and you cannot perceive it.
23. When you are willing to cheat your employer, backsliding is apparent.
24. When you find yourself rich in grace and mercy and marvel at your own godlikeness, then you have fallen far in your backsliding. There is no way a growing Christian can conceive of himself as having "arrived" (Matthew 5:4). Those who mourn are those who, having seen God as He is, then see themselves as they are.
25. When your tears are dried up and the hard, cold spiritual facts of your existence cannot unleash them, see this as an awful testimony to both the hardness of your heart and the depth of your backsliding.

When is revival needed? Revival is never more needed than when signs of backsliding appear. When professing Christians are filled with their own ways and backsliding is evident everywhere, it is definitely time to pray in the words of Habakkuk (3:2).

### SECTION 3

#### "WHEN CAN REVIVAL BE EXPECTED"

**Condensed from Revival (Richard Owen Robert)**

When can revival be expected? If revival is the extraordinary movement of the Holy Spirit, it can be expected when the sovereign god of the universe sends it. And when is God likely to send an extraordinary work? At a time of extraordinary desire and when nothing short of an extraordinary outpouring of the Holy Spirit will satisfy.

#### EXTRAORDINARY NEED

God can be expected to send revival when an extraordinary need exists. Needs exist on various levels: political, economic, moral and spiritual.

1. Consider the political climate of our world. The entire world appears to be in the midst of political unrest. It is as if a spirit of madness has been unleashed. Power

seesaws back and forth and politicians come and go, but corruption in high places flourishes like a spring flower. So malignant is the evil that once seemingly good men now declare, "If you can't lick them, join them."

2. Consider the economic climate of our world. No matter what tentative analysis is made of the worldwide economic chaos, one truth stands head and shoulders above all other: human greed is at its root. If this does not constitute an extraordinary need for revival, what does?
3. Consider the moral climate of the world. So far "advanced" is our culture that it seems unthinkable to modern man to allow his life to be regulated by moral principles laid down thousand of years ago. Moses may have needed the Ten Commandment for the control of the ignorant savages of his day, but what have such outdated regulations to do with our "highly developed" society?

Instead of judging conduct on the basis of God's dictates, we now ask, "Does it feel good?" and "Will I enjoy it?" And "Does it hurt the other person?" By such standards every man is free to decide for himself what is right and wrong in a given situation.

4. Consider the spiritual climate. In light of the political economic, and moral conditions around us, whatever does it mean to be a "born-again Christian?" Surely it cannot mean what some of us used to think. This precious term once referred to new life in God. Old things were described having "passed away;" in the new birth, everything was declared new. So meaningless has this precious biblical definition and hedges.

The average church is more like a morgue than a hospital. There seem to be more Christians buried from churches than ever find life there.

## **EXTRAORDINARY AWARENESS**

God can be expected to send revival when these extraordinary needs are extraordinarily felt. The mere existence of a need does not necessitate a feeling concerning it. People have died of curable diseases without even knowing they needed a physician.

The great question is, "Does Himself see this present world in great need? 'If God sees the need and feels it, how can His Children remain insensitive? Remember that Jesus looked over the Jerusalem of His day and wept. Doesn't He over the political, financial, moral, and spiritual chaos of our own day with an equally great anguish and concern?"

When a band of earnest Christians comes under the terrific burden of felt needs, then, and not till then, will there be a glimmer of revival hope before us.

## **EXTRAORDINARY SENSE OF GOD**

God can be expected to send revival when extraordinary feelings of extraordinary need provoke an extraordinary sense of his presence.

When you know there is no way can meet the extraordinary needs about you, when are fully convinced that God and God alone can meet these needs, and when you realize God not only can meet extraordinary needs, but also desires to do exactly that, then the sense of His presence grows with it. Whereas earlier you might have been content with and occasional audience with the King of kings and Lord of lords you begin to delight in His presence and find it absolutely indispensable. When this sense of the presence of God among His people becomes truly extraordinary, let believers everywhere have the faith to believe that an extraordinary revival is on its way.

### **EXTRAORDINARY SPIRIT OF PRAYER**

God can be expected to send revival when this extraordinary sense of His presence provokes an extraordinary spirit of believing prayer. Both the quantity of prayer and the quality of prayer are wonderfully affected by one's sense of the presence of God. When God seems distant and disinterested, prayer is difficult and dull. As the presence of God becomes more and more real, the delight in His presence and the courage to ask and expect great things increase.

That prayer which lays hold upon God and declares, "I will not let you go until you bless me," is now, as it was in the days of Jacob, the prayer that delight the Father's heart.

### **EXTRAORDINARY GLORY TO GOD**

When the answer to those extraordinary prayers is sure to result in extraordinary glory to God, true revival may be expected.

## **SECTION 4**

### **"WHAT TRUTH MUST REVIVAL EMPHASIZE?"**

#### **Condensed from Revival (Richard Owen Robert)**

What urgent note characterized apostolic preaching, but is scarcely heard in the church today? Why, of course repentance! Time after time throughout the New Testament the call to repentance was sounded. The Preaching of John the Baptist was dominated by this theme. With it he opened and closed his ministry. For the cause of repentance he lived and died. The church began, according to the book of Acts, with earnest calls to repentance and with severe warnings against those who refused to heed the call. At no time throughout the entire New Testament does this dominant theme disappear. Even the Revelation of John focused on the urgent necessity of repentance in five of the seven letters sent to the Churches of Asia. From beginning to end, the plain demand of the New Testament is "repent or perish!"

#### **REPENTANCE - AN ONGOING PROCESS**

One must be forever repentant. True repentance affects the whole man and alters the entire lifestyle.

The repentant person turns from that entire displeased God toward that which pleases Him. This turning is a day-by-day, year-by-year process.

## REPENTENCE - AN ABOUT-FACE

True repentance is a gift of God.

All men everywhere are commanded by their Maker to repent (Acts 17:30). God wills that all men should come to repentance (2 Pet. 3:9). God works graciously in the lives of individuals, prompting repentance by His goodness (Rom. 2:4). Jesus warns, "except ye repent, ye shall all likewise" (Luke 13:3,5).

In His final commission to His followers, Jesus demanded that repentance and remission of sins should be preached in His name among all nations, beginning Jerusalem (Luke 24:47). This command has never been rescinded. God gives the gift of repentance but men are commanded to preach it. The issue is not, **Can** men repent? But **Will** men repent?

### Repentance from Dead Works

**Dead Works Defined:** First, religious act calculated to gain merit with God by human effort is a **dead work**.

(Heb. 9:14) as well as in Heb. 6:1, "**dead works**" are scarcely crimes and figurant breaches of law but rather all formal, empty, false legal observance and self-invented works whereby men would seek to stand before God.

Without genuine repentance there can be no genuine conversion. The true Christian has the life of God in him. This is received by exchange: a life for life...His life for my life. Many obviously followed Jesus for what they hoped to get out of Him.

Are there not many in our Churches today who have accepted Christ for what they can get out of Him? Dead works are **never** acceptable to God, not even out **dead works!**

Second, any work, which has no capacity to be made alive by the Spirit of God, is a dead work. This type of dead work may be divided into two distinct classes:

- a. Those dead work which cannot be made alive by the Spirit of God because they are contrary to the mind and heart of God and erroneous in and of themselves.
- b. Those works, which cannot be made alive because the worker is living in unresolved sin, are even more crucial.

Third, any work which work is done in the energy of the flesh and not in the power of the Holy Spirit is a dead work.

**Much preaching is dead.**

To do everything in the Spirit is much more difficult and demanding. It necessitates searching our motives. We must submit our methods to His scrutiny. We must rely upon God to produce the results rather than upon ourselves to produce them.

Waiting on God is part of working in the Spirit. God's timetable is not usually the same as men. It seems easier to do it ourselves than to wait upon God for the endowment of power from on high.

## REPENTANCE FROM SIN

Note this critical word from Peter's second sermon (Acts 3:19): "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Peter did not shy from strong and plain language. His call to repentance came only after he denounced his audience for denying the holy, just One and for killing the Prince of life (Acts 3:14-15).

When the true seriousness of sin comes home to conscience, it is not necessary to plead for repentance. The people who listened to Peter were pricked in their hearts and cried out, "Men and brethren, what shall we do?" They were told to do exactly what sinners everywhere must do, "Repent!"

## SECTION 5

### "WHAT ARE THE DANGERS OF REVIVAL?"

#### Condensed for Revival (Richard Owen Robert)

What God does, He does for man's good; what Satan does, he does for his own good.

Time after time throughout, insensitivity to the fragile nature of true revival has accounted for the sudden withdrawal of the divine presence, which is always such a remarkable and essential aspect of divine outpourings.

When revival comes, a prepared people must be ready to give it guidance and direction and must be firm in preventing the work of Satan from disrupting the work of God. It also requires continual prayer for wisdom, spiritual discernment, and courage, emphasize courage because it will be necessary to resist Satan and his counterwork.

#### DANGER #1

Giving to mere human the glory due to God alone.

If God chooses to revival His work through human instruments, these instruments must be regarded as chosen of the Lord for this special task. As God-ordained leaders they must be respected and regarded with care and heeded with diligence, their place in God's overall plan is not more important than that of other divinely appointed leaders.

## **DANGER #2**

Trying to duplicate, by mere human efforts, what can only be divinely wrought. When revival comes, God will move it forward from place to place by His own means and on His own schedule.

Upon hearing of the refreshing rain from heaven upon others, rush to your prayer closet and there beseech the Almighty that you may also know this divine blessing. Urge your family and friends to effectual, fervent prayer. Appoint special seasons of prayer throughout your community. Let a mighty concert of prayer demonstrate to the Father above your eager yearnings for His favor in your community. But steadfastly resist all urges to get up a revival by human effort or means. Do not suppose that by duplicating methods used elsewhere you can also duplicate results.

Remember Satan is eager to produce a counterwork, which will run parallel with God's great work. Do not allow your zeal for having what others are enjoying provokes you to acceptance of a cheap substitute.

## **DANGER #3**

Focus on the peculiar or the sensational.

The real work of revival is to quicken the Body of Jesus Christ, turning it into a vibrant, moving spiritual force, arresting the attention of a lost world and turning the minds hearts of countless millions to the much neglect Savior. All eyes should be focused of this Savior. If the focus is drawn from the Savior to some sensational feature of the awakening, there is sure evidence that Satan has triumphed in this instance. Let every eye be fixed on Jesus. He is the reviver.

## **DANGER #4**

Extreme measures.

Similarly, there is great danger in revival efforts to erect man made standards of salvation and assurance. Beware of any professed revival leader who demands conformity to his own rules and standard.

## **DANGER #5**

Neglect of preaching and teaching. At no time are sound biblical preaching and teaching more urgently needed in the church than during seasons of revival.

## **DANGER #6**

Neglect of prayer and private duty because of the press of revival activity. Failure to maintain steady personal habits of devotion is a danger must to be feared. No amount of public praying can substitute for the prayer closet.

## **DANGER #7**

Unfavorable comparisons among workers.

Instead of comparing one leader with another, let all the newly revived learn to pray for all who minister the Word of God. Let the God of all men, ministries included; deal as He pleases with His own instruments.

An equally dangerous tendency comprises the preaching style and the ability of one man with another.

## **DANGER #8**

The exaltation of novices. (I Timothy 3:6)

## **DANGER #9**

Encouraging party spirit.

Christians must commit themselves to being different. All nonessential issues must be set aside.

## **DANGER #11**

Pride and jealousy

## **DANGER #12**

Exaggeration or distortion of the truth!

Revival is not built upon men's reputations of success as soul winners or as declaimers of backsliders. No reporting of statistics, true or false, is essential to the real work of the Holy Spirit of God who keeps His own records of what He is doing. God does not need the help of human statisticians, much less dishonest ones.

There is not only the temptation to exaggerate statistics, but also the danger of stating as facts things, which cannot be known for certain.

## **DANGER #13**

The media. Revival is new; religion generally is not. When true revival comes, the media are certain to be interested. They will, however, need to be urged to speak the truth, the whole truth, and nothing but the truth.

True lovers of revival must be understood that the media report what they can see. Of necessity they must focus on the visible. Because the greatest work of revival is invisible, the media coverage is apt to lack balance and perspective.

## **DANGER #14**

Scandalous confessions. The public confession of sin is a regular and necessary aspect of true revival, but failure to regulate public confession invites reproach and shame upon the movement, as well as the downfall of weak souls. At all times there needs to be careful adherence to the following guidelines for confession.

Those who have sinned privately need to make private confession. To make public confession of private sins is not only unnecessary but also terribly dangerous. Every person about to make public confession should ask, "Is my sin known by this assembly? Has it affected them? Will my confession of it aid or hinder the work of God in my soul and theirs?" If the honest answers to this self-examination are negative, no public confession should be made.

Those who have sinned against individuals need to approach those individuals, confess their sins, and make things right.

Two grave dangers threaten all confession: too little and too much.

## **DANGER #15**

Neglect of the whole counsel of God. a revival out of balance is soon a revival out of prayer. The whole Word of God is the correct message of revival.

What is the consequence of failing to consider seriously the dangers outlined above? It is to invite the early end of a badly needed and fervently sought revival. The greatest single object is revival must always be the glory of God.

## **SECTION 6**

### **"PATTERNS OF REVIVAL"**

**(From "Let's have Revival" --- Kenneth Nendenhall)**

Revival is the reanimating of those who already possess spiritual life.

#### **REVIVAL AT SINAI (Exodus 32-33)**

The first revival in the Old Testament began at Sinai. Moses had stayed on the mountain for forty days and forty nights (Exodus 24:18). His absence became a challenge to the faith and test of the Hebrew character. Aaron complied with their request to build them false gods. The people took their jewelry and earrings and gave them to Aaron to mold into an image.

The idol, the object of their adoration, had to be destroyed. It always has to be destroyed if we are going to have revival. Judgment came from God (Ex. 32:27-28) and three thousand were slain with the sword. It often requires harsh judgment to awaken people.

There is always an awakening factor that begins the movement for revival. The awakening factor at Sinai was the statement that God made: "I will not go up in the midst of thee" (Ex. 33:3)

They needed three things. First of all, they needed conviction. Secondly, they needed to be shocked, and they were shocked by the fact that the Lord was going to hide His face from them. Thirdly, the people needed instruction.

At Sinai, the Word of God was declared. One of the basic rules of revival is that the Word of God, the Bible in our day, must be declared unashamedly and straightforward. There was also a renewed interest in worship (Ex. 33:7-11).

Repentance was primary in this revival: "When the people heard these evil tidings, they mourned" (Ex. 33:4). Every revival has this characteristic of people repenting.

Prayer was also prominent in the revival at Sinai. There is recorded at least three intercessory prayers by Moses. God replied to him, "My presence shall go with thee, and I will give thee rest" (Ex. 33:14). Revivals often start in the heart of one man.

#### **THE REVIVAL UNDER SAMUEL (I Samuel 7:17)**

Revival may break out of any time, but it always starts in a praying heart. Samuel called for an assembly of Israel at Mizpeh (I Sam. 7:5).

There is always a meeting place for a revival. The modern trend of not recognizing the house of God is dangerous. It appears that four things of significance took place at the assembly of Mizpeh.

1. They were called to dedication (I Sam. 7:6). God is looking today for men of extreme dedication, with an obsession for revival
2. They fasted at Mizpeh.
3. They confessed their sins. They said, "We have sinned against the Lord" (I Sam. 7:6).
4. Samuel judged the people at Mizpeh. It seems to be a characteristic of all the revivals that there is at least a measure of a judgment.

The achievements of this revival were three fold. It brought the people back to God; it separated them from their idols; and it guided the people in the future. "The Philistines were subdued, they came no more into the cost of Israel" (I Sam. 7:13).

Revival always brings peace to the soul.

#### **REVIVAL AT MOUNT CARMEL (I Kings 18:1-46)**

Elijah was to be God's instrument to bring Israel down to its knees in preparation for the revival at Carmel.

#### **THE REVIVAL AT NINEVEH (The Book of Jonah)**

This is the most unusual revival that we can study. It is a revival among the Gentile people in the Old Testament. There are at least nine revivals in the Old Testament and all of them among the Hebrew people with the exception of the revival at Nineveh. Also, the man that God used is a most unusual minister by the name of Jonah, actually a man that did not have a burden for the city.

This revival is outstanding in so many ways. It is probably the largest revival in the Old Testament. In a matter of several days at least 120 thousand people turned to God in repentance. I do not know of any time in history that so many people in such a short time had turned to God.

The study of this revival in the Old Testament helps us to believe that God can send a great revival in our cities today.

### **THE REVIVAL UNDER ASA (II Chronicles 15)**

This is a wonderful revival to study, for it has many parallels with us today. This is the only revival that Israel experienced under a time of prosperity. The key to revival in the time of prosperity is a thankful and grateful heart for the wonderful things that God is doing.

Asa gave the people instructions to renew the altar of the Lord. Every revival has in it's the ingredients of the altar. There is no substitute for prayer. (II Chron. 15:12).

Again, worship enters into revival. (II Chron. 15:14-15)

### **THE REVIVAL UNDER HEZEKIAH (II Chronicles 29)**

We know more about the revival under Hezekiah than any revival in the Old Testament. The study of this revival will give us the rules, the regulations, of all God's revivals, past and present.

The first thing that Hezekiah did was to open the doors of the house of the Lord and repair them (II Chron. 29:3). Although there is a tendency in the world today to neglect the attendance of the house of the Lord, this revival began when they repaired the doors of the house of the Lord.

The churches that seem to be growing and experiencing a revival today are those that emphasize the importance of godly, holy worship.

### **THE REVIVAL UNDER JOSIAH (II Chronicles 34)**

Josiah was pleased at the discovery of the Word of the Law and had the Word of God read to him. As the Word of God was read to him, he realized how sinful he and the people had been. It was the discovery of the law that made them realize their sins.

In their reading the Word of the Lord, it was evident that they had not kept the Passover for many years. Thus Josiah and all of Judah prepared themselves for the first celebration of Passover in their memory.

## **THE REVIVAL UNDER NEHEMIAH**

One of the most lasting revivals that Israel ever experienced was the revival under Nehemiah. It was one of the most lasting revivals because it stamped our idolatry forever among the Jewish people.

### **SECTION 7**

#### **“WHY REVIVAL TARRIES”**

**Condensed from “Why Revival Tarries” by Leonard Ravenhill**

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 heart of the people as grass.  
D.M. McIntyre, D.D.

The tragedy of this late hour is that we have too many dead men in the pulpits giving out too many dead sermons to too many dead people. The Word does not live unless the unction is upon the preacher. Preacher, with all thy getting---get unction.

Brethren, we could well manage to be half as intellectual (If the modern pseudo kind) if we were twice as spiritual. Preaching is a spiritual business. A sermon born in the head reaches the head; a sermon born in the heart reaches the heart. Unction cannot be learned, only earned...by prayer.

No man is greater than his power life. The pastor who is not praying is playing; the people who are not praying are straying.

A sinning man will stop praying, and a praying man will stop sinning.

Isaiah had a vision when Uzziah died! May be there is some person in your way blotting out the full vision of the Lord.

Isaiah had a vision in three dimensions. Note verses one to nine in the sixth chapter of Isaiah. Verse 5, *WOE*, a word of confession; verse 7, *LO*, a word of cleansing; verse 9, *GO*, a word of commission.

It was an upward vision ... he saw the Lord; and inward vision ... he saw himself, and an outward vision ... he saw the world.

It was a vision of height...he saw the Lord high and lifted up. A vision of depth...he saw the recesses of his own heart. And a vision of breadth...he saw the world.

A vision of holiness. Oh beloved! How this generation of believers needs the vision of God in all His holiness! A vision of hellishness..." I am undone ... unclean! And a vision of hopelessness...implied by the words "Who will go for us?"

"Where there is no vision the people perish." Where there is no passion the church perishes, even though it been full of the doors.

### **WHERE ARE THE ELIJAHS OF GOD?**

To the question, "Where is the Lord God of Elijah" we answer, "Where He has always been...on the throne!" But where are the Elijah's of God? We know Elijah was "a man of like passions as we are," but alas! We are not men of like prayer as he was! One praying man stands as a majority with God!

When God opens the windows of heaven to bless us, the devil will open the door of hell to blast us. God's smile means the devil's frown! Mere preachers may help anybody and, hurt nobody; but prophets will stir everybody and madden somebody. The preacher may go with the crowd; the prophet goes against it. A man freed, fired, and filled with God will be branded unpatriotic because he speaks against his nation's sins; unkind because his tongue is a two-edged sword; unbalanced because the weight of preaching opinion is against him. The preacher will be heralded; the prophet hounded.

The difficulties to world evangelism are legion. But difficulties give way to determined men.

"Got any rivers you think are uncrossable?  
Got any mountains you can't tunnel through?  
God specializes in things thought impossible,  
And He can do what he other power can do."

The price is high. God does not want partnership with us, but ownership of us. Elijah lived with God. He thought about the nation's sin like God; he grieved over sin like God; he spoke against sin like God.

Revival and evangelism, although closely linked, are not to be confounded. Revival is an experience in the Church; evangelism is an expression of the Church. --- Paul S. Rees

### **REVIVAL IN A BONE YARD (Ezekiel 37)**

Note that Ezekiel was Spirit-led. As a man, he must have shuddered at the appalling sight of mountains of dry human bones. Surely if Ezekiel were living today, he would have had a press photograph of this! Next, with a love of statistics, he would have counted the bones; when things had begun to move, he certainly would have called others to see him operate (lest men fail to give him the right ranking with national evangelist!)

Not so Ezekiel. Listen to this: "I prophesied as I was commanded."

"He prophesied as commanded and the breath came into them and they L-I-V-E-D!"

Can we at this moment look up into the face of the living God (for He is looking down on us) and say, "Woe is unto me if I preach not the gospel?" Can we actually say, "The Spirit of the Lord God is upon me" anointing me to preach? Do we count in hell? I mean, would demons ever say, "Jesus I know, and Pastor ...I know!" Or, as we preach, do they say "But who are ye?"

The old saints use to sing,  
"Blest are the men of broken heart,  
Who mourn for sin with inward smart."

Herein are three very vital issues: Broken Hearts, Mourning and Sin. First, "a broken and a contrite heart God will not despise;" in fact, God only uses broken things. For example, Jesus took the lad's bread and breaks it; then, and only then, could it feed the crowd. The alabaster box was broken; only then could its fragrance escape and fill the house...and the world. Jesus said, "This is My body which was broken for you." If such was the way the Master went, should no the servant tread it still? For in saving our lives, we not only lose them, but we lose other people too.

And next, mourning for sin! Jeremiah cried, "Oh that my head were waters," while the Psalmist says, "Rivers run down my eyes continually." Dear brethren, our eyes are dry because our hearts are dry. When a couple of struggling Salvation Army officers wrote to William Booth telling him they tried every way to get a move and failed, he sent this terse reply, "Try tears?" They did. And they had revival.

Bible schools don't teach "tears." This is Spirit-taught. Why does revival tarry? The answer is simple enough...because evangelism is so highly commercialized.

Revival tarryes because of cheapening the Gospel. Revival tarryes because of carelessness. Revival tarryes because of fear. Revival tarryes because we lack urgency in prayer. Finally, revival tarryes because we steal the glory that belongs to God.

Away with this exalting of "My radio program," "My church," "My books!"

The Gospel is a fact; therefore tell it simply.

The Gospel is a joyful fact; therefore tell it cheerfully.

The Gospel is an entrusted fact; therefore tell it faithfully.

The Gospel is a fact of infinite moment; therefore tell it earnestly.

The Gospel is a fact of infinite love; therefore tell it feelingly.

The Gospel is a fact of difficult comprehension to marry; therefore tell it with illustration.

The Gospel is a fact about a Person; therefore preach Christ.

Pentecost meant pain, yet we have so much pleasure. Pentecost meant burden, yet we love ease. Pentecost meant prison, yet most of us would do anything rather than for Christ's dear sake get into prison. Perhaps Pentecost re-lived would get many of us into jail.

Revival delays because prayer decays.

Could a mariner sit idle if he heard the drowning cry?  
Could a doctor sit in comfort and just let his patients die?  
Could firemen sit idle, let men burn and give no hand?  
Can you sit at ease in Zion with the world around you DAMNED? --- Leonard Ravenhill

The church that is man-managed instead of God-governed is doomed to failure. A ministry that is college-trained but not Spirit filled works no miracles. --- Samuel Chadwick

## THE PRODIGAL CHURCH IN A PRODIGAL WORLD

To take an over-all view of the Church today leaves on wondering how much longer a holy God can refrain from implementing His threat to spue this Laodicean thing out of His mouth. For if there is one-thing preachers are agreed upon, it is that this is the Laodicean age in the church.

Though our merciful God will pardon our sins, purge our iniquity, and pity our ignorance our lukewarm hearts are an abomination in His sight. We must be hot or cold, flaming or freezing, burning out or cast out. Lack of heat and lack of love God hates.

Christ is now "wounded in the house of His friends."

God has nothing more to give to this world. He gave His only begotten Son for sinners; He gave the Bible for all men; He gave the Holy Ghost to convict the world, and equip the Church. But what good is a checkbook if the check being unsigned? What good is a meeting even if it were fundamental, if the living Lord is absent?

We must rightly divide the Word of truth. The text "Behold, I stand at the door and knock" (Rev. 3:20) has nothing to do with sinners and a waiting Savior. **NO!** Here is the tragic picture of our Lord at the door of His own Laodicean Church trying to get in. We sing His praise, but shun His person! Because the church has lost Holy Ghost fire, millions go to hell-fire.

The prophet Moses was called by fire. Elijah called down fire. Elisha made a fire. Micah prophesied fire. John the Baptist cried, "He shall baptize you with the Holy Ghost, and with fire." Jesus said, "I am come to send fire on the earth." If we were as scared to miss fire baptism as we are to miss water baptism, we would have a flaming church and another Pentecost. The "old nature" may dodge the water baptism, but it is destroyed in the fire baptism, for He shall "burn up the chaff with unquenchable fire." Until they were resurrection glory, were held back from ministering the Cross.

A blazing bush drew Moses; a blazing church will attract the world, so that from its midst they will hear the voice of the living God. Holy Ghost fire destroys, purifies, warms, attracts, and empowers.

We have a cold church in a cold world because the preachers are cold. Therefore, "Lord, send the Fire!"

## **"GIVE ME CHILDREN OR I DIE!"**

REVIVAL is imperative. We need (and we say that we want) revival.

The birth of a natural child is predated by months of burden and days of travail; so is the birth of a spiritual child. Jesus prayed for His Church but then to bring it to spiritual birth He gave Himself in death. Paul prayed "Night and day... exceedingly" for the Church; moreover, he travailed for the sinners. It was when Zion travailed that she brought forth. Though preachers each week cry, "Ye must be born again", how many could say with Paul "though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel?" So he fathered them in the faith. He does not say that he merely prayed for them; he implies that he travailed for them.

"Give me children or else I die!" (Gen. 30:1). That cry tore his heart as a sword would tear his flesh.

To spiritualize this, her praying was not routine but desperate, for she was gripped with grief, stunned with shame, and bowed low in barrenness. Preacher, if your soul is barren, if tears are absent from your eyes, if converts are absent from your altar, than take no comfort in your popularity; refuse the consolation of your degrees or of the books you have written! Sincerely but passionately invite the Holy Ghost to plague your heart with grief because you are spiritually unable to bring to birth. Oh, the reproach of our barren altars! Has the Holy Ghost delight in our electric organs, carpeted aisles, and new decoration if the crib is empty? Never! Oh that the deathlike stillness of the sanctuary could be shattered by the blessed cry of newborn babes!

There is no pattern for revival. Though babes are everywhere born by the same process, how different the babes themselves are—all new! No repeats!

As a child conceived suddenly leaps of life, so with revival. In the sixteenth century Knox parodied Rachel's prayer, crying, "Give me Scotland or I die!" Knox died, but while Scotland lives.

We "shall receive power after that the Holy Ghost is come upon (us)." This is not power merely to do miracles, for before Pentecost they did miracles and cast out devils. Nor is it just power to organize, power to preach, power to translate the Scriptures, power to enter new territories for the Lord. All this is good. But have we Holy Ghost power...power that restricts the devil's power, pulls down strongholds and obtains promises? Daring delinquents will be damned if they are not delivered from the devil's dominion. What has hell to fear other than a God-anointed, prayer---powered church?

## **SECTION 8**

### **REVIVAL --- GOD'S WAY**

**(Condensed from "Revival God's Way" by Leonard Ravenhill)**

## REVIVAL---GOD'S WAY

Where is the hope for Revival---  
God's Holy Spirit outpoured  
Convicting of sin, and of judgment,  
And righteousness of the Lord?

When nothing else is important---  
Only God's presence Divine,  
When Christians quit worldly pleasure,  
Then God, His ear will incline.

Desperate prayer for Revival  
Will cleanse the Church by the Word.  
Then clothed in spotless, white linen,  
The Bride clears the way for her Lord.

Prayer is the key to Revival,  
Prayer that is true Spirit-born,  
Nights of passionate weeping---  
Intercession for all the forlorn.

Then will be burdens be lifted,  
Then all the sinners will cry,  
Then all the chains will be loosened  
And worldly passions will die.

The lost ones will yield to God's Spirit  
When Christians, cleansed, weep and pray;  
God's Living Water flows outward;  
This is "Revival---God's Way!" --- Estelle Gifford Jackson

### Our Pledge:

To do whatever God commands,  
however difficult.

To endure whatever God appoints,  
however severe.

To obtain whatever God promises,  
however seemingly unattainable,

To die daily,  
however costly the crucifixion.

To love my "enemies,"  
however misunderstood in this.

To pray with ceasing,  
and in everything give thanks.

### **WE ARE STILL A VALLEY OF DRY BONES**

Looking back from that throne over the path of our earthly pilgrimage, the things of earth will look strangely grim in the light of His glory and grace.

Our prayer lives will look so ragged and threadbare;  
Our faltering loyalty will look so sick;  
Our sacrifice so pale and pathetic;  
Our zeal like a flickering candle;  
Our treasures of earth will look like dust;  
Our limping love will bring tears gushing to our eyes.

At that awesome time of judgment, "the harvest will be past, our summer ended, and we shall not be saved" from burning humiliation, as untold billions of souls watch while our life's work is judged and a verdict given by the infallible judge.

God ignores the cold church.  
He rejoices in the church hot with the Spirit's presence.  
He vomits the lukewarm church from His holy mouth.

When we meet the Master on His great throne, few of us will look Him straight in the eye. We will all want to bow our heads. Then we shall discover not just what we have done, but how much we left undone, how we majored on minors and minored on majors. In that awesome day, we shall discover:

That the flesh had pulled us more than we are aware of now;  
The very few of us had, day to day, lived with eternity's values in view;  
That we have been content to see through a glass darkly;  
That we had traveled with spiritual pygmies and not craved for the companionship of giants;  
That we had been satisfied to swallow the predigested food of popular radio and television preachers;  
That we had been satisfied to wear the faded garments of hand-me-down theology.

As we look back over the track of earthly life, we shall see that we:

Mistook the pond of "church" programs  
for the vast ocean of undiscovered  
blessing with its hidden gold;

Had nestled in prayer with its comfort  
and not wrestled in prayer with its mighty

conflicts;

Had prayed about much trivia and  
not known much about mighty travail.

Do you wonder that God shall "wipe away all tears from our eyes" when:

We see our blunders?

We see that He locked the road; and we sweated,  
praying for strength to get over the blockage  
put there by divine order?

We discover that we had prayed for strength to live  
when He was trying to get us to die?

We discover that we knelt at the cross asking  
for a victory,

When He wanted us to get on the cross to be a  
victim-victor?

We were asking for life,  
and He wanted us dead  
that we might "know Him  
and the power of His resurrection,  
and the fellowship of His suffering?"

From the vantage point of eternity, the things of earth will look strangely grim.

### **HOW DO YOU TAKE IT EASY?**

How do you take it easy  
When His fire burns within?  
How do you take it easy  
In a World that's crushed by sin?

How do you take it easy  
With a thousand tribes to tell?  
How do you take it easy  
In a world that speeds to hell?

How do you take it easy  
While the church sleeps in its lees?  
How do you take it easy---  
Will someone tell me please? -- L. R.

## TRUE REVIVAL CHANGES THE MORAL CLIMATE

Revival does not cost a penny, except, in the words of Garibaldi, "blood and sweat and tears."

Perhaps the offense of true revival is that:

It cannot be organized.  
(The wind bloweth where it listeth).

It cannot be subsidized.  
(It does not need financial backing).

It cannot be computerized.  
(God alone knows the extent of His power).

It cannot be regularized.  
(We cannot lay a theological track for it to operate on).

It cannot be rationalized.  
(It is a divine mystery beyond finite minds).

It cannot be denominationalised.  
(It leaps over doctrinal barriers).

It cannot be nationalized.  
(Preachers by the hundreds have been flying to Korea to see what God has done in that country. Most have gasped at the packed churches and returned sad that our mechanical services are so sterile).

Many people express an interest in revival. There are not so many deeply concerned about it, and fewer still hundred for it, still fewer heartbroken for it. Yet, spiritual revival is not an alternative for the nations right now. It is imperative.

## HAVE WE NO TEARS FOR REVIVAL?

"They that sow in tears shall reap in joy" (Psalm 126:5).

This is the divine edict.  
This is more than preaching with zeal.  
This is more than delivering sermons of exegetical exactitude and homiletical perfection.

The true man of God is heartsick.  
Grieved at the worldliness of the Church,

Grieved at the blindness of the Church,  
Grieved at the corruption in the Church,  
Grieved at the toleration of sin in the Church,  
Grieved at the prayerlessness in the Church.

He is disturbed that the corporate prayer of the Church  
no longer pulls down the strongholds of the devil.  
He is embarrassed that the church folks no longer cry  
in their despair before a devil-ridden, sin-mad society,  
"Why could we not cast him out?" (Matt. 17:19)

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, ... "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord and give not thine heritage to reproach, that the heathen should rule over them" (Joel 2:15-17).

Preacher!

Quit playing, start praying.  
Quit feasting, start fasting.  
Talk less with men, talk more with God.  
Listen less to men; listen to the words of God.  
Skip travel, start travail.

The self-satisfied do not want to pray.  
The self-sufficient do not need to pray.  
The self-righteous cannot pray.