

DESIRING REVIVAL

God's Way

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From Desiring Revival

One of the areas that I get confronted with when ministering the Gospel is this phrase, "that's according to you." Obviously, I share the word of God and tell them that it is not my opinion but what God has said in His word. But still in their minds, it is as "interpreted" by me, or how I see it, and not how they see it. While knowing that no Scripture is of private interpretation and it is the Spirit of God who illuminates, as the one who wrote the Book. While all this is true, the great hindrance I see and face each day is in this manner of authority. Not just the authority of the government and the powers that be, but the authority of validation, of whose backing something is said, and how much value that holds in eternity.

One of the grave dangers we face today is a false sense of security that we are preaching the Bible from cover to cover, and we pray and desire God to work; the outcome is that it is for God to give the increase. In contrast to this mentality, the early Church was not motivated by what they could do from an orthodox perspective; they were orthodox and had to constantly refine their position based on what people were experiencing. While they were orthodox, it was not dead orthodoxy; it was the life of God displayed in the life of the Church.

It was characterized by constant twists and turns. You see the Spirit stating, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2), then there are times of persecution and they pray and "the place was shaken where they

were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31), and other times where they were constantly persecuted and chased out because whole communities were shaken and transformed by the power of God. The most significant part is that they did not even have the word of God (New Testament) as we have it today. It was still being written.

Wait! Do we realize the implications of this? They did not have the whole Bible, the plan of salvation, the passages of justification by grace through faith, the Pauline epistles, yet they turned the world upside down (Acts 17:6). What made the difference? We have the Bible, we have resources, we have finances, we have the ability to transmit the Gospel in many languages, we have the means, the internet, AI, live streaming, television, books, and commentaries, but yet the question is, what don't we have that the early Church had which made the difference?

They did it in the power of the Spirit. These early disciples who had the indwelt Spirit of God (John 20:22) were, in addition, baptized with power on the day of Pentecost and many times thereafter. With such power, God gave them boldness and grace to shake the world for God. Dear brethren, do you not see that this is exactly what we lack because of our dispensational theories, which have stunted the growth of the Church of Jesus Christ with dead orthodoxy? Technically correct, but spiritually powerless. Could we once again read the history of the Church during the times of John Wesley, George Whitefield, Charles Spurgeon, Jonathan Edwards, D.L. Moody, Martyn Lloyd-Jones, and others, where they emphasized this additional work of the Spirit, and shook the world in their day?





The Foundation for Unity

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." - John 17:21

Unity must always be based on truth; it cannot be based on personal preferences, denominational affiliations, likes, and dislikes. It must be built upon the Scriptures and defined by our desire to glorify God at all costs. When united on truth, there will be rejection of error and false religions and doctrines of devils, such as Roman Catholicism, Mormonism, JW, Scientology, etc. Religions such as Islam, Hinduism, Buddhism, Evolution, etc, are contrary to the Scriptures and cannot have any part in this matter. We cannot be yoked with unbelievers. Unity for unity's sake will be the unity of devils. Below are some areas for prayerful consideration.

1. The fundamentals of our faith:

- The Deity and Humanity of Jesus Christ
- The Eternal Godhead (One God in three Persons)
- The Virgin Birth
- The Substitutionary Blood Atonement
- The Bodily Resurrection
- The Inerrancy of Scripture as the Inspired, Infallible, and Inerrant Word of God
- Salvation by Grace through Faith and Not of Works
- The Person and Work of the Holy Spirit



When someone denies any one of the above cardinal doctrines, it ceases to be Christianity and becomes a philosophy. One cannot be a true born-again Christian who denies any of the above non-negotiable core beliefs.

2. To glorify God in all our works and actions:

- Separation unto Holiness (2 Corinthians 7:1)
- Avoiding Doubtful Things and Disputations (Romans 14:1)
- Desiring God as our exceeding Great Reward (Genesis 15:1)
- Humility and the Fear of God (James 4:6, Hebrews 12:28)
- God Centered and Not Man Centered (1 Corinthians 10:31)



3. General Considerations:

- Uniting on the Gospel and its outcome, a life that glorifies God, rejecting the sins of the flesh, such as homosexuality, transgender, and gender ideology. Uniting in God created roles of Marriage as One Man and One Woman for life, only two genders, as Male and Female
- Agreement on the essentials of the Gospel: Repentance, Faith, Believe, Submission to Christ and exemplifying a changed life that is separated from the world, a follower of Christ
- Willing to join in the bond of Love, irrespective of Reformed, Arminian, or others, serving others
- Desiring the Salvation of souls that portrays the Purity of the Bride, showing grace instead of gifts
- Willing to take a Conservative approach rather than a Liberal one. (For example, when meeting together singing Acapella can avoid contention. Agreeing on a Bible version that has stood and weathered the test of time, such as the King James Version. Setting something that can bring the focus on the purpose of the meeting, such as a business casual dress code, as a minimum, can help)



"When God gets us alone through suffering, heartbreak, temptation, disappointment, sickness, or by thwarted friendship - when He gets us absolutely alone, and we are totally speechless, unable to ask even one question, then He begins to teach us." - Oswald Chambers



THE GRACE OF REPENTANCE

Repentance is not a work; instead, repentance is the spontaneous response to an awakened heart. Only a convicted man can repent, and only a work of the Spirit can convict a man. We can do everything else. But, without conviction, there is no salvation, no matter what you believe.



Quotes to Ponder

We must not divide on the question of prophetic interpretation: pre-, post-, a-millennialist, and so on. Not one of them can be proved, so we must not put them into the category of essentials. You have your views; hold them. Let us discuss them together; let us reason together out of the Scriptures; but if we divide on these matters, I maintain that we are guilty of schism. We are putting into the category of essentials what is non-essential. - Martyn Lloyd-Jones

We are not preaching the true Gospel until we preach conviction of sin by the Spirit, repentance, and the call of Christ to deny oneself, take up one's cross, and follow Him. None of the Apostles preached Heaven as the motivation for salvation. While salvation is all of grace, grace that does not produce submission to Christ is the gospel of lasciviousness (Titus 2:11-13, Jude 1:4; James 2:17). Genuine, historic Christianity preached godly sorrow and freedom from sin, which is what Christ came for (Matthew 1:21). If there were no Heaven or Hell, would our preaching of the "Gospel" bring people to Christ? Salvation is primarily for the glory of God, not for the happiness of man.

1857 Anson Street Revival

In the summer of 1857, at the Anson Street Presbyterian Church in Charleston, South Carolina, the congregation of 48 blacks and 12 whites was called to pray for revival by their pastor, John L. Girardeau. The congregation intentionally and patiently sought the Lord in prayer while preaching services were put on hold. According to the custom of that time, blacks and whites attended services together.

One evening, while in prayer with the congregation, Girardeau said he "felt as if a surge of electricity struck his head and filled his entire being." Girardeau looked up and saw those praying with him trembling and in tears. The Holy Spirit had come upon them as well. Their prayers became more fervent as they continued praying for the souls of their lost neighbors and loved ones.

This then led to a move of the Holy Spirit, which lasted for 8 weeks. Crowds of 1,500 to 2,000 gathered from across the city, from every background. The results were that many were saved. Every church in the city grew. A church in Beaufort, South Carolina, received over 400 new members in 3 days. The spiritual atmosphere over Charleston was altered, and a window for revival had been opened to the entire nation.

The influence of Zion was so great within Charleston that Girardeau and its leadership were often criticized, and even at times physically threatened, for that influence. For example, the teaching and training of hymns and songs was so effective that some believed that Girardeau was teaching the slaves to read, which was contrary to state law at that time.

excerpts from romans1015.com



This is the day of denial of the personality of the Spirit. There is a grave danger in our high-powered evangelistic machinery that we may organize the blessed Spirit out of the church. It is easier to organize than to agonize! Unless the Holy Spirit is given the prominent place in the seat of authority, there will be only false fire, no matter how big the financial budget may be. How many evangelistic campaigns I have known in which the executive member of the Godhead was completely ignored!

Revival comes from the Holy Spirit, and it is only as He is honored and obeyed that there can be a true spiritual awakening. Since the day of the Pentecost when He was installed as the administrator of the church, it has been His prerogative to undertake the leadership of all the gospel conquests. Throughout the Acts we see Him as a divine person residing in and over the church. For example, in the fifth chapter we have the unveiling of the presidency of the Spirit in the death of Ananias and Sapphira: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men but unto God."

to be continued...

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. - John 3:3

We have sent more people to hell than the drunkards, prostitutes, or the philosophers by giving them an intellectual understanding of Salvation and calling them Christians because of a decision, instead of a Divine intervention and transformation. They have been made a twofold child of hell and will never again see their need of Christ.



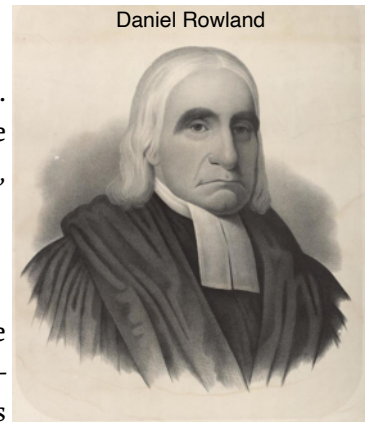
1762 Revival in Llangeitho

excerpts from revival-library.org

Wales, often referred to as "the land of revivals," has a rich history of religious awakenings. Among these, this Revival in Llangeitho stands out as a significant event that shaped the religious landscape of Wales and beyond. This report delves into the history of this revival, exploring its antecedents, key figures, revival results, and lasting impact.

Antecedents of the Revival

This Revival did not occur in isolation. It was preceded by several factors that contributed to the spiritual climate of the time. One significant antecedent was the ministry of Griffith Jones (1684–1761), the rector of Llanddowror, Carmarthenshire. Jones established circulating schools throughout Wales, teaching thousands to read the Bible in their native language. This created a generation of people who were receptive to Methodist ideas and prepared the ground for the revival.



Even before this Revival, Llangeitho had experienced periods of spiritual awakening under the ministry of Daniel Rowland. One such revival is said to have begun while Rowland was reading the Anglican Prayer Book Litany, specifically the words "By thine agony [in Welsh 'extreme agony'] and bloody sweat." The passionate manner in which Rowland read these words deeply moved the congregation, resulting in widespread weeping and conversions.

In 1762, a powerful revival broke out in Llangeitho during a church service led by the Rev. David Evans. While preaching on the words of Matthew 20:6, "Why stand ye here all the day idle?", a "gracious influence" descended upon the congregation, marking the beginning of the revival.

This revival coincided with the introduction of a new hymnbook by William Williams Pantycelyn, "Caniadau y rhai sydd ar y Mor o Wydr" ("The Songs of those who are on the Sea of Glass"). This hymnbook, with its emphasis on the Christian experience, is believed to have been a catalyst for the revival.

"The spiritual giants of old would not take their religion the easy way nor offer unto God that which cost them nothing. They sought not comfort but holiness, and the pages of history are still wet with their blood and their tears." - A.W. Tozer