

STRAIGHTWAY

**"AND STRAIGHTWAY THEY FORSOOK THEIR NETS, AND FOLLOWED HIM" (MARK 1:18).
CHRISTIAN PURITIES FELLOWSHIP**

Revival in the End Time (Part One)

(Reprint)

Dr. H. T. Spence

Preaching the common salvation through the message of the Gospel of Christ is a most important part of an end-time minister's calling. But two other truths that must be an integral part of his preaching are the warning of the end-time apostasy and the need of revival among God's remnant. A number of articles presenting the end-time apostasy have been a part of the literary fabric of the *Straightway* articles over the years; however, this article presents the burden of the need of revival among God's remnant in the End Time.

It is important that a Christian continue to understand the increasing subtle powers of his age as he nears the second coming of His Lord and the coming of Antichrist. Such powers are the side effects of apostasy; they have a strong tendency to harden the Christian in his walk with God or to draw him away from a burning heart for his God. The end-time Institu-

tional Church is marked by apathy and indifference in its relationship with Christ (Rev. 3:15-17). Truly, it drastically contrasts with the Philadelphia Church Age that preceded our Church age. Though the Charismatic movement has tried to prop up a veneer over this spiritually apathetic age, it only has produced a "form" of this relationship with God while denying the power within. For amidst the public "sounds" of Christianity, the Bible declares, "nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). These are not the days conducive for Christian living and for a walk with God. The powers of sleep are taking hold within the churches in a most alarming way even among the wise virgins (Matt. 25:5). In fact, the abounding of iniquity (lawlessness), not only in the world but also in the church, is profoundly affecting a burning love for God: "And because iniquity [lawlessness] shall abound, the love [*agapae*]

of many shall wax cold" (Matt. 24:12). Our greatest need today, when global apostasy is aggressively taking its toll on the Institutional Church, is a mighty, soil-shaking revival among the remnant. This awakening or revival is needed for virgins (Matt. 25:1-13); it is a most urgent cry of Scripture to the remnant.

What Is Revival?

There are two classic words in the Greek that note the key purposes of a revival from God. The first word is *anazao*, which means "to live again." In this context there is the understanding that something which has died in the Christian walk or heart has been brought back to life. If a Christian sins and continues in a sin or failure, without recovering in Christ, spiritual death can begin taking over the

many aspects of that Christian life. Backsliding is inevitable. The revival needed is a return to the evidence of the life of Christ in the Christian walk.

The second word is *anathallo*, which means "to flourish or blossom again." The Christian life should be one of a flourishing of the Christ life and the blossoming of His image and character within. This age has a way of draining a Christian from a vibrant and flourishing life in Christ. The powers of the world are always pounding away at the heart to disturb, to vex, and to mar the beauty and fragrance of Christ. Instead of the saints "marching" on, they are "dragging" on. The lack of this flourishing in the Christian life also is a sign of the need of revival.

Noah Webster in his 1828 first edition American dictionary gives the following classic definition of revival:

Revival is the return, recall or recovery of life from death or apparent death; it is the return or recall to activity from a state of languor [lack of energy, weakness, weariness, lack of interest, indifference]. It is coming from the state of neglect, carelessness, awakening of men to spiritual concerns.

This was a most appropriate definition in the aftermath of the Second Great Awakening in our country.

Although the word *revival* is not used in Scripture, there is the term *revive* or a similar term *renew* that describes

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this matter of revival and when it is needed. Revival is not an evangelistic campaign; it is a restoring to life of believers and churches that have previously experienced the life of God. Having been born again of the Spirit, they have now become cold, carnal, worldly, and ineffective. As a consequence, the overflow of a true revival then begins to affect unbelievers. Nevertheless, *revival* is the term designated for believers.

Awakenings and Revivals in the Past

After the early days of the founding of our beloved country America through the pilgrims and Puritans, there came a great spiritual lull and decline in the New England colonies. Biblical conversions had become rare by 1660, and the hunger for spiritual things was becoming obsolete. In those earlier years only those who had given persuasive evidence that their lives had been changed were permitted to join churches. Because of a spiritual decline in the lives of the people reflected in their church attendance, a certain covenant was enacted in 1662 called the "Half-Way Covenant." This covenant allowed the children of the church members to join the churches with full membership and privileges with the exception of participation in the Lord's Supper. The purpose of this "half-way" covenant was to extend the church influence with the hope that

there would be more conversions in the future. But the inevitable happened: instead of the church changing the sinners, the sinners were changing the church. By the 1680s ministers were permitting to full membership all those who wanted to come though they made no profession of conversion. They simply had to acknowledge the basic doctrines of the church and live somewhat an upright life. As a result, the churches only deepened in coldness and darkness.

A few men, on both sides of the Atlantic, were seeking God at this time in history. One of these men was Jonathan Edwards. On a Sunday in 1734, while Mr. Edwards was preaching to his Northhampton congregation, God rained upon his flock righteousness and conviction that ultimately began to spread throughout the New England communities. Edwards, in his *Faithful Narrative of the Surprising Work of God*, wrote these words:

The town seemed to be full of the presence of God. The noise amongst the dry bones waxed louder and louder. The revival struck the hearts first of the young people and then of the elders all over the town...the tavern was soon empty. People had done with their quarrels, backbiting, and intermeddling with other men's matters.

When John Wesley read the narrative of Edwards, it inspired him in his own spiritual quest for his native England. From the Great Awakening, God

opened doors of ministry and raised up preachers for the task: David Brainerd, Francis Asbury, William Carey, Henry Martyn, Jim Eliot, and many others not even found in the annals of written history.

But how strange the work of God often is: He took many of these men off the scene of history as quickly as they came. Edwards died of smallpox; Whitefield died in his mid-fifties in Newburyport, Massachusetts, of an asthma attack; David Brainerd died at the tender age of twenty-nine after contracting tuberculosis. Though the move of God was a mighty one, our country fell back into sin in a few short years after that Great Awakening.

Then the American Revolution swept our country with clear evidences that our country was back into spiritual lethargy. Drunkenness was of epidemic proportion; fear reigned on the streets of the cities; the Methodists and Baptists fell prey to the times; ungodliness flooded the country; and churches were once again being emptied. Many pastors had gone for years without taking in any new members; denominations were contemplating merging because of the diminishing number of parishioners; even John Marshall, the chief justice of the United States, wrote to Bishop Madison of Virginia and said, "The church is too far gone ever to be redeemed."

Thomas Paine's writing of *The Age of Reason* was conquering the minds of American leadership and the college academic world. On college campuses, many of which were birthed in the providence of God for the purpose of training godly ministers, there was a dearth of believers. By the 1770s it is reported that Harvard did not have one believer in the whole student body; Princeton boasted of only two. Student riots were common; students were burning Bibles. Many eyewitnesses of that time stated that Christians were so few on campuses that they met in secret and kept their minutes in code so as to avoid persecution.

But again, a remnant was praying in America for God to change the hearts of men. A Scottish minister in Edinburgh named John Erskine wrote a little book entitled *A Humble Attempt to Promote Explicit Agreement and Visible Union of All God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom*. There were other men like Isaac Backus, a Baptist preacher in New England, who sent out a plea for prayer to be given regularly in behalf of a move of God among His people. Timothy Dwight, the president of Yale, was used of the Lord to bring an awakening and revival to that college that by this time was filled with agnostics and atheists.

The 1800s brought the workings of

God through the Methodist evangelist Peter Cartwright, the Scotch-Irish Presbyterian minister James McGready, and the prayer meetings of Jeremiah Lanphier. There was also the work of Moody, Sankey, Torrey, and a number of others. The movement of God then swept the Atlantic to the lands of Northern Ireland, Scotland, Wales, England, South Africa, and South India. Its effect was felt for forty years; a movement of prayer sustained it.

The Popular Revivals of Modern Times

Although there is much talk about God, Jesus, and the Bible today, it is in the context of carnality, rock music, and reform without repentance. We are not witnessing the wailing, the repenting, the breaking up of the fallow ground, and the sowing in righteousness. The seeking of God today in America is all for the wrong reasons. Much of the motivation today in seeking God is money, health, materialism, healing from psychosis and neurosis, the building of religious empires, or the clothing of the message around a man rather than Christ. This is why we are seeing the spiraling rise of divorce among professing Christians as well as the powers of fornication laying hold of the churches. Amidst their boast of “awaking” to God, there is no awakening to righteousness!

Since World War II there has been

the mighty rise of “Neo-Christianity” in America. Such a power has so polluted the Gospel and interwoven error with truth that the majority of its people will never see the purity of it again. The gospel has basically run its gamut in America; it has become so mongrelized by being sifted through Neo-Christianity. This is what the true Christian must face in his evangelistic endeavors. Today, America and the world view evangelism, a Christian life, and God through the Neo and not the true Christian Faith. The false has had time to permeate the public message; this is the end-time global apostasy. This fact has added to the reality that these are the days of the dissolution of the ages and the commencement of the delusion sent by God to a nation that no longer loves truth. Religious leaders of our time are firmly persuaded that they and their ministries are turning the world back to God. But to the contrary, they are turning humanity to a deepening of sin and blindness of the apostasy. It must be said that we have witnessed in our generation the public death of true Christianity. What we are now publicly observing is a Neo-Christianity.

The God of Neo-Christianity is not the God of Scripture. The God of Scripture is not the god of ecumenicity, the god of compromise with error, the god of befriending liberals, nor the god of “Christian” rock and roll. Such movements are cursed by God, not

tolerated by God (Gal. 1:6–9). What denomination is standing against these errors today? What movement is militantly against this global apostasy? There seems to be only one movement remaining that is in support of “historic” Christianity and that is the Christian Fundamentalist Separatist Movement.

Hollywood’s Revival of Jesus

Hollywood has added its own interpretation of Christ and His gospel through a variety of films in our times. Some of them have portrayed Christ worse than others. *The Last Temptation of Christ* depicted him as a human who was caught in the constant struggles within himself of the lusting powers of the flesh. It is a film that up-front does not pretend to base its presentation on the Gospels. Nearing the end of the film, Christ is taken off the cross by a guardian angel. He does not die, but lives to marry and have children. Others come later, such as the apostle Paul, and augment his history to state that He did die as the Messiah and arose from the dead. In the film the human Jesus, later in his life, personally denounces being the Messiah and refutes this message that is being preached about him. He endeavors to deny such a message but cannot stop it. This supposedly is how the myth of Jesus Christ of Scripture began in history.

Yet another side of Hollywood is

the popular film by Mel Gibson, *The Passion of the Christ*. It is heralded as the most moving film ever made on the passion of the Lord. Covering the last twelve hours of the life of Jesus, about one hundred minutes of this one hundred twenty-six-minute film is consumed in the violence against Him. The film is the Passion according to Mel Gibson and his uniquely-sensitive traditional Roman Catholicism. The script is based upon several sources, including the diaries of St. Anne Catherine Emmerich (1774–1824) as collected in the book *The Dolorous Passion of Our Lord Jesus Christ*, the book *Mystical City of God* by St. Mary of Agreda, and the four Gospels of the New Testament. It is evident that one of the scenes (when Jesus is being flogged) comes directly from the spurious *The Dolorous Passion of Our Lord Jesus Christ*. As Jesus is being flogged, Claudia, the wife of Pilate, approaches the “Blessed Virgin” and Mary Magdalene bearing linens, which she gives to them. After Jesus is taken away, the two Marys go down on the flagstones and begin mopping up the blood of Jesus that has been spilled around the pillar. This shows another Roman Catholic myth subtly brought into the story. Several scenes pay close attention to the sacred nature of the blood sacrifice with even Mary the mother of Jesus kissing the bloody feet of Christ at the cross (and turning to the camera with the blood on

her mouth), implying her identification with his sufferings (the Romanist view). Mary is portrayed in this film as if she knew why He was suffering and her own heart was supernaturally and vicariously a part of it. Another Romanist legend appearing in the film is the legendary St. Veronica, who supposedly was moved by the sight of Christ carrying His cross to Golgotha and gave Him her kerchief to wipe His brow, after which He handed it back imprinted with His face. Legend has it that she was married to Zacchaeus, the publican. The film truly follows closely the 14 Stations of the Cross and the five sorrowful mysteries of the rosary.

There are many Catholic and Protestant leaders who believe that this film will aid in bringing revival to America this coming year. Mr. Gibson is certainly wanting to accent the sufferings of the Christ to such a graphic point that the most graphic scenes have not been allowed in the previews or in the various documentaries on the making of the movie. No doubt such scenes will emotionally move people. *But to what Christ will they be moved?* We must remember that this film is overtly Romanish in its portrayal of Christ and especially with Mary the mother of Jesus. She is raised to a subtle height in the film with the scene reenacting the famous statue of one of the "Stations of the Cross" where Mary is holding Christ after He is taken down from the cross. It has been

clearly reported that Mel Gibson had a Roman priest to daily give the Mass on the set for the entire cast and crew. James Caviezel, a Roman Catholic who plays the part of Christ, stated in an interview with EWTN (a Roman Catholic TV station) that his portraying Christ on the cross made the Eucharist (the Mass) more meaningful to him. Roman Catholicism has strongly supported this film with declaration that Mary has finally been exalted to her true place in its presentation. How will Neo-Christianity fare with this film? How will Roman Catholicism fare?

We must remember that the remnant finds itself in the unique time of the falling away of the Institutional Church. We are in the unique time of a "Christless" Church (Laodicea). We must continue to evangelize, but genuine conversions will be rare. We must not expect the Book of Acts phenomena in our time; the mood of our world is different. In the Book of Acts, the Gospel was fresh with no perversions. Two thousand years has produced a vast array of counterfeit gospels, from the oldest Christian apostasy of Roman Catholicism to Neo-Protestantism. These have been so finely tuned in the deception that only the Elect will be able to see their subtleties.

Conclusion

A true end-time revival from God

will not be like the ones of the past, for we are living in the time of the siftings and shakings of God. When a remnant of people begins praying earnestly for revival, they should be prepared for what God will do to answer that prayer. When a pastor begins seeking God for revival for his beloved church, he must be ready in his own heart for God's way and working. In Genesis 25:21–23, Isaac entreated the Lord in behalf of his wife for conception of a child. When God begins to send revival, there may be a struggling within the womb; we may not understand the struggle, the reason for it, or the outcome. As God is answering prayer, the final reality of His workings may be “two manner of people” who will be separated ultimately because revival's work proved they were not of the same heart. We tend to think that only “positive” results come from revival. But God seals people away from His truth, even those who seemed to have walked with God for a long time. When the Spirit of God begins to do His work, if the heart ever rebels, the very work of God for good in a heart will perform a hardening that finally becomes a sealing for eternity. It is true that God's word “that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11). But its purpose is not always life.

For we are unto God a sweet savour

of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?
(2 Cor. 2:15, 16)

The sermons of God's men today are sealing the hearts of people either for life or for death.

Before God sends judgment to the world in the Tribulation Period and judgment to the Jew in the understanding of Daniel's Last Week, judgment must begin at the house of God (1 Peter 4:17). Before the coming of Christ, everyone will be brought to deception except the Elect. We are now in the time of this movement within the womb to divide the two manner of people: God's true Elect and the mixed multitude. Sometimes the deception is so close that it will take discernment from God to see the difference. And while the struggles are still in the womb, it is hard to detect what or who is right, for movements are coming from both. Within the womb, they are still hidden; but a day will come when they will be birthed and they will be known.

Though certain principles dominate all revivals, no two revivals are ever the same. The End-time Revival will be unique in history, for its end result is to bring about the final division within the camp of God's professing people. Therefore, we must make our

calling and election sure and not be carried about with the passions and thinking of the religious times. Remember, God's ways and thoughts are not naturally ours. He works at times in ways that will cause us to wonder and even question, for on the surface they do not seem logical (Isa. 55:8, 9). Therefore, the arm of flesh will always fail us both in living and in understanding God's ways of working. Only by the Word and Spirit of God will we get through; all other supports will fail.

But revival needs to come to our personal hearts, our homes, and our local churches in these last days. It is time for the remnant to seek the Lord until

He comes and rains righteousness upon us (Hos. 10:12b). Repentance is needed to remove all our secret sins; our wills need to be broken that we have molded to be the guardian of our egos. All our spiritual props need to be kicked out from underneath us. The meditation upon God's Word needs to take the place of evil surmisings; self-inventory must be made in the presence of God and His Word.

May God send to His remnant a call to revival; may we be prepared for the announcement, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6).



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Revival in the End Time (Part Two)

(Reprint)

Dr. H. T. Spence

During the writing of this article, my dear mother, Dr. Joye Spence, has been in the hospital as a result of another stroke that has now affected her left side as well as her speech. It had been eight years this past February since her first severe stroke incapacitated her, paralyzing her right side. We truly thought her divine appointment for heaven had come three evenings ago (Sunday, May 23rd), but she still is among us. It is a great comfort to know that our times are in God's hands and that His will and ways are the best. We have committed Dr. Joye (as she is affectionately called) to His arms of safekeeping and to His sovereign sway of doing "all things well."

In recent years it has become evident that God is calling His elderly saints home—those redeemed lives and voices that have been both salt and light in their generation. Such men and women whom God has used as restraining voices in the earth seem to now be taken away as a prelude judgment upon the earth before the coming Rapture and Tribulation Period. As God withdraws such individuals, fewer in number are taking their place. To the contrary, the prominent voices we are presently hearing with aggressive force are those of Neo-Christianity.

We must weep every time we hear of

a restraining voice for God passing off the scene of present history. Jeremiah knew this when King Josiah died as the prophet wept at his death. Very few of the remnant voices are now being heard. Even Fundamentalism, the most militant of the movements against the end-time apostasy, is not producing the militant voices it once had. Rather to the contrary, Fundamentalism is slowly but surely capitulating to the Neo powers that be. As its patriarchal voices become extinct, its militant voice retreats. A voice here and there is heard now and then, yet it does not seem to be in prominent leadership capacity. Carnality rules most of the conservative churches while spirituality is disregarded or even despised. Not only is the militant voice dying out but also is the hunger for a spiritual walk with God. The hunger for an end-time revival is the cry of the remnant.

Interpreting Movements of God

A Christian must always know where he is in the chronology of biblical history and prophecy. A lack of this understanding leads to improperly interpreting Scripture by viewing it outside its context and outside the characteristics of the times. This problem is seen in three prominent areas of modern interpretation. After briefly considering the first two, the third area

of modern interpretation will be the primary burden of this article.

Charismatism

The first school of modern interpretation is prominently found among the Charismatics. It is based upon their concept of Acts 2 concerning the infilling of the Holy Spirit for today. The Bible does clearly indicate the distinction between being born of the Spirit and being filled with the Holy Spirit. But historically and prophetically we are presented with two different periods of history in which this infilling is to be viewed.

Deuteronomy 11 gives the type and shadow of this truth by presenting the rains God promised to His people. From May to October basically there were no rains; the rains typically fell between October and May. There were former rains, winter rains, and latter rains. Former rains were showers of October to the first of November. They softened the parched ground so that the winter grain could be sown. Then came the winter rains of December and February. The latter rains of April were to ripen the fruit and stay the drought of summer. The latter rains were the most appreciated rains. Job 29:23 describes how that before Job became afflicted, men waited for his words as they did for the latter rain.

But the spiritual view of these rains (former and latter) is given in Joel 2:23

and 28. God has promised to send these rains in the latter days. Historically, the latter days commenced with the first coming of Christ: Peter quotes from Joel 2 on the day of Pentecost in his message and declares, "But this is that which was spoken by the prophet Joel" (Acts 2:16). The seed of the Gospel, the sowing and the planting, were to be seen in this outpouring of the Spirit (Acts 2, 8, 10, 19). The former rain came with the sowing of the seed. But the latter rain is the time of the harvest, the judgment of the fruit. Prophetically, this is the End Time. Acts 2 is over; that was the seedtime. It is not to Acts 2 that we look, but to James 5.

James 5:7-9, rather than dealing with the seedtime, is dedicated to the End Time when the husbandman is waiting for the precious fruit of the earth. We are prophetically and historically in the latter rain. It is heaven's final preparation of the fruit for harvesting; it is in the time of the apostasy. This latter rain may have commenced around the mid-1800s when there was an opening of light concerning the Second Coming. (The first Congress of Fundamentalists met in the mid-1800s and the theme was the Second Coming of Christ.) But counterfeits such as Pentecostalism and now Charismatism have come. While there is a wholesale falling away in the earthly church and its movements, there is a remnant of believers that know the anointing of the Spirit

of God. They know this anointing for personal living, for preaching, for maturity in sound doctrine, for the fruit of the Spirit in character, for prayer, and for seeing the conditions of our times. They are waiting for the sound from heaven to call the fruit home at harvest time.

Modern Evangelism

But another prominent area of modern interpretation outside the context and characteristics of the times is the popular view of evangelism. Many believe, when they read in the Book of Acts of the dramatic numbers of believers and the move of God, that the same thing should be happening now. Many good men become discouraged when they do not see the same thing happening in their ministries as in Acts or even in revival days of Church history. While it is true that biblical principles are the same and the Gospel is the same, the numerical results of the Book of Acts may not always be the same throughout time.

There is often given this "guarantee" by certain evangelistic work-shops that "if you follow the principle of Acts, it will bring the same results." But this may not be true because we are not living in the times of the Book of Acts. There are several factors that are different. In the Book of Acts there had never been New Testament Christianity before; also, there had been no Christian apostasy (although there

was Judaistic apostasy). This was new wine being poured into new wineskins. The Church was pure, fresh; there was only one gospel in those early years. God brought His Son's Word to man who was bankrupt naturally and knew it. The Christians then were not facing nor confronting a false Christ or a false Gospel in those early years. The days in which we live are not as in the days of the Book of Acts. Therefore, though the Gospel still saves, we are preaching in the time of the Christian apostasy; the institutional churches have become the enemy of the truth of the Gospel. It is harder to declare the Gospel today without people interpreting it in the context of the Neo-Christianity. Everyone today is viewed as a Christian no matter what they believe. This was not the case at the outset of the Church in the former rain.

Revivalism

The third area of modern interpretation concerns the concept of revival. As we read of former revivals and awakenings, we tend to believe that they too can be duplicated in our day and time. We tend to look for the same movings and the same results, but each time period in history is different. Again, Bible principles are the same, the gospel message is the same, but every generation is a different group of people with different circumstances and an apostasy that has taken its toll in different ways. Although we may

long for a return of the first or second great awakenings or revivals in our generation, revival will not be same. Rather than *a revival of great glory* as of former days, we must be looking for *a revival from God* in days of apostasy. The cost for such a revival may even be greater because of what we have accumulated in these days of Laodicean wealth and materialism.

When seeking for revival, what kind of revival are we looking for? When biblical Christians speak of revival, it is the periodic restoration of God's people after a time of indifference and decline. Such a revival is needed periodically in the Christian's life. We read of the promise of revival in Psalm 23:3, "He restoreth my soul." It is not that the Holy Spirit cannot sustain the Christian life in the Christian; instead, it is the human passions that wane. In these times there is the decline of *heart* towards God, not so much the *mind*. We mentioned in the previous article on Revival that all of the virgins slumbered and slept in Matthew 25, both wise and foolish virgins. Sleep at times may take hold of the soul, even more so in the End Time. According to Matthew 24:12, as part of the prophecy of the Olivet Discourse, the abounding of iniquity will have a profound effect, influencing the love for God to wane in the hearts of His professing people (the word for love here is *agapae*, a love only known from God to the Christian heart, Rom. 5:5). When man does not

go on with God, it is because of selfishness, self-centeredness, and pride. However, the Holy Spirit allows it to happen! Why? It is to cause us to pray for renewing. This is what revival is: a renewing of the heart and mind for God. It is a quickening, a making alive of some things that are dying.

A Pattern of Principle Found in History

But we must understand that revival is a sovereign work of God. It often begins when God begins stirring the hearts of a remnant at a time of spiritual depression, apathy, or the evidence of gross sin. It is needed when the great majority of normal Christians are hardly different from the secular world. At such a time an individual or a small group of God's people become conscious of their sins and backslidden condition; it enters into their heart to forsake all that is displeasing to God. They recall past outpourings of God's grace and long for such outpourings to be manifested again. God then begins to raise up a man or men with prophetic insights into the causes and remedies of these problems. God then brings a fresh revelation of the holy and pure character of Himself; this character is the standard of holiness that must be known by God's people in every generation. By such people observing their age in the light of this fresh revelation of God's holiness, they see with great

burden the degeneracy of the age and the falling away of professing Christians from that standard of holiness. Out of this burden, there will be a remnant to follow. During these times of reviving, there will be an understanding and even an appropriation of higher and deeper spiritual living to come to many.

The nominal Christian views revival basically as evangelism. Although there may be some to come to Christ, revival is not the same as evangelism. Revival is the word for believers. The greater need today is not evangelism but a deep move of God in revival among God's people; global apostasy will be born from *within* the Church, not from *without*. The greatest grief we view today is not the decadence and lawlessness within society, but the falling away, the carnality, the loose and worldly living of the Church.

We must understand the times in which we live. Revivals and awakenings throughout Church history have been in different time periods. When I was a younger man and would read of these awakenings and revivals, I would long for God to do the same. I read of the pubs closing down in the entire country of Wales during the revivals at the turn of the twentieth century; I read of hardened men coming to God. But distinctions of right and wrong were known then. People knew that God did not tolerate certain

things. Those were days when God was known as God; absolutes reigned in the view of truth. God was generally defined in the minds of the people.

However, now America has come to believe in the Neo-God, the Neo-Christ, and the Neo-Christianity. It is hard now, even in the church, to speak of the things of God without the minds of people thinking of James Kennedy, Jerry Falwell, or TBN. If the Holy Spirit is mentioned, the Charismatics are immediately thought of. Christianity today is a mongrelized view that is almost impossible to shake from the minds of the contemporary audiences. The End-time Apostasy is of the Church! If God sends a revival to His people before the secret coming of His Son—the awakening of the virgins in Matthew 25—it will be more of a revival as in the days of Hezekiah rather than the glories of the days of David and Solomon.

Conclusion

If Fundamentalism is to see a genuine biblical revival—and it desperately needs one—many incidents of neutrality and compromise will have to be dealt with; presently Fundamentalism is marked with a lot of spiritual and carnal debris. We have gone so long without a true move of God that polished programs and professionalism have taken the place of the Holy Spirit. We are fast leaning into the winds of the Neo, and we do not see

it. There are changes of music, terms, and versions, and leaders want meetings to “chart the course for the future.” *Our chart has already been laid out; our responsibility is to follow it without compromise.* We don’t need a new chart or a new compass.

Although a Davidic revival is one of glory, a revival in times of apostasy will be one of great cost. A revival for our days will have to be as in the days of King Hezekiah. Carefully read 2 Chronicles 29:3–11. For as in those days, much damage and failures will

have to be acknowledged. Will we have the humility to acknowledge it?

What will God call upon us to do? What repairs, cleansings, and restorations will be needed? He has made a covenant with us through His Son. We must make a renewed covenant with Him.

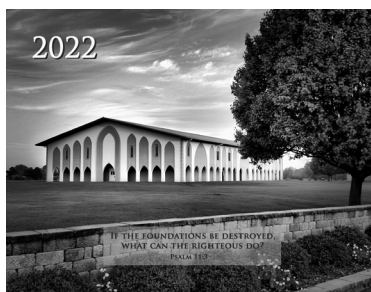
O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Hab. 3:2).



2022 Foundations Calendar

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The Beginnings of Revival

(Reprint)

Dr. H. T. Spence

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chron. 7:14).

One of the things affecting revival throughout history has been the variety of views of theology. Some theological systems do not allow the seeking or praying for revival and sometimes even the existence of revival itself. We've heard the statement, "If God wants to send us a revival He will; it is totally left up to Sovereignty." With such thinking there is no praying for or desiring for revival in the life or in the church.

The truth of biblical revival is tied up in a paradox; a paradox is two seeming opposites molded together into one principle, bringing about a balance of both. We tend to think that Sovereignty and human responsibility are dialectic in nature, and as light and darkness cannot be brought together. Rather than dialectic, in reality they are paradoxical. Notice in the following passages of Scripture how two seeming opposites are molded together into one principle, thus bringing about a balance of both:

John 6:44 states, "No man can come

to me, except the Father which hath sent me draw him." This is emphatically true and cannot be undermined. Then John 5:40 states, "And ye will not come to me, that ye might have life," or "ye do not will to come."

Jeremiah 29:10 records that God sovereignly appointed seventy years for the Babylonian captivity. Yet in Jeremiah 29:12-14a, near the end of the captivity, the Lord said, "And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity." Daniel came to understand sovereignty's appointment in Daniel 9, by reading books such as Jeremiah's writing. Following this understanding, then Daniel said, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (9:3).

In Acts 27:22 the Lord tells the apostle Paul, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship." This was sovereignty's appointment. Then in 27:31 Paul commands, "Except these abide in the ship, ye cannot be saved." All of these examples express the harmony of a biblical paradox.

The Effects of the Reformation

Pelagianism and Augustinianism are two important theologies that arose in the fourth and fifth centuries affecting the theology of the Church down through history. Both concern a view of the depravity of man.

Pelagius (Latin name, Morgantoo) was a British monk who was a friend to Augustine and Jerome (of the famous Latin Vulgate Bible). In his early 50s he gave to the Christian world the theological belief of what has come to be known as Pelagianism. In his childhood he was a perfect and model child for his parents. He lived in a Christian atmosphere all his life. From this natural “perfect” life, he concluded that man was born well—without sin. His theology birthed the belief that the sin of Adam only affected Adam and none other, and that all children are conceived well and only need a Saviour if they personally sin.

Augustine, Bishop of Hippo, strongly reacted to this growing theology of his friend and denounced it. His early life was not like that of Pelagius. Although Augustine had a godly mother, he lived a reckless life filled with deep sin. He did not come to profess the Christ until his mid-30s. Considering his past life in light of the Scriptures, he concluded that man was born depraved, dead in sin; therefore, all men needed redemption.

During the early days of the Ref-

ormation a newer view slipped in between Pelagianism and Augustinianism known as Covenant Theology. Covenant Theology suggested that the children of Christians grew up into a saving knowledge of Christ, entering their prime life as Christians. This approach was embraced in order to keep the children from eventually leaving and becoming Romanists. These children were baptized in infancy, acknowledging they were a part of the visible Church, the Kingdom of God on earth. There then followed an “age of discretion” (or an age of accountability) at which time children were required to make their own confession of personal conversion if they were to attain full communicant status.

As Protestantism came to its third and fourth generations, especially here in America, an increased number of adults could not qualify for communicant status. The parents did not perceive in their children what the first generation saw in their offspring. In fact, some of the children when reaching adulthood left the church altogether. Others who continued in the church without a profession still wanted their children to be baptized. To accommodate this enigma in their theological system these American Covenanters passed in 1662 what was known as the “Half-Way Covenant.” This concept became a part of Covenant Theology. Such a compromise brought great destruction to spiritual-

ity in the churches of New England.

Solomon Stoddard of Northampton

In the providence of God, Solomon Stoddard (1643–1729) became the pastor at Northampton, Massachusetts. During his ministry he observed how the Half-Way Covenant was destroying the churches of New England. With prayerful burden before the Lord, he realized something needed to be done. His readings of past revivals drew him to the awakenings that came to Scotland in 1596 and later in 1625–30 at the parish of Stewarton. These brought hope to his heart that God could also work in his church and in New England.

Stoddard's church at Northampton was started in 1661 under Rev. Eleazer Mather. After Stoddard came to assist, Mather died. Stoddard then married Mather's widow and began a pastorate that lasted sixty years. He preached so strongly that people in the Connecticut Valley called him "Pope" Stoddard. But after God sent some five revivals to the area, the people grew to deeply love him.

Solomon Stoddard finally abandoned the Half-Way Covenant. He opened communion to any professing Christian, stating that only God knew who was truly regenerated. Another important change did *not* require new converts to have come from a Christian home. He believed that if a person were present for the communion and

the preaching of the Word, he could be helped toward the moment when grace would enter his heart. He believed there were two stages for preparation: humiliation and contrition. These two stages would come, Stoddard believed, if one attended the church.

He told the ministers in the Connecticut Valley that they must preach against all the evil ways that they found in the people; if not, sin would increase among them. In addition, he declared that most people would hate such preaching at the outset because of its condemnation of their sins; however, after conversion they would greatly love the preacher.

How was this preaching to be accomplished? Stoddard gave the preachers several suggestions. They were not to read the manuscript of their sermons. Although he did not request that they preach extemporaneously, he required they know their manuscript well before entering the pulpit. (Stoddard was one of the first men in the New England area who did not read his sermons.) He also exhorted these ministers that they preach with authority: it must hit hard for the "conversion of change." Stoddard pled that this change must truly be seen in the genuinely converted and that men must be led into the understanding of the evil of their hearts and the strictness of the law before they will be convinced of the preciousness of Christ. Stoddard was thoroughly assured that men were in

a deep spiritual sleep and that they tended to flatter themselves as if there was no coming judgment from God or hell. He implored the ministers to give no one rest who was in such a sleep condition; they were to pull them as brands from the burning. And when such individuals were converted, they must be warned of the need of going on with God, for piety is not natural to a people. The minister must press them on their way in Christ!

There were many men of greatness associated with the First Great Awakening in America, such as William Tennett, Gilbert Tennett, George Whitefield, and Jonathan Edwards. But Solomon Stoddard was the man God used preliminarily among his own Calvinistic, Covenant Theology men. He boldly told his fellow ministers in New England that what they were preaching was not working, that the families were losing their children to the world and still calling them "Christian." He believed the only hope was for the minister, the man of God, to rise up and call upon God for an awakening among the people and their children. They must "preach" for this awakening and they must "pray" for this awakening.

Then there arose among his peers the reasoning that such awakenings would only come in the Lord's time. This, they claimed, was a sovereign matter negating the need of such preaching and praying for it. Stoddard

truly believed in the Sovereignty of God and that such a move must come from Him, but he came to believe that the clergy and laity could assist in preparing the heart for such a work from heaven.

The Need of Balance in Theology

One of the great weaknesses in the theological systems of Church history is that they are built upon an overemphasis of a certain truth to the neglect of another. They are all "human" systems—only the Bible is divine and infallible. Some systems may be more biblical than others, but they are all built by men. Sometimes they can become an enemy to deepening one's walk with God. Some systems will have to be altered, if only a little, in order for the acceptance of God's workings.

It is interesting to note that most of the revivals in later history have been through Calvinist men. Although God used the message of their system that addresses law and grace, in every situation these preachers had to alter their preaching by calling the people to accept, to repent, to believe, and to yield—all matters of human responsibility. The paradox may be denied in the system, but it will come out in the practical burden of the life before the Lord. I have known some precious men who were strong in Reformed Theology but read much among the revivalists. This brought a passion and

burning in their living, preaching, and praying that would not otherwise have been found in their system.

One of the great contributions that Solomon Stoddard made in trying to bring a balance in Covenant Theology and Reformed Theology was the matter concerning the Elect. At that time in American history, a growing number of people believed they were not part of the Elect and therefore had no hope for revival or conversion. This belief had become so strong that even ministers were telling certain individuals that they were not a part of the Elect, thus bringing hopelessness to those individuals. But Stoddard, to give hope to these people, taught that Election cannot be known for sure in this life and therefore everyone should respond to the gospel as if they were elected.

Concerning Calvinism's TULIP acronym, he viewed the perseverance of the saints (P) a knowledge only realized at the end of one's life. He also declared in the preaching for the awakening that men should have a greater scope in their cooperation with God than Calvinism had traditionally allowed. It must be remembered that up to this point in New England theology, a minister was not to persuade individuals to seek salvation if they were as lost and helpless as Calvinism seemed to decree. The seeming contradiction between Calvinism and Stoddard's hope of revival was that

he insisted upon the unknowability of the Elect. He clung tenaciously to the scriptural doctrine of man's total inability before God; he also preached that as God draws the individual by His grace and Spirit, that man must come and accept God. The actual granting of the grace was to be found in God's power alone. This preaching became the breakthrough in Calvinism that opened the door for his grandson Jonathan Edwards, Jonathan Dickinson, and every other revivalist of consequence in the Great Awakening.

Prayer and 2 Chronicles 7:14

Within the context of Solomon's dedicatory prayer for the new Temple (2 Chron. 6:14—7:22), the English word *prayer* appears seventeen times. For our English word *prayer* there are three Hebrew words. The first word *tephillah* means a "prayer of praise" and appears nine times in this passage. Although the praise of the Charismatic is a false praise due to the fact they are praising in the context of heresy and "another gospel of another kind," there is the necessity of praise being an integral part of our praying. Unlike Lot's wife, our prayers should be filled with praise to God for His deliverances in our life and with the evidence that we are deeply appreciative for these deliverances.

A second Hebrew word for prayer is *palah* and appears seven times. It is the second English word for prayer in

2 Chronicles 6:19. This word means "to judge." Judgment is also important in our praying: the judging of self, of our sins, of our family, of our church, of the age in which we live, and of the world at this End Time. This judging leads to confession and repentance. Although one could be too severe upon himself in judgment without the consciousness of Christ's provisions, one must ever be judging pride and any religious self-righteousness. This kind of praying, sadly, is receiving less of an emphasis in public prayer today. The prophets often prayed this *palah* prayer (see Dan. 9).

The third Hebrew word for prayer is *chanan* and is found in 6:37. *Chanan* means "to entreat grace and pity." Especially amidst *palah* praying we need *chanan* praying; this kind of prayer is the hope that God will be gracious to us in both the dealing and forgiveness of that which is confessed and repented of.

It was after Solomon's prayer that we read in 2 Chronicles 7:12 the Lord "appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice." Do we view our church sanctuaries as an appointed place that God has chosen? Do we believe it to be a "House of Prayer"? Do we acknowledge that it is a place of hope for God to do and work among His people? Second Chronicles 7:15 states, "Now mine eyes shall be open,

and mine ears attent unto the prayer that is made in this place."

God deals with His people who go back on Him or become apathetic: He tells Solomon in 7:13, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; . . ." God's words to Solomon speak of three calamities that could affect one's life. (1) The shutting up heaven (no rain) spiritually represents a time when distance comes between men and God. This is when His people have not known His spiritual presence for a long time; when they have not been refreshed, renewed, revived; when there has been no rain on the soul or on the congregation for a great season of time. (2) The devouring of the locusts is when the believer is no longer experiencing the blessings of God as he once did. (3) The sending of pestilence is when the Christian life becomes barren in the light of what was formerly done for God.

In the devastation of these workings of God upon the spiritually retreating Christian, there comes the promise of 2 Chronicles 7:14:

If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

This is not a promise to the unregen-

erate; this is a promise to God's own people. They must humble themselves: they must bring themselves low and mortify their pride. And they must *pray*! This Hebrew word is *palah*! They must honestly judge themselves; they must honestly judge their sins, open and secret. They are not to pray generically, but to specifically judge the failures and sins of their life. Such praying is not found within the churches of our times or the private prayers of individuals. Praying has become too general, too generic, and carefully avoids shame and hurting. These are the days of "self-esteem" praying and the pretense that everything is all right.

Coming out of this deep prayer, there must be the seeking of the face of God, which in Scripture is the Holiness of God. And there *must* be a turning from our wicked ways! This kind of praying and seeking will only come from a broken and contrite heart, one that has been broken of its stubbornness, rebellion, resistance, and has come to an absolute submission to God and His Word in obedience. It is only then that God's people will know the "hearing" from heaven, the "forgiveness" of sin, and a "healing" of the life (the land).

Conclusion

Have you been longing for a revival in your heart, in your family, and even in your local church? There must be a beginning to this revival. It will be hard on pride, but the breaking of it

truly is the right way for God's spiritual blessings. The Laodicean Church Age proclaims, "I have need of nothing" (Rev. 3:17). *Acknowledgment* of the need of revival is the first step. "I am in need of revival; my family is in need; and, my church is in great need of revival." It is only when the leaders of the Fundamentalist movement, the pastors of local churches, and the presidents of Christian schools go public with the cry, "We are in need of a mighty revival from God," will we ever enter into the burden of it. Pastors are preaching their programs and their safe sermons, for they are afraid to acknowledge the real condition of their church. As the President of the United States of America must always give a positive "State of the Union" address (otherwise it will reflect badly upon him), so do the leaders of the churches and denominations. We are deeply afraid to acknowledge our spiritual need of God. But this acknowledgment is the beginning of revival.

Let us rise with honesty, let us rise with hope in God, and let us rise with a deep desire for revival and recovery of our churches, schools, and families. It is time for us to acknowledge before God: "We are in need, O God, of revival." "Turn us again, O God, and cause thy face to shine; and we shall be saved" (Ps. 80:3, 7, 19). Thank the Lord that such a benefit is provided in the Atonement of Christ: "He restoreth my soul" (Ps. 23:3a).

God's Servant

by Dr. H. T. Spence

Once so long ago, a baby boy was born.
He was God's own Son that heaven did adorn!
Simple was His birth, in humble stable rare;
Placed within a manger, by His mother fair.
I wonder why He came to earth!
This holy child by Virgin Birth!
Wrapped in swaddling clothes, what garments for God's Son!
Stable for His palace, God's great plan begun!

Growing up unnoticed as God's servant boy.
Living in obedience! Daily God's great joy!
Living for His Father, always His delight!
This was God's Beloved, precious in His sight!
This holy child of Bethlehem
Was God's own Son, His diadem!
But this servant child will grow to be a man
Living in obedience to His Father's plan!

Perfect in His manhood; Servant of the Lord;
Every step was ordered by His Father's Word!
Every thought and action, every motive pure!
Every word He uttered by the Spirit, sure!
This holy Son, God's servant true!
His perfect life, the Father knew!
But this perfect life was given in God's plan
For a sacrifice to saving fallen man.

Holy Child of Mary, grown to be God's man.
Always God's anointed, servant for God's plan.
Holy Child of Mary, yet God's Son was He
On a cross this servant died at Calvary.
He bore our sins upon that Tree!
God's servant died to set us free!
But God's servant rose victorious o'er the grave.
Now in heav'n ascended, servant now to save!