THE Watchword

"Oh that Thou would rend the heavens, that Thou would come down, that the mountains might flow down at Thy presence. As when the melting fire burns, the fire causes the waters to boil, to make known Thy name to thine adversaries, that the nations may tremble at Thy presence!" Isaiah 64:1,2

No. 46

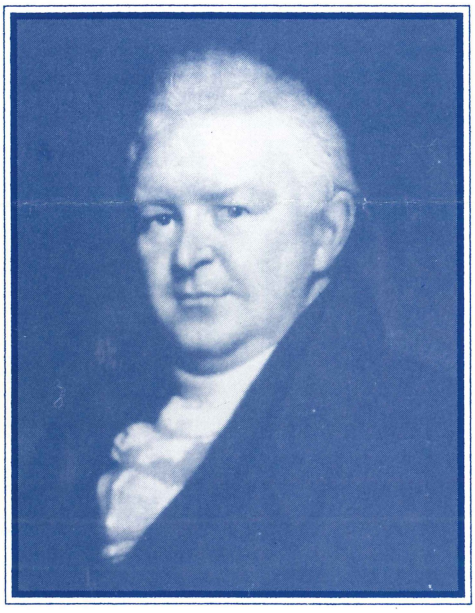
The purpose of this newsletter is to encourage prayer and passion for a true revival of Apostolic Christianity. The following material is offered in the hopes of provoking zeal and providing a vision of what the Church could be if we would fervently pray.

PRAYER MAKES HISTORY

On the heels of the First Great Awakening in America came the French and Indian War, the War of Independence, false French philosophies and widespread infidelity. It was a time of great discouragement for the Church in America. Yet, when things seemed the darkest, the fires of revival once again broke forth. From the rough western frontier of Kentucky to the halls of Yale and Princeton, the country suddenly seemed to be consumed with only seeking Christ. Beginning in 1790 and continuing for the next 45 years, America entered into a remarkable era called the Second Great Awakening.

One of the forgotten giants of this age of continuous revival was Edward Griffin. *"The history of his life seems little less than the history of one unbroken revival; and it would perhaps be difficult to name the individual in our country since the days of Whitefield who has been instrumental of an equal number of hopeful conversions."* Had Edward Griffin lived at an earlier time, he would have certainly been recognized as a true man of God, yet he came into God's harvest fields during the springtime of revival. He burst upon the scene at the precise moment when all was made ready by divine providence and prayer. Like Finney, Mr. Griffin's ministry was blessed from its inception with great success.

A hearer of Mr. Griffin in New Jersey in 1829 gives us a description of his preaching and of the love and brokenness which gave that preaching its power. *"During most of the sermon his face was wet with tears, and for nearly an hour he spoke to us with such tender and appealing sentences that it seemed as if his hearers must cry out in an agony of fear and trembling . . . But what a climax the ending was! It was a wonder how he endured the strain so long and that he had not given up physically exhausted. The mental agony, the heartbreaking sympathy, were enough to break an angel down! When he fell on his knees as if he had been knocked on the head with an ax, with outstreached arms, tears coarsing down his face, he cried out; 'Oh! my dying fellow sinners, I beseech you to give your heart to the Saviour now. Give your life to Jesus Christ, do not put it off! Do not leave this house without dedicating yourself to His service, lest you be left at last to cry, the harvest is past, the summer is ended, and I am not saved.'"*



Edward D. Griffin

The instruments of true revival are always fashioned by God in the secret place of prayer. Edward Griffin was always aware of his own need of gaining a daily glimpse of Jesus in prayer. Describing the transforming effects of such moments Mr. Griffin writes, *"it is only when with open face we behold the glory of the Lord that we are changed from glory to glory. A view of God shining in the face of Jesus Christ, is the faith which purifies and produces good works. When God is seen in all the majesty of His glory, in the awful purity of His holiness, the Christian cannot, dare not willfully sin. He pants after universal purity with groanings that cannot be uttered. This is the faith 'which worketh by love.' Under the influence of these views the Christian knows what it is to be moved to action by the love of God in Christ. . ."*

Even as an old man Edward Griffin was still pursuing a greater degree of intimacy with Christ. Thirsting for more of Jesus he wrote, *"I long and pray for high communion with God and for affections more ardent and delightful than I ever felt before."* This is the kind of revival we need, a revival of loving and longing for Jesus. As a nation our walls are broken down and our gates are burned. This nation is crumbling from within because the very foundation of the Church has slipped. No longer is Christ alone all-sufficient for all our needs. Jesus has become far less than preeminent among the very ones who claim His name. The brick and mortar of our fleshly methods have failed to repair the spiritual breaches of our walls. How long shall we try in vain to repair our outer walls while God's house of prayer still lies neglected and in ruins?

References Used -

"The Life and Sermons of Edward D. Griffin"

"Revival and Revivalism" by Ian Murray

TRUE REVIVAL

AND ITS APOSTOLIC INGREDIENTS

by Martin Wells Knapp

The difference between true revivals and the mechanical efforts of Christless clubs to secure members is seen from the following facts: **True revivals are conditional revivals.** They are cloudbursts of salvation, caused by the Holy Ghost, yet the precipitation is conditioned upon human compliance with certain spiritual laws. Plural as well as individual Pentecosts are promised, and must be proclaimed. Given one hundred and twenty persons as dead to sin and the world, as absorbed in Christ, as loyal to His instructions, as united, prayerful, obedient, earnest and expectant, as was the first Pentecostal Church. **It is impossible to have Pentecostal revivals without Pentecostal material.** A fire can not be built with sea-soaked wood. World-soaked preachers and churches must be kiln-dried before they are fit for revival kindling wood.

A box on a street corner is a better site for a Pentecostal revival than a fine cathedral full of spiritual mummies. Prayer, fasting, the baptism of the Holy Ghost upon the church, Holy Ghost preaching, testimony and personal work are all conditions of Pentecostal revivals. Sham revivals are those in which these conditions are either aped or ignored, and result in a fizzle instead of a Pentecostal deluge. **A refusal to meet Pentecostal conditions on part of preacher or people, or both, has caused the criminal abortion of many a revival. Perpetrators of the crime are guilty of soul-murder.** Meeting the conditions precipitates Pentecost. As they are so simple, reasonable and clearly revealed, all churches may embrace them, and thus share the rich results that follow. At Pentecost the Holy Ghost was honored. He was given the place assigned Him by Christ. The Church welcomed Him, and yielded to His guidance. Through the Word and Fire-baptized workers, people were convicted of *"Sin, Righteousness, and coming Judgement."* Penitents were regenerated, and believers fully sanctified. *"Have you received the Holy Ghost since you believed?"* - was the first question asked by Paul at the great Ephesus revival. A genuine revival is impossible without the supremacy of the Holy Ghost among its promoters, as daylight is without the sun. **Possession of the graces and gifts of the Holy Ghost are absolutely indispensable to the highest type of Pentecostal revivals. Where He or any of His offices is ignored He is grieved, and the work stopped or greatly marred.**

True revivals are fruitful. Multitudes were saved and sanctified through them. Thousands were added to the Church. Sins were exposed and forsaken. Sin was confessed and cleansed away. Wrongs were righted and Christless business abandoned. A revival which stops short of such fruits needs reviving. A revival which does not make men right with God and man, is a cloud without water. One whose climax is church - joining instead of salvation is a death trap. Substitution of card-signing for the altar of prayer is one of the marks of an apostate church and hireling ministry. The time has come for people to discriminate between meetings for stuffing church statistics and those for saving from sin. A revival that a Scriptural sermon on sanctification will spoil is not from the skies. The lightning of Scripture-truth never kills a genuine Scriptural revival, but increases the intensity of its downpour. Pentecostal revivals are characterized by the manifestations and fruits of the Holy Ghost. A reform in reporting revivals is needed. It is customary to report persons joining the church as converts. A diagnosis of an ordinary church membership will find less than one in four giving evidences of conversion. Some say one in ten. Where people simply hold up the hand, or rise for prayers, or unite with the church, INSTEAD of passing through the Bible experiences of pricked-to-the-heart conviction, tear-blinding, wrong-righting, sin-forsaking heart-repentance, and assurance-giving, joy-imparting regeneration, the report would be nearer the truth to read, *"One hundred dupes deceived,"* than *"One hundred souls converted"*. A lie in the shape of a deceptive revival may be *"ever the blackest of lies."*

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Knowing God

The Secret of True Strength.

by Seth Cook Rees

". . .The people that do know their God shall be strong, and do exploits." (Daniel 11:32).

If we are strong we impart strength to those with whom we come in contact. If God has commanded us to be strong, we can not afford to be weak. He has commanded nothing for which He has not provided. Every command carries with it the weight of a promise. He has placed within our easy grasp ample provision for all the strength and success which He expects of us.

But there is a determined purpose on the part of many to eliminate from Christianity all that is superhuman and miraculous. The tendency of the age is to exalt man and displace God. If the supernatural could be taken out of the Bible, and its miraculous occurrences explained on the grounds of natural causation, many so-called clever people would be greatly delighted.

Christianity is in great danger of being reduced to a "system" of theology and ethics, doctrine and dogma, laws and creeds. Many who "believe in Christianity" look upon it as simply a great institution. Many of them are devoted to its interests, are willing, in some instances, to shape their lives more or less according to its rules, and are most untiring in their efforts to further its interests. But they are not acquainted with its Author. Their knowledge of Him is indirect and remote. Away with such cold, dead, mechanical theory and practice! If Christianity is not as supernatural as in the days of Paul and Stephen, it is nothing at all. If the power of God is not so imminent and active today as in the times of Elijah or Daniel, it is nothing whatsoever. The system of redemption through Jesus Christ is intensely personal. It is the revelation of a personal God, the reception of a personal Christ, the endowment with a personal Holy Ghost. Christianity requires every moment of the presence and living hand of its Author.

Each soul must have a personal revelation of God. Jacob was an altogether different man after Peniel. Job's life was revolutionized after he could say, *"Now mine eye seeth Thee."* Moses was never the same man after he met the God of fire at Horeb. Joshua could never have taken Jericho if he had not met the captain of the Lord's hosts. Isaiah never did much prophesying until he saw the vision of *"Jehovah sitting upon a throne high and lifted up"*. Paul was a high-churchman, but his life was worse than a failure until he met God out in the "big road" going to Damascus. **We must all meet God for ourselves. A personal knowledge of Him will make us mighty.** Mountains of guilt will melt away, billows of sorrow and waves of grief and tumult will give place to *"peace that floweth like a river"*. **Oh, if we only knew God! Then we could open the skies in judgment against sin and in salvation for the sinners:** we could water three million souls from a flinty rock by the use of a mere shepherd's stick. The crying need is not more brains, money, eloquence, human magnetism, new methods nor better appointments. All we need is to know God, the Mighty God, the Irresistible God, the All-conquering God.

> "The crying need is not more brains, money, eloquence, human magnetism, new methods nor better appointments. All we need is to know God"

There is a great temptation to get into bondage to methods and appliances. We catch a few fish, and then burn incense to our nets. We succeed in some method, and then decide that that method is the only one. We expect God to duplicate Himself again and again, and when He does not we are disappointed. **Many of God's dear people today, if they would only submit to being humbled and degraded in men's eyes, would be wondrously used and exalted in God's work and estimation.** Let us get through with our own plans and our own power. Let us get on God's side rather than attempt to pull Him over to help us and be on our side. It was a fortunate event when Joshua met the captain of the Lord's host "over against Jericho "and he got down on his face and resigned his leadership and gave the Son of God command. Let us believe God for greater things. ✞

Reference Used ~ "Fire from Heaven" by Seth Cook Rees

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True revivals are miraculous. Pentecostal revivals originally were frequently attended by healing of the body and other miraculous manifestations. *"And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed" (Acts 8:6,7). "And God wrought special miracles by the hands of Paul: in so much that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them" (Acts 19:11,12).* Inspired men possessed this power, and used it for God's glory. The presence of modern fanaticism and skepticism in regard to divine healing, such as characterizes this period, had not then circumscribed its influence for good. The apostles, divinely led, recognized it a helpful auxiliary of the *"Holiness Movement"* in its incipiency, and doubtless, as the movement regains its Pentecostal purity and power, the exercise of this and other kindred gifts will shine as then.

True revivals are protracted. If the opposition did not yield at once a *"long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of His grace" (Acts 14:*3). Many promising revivals are nipped in the bud because they will not sprout, grow, bud, blossom and ripen in *"ten days."* A plan which allows an evangelist to adjust his appointments to providential circumstances and leadings seems to have been the apostolic example.

True revivals are opposed. They were mocked, derided, and hindered in every way that Satan and his allies could devise. *"But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren" (Acts 13:2).* There is a radical defect in every revival that neither the world nor hypocrites oppose. Satan will not see his kingdom invaded and souls captured without a struggle. Sham professors are among the first and most bitter soldiers to fight true revivals.

True revivals are contagious. Their promoters were magnetic centers of revival power. Full of God and His gifts they stormed the citadels of sin wherever their conquering Captain led. The fortifications of sins and superstitions and carnality which defied them, were shattered by the dynamite of divine power. The works of the devil were burned up under the blazing fire of revival truth. Sparks flew from one place to another until the Pentecostal fires spread over the known world, and have been spreading down all the centuries notwithstanding the floods of water with which the devil and his aids have sought to extinguish them.

Genuine revivals are beautiful trees, laden with choice, ripe fruit; sham revivals are trees with dead leaves, and full of painted, sham fruit tied to the branches. Genuine revivals alarm the wicked and convince them of their condition; spurious revivals amuse them, or give false comfort, or disgust them. Genuine revivals produce healthy spiritual children; spurious revivals leave the churches barren or crowd them with illegitimate children.

Genuine revivals honor the Holy Ghost and all of His offices. Spurious revivals ignore Him and spurn His fruits. Genuine revivals welcome the sobs of the penitent, shouts of the saved and demonstrations of the fully sanctified; spurious revivals are strangers to all such manifestations. Genuine revivals may utilize the alter, the inquiry-room, rising for prayers and every other available expedient to awaken and lead into salvation, but it rests in none of these things, and is satisfied with nothing less than clear experiences; spurious revivals rest in the use of means, and leave their victims on the quicksands of a dry profession. As the fog and mist of ecclesiastical darkness clears away, and believers regain primitive Pentecostal simplicity and power, true revivals will doubtless rise to climaxes of power now unknown.

Reference Used ~
"Lightening Bolts from Pentecostal Skies"
by M. W. Knapp

*The **Watchword** is a free monthly publication designed to awaken the Church to her need for humility, repentance and revival. We gratefully welcome your prayers and financial support as the Holy Spirit leads. Please feel free to make copies of the **Watchword** for your family, friends and ministry use.*

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." *(I John 5:4)*