

THE Watchword

A CALL TO WATCH AND PRAY FOR REVIVAL

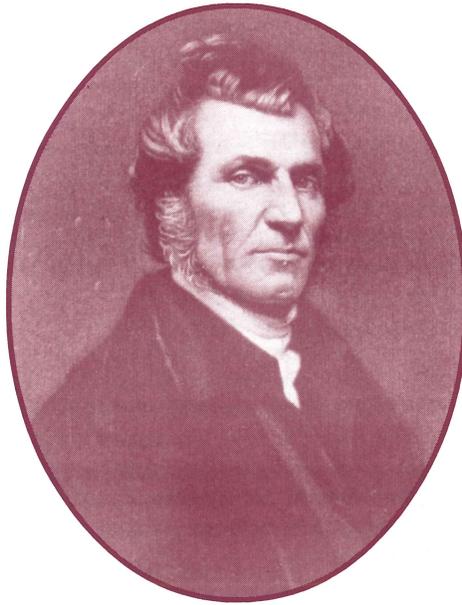
Col 4:2

“Devote yourself to prayer, being watchful and thankful.”

No. 52

PRAYER MAKES HISTORY

J. A. Stewart has rightly said, *“Apart from the mighty endowment of the Spirit of Pentecost, all our Gospel services will be in vain. The natural, unregenerate man cannot comprehend the things of the Spirit. His darkened mind can only be enlightened by the divine intervention of God, the Holy Ghost. He cannot be argued, fascinated, bullied or enthused into accepting Christ as Savior. It is not enough that we clearly expound the Gospel. It must be given in the demonstration and power of the Spirit and then applied by Him.”* It was this burning revelation that radically transformed the ministry of a young Methodist preacher by the name of James Caughey.



James Caughey

(2) The absolute necessity of praying more frequently, more fervently, more perseveringly, and more believingly for the aid of the Holy Spirit in my ministry.

(3) That my labors will be powerless, and comfortless, and valueless, without this aid; a cloud without water, a tree without fruit, dead and rootless; a sound uncertain, unctious and meaningless; such will be the character of my ministry. It is the Spirit of God alone which imparts significance and power to the Word preached, without which, as one has expressed it, all the threatenings of the Bible will be no more than thunder to the deaf or lightning to the blind. A seal requires weight, a hand upon it in order to make an impression. The soul of the penitent sinner is the wax; Gospel truth is the seal, but without the Almighty hand of the Holy Ghost, that seal is powerless . . .

(4) No man has ever been significantly useful in winning souls to Christ without the help of the Spirit. With it the humblest talent may astonish earth and hell, by gathering into the path of life thousands for the skies, while without the Spirit, the finest and most splendid talents remain comparatively useless . . .”

From this time Mr. Caughey's labors were more fruitful, but not so as to distinguish him above many other Methodist preachers of the day. He pastored and occasionally evangelized in the Northeastern United States until 1840. Caughey was then impressed of the Lord to leave his church and go preach in Britain. Almost immediately he began to minister with a new anointing and power. He obtained permission from the Methodist Conference to visit Europe, and quickly set out to bring reformation and revival to the heartland of Wesleyan Methodism. In July 1841, James Caughey arrived in Liverpool England and began an extensive tour of Britain that lasted until 1847. For nearly seven years Caughey was the ordained means of sparking revival in one industrial city after another all across Britain. Throughout this continuous season of revival, Caughey preached on an average of six to ten times a week, resulting in 22,000 souls converted and thousands more refreshed and empowered by the Holy Spirit. Mr. Caughey's revival ministry repeatedly emptied the public drinking houses and miraculously transformed entire communities. Most of his converts were young people, between the ages of sixteen and thirty years old. One of those converts was a tall and gangly youth named William Booth, who after his conversion immediately began street preaching in the forgotten city slums of England.

Mr. Caughey's ministry consistently left an intense impact on all those who attended his meetings. Often his services were filled with the sounds of hundreds of hungry souls simultaneously sobbing and crying out for more of Jesus. In the autumn of 1843 in Hull England, Mr. Caughey recalled the following miraculous events: *“At this moment an influence, evidently from Heaven, came upon the people suddenly; it seemed like some mighty bursting of a storm of wind upon some extensive forest. The entire congregation was in motion; some preparing to flee from the place, and others in the act of prostrating themselves before the Lord God of hosts. Cries for mercy, and piercing sup-*

“(1) The absolute necessity of the immediate influence of the Holy Ghost to impart power, efficacy, and success to a preached Gospel.

(continued on next page)

lications for purity of heart were heard from all parts of the agitated mass -in the galleries, as well as throughout the body of the chapel; While purified souls were exulting in the loftiest strains of adoration. The scene was, beyond description, grand and sublimely awful. It was God's own house, and heaven's gate. Poor sinners were amazed, and fled; but some of them fell down, some distance from the chapel, in terror and agony. Many however remained, repeating the publican's plea, 'God be merciful to me a sinner!' My soul, full of holy awe, trembled before the majesty of God. Like Elijah, who covered his face in his mantle when the Lord passed by, I was glad to have a place of concealment in the bottom of the pulpit. The superintendent minister, the Rev. Thomas Martin, who was with me in the pulpit at the time, was so overpowered, that he could do nothing but weep and adore. Thus it continued for about twenty-five minutes, when the Lord stayed His hand, and there was a sudden and heavenly calm, full of sunshine and glory. The number converted and sanctified on that night was great. It appears the influence was almost as powerful outside the chapel as within. An unconverted man, who was standing outside at the time, waiting to accompany his wife home, said, when she came out, 'I don't know what has been going on in the chapel, or how you have felt, but there was a very strange feeling came over me while I was standing at the door.' A few such shocks of almighty power would turn the kingdom of the devil in any place or city upside down, and go far to convert the entire population."

On occasions the manifestations accompanying Mr. Caughey's ministry went far beyond the accepted norms usually associated with modern, English Methodism. As we have already noted, extended seasons of intense weeping and piercing cries were quite common in Caughey's meetings. However, there were also some occasional instances of a more drastic nature. In Ireland there were manifestations of exuberant jumping and rejoicing accompanied by others being violently overcome with uncontrollable shaking and trembling. As a result, it was not uncommon for Mr. Caughey to be accused of promoting emotional fanaticism by those who were resisting his reforms among the Wesleyan Methodists. The following comments from Mr. Caughey's book "Revival Miscellanies" are indicative of how he responded to his critics. He writes, "I understand the design of such names as 'fanatics, enthusiasts, madmen, etc.' These names are fastened upon some of the zealous servants of God for the same purpose that the skins of wild beasts were put upon the primitive Christians by their persecutors, that they might more readily be torn in pieces by the hungry lions in the arena of the amphitheater. Yet they were Christians still, notwithstanding these deforming skins, and so are we, though some cover us from head to foot with the hideous imputations of fanaticism..."

Those who were closest to the revivalist were often asked how Mr. Caughey managed to consistently flow in the power of the Holy Spirit. The answer was almost always the same. -Knee work! Knee work! Knee work! This was his secret! James Caughey was a man committed to faith-filled, travelling prayer. "He spent many hours of each day on his knees, with his Bible spread open before him, asking wisdom from on high, and beseeching a blessing from God on the preaching of His Word... This was his almost constant employment between breakfast and dinner." Caughey's anointed ministry was merely the outward fruit of a lifestyle of constant praying in the Holy Ghost.

Mr. Caughey's lengthy revival ministry in Britain had brought about an unexpected refreshing among the common people of the Wesleyan Methodist Church. As a result, his ministry naturally empowered the growing, Methodist reform movement. These Methodist reformers sought to encourage spiritual renewal and ministry-participation among the common English people. They understood that a lasting revival would prepare and empower the common man to take his rightful place in the Church. Thus, they strongly supported James Caughey, as he challenged the Wesleyan people to return to the apostolic roots of John Wesley's Methodism. Eventually, Mr. Caughey was stubbornly opposed and censored by England's Methodist leadership. Finally, in 1847 Caughey reluctantly consented to close his revival meetings in England and quietly return to America.

Revivals are seasons of intense and rapid spiritual growth, and such growth always involves change. Growing children demand new and larger garments, just as growing trees need room for their expanding roots. The sincere seekers of lasting revival must be willing to change and yield to the Spirit's control. The wind, water, and fire of the Holy Ghost are ever moving elements that require plenty of room to breathe. We must beware of quenching and smothering the influence of the Holy Spirit by our predetermined preferences and stiff religious traditions. True revival will not come through our fleshly might or organizational power, but ONLY by God's Spirit! Have we given the Holy Spirit permission to change US?

References - *Methodism in Earnest* by James Caughey, *Showers of Blessing* by James Caughey, *Revival Miscellanies* by James Caughey, *Arrows from my Quiver* by James Caughey, *Transatlantic Revivalism* by Richard Carwardine, *Men and Women of Deep Piety* by Mrs. Clara McLEISTER, *The Eager Feet* by J. Edwin Orr, *The Light of the Nations* by J. Edwin Orr, *A History of American Revivals* by Frank G. Beardsley.

THE Watchword

The purpose of this publication is to encourage prayer and preparation for a true revival of Apostolic Christianity. The enclosed material is designed to provoke hope, zeal and vision for what the Church could be if we would fervently pray.

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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)

On FIRE For JESUS!

by Joe Brice

The thought of flaming enthusiasm in religion arouses distrust in the modern mind as in the ancient. Enthusiasm is permitted in any other pursuit; in religion it is regarded as bad form. Enthusiasts in piety are either despised as unintelligent zealots, or tolerated as well-meaning fanatics. Reserve is the rule in religion; and there are established conventions settling what is proper and "what isn't done." And yet, New Testament Christianity is holy fire, having little in common with the decorum and ritualism which often beggars the name today...

The essential faith of the Pentecostal Church was a heart on fire with devotion to God and enthusiasm for His purposes in the world. It was this flame of sacred love, which distinguished the early Christian and was the secret of his success. The spread of the Faith in its earliest days, as Carlyle has shown us, had little or nothing to do with external organization. -*"How did Christianity arise and spread among men? Was it by institutions, and establishments, and mechanical systems? No! It arose in the mystic deeps of a man's soul, and was spread by simple, altogether natural, and individual efforts. It flew like hallowed fire from heart to heart till all were purified and illumined by it."*

***"Men ablaze are invincible.
Hell trembles when men kindle."***

The company gathered in the Upper Room represented the most rigid religion in the world, and some of them belonged to its straightest sect. They were strict formalists; and never was formalism so frigid, never so icy as in the Judaism of their day. Jesus had loosened some of their fetters, but the prejudices and habits of years are not easily cast off. Then a sound from heaven like the rush of a gale - the sudden appearance of light, like tongues of flame and in a moment that company was transfigured by the sacred fire.

We know the result. Enthused by it, those men and women ultimately turned their world upside down. My old chief, Samuel Chadwick often said, *"Men ablaze are invincible. Hell trembles when men kindle. The stronghold of Satan is invincible against everything but fire. The Church is powerless without the flame of the Holy Ghost. Destitute of fire, nothing else counts; possessed of fire, nothing else really matters. The one vital need is fire. Without the flame and fervor of the Holy Ghost, the Church will never accomplish its mission."*

"I have no further desire except to love Jesus even unto folly."

In the power of this new enthusiasm, the disciples of Jesus went forth as burning and shining lights. The spirit of cold obedience was kindled into a passion for righteousness, and the slavish sense of duty burst into an eager flame of devotion. An all-pervasive zeal possessed them, a burning desire for God, and a yearning pity for mankind. Pentecost put passion, fervor, and abandon into their lives, not rant nor noise, but the white heat of holy enthusiasm. It made them heroic and absolutely dead to the opinions of men. It made them willing, even eager, to be counted fools or fanatics for Christ. It is the transition from formalism to fervor that marks the miracle of Pentecost in this aspect. *"I have no further desire,"* said the Little Flower of Carmel, *"except to love Jesus even unto folly."* The Lord of love rejoiced to hear her say it. So few say it.

So many of His servants are cold and faint in their love for Him. Let it be remembered that truth without enthusiasm, morality without emotion, ritual without soul, were the things which Christ unsparingly condemned. (Rev. 2:1-5). Moral and spiritual passion, are the essence of the religion of Jesus. *"Our Lord delights to see us love-obsessed, carried away by this master-passion from the conventional to the unconventional, from ease-loving ways into the regions of peril, into extravagances that make people question our sanity, as His was questioned, and from tinkering at mending men to the revolutionary and divine business of saving them."* Christ prefers us passionate to proper. He wants devotion rather than decorum. He prefers fanaticism to formalism. He longs to see us ablaze with a love that must sometimes overpass the lines of conventional churchmanship...

***"Our Lord delights to see us
love-obsessed."***

The fervor of the apostles did not pass away in mere wasteful tumult; it was disciplined and used for Love's purpose in the world. It was ordered, but not by the conventions of churchmanship. There was a regular expression along certain lines, but it was never calculated. They might at any moment infringe the canons or break the conventions, and be carried away into some unprecedented enterprise or sacrifice for the Beloved. The only predictable thing about them was that they would keep blazing. This is the explanation of the intensity of apostolic enterprise... If we are asked why this fire is lacking from religion today, there is one answer: We have not the Spirit. Pentecostal enthusiasm is not of human kindling. It is not a zeal of the flesh. It is not an inspiration born of human desire. No man on earth has the love, which Jesus commands - unless it has been imparted to him. It is the gift of the Spirit. *"God is my witness,"* said Paul (Phil. 1:8). *"How I long for you all with a love that is not mine, but Christ loving in me."* The Holy Spirit of Love is the fire; He sheds abroad God's own love in the surrendered heart. We cannot bring this flaming devotion into our nature by effort of will or meditation; it is the effectual expression of the indwelling Spirit; and on the human side, it is conditioned by willingness to become a love-slave in the cause of redemption.

“Let my name rot if only Christ be honored.”

The human condition frightens us. We are not willing to face the charge of fanaticism. The love of reputation holds us. What a struggle Wesley had to shed the cultural superiority and clinging formalism of his churchmanship! Revivalism would imperil his reputation. There was a painful conflict before he *“consented to become more vile.”* It is this process of becoming vile in the eyes of the world which keeps many from the Baptism of Fire. It is only as we are willing to lose our reputation at the impulse of consuming love, that the Spirit is granted, and as that great warrior of the Spirit, C. T. Studd said, *“A lost reputation is the best degree for Christ’s service. To raise living churches of souls among the destitute, to capture men from the devil’s clutches, to snatch them from the jaws of hell, to enlist and train them for Jesus, to make them into an almighty army for God—this can only be accomplished by red-hot, unconventional, unfettered Holy Ghost religion, by reckless sacrifice and heroism in the foremost trenches. It is the hot, free heart, and not the balanced head, that knocks the devil out.”* A man has not begun to be worthy of the Spirit until he is able to say with Whitfield, *“Let my name rot if only Christ be honored.”* The abandonment of love in the cause of redemption is the authentic mark of the Spirit-filled life, but it is costly...

Fenelon’s inquiry is a word we should heed: *“What would a king say to the subject, or a master to the servant, who was afraid of seeming over-zealous in his service, and was ashamed of being publicly known as faithful? How much rather will the King of Kings judge us who do the like? . . . There is but one way of loving God, which knows no bargaining with Him, but accepts His every inspiration with a free and generous heart . . . He cannot suffer the cowardly souls which say to themselves ‘Thus far will I go, but no further’ . . . Woe to the timid, cowardly souls who are divided between God and the world! They will and they will not; they are torn asunder both by passion and remorse; they fear both the judgment of God and that of man; they are frightened of what is evil and ashamed of what is good.”*

“Pentecost” by J. I. Brice



Are We Playing By The BOOK?

by Vance Havner

When a group of small boys, out to play ball, arrived at the play ground, they discovered that no one had brought a ball. “Forget the ball,” said one impatiently. “Let’s get on with the game.” We are trying to play without the ball when the Church tries to evangelize before she has repented. The Church can do many things after she has repented but nothing until first she repents...

The Pharisees had many good points. Our Lord said, in effect, “Do as they say.” They read the Scriptures, prayed, went to God’s house, tithed, and lived separated lives. They were anxious to preserve religion in Israel. Winning converts to the religion of Moses had been a good and right thing to do. But their religion had become institutionalized, and now they were propagating a dead faith, and every new convert was a twofold child of hell, a lost heathen, and a lost proselyte. Generally, we are propagating today a degenerate brand of Christianity. Unless the church repents, and has a complete overhauling instead of a tune-up job, our evangelistic and missionary drives may add for the most part only a multitude of proselytes who are both unsaved pagans and unregenerated church members. Like produces like. Worldly churches produce more worldly church members. Churches weak or unsound in doctrine produce more of the same variety. Churches that operate in the energy of the flesh instead of by the Holy Spirit produce more of the same kind. We must improve the present quality of our churches, for converts tend to take on the qualities of the people who convert them...

If God ever visits us again in real revival, there will be many red faces as churchmen and religious leaders blush and hang their heads in shame for the silly and stupid ways in which we have tried to promote the work of God in the energy of the flesh by the help of the world. Drama will be unnecessary. We may not even need great preachers! Gospel jazz will slink away, and we shall be chagrined that we ever sank so low as to tolerate it. All this will vanish in the blinding light of the holiness of God, and no flesh will glory in His presence...

There is no greater hindrance to revival than a comfortable pastor settled and satisfied, coasting along until he reaches retirement, who does not want his flock disturbed or the status quo upset. He has long since lost his burden and concern for a mighty upheaval of God among the resters at ease in Zion. He resents any intrusion into the complacency of a sleeping church, and interprets the prophet’s call to repentance as an indictment of his own preaching. He is determined not to get excited, assumes a philosophical tolerance of things as they are, and he may speak facetiously of the prophet’s seriousness. Sometimes his own people may get under conviction, and put him to shame by a concern he does not seem to feel. This makes it exceedingly difficult for any revivalist calling Christians to repentance, but what a delight when pastor and prophet stand together! Most pastors understand that the traveling prophet can say things the pastor cannot say—that he fills a different role and follows an utterly different pattern. They complement each other. One plants, another waters, but God gives the increase. The teacher plants the seed, the pastor cultivates the crop, the evangelist gathers it, but the prophet must first break up the fallow ground. Breaking up the ground is never a pleasant, comfortable business, and churches sometimes resent the plow of plain preaching. Blessed is the pastor who knows this, and stands behind the lonely prophet who calls the church to repentance.

Bethany

The House of Revival!

by David Smithers

A mere half hour walk east from the wall of Jerusalem, across the Kidron valley, past Gethsemane and over the ridge of Olivet, brings you to the humble town of Bethany. This obscure village nestled on the side of the Mount of Olives would have been long forgotten, if not for the fact that it became the nightly resting-place of Jesus Christ. Bethany will forever be honored and remembered through the coming ages, because one of its humble homes provided shelter and hospitality to Him who had no place to lay His head. Jesus was repeatedly honored in Bethany, whether it was at the home of Martha, Mary and Lazarus or in the house of Simon the leper. Therefore, Bethany naturally became the preferred dwelling place of our Lord and Savior!

The fact that Jesus consistently dwelt in Bethany, should be of special interest to all those who are looking for a mighty, end-time revival. For what is revival, but God Almighty finding a dwelling place on earth? True revival is ultimately nothing more or less than the abiding visitation of the manifest presence of Jesus Christ. Many today are eagerly expecting a revival visitation, however, it is my prayerful conviction that the Church as a whole is not nearly as far along in the revival-birthing process as some presently believe! Unquestionably a widespread revival is coming, nevertheless, there is still much more preparation required. We need to seriously ask ourselves, what still needs to be done to make our corporate meetings a place where Jesus can consistently and comfortably dwell? We are living in the season when the Holy Spirit is eagerly searching for places that are spiritually prepared for Christ's manifest presence. Bethany was such a place. There was a rare spiritual atmosphere in Bethany that made it comfortable and appealing to the heart and spiritual appetite of Jesus.

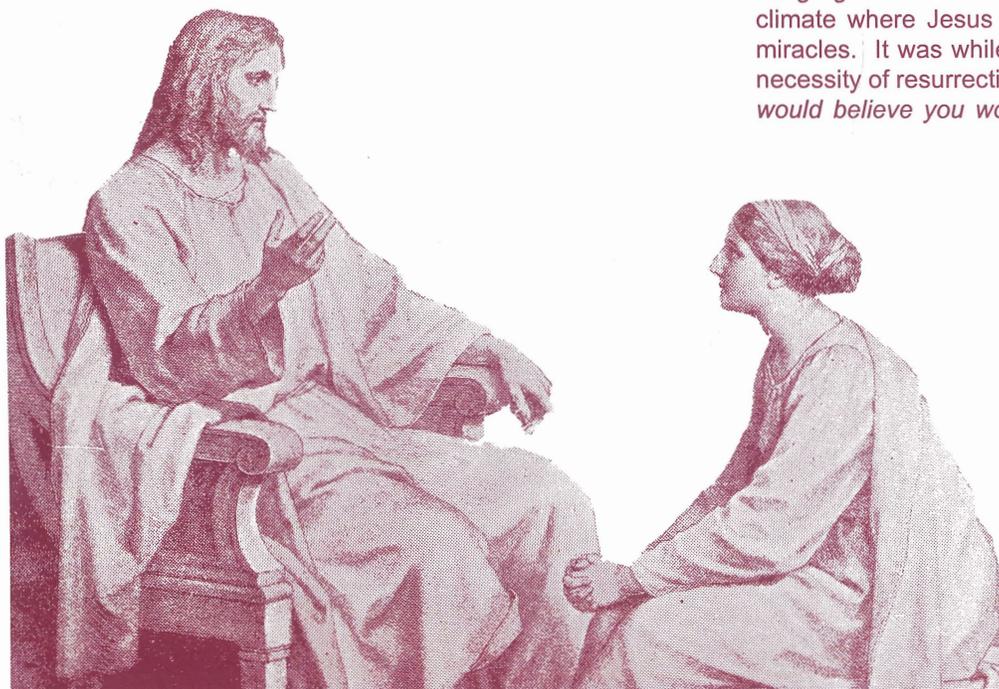
A House of Brokenness!

The very name Bethany alludes to one reason why Jesus so frequently resided in this secluded and obscure village. One of the primary translations of the name Bethany is: house of mourning or poverty. Bethany is a picture of spiritual poverty, brokenness and humility. To the broken and needy, the Scriptures clearly promise the abiding presence of Christ's Kingdom on earth. *"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled"* Matt. 5:3-6. Jesus ALWAYS resists and avoids the proud, but He cherishes the company of broken and humble hearts (James 4:6 & Isa. 57:15). Jesus never fails to pour out the refreshing rains of revival on those who are truly thirsty (Isa 44:3).

A House of Childlike Faith!

Bethany was much more than just a place where a few hurting people recognized their spiritual need. There are many today that recognize their own neediness, and yet never enter into the reviving presence of Jesus Christ! Bethany was not merely a place of abstract spiritual poverty; it was a nursery and haven for childlike faith. The hospitality and care given to Jesus at Bethany was the supernatural by-product of trusting and believing hearts. As Mary, Martha and Lazarus opened their hearts in faith toward Christ, they naturally opened their home and lives. This small congregation of needy and trusting hearts created a spiritual climate where Jesus could do some of His most remarkable miracles. It was while at Bethany that Jesus taught about the necessity of resurrection and reviving faith. -*"Did I not say if you would believe you would see the glory of God?"* John 11:40.

"Mary was totally content just to sit at Christ's feet and behold the glory and beauty of His face. She joyfully gave Jesus her undivided attention."



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Childlike faith empowers prayer and calls forth life out of death and darkness (John 11:41-44). Yes, it was at Bethany that Lazarus was miraculously raised from the dead, resulting in many other Jews believing unto salvation (John 12:9-11). Faith is contagious. God-given faith will always create an opportunity for faith to be nurtured in others. Childlike faith opens the windows of heaven and ushers in the glory of God. Without a steadfast faith in the promises of Jesus Christ, it will be impossible for us to encourage the Spirit of revival in our homes and local fellowships. A pessimistic and unbelieving spirit is the enemy of true revival! We must mix all our preparations for revival with grace-filled faith, lest we find ourselves chasing the winds of revival in the strength of the flesh! (Heb. 4:2).

A House Arranged For Jesus' Sake!

A needy heart coupled with true faith will always lavish the person of Christ with extravagant love. Bethany was a place where the person of Jesus was needed, trusted and consequently appreciated and cherished. When Jesus came to Bethany, He was extravagantly anointed with fragrant and costly perfumes. It was at Bethany that He was bathed with tears and holy kisses of gratefulness. At no other time during our Lord's earthly ministry was Christ so completely worshiped and adored as in Bethany (Mk. 14:3-9, Lk. 7:36-50 & John 12:1-8).

In Bethany, Jesus took His rightful place as the sole object of everyone's devotion and affections. In Luke 10:38-42 we find Mary sitting at His feet, embracing every word, as it falls from His lips. Mary was totally content just to sit at Christ's feet and behold the glory and beauty of His face. She joyfully gave Jesus her undivided attention. Mary's encounter with Jesus demonstrates the fact that the highest privilege given to man, on earth or in heaven, is a deeper revelation of Jesus Christ. Mary's encounter with Christ reminds us that there is really only ONE thing needful, and that is JESUS! He alone is truly the better part (Luke 10:42). Bethany was the place where Jesus alone was exalted and made preeminent above all other human personalities, plans and programs.

The house of Bethany was a home carefully arranged for the pleasure and enjoyment of Jesus Christ. Every meal and every activity was planned in view of His preferences and comfort. Jesus was always the honored guest, and therefore His desires and needs naturally came first. Jesus often fed the hungry multitudes during His earthly ministry, but while at Bethany it was our Savior's hungry heart that was fed a carefully prepared meal of love and devotion. He was not hurriedly given some stale leftovers at the last minute, but the very best they had! *"Jesus came to Bethany... There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil"* John 12:1-3.

In the house of Bethany, everything revolved around Jesus, and as a result the whole house was filled with the sweet fragrance of His healing and reviving presence. Later, when some jealously attacked this outpouring of extravagant love, Jesus boldly prophesied that Mary's devotion at Bethany would never be forgotten: *"Assuredly, I say to you, wherever this gospel is preached in the*

whole world, what this woman has done will also be told as a memorial to her" Matt. 26:13. The love and worship that Jesus received at Bethany is to be an everlasting witness to the life-changing power of the gospel. The House of Bethany gives us a beautiful picture of what Christ desires from all who would call themselves the Church.

A House of Repentance!

The fact that the house of Bethany was carefully arranged to accommodate the desires of Jesus implies that it was also a place of genuine repentance. Repentance, simply defined, is a change of mind resulting in a change of heart and action. As we turn from a position of self-reliance and unbelief to a position of childlike faith in Christ, we begin to walk in repentance. Our lives and affections will ALWAYS revolve around the things or person in whom we trust. Therefore, it is impossible to separate true saving and reviving faith from genuine repentance. Revival can only be experienced to the extent that we are willing to entrust the control of our lives and preferences to the control of Jesus Christ! Repentance is an ongoing process of realigning our hearts and lives with the kingdom of God. It is impossible to fully enjoy the Kingdom of Heaven upon earth (REVIVAL) while rebelling against the King of Kings. Knowing this, we must beware of accepting or entertaining any concept of revival that doesn't involve the clear message and ministry of repentance. In seasons of revival there will always be some variation in ministry methods and Spiritual manifestations. However, a deep work of repentance is one of the unchanging landmarks on the battlefield of revival (Prov. 22:28). Any efforts to promote the Spirit of revival apart from the ministry of repentance is destined to be shallow and superficial. Be assured of this, there has never been a revival without a deep work of repentance, and there never will be one! (2 Chron. 7:14).

A House In Contrast With the Temple!

Jesus often ministered and taught in Jerusalem's beautiful temple, but as evening approached He always made His way back to the quiet house of Bethany to rest and pray (Mt. 21:17, Mk. 11:11, Luke 21:37 & Luke 22:39). Though Jerusalem was called the city of David, it was no longer spiritually ordered after the heart and affections of God. Multitudes of devout Jews regularly traveled to the temple in Jerusalem in search of God's presence, while the One they sought, was a mere two miles away in the humble house of Bethany. Jesus passionately loved the people of Jerusalem, yet He could not dwell there, because so many opposed His kingdom principles of humility and childlike faith. Remember what Jesus said about this seemingly religious city: *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"* *"See! Your HOUSE is left to you desolate and EMPTY"* Matt 23:37-38.

Jerusalem's house of worship appeared to be the ideal place where a hungry, seeking heart could find God, but appearances can be deceiving. This so-called sanctuary was not spiritually arranged for God's pleasure and glory. Its daily activities no longer accurately represented the Father's heart and desires. It was not a true reflection of the Kingdom of Heaven upon earth, but a self-serving religious machine controlled by proud and ambitious hirelings.

In Mt. 21:12-17 Jesus symbolically cleansed the temple, giving us a brief glimpse of how the house of God should look and function. He started by removing the spiritual obstacles and unnecessary religious structures. In Mt. 21:12, He jealously drove out all those who had defiled the court of the Gentiles with their religious manipulation and merchandizing. The temple in Jerusalem had become an unsafe place where self-absorbed ministers ignored and disregarded those whom Christ came to save. Jesus found His Father's house cluttered and out of order, and therefore He zealously rearranges the furniture, throwing out the unwanted tables and misbehaving guests with their idolatrous money worship. That which self-serving religion depends on the most, MONEY & HUMAN STRUCTURE, Jesus openly disregarded and cast on the ground.

This was not some random fit of anger, but a deliberate and very necessary step in the house-cleansing process. Mark 11:16 records that after this, Jesus then filled and occupied the very place where these religious men previously ministered. *"He would not let anyone carry wares through the temple."* After the house was cleansed and reoccupied by its rightful owner, Jesus then boldly proclaimed the purpose of His house, and suddenly it began to miraculously function as it was always intended. Mt. 21:13-15



describes these wonderful events: *"And (JESUS) said to them, 'It is written, 'My house shall be called a house of prayer,' but you have made it a den or dark cave of thieves. Then the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, 'Hosanna to the Son of David!' They were indignant."* Once the house was cleansed of its manipulation and refocused on the person of Jesus Christ, it was quickly filled with prayer, healing power and childlike praise!

Can True Revival be Hindered?

After our Lord had cleansed and reestablished proper Spiritual order in the temple, the existing religious leaders indignantly refused to yield their control to the true Master of the house. Jesus then withdrew from them and went where He was welcome and wanted! *"Then He left them and went out of the city to Bethany, and He lodged there"* Matt 21:17. These scriptures explain why revivals are sometimes enjoyed at one church for an extended season, while at other churches they are very short-lived. Throughout the history of the Church, revivals have often spontaneously broken out, only to be later hindered and quenched by some man-made tradition, cowardly pastor or controlling deacon. Such spiritual hindrances have often been erroneously attributed to the precious truth of God's Sovereignty. This Biblical doctrine has been repeatedly used throughout the history of the Church to excuse and veil a lack of revival preparation and cooperation. Many have falsely asserted that the Church can do nothing to

contribute to, or hinder a true revival. This kind of gross error has left many a saint disqualified and shamefully unprepared in a season of revival and harvest. *"He that gathers in summer is a son who acts wisely, but he who sleeps in the harvest is a son that causes shame"* Prov. 10:5. A stubborn religious heart, if left unchecked, will ultimately seek to manipulate the Bible in order to shirk its own spiritual responsibility!

We must also beware of trying to create a revival in our own image. Many people cannot accept by faith what they have not already experienced, regardless of how Scriptural it may be. Sadly, there are those among us today, who belligerently refuse to tolerate anything except their own, narrow, predetermined interpretation of revival. If faced with a genuine revival manifestation of power, they would quickly curse it and run for the door.

The religious leaders in Jesus' day claimed that they wanted a visitation of the Messiah, yet when Jesus Christ suddenly came to His house and turned their religious system upside-down, they violently rejected Him.

When some speak of seeking revival today, what they really mean is they want their existing religious system blessed, honored and multiplied. They merely want more of what they already have. How many of us would still continue to pray

for revival if we were convinced that it would mean the reformation or even sacrifice of our favorite church doctrines and traditions. When lasting revival comes, many of our major denominations, out of necessity, will have to undergo radical reformation in order to accommodate the spontaneous nature of the Holy Spirit. If not, they will spiritually die and eventually crumble! (Mt. 9:16-17, Lk. 5:36-39). A true visitation of God will unquestionably require ALL of us to CHANGE, or we will be passed over just like the rigid and unyielding Judaism of Christ's day!

Self-Centered Religion Kills Revival!

Jesus rejected the temple as His resting place, because in spite of its obvious physical beauty, it was not truly a Christ-centered and Christ focused house! How many of our local churches are run much of the same way. We enter the front foyer on Sunday morning and receive our weekly bulletin for worship. Yet, it is often more like arriving at our favorite restaurant where we are greeted and then handed a menu, listing all our favorite appetizers and entrees. Each item is expected to be neatly prepared and quickly served, all for our personal satisfaction. We love this place because they know how to make it OUR way. The so-called worship meeting starts and stops according to our personal preferences and schedule. If the Lord of Glory doesn't seem to show up and meet all our felt needs in a mere hour and a half, we will just have to find another church with better service! After all, we pay good money to eat here. Can we really expect a visitation of God in our churches with this kind of self-serving religious attitude?

Revival Preparation Demands Reformation!

To avoid any misunderstanding, let me say that there is nothing wrong with bulletins or scheduled services. Such things have a legitimate place in the Body of Christ, and certainly no one is denying the necessity of ministering to the needs of hurting people. However, we need to remember that like Aaron and his sons, we are called first to minister to God, before attempting to bestow a blessing upon others (Exodus 28). We need to carefully reconsider what our primary purpose is as the House of God. Is it right that the preferences and feelings of MAN are being exalted above the feelings and affections of Jesus Christ? Have we forgotten that Christ is not just some cold and unfeeling piece of orthodox theology! He is a real person with real feelings and emotions! The Apostles did not turn the world upside down by handing out books on theology and church order. They introduced the world to the PERSON of Jesus Christ! They unveiled the living Lamb of God, which they had each personally seen, handled and experienced (1 John 1:1-4). They boldly called all men everywhere to die to themselves and worship and love Jesus. The early Apostolic Church was founded upon the preaching and pursuit of Christ above all else! (1 Cor. 2:2, 2 Cor. 4:5, Phil. 3:8 & Col. 1:28). Our EVERY NEED is only met as we seek first to meet the needs and desires of Christ's heart! (Mt. 6:33). Everything we do as the Church must be done first and foremost for the personal pleasure and glory of the LAMB. "All things were created by Him and for Him. And He is before all things, and in Him all things consist" Col. 1:16-17.

The preparations needed for the coming revival demand that we radically change the way we view Jesus Christ and His house. Our churches must rediscover the priority of adoring the Lamb of God before all others. God's honor, kingdom and pleasure must always come before ours! This was the strength of the Moravians who prepared the way for the First Great Awakening in the 18th century. The words of their leader Count Zinzendorf reflect their relentless passion for the person of Jesus. He writes, "Our method of proclaiming salvation is this: to point out to every heart the loving Lamb, who died for us; to 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." This is the heart cry of true Apostolic Christianity. This kind of fervent loyalty and jealousy for the honor of Jesus Christ is indispensable, if we are to be fashioned into the resting place of God and a house of REVIVAL!

THE Watchword

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