

Notes used in the Message

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19-1222pm - Revival Pt.2 (continued) - Wade Dale

PSALM 85:1

- » 1 † ¶ To the chief Musician, A Psalm for the sons of Korah. LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.
- » 2 † Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.
- » 3 † Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.
- » 4 † Turn us, O God of our salvation, and cause thine anger toward us to cease.
- » 5 † Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
- » 6 † **Wilt thou not revive us again: that thy people may rejoice in thee?**
- » 7 † Shew us thy mercy, O LORD, and grant us thy salvation.

II CHRONICLES 7:14

- » 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.
- » 15 † Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.
- » 16 † **For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.**

HEBREW LEXICON -- STRONG'S NUMBER 2421

2421 » **chayah** {khaw-yaw'} h'y'x a primitive root [compare 2331, 2421]; TWOT -- 644; v

- 1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life/health
- 2) 1a1b) to continue in life, remain alive.

HOSEA 6:1

- » 1 † ¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.
- » 2 † **After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

A) 65-0418M IT.IS.THE.RISING.OF.THE.SUN_ JEFFERSONVILLE.IN V-3 N-12 SUNDAY_

« 107 † There was the first Sheaf come up from all the prophets, which was the Son of God, the King of all prophets.

108 There has been churches, churches, brides, brides, churches, brides, brides.

109 But there has got to come One! Hallelujah! There has to come a real Bride! There must come One that's not only got the Mechanics, but the Dynamics of It, makes that Church live, move in the Power of His resurrection. Until we come to that place, until we find that place, what good does it do to polish the hubs? What good does it do to give her a facelift or a simonize job, when there's no Dynamics in it? No matter how much the Mechanics prove to be right, there has got to be a Dynamics to make It work.

B) 65-0801M THE.GOD.OF.THIS.EVIL.AGE_ JEFFERSONVILLE.IN V-4 N-9 SUNDAY_

« 109 † It is, now watch, it is that both engaged brides believed Satan's knowledge against God's Word. The bride of Adam believed Satan's knowledge against God's Word, and the bride of Christ has believed Satan's knowledge, in this intellectual evil age, against God's Word.

And notice. Eve, in the natural, that believed it, and plunged the whole human race to death. The natural bride! Adam, the natural man of the earth; his bride, before he got to her, to be

wife, plunged the whole human race into death. Whether it's scientific or not, we die just the same, 'cause God said we would.

Whether you're in holy Eden, or holy church, or holy denomination, or whatever it might be, you'll die the day you disbelieve one Word of God's Word to be the Truth, when It's vindicated and proved to you. That's the day you separate yourself from God. Not just the whole sentence; one Word. "Whosoever shall add one word, or take One away," that's the day you die.

1) 49-1225 THE DEITY OF JESUS CHRIST JEFFERSONVILLE IN SUNDAY_

And now start a revival in the hearts of the people this morning, Lord. May this be a renewing time, a time when the Spirit will be renewed. And, O Father, we'd pray it this way. Come get us by the hand, each one of us, and walk us down this lane here. Show to us this great picture that's set in order here, revealing Your secrets to the saints' hearts this morning, that we might see what's out here just before us. And as we walk down then, Lord, in the armor of God, may we go as gallant soldiers to face the enemy. But how could we face him unless we know his tactics? And help us this morning to understand, and show us the--his foregrounds there, so we'll know where to meet him. For we ask it in Jesus' Name. Amen.

2) 51-0718 THE.ANGEL.OF.THE.LORD_ TOLEDO.OH WEDNESDAY_

< E-16 † And when you see these crowds gathering, that doesn't mean revival; that's just a gathering. But a revival is when people get really right with God, and pray through, and starts a revival throughout the city, and everything. You see? They put away sin, put away their iniquity, and...?... turn to God, turn around and start back again (See?), the road

3) 51-0729A THE RESURRECTION OF LAZARUS ERIE PA

< E-76 † Brother, I feel real good about it anyhow. What this church needs today is a good revival, not a new doctrine, a new order, just a stirring up of what you already know about.

4) 61-0207 EXPECTATION_ LONG.BEACH.CA TUESDAY_

< E-5 † Now, a minister cannot bring a revival. There's no preacher can bring a revival. He doesn't pack it with him, and the only thing he can do is just be loyal to God and His Word, and the revival has to come by the people, in your home, in your life. Now, a revival isn't adding new members to the church; it's reviving that what we've already got. To "revive" means "to bring back."

5) 51-1003 BELIEVEST THOU THIS? NEW YORK NY WEDNESDAY_

What we need today is an old fashion God sent revival. Clean up the home. Clean up the heart. Get things ready. Start a revival in your home and it'll begin at the church. Preacher don't bring it in his briefcase; God sends it from heaven to the individuals. That's true.

6) 56-1002E ELISHA THE PROPHET CHICAGO IL TUESDAY_

Mothers of old, they loved to raise children. But, oh, this modern American day that we're living in now. I tell you; our nation is simply polluted. There's not a hope left to this nation, as I see. Only an old fashion revival; and according to the Scripture, it'll never be nationwide. So then, we're just left... It'll be a revival among the people, the Elect of God, but it won't be a real sweeping revival take the whole nation in, never was and never will be.

7) 63-0320 THE.THIRD.SEAL_ JEFFERSONVILLE.IN WEDNESDAY_

< 182 † Now, that's what's the reason today that the--the revivals that we're supposed to have... We have denominational revivals; we haven't had a real stirring. No, no, no, no. No, sir. Don't think we got revivals. We haven't. Oh, they've got millions and millions and millions of church members, but not a revival nowhere. No, no.

The--the Bride hasn't had a revival yet. See? There's been no revival there, no manifestation of God to stir the Bride yet. See? We're looking for it. It will take those seven unknown thunders back there to wake her up again. He will send it. He promised it.

8) 48-0304 THE.ANGEL.OF.GOD_ PHOENIX.AZ THURSDAY_

But if all of the full Gospel people would come one heart and one accord, there would be a revival that would shake the whole world. And every spiritual gift would be in the Church within a hour's time after it took place. Signs and wonders that was done by the apostles would be a minor thing to what would do if we could just get the Church together. It's got to happen. It will happen. It may be after I've passed off the scene. But I want to put my word in this that you might know, that my voice is this...

« E-4 † **O Christian people, bind yourselves together with one heart and one accord. For God cannot no more send the gifts to the Church while the Church is separated, than He can send the Holy Ghost unless we're in one accord. That's right. For it comes by the Holy Ghost. Believe it.**

9) 53-1129A THE.FAITH.THAT.WAS.ONCE.DELIVERED.TO.THE.SAINTS_ WEST.PALM.BEACH.FL
That's the reason we can't have a revival. You've got to get back to God's faith again in the Bible, **where men and women become borned again and regenerated by the Holy Ghost. Then that man can't help from being a Christian. He's a Christian by birth. That's right.**

« E-54 † **You don't have to pledge him, and give him cards, and visit him. If he's borned again, brother, you almost have to bar the door to keep him out.** Amen. You've got the cart before the horse, brother. That's what's the matter. You've got to get Christ first. In the stead of the church you got to put Christ first. That's what we need today. That's what America needs today. It's what the whole nation, the whole world needs today is a old fashion revival, stirring, God-sent revival.

GENESIS 15:13-15

» 13 † And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
» 14 † And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

EXODUS 1:7-22

» 7 † And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
» 8 † ¶ Now there arose up a new king over Egypt, which knew not Joseph.
» 9 † And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:
» 10 † Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
» 11 † Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
» 12 † But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
» 13 † And the Egyptians made the children of Israel to serve with rigour
» 14 † And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.
» 15 † ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:
» 16 † And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.
» 17 † But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
» 18 † And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
» 19 † And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

- » 20 † Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
- » 21 † And it came to pass, because the midwives feared God, that he made them houses.
- » 22 † And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

NEHEMIAH 1:6-11

- » 6 † Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
- » 7 † We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.
- » 8 † Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:
- » 9 † But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.
- » 10 † Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.
- » 11 † O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

NEHEMIAH 2:1

- » 1 † ¶ And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.
- » 2 † Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,
- » 3 † And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?
- » 4 † Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.
- » 5 † And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
- » 6 † And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

First Great Awakening

When: 1730-40s

Where: England and then the colonies, most notably Massachusetts

What: Churches are lax in their requirements for church participation and membership. It is called the Half-Way Covenant and it allowed children of non-believing parents to still be baptized in "good faith" that they'd be reared with the morals of the church. Remember that church membership is voluntary which creates a challenge for what is Truth and the function of infant baptism as an ushering into wider community citizenship.

Who: Jonathan Edwards is well-known for his "Sinners in the Hand of an Angry God" and so many other well-crafted, expository sermons that emphasize the rational appeal for faith (he was greatly influenced by John Locke). John Wesley, Charles Wesley, and George Whitfield are several other instrumental leaders. John Wesley begins the Methodist movement. His brother, Charles give it its music, writing more than 6,000 hymns. Whitfield begins an

orphanage in Savannah (it's still there) and preaches to nearly a million people throughout the colonies.

How: Through the local teaching of Edwards and the traveling ministry of Whitfield, starting in Georgia and working up to Massachusetts, the colonial people are convicted of their sin and renewed in their need for Jesus.

Second Great Awakening

When: 1820s-1850s

Where: Throughout America and England

What: The moral fabric of society is tattered, torn by sin and misplaced affections. The desire to usher in the Second Coming of Jesus by saving society provides the strong impetus to make certain, "thy kingdom come, thy will be done on Earth as it is in Heaven."

Who: Charles Finney offers a fiery message of repentance. In the big tents, constructed for meetings lasting weeks and weeks, he institutes the "Crying Bench", where he invites those renewing or professing faith to proceed down front and make a public commitment to Jesus. The Awakening theology is clear in Finney: Jesus calls everyone and anyone can heed the call. Finney helps to establish Oberlin College as well.

How: Whereas the First Great Awakening works itself through the church, The Second will appeal to anyone and everyone. It brings about the temperance movement, the antislavery movement (as well as the Underground Railroad), women's rights, the Salvation Army, the Adventist movement, the YMCA, and sees mighty growth in the Baptist and Methodist denominations.

Third Great Awakening

When: 1875-85

Where: Chicago

What: The Civil War ends in 1865, and, with the Great Chicago Fire of 1871 the vulnerability of humanity is clear. This backdrop provides the opportunity for many to see their need for Christ.

Who: D.L. Moody begins a Bible study for street children in the 1850s. It grows to a substantial number whereby even President-elect Abraham Lincoln attends to see it for himself. Moody goes on to establish Moody Church and Bible Institute and continues to preach all around the country to more than 100,000 million people. Ira Sankey, a notable hymn writer, works closely with Moody.

How: Moody is uneducated and breaks out of the normal conventions of the church. The appeal is simple: Jesus wants you the way you are, and, come to him now because he's coming back soon.

Azusa Street Revival

When: 1906-1915

Where: Los Angeles, in the church at 312 Azusa Street

What: What happens on Azusa Street sparks what we know today as the Pentecostal movement. It is built on the Holiness movement which focuses on sanctification (being noticeably separated from the habits of the world) and is a repercussion of the Second Great Awakening. On April 9, 1906, the Spirit of God falls down and several people begin speaking in tongues. They call it the "second blessing," or sometimes the "third work of grace", the first being salvation, and the second, sanctification.

Who: William J. Seymour is front and center, from the discipleship of Charles Fox Parim of Topeka, Kansas, and the influence of the Evening Light Saints or Church of God in Anderson, Indiana. Seymour sometimes prays for seven hours a day for months on end with an expectation that God would act in his timing.

How: The revival helps integrate the church into a more harmonious, unified community, bringing together rich and poor, black and white, male and female. Humanism is beginning to take root with all its "superman" thoughts of the future glories of society. The Azusa revival and subsequent Pentecostal movement brought back into focus the gifts of the Holy Spirit and the unique place of the church as God's institution in the world to do his bidding.

Twentieth Century Revival

When: 1910-1970s

Where: American cities, most notably New York and Los Angeles

What: The Industrial Age is in full force and Darwinism is reshaping our sense of the value of history and future accomplishment. Much like the revivals before it, this period is noted for its large gatherings and the accusation of sin and proximity of people to the gates of Hell as a result of their wayward lives.

Who: Billy Sunday, a professional baseball player turned preacher, is direct and powerful with the Gospel message beginning in 1907. He carries the message to 1.5 million people around the country in month-long meetings. His preaches up until his death in 1935. Billy Graham enters the scene with vigor in 1949 with his Los Angeles crusades that catch the attention of the press. He goes on to hold more than 400 crusades in 185 countries, attracting arena-size crowds and broadcasting many crusades on television.

How: Sunday and Graham are two of many who see the fraying of culture, both before the Wars and certainly after World War II. They represent the preaching arm of revival. Francis Buchman who begins the Oxford Group and Alcoholics Anonymous and Robert Pierce who founds World Vision and Samaritan's Purse represent the social arm of revival. Graham's work is careful to work with local churches, the outgrowth of the movement is not isolated but designed to be a stimulus for strong church participation and discipleship.

There's a wealth of information out there about each of these *5 Great American Revivals*, more than could be addressed in this blog post. God's work is not isolated but sometimes we see it concentrated around specific places and people, like in the cases above. Could God be working toward a revival now? May our hearts and minds be open. May our posture be prayer. May our hope be in the living God who will seek and save those who are lost. May we be his instruments.