

The New Crusade

It's time for a New Crusade for a New Revival of New Testament Christianity. This magazine will be dedicated to such an end.

EDITORS NOTE TO READERS

In this third issue of *The New Crusade* we are dealing with Revival. The subject of Revival is one that is very close to my own heart. From childhood I have waited, watched, prayed and prepared for a visitation of God's presence as promised in the Bible.

In this dark hour when we see iniquity abounding in the nations and in the church the very reading of Bible Revivals or Historic Revivals is very encouraging.

As this issue is sent forth we are remembering the 150th anniversary of the *1859 Ulster Revival* which swept Northern Ireland so powerfully. This of course was connected with the revival in America that started in 1857 with one praying man called Jeremiah Lanphier amidst what was the first international money crisis and collapse in history.

In New York City, at the very heart of the crisis, God was at work. As this nation which had never been so rich and prosperous was brought to its knees with the closure of its banks for a two month period, business men and their families turned to God in humility and prayer.

The result was an estimated one million converts to Christ over the next two years.

Our God is the God of revivals; it is not something He does but who He is. He does not just send revivals He comes in revival power. He is the revival.

I do not believe good ministry, preaching, dynamic evangelism, great leaders or large missionary activity have the power to turn the present accelerating downward spiral in both the world and Church. Only a sovereign gracious intervention of God will make a difference.

We must remember as we approach this issue of *Heaven Sent Revival* that we are not talking about successful soul winning, great healings and miracles, large gatherings, or great excitement. It is possible to have all this but not a Heaven Sent Revival.

We are talking about something that can only be explained as God Himself taking up the field. God Himself after long silence baring His mighty arm in fullness. God Himself restoring His Church immediately, sovereignly, supernaturally to His New Testament pattern.

I do have a great expectation that He will do it again and that nations shall yet again run after Him.

Yours in Christ Jesus,
Keith Malcomson
July 2009

THE 1859 ULSTER REVIVAL

By Keith Malcomson

Revival historian, Edwin Orr, noted that the Revival of 1859 made a greater impact on Ireland than any event since Patrick brought Christianity there. Through the work of God in the hearts of four new converts who were moved to seek God in prayer, 100,000 souls came to Christ in one year. This is the extraordinary story of this stirring, reviving and outpouring of the Spirit of God that came to be known as "The 1859 Ulster Revival".

Before this Revival, there was little to encourage genuine believers. They had prayed and laboured hard for many years with little result or change to the spiritual condition. Many ministers were discouraged with a seemingly fruitless ministry. Three such ministers recalled the times...

"Hitherto, our condition was deplorable. The congregation seemed dead to God, formal, cold, prayerless, worldly, and stingy in religious things. Twice I tried a prayer-meeting of my elders, but failed; for after the fifth or sixth night I was left alone. All along I believed that the faithful use of the means of grace would be followed by their effects, as certainly as the tillage of a field is followed by a good crop, or as diligence in any profession is attended with success; and great was my disappointment, as year after year passed, yet still no fruit; no outpouring of the Spirit. I wondered and was grieved at what seemed so mysterious. What alarmed me most was the indisposition, almost hostility, of the people to meetings for prayer. They seemed mostly to think that they were well enough, and that I was unnecessarily disturbing them. I had never been so desponding or distressed as during the weeks immediately preceding the awakening. I had almost ceased to hope. I felt as if I was almost alone, no one mourning or praying with me; and I told my people I was appalled at their determination to have no prayer-meetings, and that we would not have a drop of the shower of grace which was going round, but would be left utterly reprobate."

Another reported "There seemed, great coldness and deadness. I had preached the gospel faithfully, earnestly, and plainly, for eleven years; yet it was not known to me that a single individual had been converted."

And a third, "The congregation, was in a most unsatisfactory state; in fact, altogether Laodicean."

This paints a depressing and hopeless picture of the spiritual state of the land. Even amidst such darkness there was still those scattered across the land who prayed faithfully for a mighty work of the Holy Ghost. The famed Methodist preacher William Arthur wrote a book in 1856 called *The Tongue of Fire* about the true power of primitive Christianity. Interestingly, in its first three years it went through 18 re-

printings which show that there was a real hunger for true powerful New Testament Christianity.

Vessels Chosen and Prepared

The beginning of this revival can be traced to the parish of Connor in Co. Antrim. Here, not far from Ballymena in a small village called Kells, God found Himself four weak, foolish, despised vessels through whom to work. He bypassed the great religious establishments as well as the ministers of religion and found four sinners that He would save and fill with faith and a spirit of prayer for revival. The first was James McQuilkin who one day overheard a Mrs Colville (a Baptist missionary from England) talk to a lady about knowing she was saved. Thinking she had a lack of theological learning, the lady quizzed Mrs Colville if she was a Calvinist. She responded by saying "I do not care to talk on mere points of doctrine. I would rather speak of the experience of salvation in the soul. If one were to tell me what he knows of the state of his heart towards God, I think I could tell him whether he knows the Lord Jesus savingly."

This led to McQuilkin falling under deep conviction of sin. He was cut to the heart and led into long weeks of agony as he wrestled over his spiritual condition before God. Finally he found Christ, salvation, peace and forgiveness. Immediately he began to witness to others around him and the news spread in Kells that this man who was once known for his love of this world now loved Christ and His Word. One of his friends, Jeremiah Meneely (or Jerry as he was well known) who was a faithful church goer but lacked a sure knowledge that his sins were forgiven, sought out James. After a long conversation, Jerry found himself in a state of seeking God. As he read the Bible one day wrestling over these things and confused in mind, the Spirit spoke a scripture to his heart clearly. He slapped his knee exclaiming, "I see it now" and arose, assured of his sins forgiven and of his name written in heaven. Around the same time McQuilkin led two other young men to Christ, Robert Carlisle and John Wallace. McQuilkin, Meneely Carlisle and Wallace were God's raw material with which to work.

Beginning in September 1857 these four banded together in a bond of fellowship to meet weekly for prayer and Bible study. Their sole desire was their own edification and the salvation of others around them. The simple place they chose to meet was the Schoolhouse at Kells. "During the long winter of 1857-1858 every Friday evening, these young men each gathered an armful of peat, and taking their Bibles made their way to the old schoolhouse. There they read and meditated upon the Scriptures of truth and with hearts aflame with a pure first love, poured out their prayers to the God of heaven." Everything that they steadfastly held to over the next year centred around three great fundamental truths of scripture; these were "the Sovereignty of the Holy Spirit, the Sufficiency of the Holy Scripture, and the Secret of Holy Supplication."

James McQuilkin sent off for a first edition of George Muller's narrative of his life and labours called *Life of Trust* which had a profound effect upon him in starting the prayer meetings. Also *The Life of McCheyne* and *Finney's Lectures on Revivals* sowed deep seeds of hunger for genuine, heaven-sent revival. This not only marked those small fervent prayer meetings but soon covered the whole land in living manifestation as God stepped down and marched through the land. These prayer meetings continued with no visible results for three months, but on New Year's Day, 1858 the first convert was brought in. After that others were born from above and joined the prayer meetings. By the end of the year

about 50 men were meeting with them to wrestle and prevail in prayer. The one cry and burden of all their prayers was for an outpouring of the Spirit upon themselves and the surrounding area. They were hungry and determined to pray through to God. Many of the local church people ridiculed, mocked and opposed this type of praying. They were happy to rest back and do nothing saying 'the Holy Spirit was given at Pentecost and so we don't need to pray for the Holy Ghost.' Such stagnant attitudes never bring Revival.

But the small band prayed on determinedly, unmoved by the theories and theologies of man. The woman did not attend these initial despised meetings because of the reproach. Soon they were holding open-air meetings and cottage meetings until no cottage was big enough. Slowly and quietly the work of God was carried on. James McQuilkin came forth in the midst of the revival as a most powerful preacher. Later in 1859 he would travel to other towns to preach in churches and the open-air to great crowds and saw a beautiful harvest.

Faithful Minister

Rev. Hamilton Moore who was the minister of the local Presbyterian Church in Connor from 1840 to which most of these men belonged, encouraged the prayer meetings. His own preaching was simple, direct, lacking great eloquence but certainly had spiritual power in the conversion of sinners. He preached both the terrors of the Lord against sin as well as the mercy of God toward sinners. He preached hell as well as Heaven; his was not half a message as most today. His grasp of God's truth was full and solid, his voice loud and clear, his heart soft and warm. He never talked about numbers but only the souls of men. He sought not after ministry or fame but to honour God and reach hearts. He was destined to be a leading light in this forward Movement of God in the land. His local efforts to stir his people to prayer over previous years had seemed almost futile. Its lowest point was reached when only two could be found attending regular united prayer.

But then came the stirring. The prayer meeting was full, other new ones were started, the people realised a hunger for prayer and the power of prayer as lives were changed. Reports of a stirring in this area began to spread and so that same year, at the General Assembly, Rev Moore was asked to bring a report to the other ministers of this work of the Spirit of God. At the same time reports were being received from America that a great stirring was taking place there. The Assembly appointed two ministers, Dr. William Gibson and Rev. William McClure to go to America and to report back. Amazingly it had also started there in September 1857 with one man, then a few, then many praying for revival. This did not begin with preachers but the normal rank and file of believers most of whom were business men. By this time there were 12,000 men praying in New York City for a move of God. Reports came through that ministers who had laboured long and hard without results, had packed congregations and prayer meetings. Believers in Ulster did not flood to America for a blessing but turned to God in prayer.

Over into 1859 saw the church in Connor leading the way as a testimony to God's Mighty Reviving work. There were some 100 separate prayer meetings a week held in homes, barns, schoolrooms and work places. These were mostly run by normal church members; one was a butcher who was saved only two years before and was now on fire for God. Another prayer meeting was held in a mill made up of about 500 people where the local farmers were the preachers. The church was never empty and the 1,000 families that made up the church were seeking God and so souls were saved on every

side. The meetings were solemn, the people earnest with many moved to tears. This was Revival.

National Revival

The revival spread out across the whole land, family by family, village by village, and town by town. Within weeks 10,000 were converted. When this Revival hit Ballymena it was dramatic and sudden. One minister who was away from the town for only two days returned to find a great stir. Many families had not gone to bed for two or three days. Everything seemed at a standstill and the noise of people crying for mercy or the singing of praise came from many homes night and day. One Minister said, "The difficulty used to be to get the people into the church, but the difficulty now is to get them out." Large open-air meetings were held everywhere. God raised up a humble army of new converts ablaze with His Spirit to witness again to Christ's resurrection.

In Londonderry at least several meetings were held daily as well as a prayer meeting of 5,000! In Coleraine united meetings of Churchmen, Presbyterians, Methodists, Independents and Baptists were held; these all working together with one heart and soul. One said of this place "For the last three weeks it has been one continual Pentecost." Almost every street in Belfast brought forth repentant sinners. The most notorious sinners, drunkards and prostitutes in the city were saved. Large open-air meetings of about 25,000 were held.

A couple of the great Evangelists used at this time were H.G. Guinness of Ireland and Brownlow North of Scotland. One unusual physical manifestation was the prostrations when men and women, sometimes as great multitudes, would be struck down under the conviction and power of God crying out in agony of soul. They would rise up again born of the Spirit, redeemed and forgiven. Some also fell into trances and others had visions.

The testimonies of the reaper overtaking the sower in the towns of Ulster would need a great volume but this is a partial witness of God's great visitation in that year of grace to just a few places. The life-changing, society-changing results were very evident. A great blow was dealt to the drinking houses of the land as drunkards were convicted and saved. Whole distilleries were closed! Crime dropped by half within months, as the land came under the influences of God's workings. The Catholic Church sold Holy Water to protect their people from this strange work or as they called it a "revival devil...new work of the devil...an alarming contagious disease." But they did warn their people that even this holy water could not protect them if they dared to venture into any of these meetings.

One Catholic writer in a Dublin Newspaper said he would accept the movement as from God if the Boyne Celebration passed without trouble in Durham Street, Belfast. This Protestant street each year would indulge in drink and a party spirit which culminated in riots and bloodshed but in 1859 under the influence of the revival such things gave way to prayer and praise and no trouble came forth. A minister in Dromara, Co. Down reporting the effects of the revival said "There is no party spirit; no Orange parade; no beating of drums; no exclamation of, 'to hell with the pope' no wickedness towards the Roman Catholics." Reliable eyewitnesses testified that more Catholics were converted in 1859 than in the previous 50 years.

The Revival of 1859 brought 100,000 converts into the churches across the land. One minister said "It were worth living ten thousand ages in obscurity and reproach to be permitted to engage in the glorious work of the last six months of 1859." Those opposed to the Revival called it "The Year of Delusion" and "a corrupt revival." This 'delusion' was not confined to Ulster however, as Wales also saw 100,000 converts added to the church (one tenth of the total population), Scotland a harvest of 300,000 souls and in England a greater harvest still. Across Britain God raised up out of this harvest soul winners, evangelists and missionaries to carry forth the Gospel both at home and abroad.

2009 is the 150th Anniversary of this great Revival. Let's pray that the Lord will again be very merciful to our nations.

JOASH: RISE, REVIVAL AND REBELLION

PART 1

By William Graham

Missionary to Spain

Introduction

The year is 842 BC. Queen Athaliah wants her grandson dead. Just recently, her son Ahaziah (king of Judah) had been killed by Jehu (king of Israel), and in an attempt to usurp the throne, Athaliah killed off all the royal seed. However, there was one member of the royal family who, by the grace of God, escaped the bloodshed and that happened to be her baby grandson Joash (now one year old).

Rescued by his auntie before the wicked Athaliah could get her hands on him, Joash was hidden in the temple of the Lord with his uncle Jehoiada, the priest, for six years before again being set before the public eye. The child was born into a degenerate nation, a moral midnight had engulfed Judah through the idolatry, paganism, immorality and fiendish exploits carried out during Queen Athaliah's six-year Reign of Terror. Can you imagine how it was to live under a woman who was prepared to kill her own descendents in her lust for power? Something had to change; something had to give way for God's Name to be glorified again in the land of the living.

Text and purpose

You can follow the narrative of the whole account in 2 Kings 11-12 and 2 Chronicles 22-24. Out of these five chapters dedicated almost entirely to what we will be sharing here. I have selected just two verses from 2 Chronicles 24:-2 to serve as our reading, which reads: 'Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest.'

With God's help, I wish to impress upon you three things in this message concerning the life of King Joash, namely a rise, a revival and a rebellion. I pray God uses this Word to stir hearts, challenge souls and ignite fire within our very bones to seek God with all of our strength in this wicked and perverse generation. Nothing less than a whole burnt offering will be accepted on the altar of God, and my desire is that God would so talk to and deal with your heart that you too would respond to His call and go forth in His Name to preach the glorious Gospel of God's grace to every creature and to bring forth spiritual fruit in abundance so that His Name would be glorified wherever you go and in whatever you do. Blessed be the name of the Lord.

Jehoiada

Our text shows that in all the days of Jehoiada the priest, Joash did that which was well-pleasing in the sight of the Lord. In the midst of a moral midnight, God still had a powerful light shining bright through the person of His servant Jehoiada. He is the unsung hero of the Old Testament, and wherever you go in the Bible you will be hard-pressed to find a man of a more noble character, of such a devout and consecrated spirit, who excelled in wisdom, prudence, faithfulness and love to the God of Israel and to all His people. In short, he was a man of God.

Married into the royal family, Jehoiada could have easily sat back and enjoyed the comforts of life, his royal connections and respect of the people, ministering in the Temple of the Lord. But there was only one problem. Jehoiada was no ordinary minister. He was hungry for God; he desired a deeper intimacy with Christ; he longed to see the manifested glory of God in his generation. Prosperity, peace and well-being weren't enough for him. He wasn't satisfied with the moral rot and decay that surrounded him. Athaliah had led the nation off into the worship of Baal and another million false gods, forsaking the Temple of the Lord and leaving it plundered, broken down and in serious need of restoration. Jehoiada had a holy dissatisfaction within his spirit. He was sick and tired of the way things were and determined to do something about it. But before anything could happen, Athaliah had to be dealt with.

Covenant And Action

Jehoiada's response to the power of Satan at work in the land was to organize an insurrection against the government of the wicked Queen. He met secretly with the leaders of the people, and upon showing them the young boy Joash hidden in the Temple, he entered into covenant with them, promising to overthrow the immoral tyrant Athaliah and to plant Joash on the throne, crowning him as the true and rightful king in the Temple on the Sabbath. Every opponent was to be killed. A revolution was just around the corner. Joash was Judah's hope for a new future, for a better day, a new horizon for a distraught and degenerate nation. You were either for Athaliah or for Joash there was no middle ground. One would live; the other would die.

All was arranged. The Sabbath day came when Joash was to be crowned. The people gathered around the young lad to protect him and they led him to Jehoiada, who anointed him and crowned him king. The people clapped and rejoiced, the trumpeters got out their instruments and played aloud, all shouted, "God save the king!" A new beginning, a new chapter in Judah's wayward past had just been written. Hope and joy! Praise and glory! And all in the Temple of the Lord! Times of refreshing at last!

But Athaliah heard the noise. She came to the Temple to witness the commotion. She had no idea what was going on. While she sat on her godless throne, Christ was stirring a nation from within, brewing up something deep within a man of God. Sooner or later it was going to break forth and now it had. And, Athaliah, on seeing what had happened she cried, "Treason! Treason!" Treason? She was the one who had usurped the throne! Joash was the rightful king. But as soon as she showed up, Jehoiada ordered her to be taken outside of the Temple where she was slain by the faithful. Satan was cast out of the house of the Lord. When Satan hears the sound of a revival, the first thing he'll do will come "into" the church to extinguish it just as Athaliah came "into" the Temple. She had

no interest in the Temple when it was dead and buried, but when life issued forth, there was a reaction from hell. It's always that way. He's in torment and agony over a move of God, shown by Athaliah ripping her garments. But thank God that Jehoiada had given the people the old shields and spears of David to strike her dead. We need David's old-time weapons if we're to experience an old-time revival. The weapons of faith, prayer, holiness and obedience to God! The spirit of a man who slew the bear and lion with his bare hands because he knew of a certainty that God was with him; the man that knew that it wasn't enough to hit Goliath on the head with a sling, but that he had to get out his sword and cut the rebel's head off. When the enemy comes, put a chain around his neck and hit him. You may not think you're the strongest or the wisest, but if you want to overcome, all you need is a set of knees that can bow, hands that can be raised to heaven, a heart in tune with God and eyes that can shed tears of intercession. If you seek God with all of your heart, then in your darkest night and blackest hour you're going to go from victory to victory over all the works of hell and unrighteousness, principalities and powers.

It's David's armour and spirit that we need in this hour. It's time to put on the whole armour of God. Robert Brown, the Northern Irish pastor/ evangelist who pioneered in New York died crying out against the armour of Saul, committee meetings and entertainment in the church instead of "old calls to fasting and prayer and sackcloth and ashes".¹

Thank God for a godly man in Jehoiada who cast the devil out the second he saw him. Satan will come into the church with his false accusations and aggression, but he must be dealt with and it takes a man who knows God to cast the beast out. They that know their God shall do exploits. We may resist the devil, but if we're not subjected to God, we're just fooling ourselves. But a man submitted to God, walking in the Spirit, will trample over the enemy every time for such a soul is more than an over-comer in Christ Jesus- he knows that the battle is of the Lord and that the victory is not won by might nor power, but by the Spirit of the Lord.

Joash sat upon the throne. Athaliah was out of the picture now. There was joy and peace in the land. Proverbs 11:10 "When it goes well with the righteous, the city rejoices. And when the wicked perish, there is shouting!" Thanks be to God for men like Jehoiada! You know, it cost something for him to experience this moving of God. He hid Joash for six years from Athaliah. Do you have any idea what would have happened to him had he been found out? What would he have felt if he saw one of Athaliah's officials standing at his door when he came home? He wasn't hiding the kid for six hours or six days; these were six long, drawn-out, tense years. Here is a man willing to pay the price! A revival isn't going to cost you much; it's going to cost you everything.

Covenant and Baal

Marking the new beginning was a new covenant drawn up by Jehoiada in which king and people pledged allegiance to the Lord. A new vision birthed. The people, in their zeal for God, went about destroying the temple of Baal and his worshippers. Idols, foreign altars and images must be cast down. The high

¹ Malcomson, Keith, *Pentecostal Pioneers Remembered* (USA: Xulon, 2008), p. 207

priest of Baal, Mattan, was killed, which Matthew Henry claims was the “best sacrifice that ever was offered upon that altar”. The corruption had to be expelled. The result of any true move of God is purity and holiness; sin is cleaned up. God’s glory shines. There was no “unclean thing” (2 Chronicles 24:19).

There was no more humanism in the pulpit- but the truth of Almighty God started to come forth. We don’t need more humanism, psychology and philosophy in the pulpit (we resort to that nonsense because we’ve lost power with God)- what we need is the pure and simple Gospel of the kingdom of God, as preached by Jesus Christ and all of His apostles.

There was a time in the church when the men in the pulpit were men of unction and power; now they’re men of degrees and doctorates. Organized Christianity is in trouble, it has been rejected of God; it’s a religious system demanding schemes and wisdom of men in an attempt to make itself look attractive. We’re not spiritual so we compensate by relying on carnal means and methods. Forget your strategies; forget your schemes; it’s time to get back to the altar; it’s time to slay Mattan and expel the religion of Baal out of the land.

God’s house

But not only did they pull down Baal’s house. They built up the house of the Lord. It’s of little use if you spend your time destroying and pulling down everything around you if you have nothing else to build in its place. The house of God needed restoration. Solomon had built it with the best materials and utmost dedication, but Athaliah had destroyed it. The people of God willingly offered into the money-chest placed at the Temple door to restore its breeches. The people offered themselves willingly in the day of God’s power. Money flowed freely from their hands to bless the work of the Lord because in true revival, carnal things lose their hold. God loves a giver, but it must be a cheerful giver, a grateful giver. Such a person has a free heart. One who gives not because he has to, or because some cheap prosperity preacher tries to wrangle it out of him, but because he wants to, because he longs to give his all for the sake of the extension of God’s kingdom on earth.

The house of the Lord was repaired and strengthened. Gold and silver utensils were dedicated to the Temple of God. Joash’s rebuilt People began again to call upon the Name of the Lord. These were days of renewal, restoration and revival. It had taken a long time to come, but it came. It started by a cry, by the longing of one man burdened by the Holy Spirit. Before any great revival, there must come a cry from within the child of God, a longing for His glory, a desire for His presence that surpasses all else and consumes within.

Owen Chadwick opens his book on the 16th Century Reformation with this phrase: “In 16th century Europe, everyone that mattered in the Western Church was crying out for revival!” There has to come such a cry, saints. But I would add that it’s not a cry you get from someone else, it’s a heaven-sent cry of the Holy Ghost that makes you spend hours in prayer before the presence of the Lord, seeking for His moving. It’s a cry with groanings which cannot be uttered. There must come a time when a man rises up in God’s Name and says “No!” to the Establishment, there comes an awareness that the present state of affairs is not the way things should be. I submit to you that it’s not enough to be aware of the situation or to merely speak against it, we must do something about it. It’s not enough to talk; we must act. If we act not, our words are worth nothing. But when Babylon

comes down; what are we going to construct in its place? Athaliah, Mattan and Baal came down, but the Temple went up! Satan was deposed; Christ enthroned and the people said a resounding “Amen!”

Jehoiada’s death

In the midst of the glory, Jehoiada, the faithful servant of the Lord, passed onto glory. A man called “blessed” by Christ, a servant of all, covered by divine grace and gifts. The Word of God says of him, “Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house”. He lived to see the glory of God in his generation. Burnt offerings were sacrificed on God’s altar all the day of his life. He loved God. His heart was content for his cry had been answered. God fulfils the hunger he puts in your heart. And from one realm of glory he went right into another eternally looking at the face of Christ. A man who had done good to God and His house!

To be continued in next issue.

REVIVAL IN A TIME OF FAMINE

Pastor Peter Bond

(Bible reading Rev.1:9-11)

‘Lost’ and ‘Regained’

John Milton (1608 – 1674), who in 1649 was invited to become Secretary for Foreign Tongues to Oliver Cromwell’s Council of State, is best remembered for his two epic poems, ‘Pradise Lost’ and ‘Paradise Regained.’

The words ‘lost’ and ‘regained’ could be said to be a commentary on the Scriptures from Genesis to Revelation. We meditate on the subject of revival, we recognise that if we are to see true revival, then something that has been ‘lost’ must at all costs be ‘regained’. Indeed, we must recognise that as in the Garden of Eden, man is held accountable for all that has been lost; so God is the only agency whereby ‘all’ can and must be regained.

I Corinthians 15:21 confirms: ‘For since by (Adam) came death, by man (the Son of Man, the Lord Jesus Christ) came also the resurrection of the dead’. In the foreground of our thinking on revival therefore, must inevitably appear these two representative figures: the Adam of Eden’s fall; and the Adam of the reconciling and redeeming grace, the Lord Jesus Christ.

The Church in the Epistles

“And when the day of pentecost was fully come...” So begins the explosion at the start of Acts chapter two that initiated and revealed God’s great purpose through his Church. As this stirring book unfolds, we are witness to the divinely-motivated spread and increase of the early church including much evidence of intense persecution. Of course there were conflicts within the church as well as outside it: not least those occasioned by the subverting influence of Jewish teachers, referred to repeatedly as ‘the circumcision’ (see Titus 1:10).

In the epistles of Paul we see a need both for correction as well as encouragement, set in the context of the profound theological exposition of a gospel that began, at least for one man, with the spontaneous heartfelt cry, “Sirs, what must I do to be saved?” (Acts 16:30)

By the close of the epistles, the impression is of a church under much pressure from within and from without, (see Jude v.3); but a church still walking in victory, and still vibrant with the life and power of the One who had purchased [her] 'with his own blood' (Acts 20:28).

It is not perhaps until we arrive at the book of Revelation the second and third chapters that we realise something has been lost that must at all costs be regained if the seven churches which are in Asia (Revelation 1:11) are to continue as a testimony of the life that brought them into being in the first place. Those 'churches' are no more! They were at one time actual churches; and they remain with us in the Scriptures as typical churches. I believe that Christ's pointed epistles to those churches have much to say to all who are trusting the Lord for heaven-sent revival in this hour, remembering: that all that has been lost, has been lost because the first man Adam defected from God's perfect plan and pattern; and that all that has been regained, has been regained by the intervention of 'the last Adam' - the Lord Jesus Christ, (see I Cor.15:45). May He intervene again as the visible church declines into deeper and deeper apostasy.

The Ephesian Church

There will not be space here to consider all of the seven churches in turn; but I want to cast a glance at two of them, beginning with the Church of Ephesus as found in Revelation 2:1-7. On the surface the Lord Jesus finds much to commend in this church. He makes mention of its labour, its patience (doubtless in times of persecution) its abhorrence of sin; and not least, its bold identification and elimination of false prophets and teachers from its ranks (Revelation 2:2)

This church has evidently endured through much hardship (v 3). "Nevertheless," continues the Lord Jesus, "I have somewhat against thee, because thou hast left thy first love." There may yet be also a tragic flaw in our spiritual life that could hinder and even finally extinguish the testimony of his presence and power in the midst of us. It is well to remember sometimes that while there may be much that is commendable in our stand for Jesus Christ in these difficult times, there may yet be also a tragic flaw in our spiritual life that could hinder and even finally extinguish the testimony of his presence and power in the midst of us. The Lord Jesus identifies such a flaw in the Ephesian church: He says, "Thou hast left thy first love".

There is something special to our heavenly bridegroom about that first love; for this is a love that is fixed entirely upon the beloved and upon him alone. This is not a love that is easily distracted or that seeks for its fulfilment elsewhere. This is not a love that neglects or disobeys the master of its calling. This is not a love to be alternately taken up and laid aside; nor does it flourish or fade according to circumstances or the demands of her life placed upon it. After all this is the love of God shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5:5). This is the love that endured the cross despising the shame and was still love when Calvary's horror was past. This is the love that cries out with the Psalmist, "my heart is fixed oh God: my heart is fixed..." (Psalm 56:7) and concurs with the Shulamite in Solomon's song 5:16 "He is altogether lovely. This is my beloved, and this is my friend."

The Ephesian church had departed from such a love; and we may detect that the apparent sunshine of Christ's approbation perhaps also casts a shadow of a criticism. Has a dullness, a drabness, crept into their service? There was a time when nothing was too much trouble. The smallest opportunity of

serving the Lord was a joy and a privilege to be leapt at. Gladness and Thanksgiving filled every gathering. Now in Ephesus Christian service has become something more of Labour than of love; and with it, a preoccupation with not fainting under the pressure of many demands. A leanness has come into their hearts: the thought that thus far and no farther has replaced the limitation on their willingness to 'spend and be spent' for the cause of Christ. After all, they are weary. There has been so much to put up with 'Nevertheless' (verse four) cautions the Lord Jesus...

Many of us, if we are honest, can say, "I've been there". Perhaps dear saint of God you are there. You still desire to serve God, and to continue standing for history. You want nothing of the modern, perverted gospel; but you have grown weary; you feel isolated and alone. The effort of simply going on at times can be almost overwhelming. "NEVERTHELESS..."

I have sensed in myself that the Lord is calling His people back to their first love, to that joyous almost reckless delight in his service, to the first flush of new birth; and to a personal revival in the midst of this strange climate of iniquity and apostasy that prevails in our land, and threatens to choke the life out of Christians, ministers and churches. Let us all give fresh ear to what the Spirit is saying unto the churches; and seek him for the grace to regain our first love and with it a touch of much-needed personal revival!

The church of the Laodiceans

The case however of the Church of the Laodiceans (Revelation 3:14) is quite different. But notice that for both Ephesus and Laodicea, the pathway to revival is identical: Repentance. (Rev.3:19 and 2:5)

Repentance can only follow on the heels of acknowledgement and confession. If we do not first acknowledge, and then confess, that we have fallen from a position once held by faith in Jesus Christ (Rev.2:5) then we see no need for repentance as far as we are concerned, all is well; and, thereby, we choose to remain wilfully blind to the tragic flaw that threatens our spiritual life. Such an attitude is the very antithesis of revival; and is regrettably a position held by many in the professing church today.

At a point even further from true revival stand the many thousands in our Western world who actually believe that the pantomimic parody of Pentecost so prevalent here and in America IS revival! - IS the blessing of God! and a mighty outpouring of the Holy Spirit!

In this category we find the church of the Laodiceans; the People's Church, user-friendly and carefully designed to keep its many adherents blessed and happy, however, the 'faithful and true witness,' (Revelation 3:14) looks upon such a body as anything but faithful and true. The Church of the Laodiceans mixes freely with the world enjoying its pastimes and pleasures, even promoting these things in its forms of worship. The lying apostles so rigorously detested and excluded from the Church of Ephesus find themselves welcomed and revered at Laodicea. Unbiblical teaching and practice is overlooked in favour of the manifestations and so-called miracles displayed along with the personal magnetism of celebrity preachers. None dare contradict or oppose them! Even when horrible and unholy lifestyles and associations are uncovered, they continue; in time restored to their former glory and pre-eminence. Physical and material blessings are claimed in abundance; there would seem to be a shout in the camp - very

attractive in the context of a society increasingly sustained by antidepressants, holistic counselling, and psychology!

“Nevertheless...” The contrast in Revelation 3:17 could not be greater. The bold claims of this church are countered by the rapier thrust of the Mighty Counsellor himself. Far from having need of nothing, the Lord Jesus declares them to be 'wretched and miserable and poor and blind and naked' - a sobering sequence of epithets only the faithful revival-seeking saint of God would wish to hear in that day or in this

Hear it we must. For even following such a damning verdict on the real spiritual condition of that seventh church the promises of Jesus Christ on the ground of repentance are indeed glorious. To rule and to reign with him is freely offered 'to him that overcometh' (Revelation 3:21); the conditions of that promise being given in the previous verse, verse 20.

Dear friends, if His knock goes unheeded and if His voice is not heard then no door will ever be opened; no intimacy of fellowship with him will ever be regained and no revival will ensue. That which has been lost will remain lost, smothered beneath the welter of alternatives and lookalikes currently available in the marketplace of religion

A final resolve

Paul exhorted Timothy in II Timothy 4:2 'Preach the word.' Shall we not hear it and obey it? 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon all the world...' Thus the Lord comforts the church in Philadelphia in Revelation 3:10

Dear saint of God, let us set ourselves to recapture that first love. In addition by reference only to the sword of the Spirit let us prove or test all things holding fast to that which is good (namely that which is in accordance with Word of God) I Thessalonians 5:21 and let us together take fresh courage to stand firm in this hour of deception and disillusionment; to keep, at all costs, the word of his patience then and only then will the measure of God's reviving power that still remains to be poured out, come upon us, as we continue faithfully to occupy until he comes. Amen.

A RESTORATION OF LIFE
Pastor Garrett O'Regan
Limerick New Testament Church

From the early stages of when I became a Christian, the seeds for a spiritual awakening were planted in my heart. I had a longing to see the God of the New Testament, a living reality in our lives, and not a God of our own imagination, or a God just inside the four walls of our respectable churches.

I have heard of preachers saying "I'm going to such and such a place to preach a revival!" How can we just preach a Revival? We can't just turn this on. There have been movements in recent times claiming to be revival which leave a lot to be desired, many unanswered questions. If you were to question its authenticity you may be accused of being 'a legalist' or that 'your being too judgemental.'

To quote the late Duncan Campbell "we live in a generation where everything is real except God!" These modern revivals are so very far removed from the revivals of Whitefield and Wesley, Charles Finney etc, transforming communities, towns and even nations.

Their hallmarks were conviction of sin, repentance, genuine conversions, and restitutions. There was joy, singing and rejoicing as a result of hearts being set free! People were being born again, made sons and daughters of the king. It is crucial for believers in these last days to line up these modern movements against the mirror of God's Word, to test and see whether they are genuine or not. There are so many deceptions out there trying to thwart the work of God and deceive God's people.

The first thing to establish is, What is revival? According to the English dictionary it means, restoration of life, consciousness, strength and awakening in a church or community, of interest in and care for matters relating to personal religion.

The actual word "revival" is not mentioned in the Bible but the word revive is, eight times. The Hebrew word for revive is "chayah", which means to live, keep me alive. Nourish up; quicken, recover, repair, restore to life.

Psalm 85:6 says, "*Wilt thou not revive us again in the midst of the years that thy people may rejoice in thee.*" Isaiah 57:15, "*For thus says the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive heart of the contrite ones.*"

I'd like to sum it up like this. Revival is a restoration of life! What is this life? Take a good look at the book of Acts and compare it to today. You will see there is a very big difference to what we see in our churches in this hour.

The following story of the Shunamite speaks to us of such. II Kings 4v18-19, "*And when the child was grown. It fell on the day that he went out to his father to the reapers and said unto his father. My head! My head! And he said to the lad, carry him to his mother.*"

And so the boy dies. I believe that this is a picture of much of the church in the Western world today. The Shunamites son representing the Church is crying out "*My head! My head!*" The life has gone and the lack of concern in the church is represented in the father in verse 23, "*And he said, wherefore wilt thou go to him today? (That is Elisha) It's neither a new moon nor Sabbath.*"

The life is gone, and for a great majority it's business as usual, without life! But this godly woman is longing for reality, she is not satisfied with death, she is going back to the source of life itself, and was able to say in the midst of it all, "*It is well.*"

She got the answer; she reached the source. She got her son back from the dead! She bypassed the counterfeit, Gehazi, Elisha's servant. He tried to stop her from getting to the answer like many man-made ministries today. They focus on the man as opposed to the source of life represented in Elisha (a type of our great Christ).

Let us earnestly contend for the faith once delivered to the saints! Let us not be content to live with death! Let us bring Christ back into the picture, our blessed head! We need this restoration of life!

<i>QUOTES ON REVIVAL</i>

“Revival is falling in love with Jesus all over again.” – *Vance Havner*

“Revival is when God gets so sick and tired of being misrepresented that He shows Himself.” – *Leonard Ravenhill*

“God's time for revival is the very darkest hour, when everything seems hopeless. It is always the Lord's way to go to the very worst cases to manifest His glory.” – *Andrew Gih*

“We cannot organize revival, but we can set our sails to catch the wind from Heaven when God chooses to blow upon His people once again.” – *G. Campbell Morgan*

“Revival is not some emotion or worked-up excitement; it is rather an invasion from heaven which brings to man a conscious awareness of God...Revival is that strange and sovereign work of God in which He visits His own people—restoring, reanimating, and releasing them into the fullness of His blessing...Revival is ultimately Christ Himself, seen, felt, heard, living, active, moving in and through His body on earth.” – *Stephen Olford*

“A revival is something that can never be arranged and organized by men. A revival is the result of the direct action of the Holy Ghost in authority and power. A revival does not just mean preaching the gospel with the result that a number of people are converted. A revival means the Holy Ghost descending upon a Church or a community or a countryside in power and in might, in an unmistakable manner, breaking men down, and perhaps even casting them physically to the ground. It leads to agonies of repentance and longings for Christ and for peace and salvation. That is what is meant by revival.” – *D.M. Lloyd-Jones*

“Revival is a renewed conviction of sin and repentance, followed by an intense desire to live in obedience to God. It is giving up one's will to God in deep humility.” – *Charles Finney*

“Revivals begin with God's own people; the Holy Spirit touches their heart anew, and gives them new fervor and compassion, and zeal, new light and life, and when He has thus come to you, He next goes forth to the valley of dry bones...Oh, what responsibility this lays on the Church of God! If you grieve Him away from yourselves, or hinder His visit, then the poor perishing world suffers sorely!” – *Andrew A. Bonar*

“A revival begins with the quickening of the Believers, and it awakens the church to its divinely appointed mission of leading sinners to Christ.” – *Robert A Brown*

“In every revival there is a re-emphasis of the Church's missionary character. Men return to Calvary, and the world is seen afresh through the eyes of Christ. The infinite compassion of Christ fills the heart, and the passion evoked by Calvary demands the whole wide world as the fruit of His sacrifice.” – *John Shearer*

“I know nothing, in my own experience, that has been more exhilarating and helpful, and that has acted more frequently as a tonic to me, than the history of revivals.” – *Martyn Lloyd-Jones*

“It is God's will through His wonderful grace, that the prayers of His saints should be one of the great principal means of carrying on the designs of Christ's kingdom in the world. When God has something very great to accomplish for His church, it is His will that there should precede it the extraordinary prayers of His people; as is manifest by Ezekiel 36:37 and it is revealed that, when God is about to accomplish great things for His church, He will begin by remarkably pouring out the spirit of grace and supplication (see Zechariah 12:10).” – *Jonathan Edwards*

“Throughout Puritan literature...in Scotland and England, there [was] the emphasis upon the kingdom of Christ advancing through revivals.” *Ian H. Murray*

“Revival is the inrush of the spirit into a body that threatens to become a corpse.”

“Revival is a renewed interest in religion after indifference and decline.” – *J.D. Drysdale*

“Revival is not going down the street beating a big drum; revival is going back to Calvary with a big sob.” – *Dr. R. Sockman*

“Revival is a sovereign act of God upon the church whereby he intervenes to lift the situation completely out of human hands and works in extraordinary power.” – *G.R. King*

Revival is a divine intervention in the normal course of spiritual things. It is God revealing himself to man in awful holiness and irresistible power. – *Arthur Wallace*

“The Bible and the record of history reveal that there has never been such a thing as a prayerless revival.” – *L.K. King*

“Let your hearts be much set on revivals of religion. Never forget that the churches have hitherto existed and prospered by revivals; and that if they are to exist and prosper in time to come, it must be by the same cause which has from the first been their glory and defence.” – *Joel Hawks*

“As God, from the beginning has worked prominently through revivals, there can be no denial of the fact that revivals are a part of the divine plan.” – *E. M. Bounds*

“Divine movements have their birthplace in the heart of deity.” – *David Matthews*

“The Welsh in past generations experienced spiritual quickening almost in every decade. Wales earned the envious title, The Land of Revivals.” – *David Matthews*

“As a specimen of the outpouring of the Spirit, Pentecost was unique only in being first.” – *B.H. Clendennen*

“When revival appears, it reveals to the church its spiritual decay, its worldliness, and the insincerity of its witness.” – *B.H. Clendennen*

“Few people in history have really made Jesus Lord. That is, few people ever lived who lived only unto Him. Those who have made him Lord have been responsible for every revival in the history of this world. Such people are invincible. – *B.H. Clendennen*