

THE Watchword

*"On your walls, O Jerusalem, I have appointed watchmen;
All day and night they will never keep silent
You who remind the Lord, take no rest for yourselves,
And give Him no rest until He establishes and makes Jerusalem a praise in the earth."*

Isaiah 62:6-7

XXII

The purpose of this newsletter is to encourage prayer and passion for a true revival of Apostolic Christianity.

The following material is offered in the hopes of provoking zeal and providing a vision of what the church could be if we would fervently pray.

PRAYER MAKES HISTORY

Throughout the history of the church, it has always been the most ardent lovers of Jesus who have felt the greatest need for more of His presence. Surely it is with this class of saints that Count Zinzendorf belongs. For Zinzendorf loving fellowship with Christ was the essential manifestation of the Christian life. Throughout the Count's life, *"His blessed presence"* was his all-consuming theme. He had chosen from an early age as his life-motto the now famous confession; *"I have one passion; it is Jesus, Jesus only."*

Flowing out of Zinzendorf's passionate love for Christ came a life disciplined in prayer. *"Count Zinzendorf had early learned the secret of prevailing prayer. So active had he been in establishing circles for prayer that on leaving the college at Halle, at 16 years of age, he handed the famous professor Franke a list of seven praying societies."* Also proceeding the great Moravain revival of 1727, it was Count Zinzendorf who was used to encourage prayer for a fresh outpouring of the Holy Spirit.

As Zinzendorf's love for Jesus grew, so did his love for the lost. His desire was to evangelize the world through a handful of saints, equipped only by a total commitment to Christ and the power of continual prayer. John Greenfield describes for us this constant prayer that supported the Moravain missionary efforts. *"Was there ever in the whole of church history such an astonishing prayer meeting as that which,*



Count Zinzendorf

beginning in 1727, went on one hundred years? It was known as the 'Hourly Intercession'. And it meant that by relays of brothers and sisters prayer without ceasing was made to God for all the work and wants of His church."

Another vision of Count Zinzendorf's was that of the restoration of Apostolic community. He labored to establish a community of saints that loved and supported one another through prayer, encouragement and accountability. To a great extent Zinzendorf's vision became a reality in the small village of Herrnhut. In 1738 John Wesley visited *"this happy place"* and was so impressed that he commented in his journal *"I would gladly have spent my life here . . . Oh, when shall this Christianity cover the earth as water covers the sea?"*

Count Zinzendorf by no means was totally free from every fault and problem, but one cannot help but be amazed by his zeal, passion and most of all, his total preoccupation with the person of Jesus Christ. In

one of Zinzendorf's letters we find the following declaration; *"Our method of proclaiming salvation is this: to point out to every heart the loving Lamb, who died for us, and although He was the Son of God, offered Himself for our sins . . . by the preaching of His blood, and of His love unto death, even the death of the cross; never, either in discourse or in argument, to digress even for a quarter of an hour from the loving Lamb: to name no virtue except in Him, and from Him and on His account; to preach no commandment except faith in Him; no other justification but that He atoned for us; no other sanctification but the privilege to sin no more; no other happiness but to be near Him, to think of Him and do His pleasure; no other self denial but to be deprived of Him and His blessings; no other calamity but to displease Him; no other life but in Him."*

The source of Count Zinzendorf's success, without question, is found in his total devotion to the person of JESUS CHRIST! Likewise the source of **our failure** as the modern church lies in our desperate lack of a true fear and love for Jesus! As the bride of Christ we are in need of a deep and real repentance to revive and restore us to our first love! Hear the cry of the Bridegroom:

"Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, . . . (Rev. 2:4-5)

References Used -

"Count Zinzendorf" by John R. Weinlick

"History of the Moravain Church"
by J. Taylor Hamilton and
Kenneth G. Hamilton

"Power from on High"
by John Greenfield

A City In Sackcloth

This repentance of Nineveh was the result of a special and unique outpouring of God's Holy Spirit. This is the Pentecost of the Old Testament, for, humanly speaking, no soil could be less promising than the hearts of these men of Nineveh. Their minds were sharpened by extensive commerce; their consciences were deadened by long enjoyment of every luxury and refinement. **They were the least likely people in the world to be moved by any sudden call to repentance.** It was no easy task to move such a city. And yet, when Jonah came to them, God's Spirit strove so mightily that the whole population became possessed with a sense of the nearness of God, and with a desire to repent. It was a terrible message he had to deliver, but more terrible than the sentence of destruction itself was the man who uttered it. We are told that the Florentines looked upon Dante as he passed through their streets with awe, and whispered to each other: "This is the man who has looked into hell." Surely Jonah must have made a similar impression. Jonah was a sign to them - a sign of the severity and of the mercy of God. As he hurled upon their carnal tranquillity his terrible denunciation, in apparent defiance of their wealth and might, they saw that, behind his awful words, there lay an awful experience which impelled him to utter them, and convinced him that they were no exaggeration. **It was a hell-fire message, indeed, yet it was not lightly or carelessly uttered, but spoken in tenderness and deep earnestness by one who had himself experienced both the judgment and the mercy of God.** So it came with power to the hearts of the people, and the whole city was moved to repentance.

Even in the royal palace the spirit of contrition was awakened. Then a royal proclamation went forth ordaining entire abstinence from food and drink for man and beast alike. So the whole city was wrapped in sackcloth, and gave itself up to mourning and prayer. The people wanted to pray, and it was not mere emotionalism. It was accompanied by reformation of life. As they cried mightily to God, they turned every one from his evil way, and from the violence that was in their hands. **Nor was their repentance without faith and hope. They believed in the mercy of God, free from all foolish defiance, and without any trace of despair.** They believed God, and they turned to God in prayer and repentance, looking for mercy and not judgment. And they did not look in vain, for God, who delighteth in mercy, "saw their works that they turned from their evil way; and God repented of the evil which He said He would do unto them; and He did it not."

by F.S. Webster
"Jonah - Patriot and Revivalist"

Consumed With Christ

"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple." Luke 14:26

The Greek word for hate means "to love less by comparison." **Jesus is calling us to have a love for Him that is so all-inclusive, fervent and absolute that all our earthly affections cannot come close.** If we had that red-hot, all-consuming, intense and joyous love for Christ, we would not need outlines, diagrams and instructions telling us how to pray; we would pray because our hearts would be on fire with love for Him. We would not grow bored trying to fill up an hour praying ambiguously for needs all over the world; Christ would be the ob-

ject of our prayers, and our prayer time would be precious. We would spend hours behind closed doors, expressing the overflowing admiration and sweet love that flood our hearts for Him. Reading His Word would never be a burden; we wouldn't need formulas on how to finish the Bible in a year. If we loved Jesus passionately, we would be drawn magnetically to His Word to learn more about Him. And we would not become bogged down with endless genealogies and end-time speculations. We would want only to know Him better-to see more of His beauty and glory so that we could become more like Him. **Think about it: Do we know what it is like to come into His sweet presence and ask nothing?** To reach out to Him only because we are grateful that He loves us so completely? **We have become selfish and self-centered in our prayers:** "GIVE US, MEET US, HELP US, BLESS US, USE US, PROTECT US" All this may be scriptural, but the focus remains on **US**. We go to His Word for answers

to our problems, for guidance and comfort, and this also is right and commendable. **But where is the love-motivated soul who searches the Scriptures diligently, who wants only to discover more and more about his beloved Lord?**

by David Wilkerson
From: "Hungry For More Of Jesus"

the Morning Watch

Daily Prayer
Times at Western Hills Church
Monday thru Friday;
6 to 7am (auditorium)
Saturday; 8-11am (prayer room)

REVIVAL POWER

A Warning For The Church

— by J.O. Peck —

“The Church needs more power and not more machinery. It is a tragic paradox of church history that, as power declines, machinery increases.”

From the patient study of the subject of revival power in Christian history the conviction will strengthen that the Church is tending in the wrong direction when it multiplies and depends so much upon machinery, and seems to realize so little its absolute helplessness without divine power. **Ask of Christ the secret of His ability to shake Judea and undermine the heathen philosophies and religions. What machinery did he use? Means with Him were at a minimum, but power was at a maximum.** His words were almost

wholly the means employed. But what force was in those utterances! Men stood astonished at His marvelous speech. He employed the same speech used by other men, but they were surcharged with a power that the words of others never possessed. *“What a word is*

this!” men cried. When he anoints the blind eyes of the beggar with clay it is His command, *“Go, wash,”* which opens a ravishing vision of beauty before that once sightless man. It is His words that heal the lepers and raise the dead. Machinery had little place in His ministry. Divine power was supreme; and when the Lord commissioned and sent forth the apostles for the extension of the Church, he still bore in mind this great principle of Christian conquest.

If it be argued that Christ's ministry was exceptional and not designed to indicate the methods of Church activities for future ages, we make a twofold reply: His ministry was at least typical and illustrative of the secret of greatest success in the effort to bring the world to accept Him as Lord and Saviour. In His instructions to His apostles during the critical epoch of the establishment of the new faith, is found the essential and perpetual condition of success. If Christ did not secure

this supreme possession to His Church in His own teachings and in the divine guidance of the Holy Spirit, then He did not give us a complete and perfected system of faith. Yet the author cannot believe this. One must hold, who accepts the adequacy of Christianity to effect the world's redemption, that Christ has revealed the whole secret in the New Testament. And what was His supreme teaching to those nearest Him as to the source of unfailing success? Is there a word about careful attention to organization and ecclesiastical machinery? Nay, he refers only casually to these. But everywhere the recurring idea is that of power. The seventy went forth without scrip or wallet, but were clothed with

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power over diseases and devils and poisonous reptiles. And as Christ neared the hour of His departure, leaving His followers to do greater works than He had done, what was His confidential disclosure as to the means of their great suc-

cess? Did He speak of perfect machinery or the invention of mechanisms? He uttered not a syllable on this modern craze; but simply said, *“Tarry ye in the city of Jerusalem, until ye be endued with power from on high.”* An empowered ministry and Church were His only thought for that day and for all subsequent ages.

The early Christians also went forth, turning the world *“upside down,”* because of their endowment of power. Poor in all else, they were rich in the heavenly gift. They had no alms to give a crippled beggar, but they had authority to say to him, *“Rise up and walk!”* **Even the shadow of one of the apostles had more potency to heal the sick than has all the machinery of modern Church organization.** And all the early disciples had power after the Holy Ghost came upon them. They appointed no committees and formed no organizations to do the work of evangelization, but, individually empowered, proceeded to accomplish their holy mis-

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sion. **The era of the least divine power in the Church was the period of her greatest dependence on machinery.** Myths were made dogmas; the baseless inventions of priestcraft were exalted into canons of faith; pagan superstitions were organized into Christian truths.

In all subsequent ages the period of maximum spiritual power has been characterized by the minimum of machinery. **Every genuine reformation in the history of God's Church has witnessed the discarding of a vast amount of complicated mechanism invented in a corrupt period.** Did not the sixteenth century reformations in Germany and England break into fragments much of the old Roman Catholic machinery? Yet did not these very reformations fail to realize the fullest expectations because they retained too much of the worn-out and worthless machinery of Rome? Have not elaborate organizations, stately ecclesiastical forms, and imposing cathedrals always tended to formalism and feebleness of spiritual power? Have not baptismal regeneration, sacramentalism, ritualism, and churchism largely displaced the simple, sublime dependence of men on the power of God in the Holy Ghost? **Machinery is not power, but the means through which power accomplishes results.** In mechanics it is estimated (as the writer believes) that one third of the power is consumed or lost by friction. **To multiply machinery without additional power is, therefore, to multiply weakness.** Is not the pronounced tendency to multiply agencies rather a confession of conscious lack of power? **When they are on their knees, men do not feel the need of more machinery, but of more divine strength.** The heart

and conscience, in the presence of God, are safer guides to the sources of power and efficiency than the intellect in the study.

One thing should not be left unsaid. No one doubts concerning this invention and multiplication of agencies that all are proposed by good men and women, and under the best of motives. These workers know the lamentable needs of the Master's vineyard, and are moved by burdened hearts to provide for such urgent needs.

But the conviction grows that the Church is moving in the wrong direction as it increases machin-

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ery. The overwhelming need is more divine power outpoured on her present agencies. She can get this quicker, easier, surer, than she can devise new machinery. The gift is free to all. It is suited to all. It makes effective all classes, and without this power from on high, all machinery is useless.

The Rev. Dr. Daniel Steele says that the chief peril of the Church today is the ancient sin of forsaking God, the living fountain, and the hewing out of broken cisterns, with the substitution of human agencies for divine power. Or, to quote the precise words given by him in another paragraph: "The trend of modern Protestantism is toward a growing feebleness of grasp upon the

Holy Spirit as a reality and a practical disuse of this source of spiritual life and power. What is needed on the part of every Christian is "a mind to work," and then a long audience with God until they receive power from on high. **In seeking revivals many seek new machinery. But the need is more divine power.** If all the time and thought that are spent in planning new machinery were devoted wholly to consecration, believing prayer, and direct work for the conversion of men, one million souls would be yearly added, may God send us more power!

"Ye receive power, after that the Holy Ghost is come upon you." **Our methods and machinery are useless until we are endued with might from on high.** All grace is with our Christ for His people. We may have it for the seeking. It is a gift. All our arrangements and methods can produce but a spurious revival without this divine bestowment. One breath of the Holy Ghost will make a revival genuine! OH, FOR POWER FROM ON HIGH!

by J. O. Peck

"The Revival and The Pastor"
(1894)

ALWAYS REMEMBER

A truly prayerful and consecrated life unto God can only be established by faith.

It is by trusting in the finished work of Christ that we are empowered to produce the fruit of love and righteousness.

"For whatever is born of God overcomes the world; and this is the victory that has overcome the world; our faith."
(1 John 5:4)