

Principles of Revival

by D.A. Crossman

Revival is a common occurrence in the Bible and is God's program and plan to revive his church.

Duration: 48:01

Scripture: Psalm 85:6

Topics: "Revival"

Description

In this sermon, the speaker reflects on the importance of revival in times of moral darkness and national depression. They discuss various historical figures, such as Martin of Thors and Bernard of Clairvaux, who played a role in revivals despite their imperfect interpretations of evangelicalism. The speaker emphasizes the power of the word of God in sparking a return to worship and blessing. They also touch on the phenomena associated with revival, such as trances, visions, and the appearance of angels. The sermon concludes with a discussion of the effects of revival and the opportunity for audience members to ask questions or contribute to the discussion.

Transcript

Fellowshipping until it's time to start. Oh, it's time to start. I tell you, those of you that, and the majority, the overwhelming majority of you, were here for these special lectures I gave, and as you know, it was very rushed, and even so sometimes I went over the hour.

I'm not saying that by way of apology, but just it was a long time to take in a lot of material. And you see, my mind was reeling, mine certainly was by the end. And I covered the Old Testament period in analysis again, reviewing it, and the New Testament, and went on to just look, one for each century at least, I tried to look at it, couldn't even get that in, of revivals in every century.

What I think these lectures ought to do, if the Holy Spirit applies his work, see how commonplace, not commonplace in a rude sense, an arrogant sense, but how often, how commonplace, it's God's program, it's God's plan to to revive his church. It isn't something that's so rare. I think a lot of Christians who say it's no good praying for revival, you've had the Wesley Revival, and hundreds of years later you had the 59 Revival, and the Welsh Revival, and Scotty, the Hebrides Revival, it's never going to happen again.

It's happening all the time, you know, and this ought to inspire our prayer. But I realize there's a lot of gaps, and then I dealt with the phenomena of revival, that of silence, noise, prostrations, trances, and visions, heavenly singing, levitations, convulsions, the gift of jerks, as they're usually known in the books,

gift of prophecy, a visible glory that was seen, a heightening of natural abilities, appearance of angels, other phenomena, and then I closed with 17 considerations, the effects of revival. Now you've got this outlined all of you.

Did anything come to your mind that you'd like to make a contribution or ask a question, which we didn't have time for during that hour? I thought I'd open it up for just a moment if we may. Something that maybe you said, oh, I wasn't sure or, that's supposed to be the plan. It's supposed to come in print with a lot of other material that isn't included in the lectures.

That's a good, easy question to answer. Question inaudible Oh, I'm sure they would. I'm sure they would.

Of course, you see, until you come to John Wycliffe 13th century, you have the beginning of the Reformation. You don't really have the Reformation until 1517 until Martin Luther, and I never even touched Martin Luther, and his nailing of the 95 Theses to the door of the church at Wittenberg. So you have the beginning of the Reformation then.

But between the death of the apostles and 1517 the Holy Spirit wasn't retired, he wasn't inactive. It's interesting that so many of those that were used in revival, and I didn't take this as a special study, I wouldn't have had time to, they were almost all persecuted by the Roman Catholic Church, but there was only one known church, that was the Roman Catholic Church. And I would make this statement and leave it to you to follow it through in the reading of these men, there were many Martin Luthers before Martin Luther.

Reformers. And so many of these, I almost made the statement it could well be true, they all saw the authority of Scripture. So many of them attacked the structure of the church of their day.

So many of them saw the truth of justification by faith only, the need of holiness of life. There was this kind of I'm not doing this in the characteristic of revival, yes you're quite right, they were in a structure that today we look back, and in the dark ages there was only the Roman Catholic Church, especially in that 9th and 10th century they were very very black periods, and yet you see among it all in that worst of all horrible times of the dark ages you have somebody like Bernard of Clairvaux absolutely Christ filled, Christ intoxicated you can have some of the hermits you have that great woman that was a hermit kind of person I'm trying to think of her name tremendously God intoxicated, Richard Rowland his torrents of fire, another book we'd give that would be The Baptism of the Spirit.

Now I must sympathize for some of you Irish it must be very very difficult to see that in the Roman Catholic Church before 1517 there were powerful revivals, not Roman Catholic revivals but revivals in the only church then of its time and you see I think the Church of Rome recognized that if this was unchecked if you get hold of Savonarola, the books in the library, the classical book is by Bellari, you'd never believe a man could endure so much torture and still be alive, eventually they'd take him out and hang him and then burn him, that's the fate of so many of them your hand let me use another case because I think it answers your question but even earlier you know at the very beginning I gave the illustration of sometimes he's known as Simon Stalites or Simon the pillar ascetic, you know I did church history at London University and we all kind of laughed when the lecturer told us about Simon Stalites, you know, who built a kind of house on top of a 60 foot pole and lived up there we laughed at that, you know, see but that lecturer ought to have told us why did he go up there?

I didn't know that until I did my own studies Simon, you see, had this experience of God that all he wanted to do now was live and breathe and pray fellowship with God, but what happened, and he went into what we would call today a kind of monastery, of course we're right back in the early centuries whatever you're going to call them then, he went into retirement but thousands were flocking to him, sometimes 10,000 a day, and when he prayed for them they were healed demons were cast out of many according to Simon and so many these days even seem to have the power of raising the dead, they're always associated with great supernatural miracles, and you see Simon Stalites wanted this communion with God, but there were thousands flocking to him so what he did, he went into the Egyptian

desert, he built this 60 foot pole with his house on top to get away from the crowds but what I didn't have time to tell you, thousands still followed him to Egypt, to his pole still to ask for his wisdom and his help and his prayers and his healing but he wanted this just to have a life, all he wanted was communion with God and that's the same with Bernard de Clairvaux, he had this holy life the need of being right with God that's right because these people felt to live they wouldn't be the only ones that did that and Christians now, who when they read the Sermon on the Mount, when they read the commands of the Lord Jesus and did this, that when he inherited a fortune he read the command if any man would be my disciples let him sell all that he has, give everything away then come and

follow me, now that's asceticism yes yes, if you all of these men, and I would say you come right up even to John Wesley you'll find errors, little points of errors, I suppose I must be but one of the first that's ever come along, you know that's been right on every point now let me take that away, I'm being funny, perhaps I shouldn't be all these men had weaknesses, you know Luther had great weaknesses, you see, you must never say the man doesn't have the fullness of truth as we interpreted it in 1993 the 20th century, the Holy Spirit was never working in those centuries there was an admixture well I try to show it with the hymns, we're not sure if he actually penned them, we certainly put his name to them, some people think it may have been some of his disciples who actually wrote some

of the verses, he simply put them together and published them, but take any hymn of Bernard of Clairvaux and I just quoted hymns like this, oh Jesus King most wonderful thou conqueror renowned, thou sweetness most ineffable, in whom all joy is found when once thou visitest the heart, then truth begins to shine, then earthly vanities depart, then kindles love divine, may every tongue confess thy name, and ever thee adore, and then confessing their own lies that others come to the same truth, that's what he was preaching the sweetness of Jesus, now if you go right through his works, and I'm not sure you could do this, but say you could and I don't know if it's true or not you may say look we made a reference to the Virgin Mary there, I think he might have don't know if he did, that wouldn't

nullify well these thousands wanted the same experience of the Lord through him, that's why they were coming, they say this man has a knowledge of God this man has an intimacy with God, and this man has a power with God his prayers are being answered, you know the revival under Savonarola of Florence virtually all songs, singing songs ordinary worldly songs stopped, they would only sing hymns somebody told me that even though one of the gates of Florence today there's a text about Jesus being King, and you know that soberly Savonarola wanted Italy to crown Jesus Christ as King of the whole of Italy, now that was political and you know some would say obviously he was wrong to go into politics you can't serve politics and the King, but there'd be other ministers today who still think you

can serve the state as well as Jesus, so he wouldn't be the first if what he's preaching is righteousness of life, reconciliation to God, the turning way of sin, I'd say yes I would say yes now you've got a problem with

some of them, whether it's Simon Stalites Bernard of Clairvaux, by the time you've got years going by, you'll find that within years of this being set up take the whole Cistercian movement, it was the reading of the word of God and of life of prayer, but it doesn't take many years that that becomes worldly but you see, you could go to Wales today and you say look at that church, it's being used as a garage look at that church, it's being used to store furniture what kind of revival is it that turns churches into warehouses and mechanical workshops?

What happens in the next generation has nothing to do with the genuineness of the first movement you know, there was a great revival in Barbas, the Hebrides under Duncan Campbell.

Modernism was unknown on the island. The minister at Barbas who overstrained himself with preaching and the attending of converts in the revival, died rather suddenly. The church called the first modernist minister to the island but that doesn't mean that that wasn't a genuine move five years ago.

In the case of the children of Israel I'll be referring in a moment, what a time they had of seeing the glory of God and hearing his voice, the thunder, the trumpet blasts, but within days they were worshipping a golden calf and yet they had that powerful movement. People's hearts are very fickle they can within three days say we want to crown you king, and three days later they say away with him, crucify him You would say then that the message of burning was preaching of humility as a way to God and of forsaken at the last second of his years, or was intrigued at the second of his years Well Luther did the same thing with the peasants revolt He was quite wrong I would say, I would say Luther and his engagement with the peasants revolt was quite wrong, the bloodshed was horrific and the bloodshed of the crusades that Bernard of Clairvaux, and he wouldn't be the only one many of these people got politically involved and it was quite wrong of them, but that doesn't nullify what they were preaching about the finished work of Christ When you say about the poverty, you must remember that they only felt that poverty was the outworking of the faith that they had and if they believed these things, you show it by following Christ in humility and poverty Wouldn't that be true?

Well, and that's your privilege, I was sharing this with a person I would call a great quite a scholar and reviver, and I was going through my lectures with him and we spent quite a few sessions together and you know, we take this revival from the bible, oh that was reformation not revival, that was a street movement not revival, that was religious fervour, not revival and as I did in lecture, seven different distinctions you get in the modern books of revival, by the time you've narrowed it down you find that these people, some have no place for revival at all Peter Waldo Yes, we're not sure of the fact but it may have been true Well, it's very difficult for us with our enlightenment today I think that Professor James Orr is perfectly right that there's a gradual development of

revelation I think if we view things now, take the doctrines of justification by faith only the authority of scripture, the priesthood of all believers you must remember that we've had centuries of enlightenment as evangelicals you could go to parts of the world today where God is working quite mightily and you'll probably find that they haven't got that concept as richly and deeply as we have, it hasn't had time to develop but that it's a work of God, you see, the work of God can be a very real work of God but because of the weakness of human constitution and the ignorance of our mind and what we've come from, it takes a long time for them to come out of that Yes, the differences there would be I think your point would be a stronger one and this is the strongest thing I think that can be

held against Bernard of Clairvaux the evidence would seem to be, two things I think that a great weakness is is that he was seemingly in favor of persecution but then what are you going to do with John Calvin I always believed until I started these lectures that it was only servitors one man that he caused to be put to death, there's quite a number I discovered now I think all of us here would say Calvin was quite wrong to have used the arm of the law, but that was his doctrine that the magistrates were appointed by God for the punishment of evildoers and to deny the deity of Christ is an evil thing to do, so therefore the arm of the law was right in putting them to death, I don't think there's anybody here that would believe in that today, but Calvin did but I still... yes, say I even

put him, I didn't have time to refer to him, I put him down as yes, you see there were some of these men that started off very well and undoubtedly I think the initial, the first signs was that there was a powerful work of God and they went wrong afterwards, the other thing I was going to say about Bernard of Clairvaux was not merely that it seemed he was a persecutor, how could a person that's so filled with the sweetness of Jesus still do atrocities or at least be in favor of atrocities like that, I think it's because of the hardness of the times, but the other thing was, is that very soon that movement became very legalistic and what you call asceticism, and I think that legalism, asceticism is the end of all righteousness of life, but that's something that goes wrong afterwards is

when you read what happens at the time, you say why were these people drawn to go through such hardships willing to travel so far, listen so much I came to the conclusion that this is a work of the Holy Spirit I'm sure you can imagine, can't I?

No, not, no, people The way of the truth and the life, the way of humility You've caught it now, do you know the famous kind of hymn you wrote is treatise on I am the way, the truth and the life, we sing it today in the church what is it, without the way there is no going and with it there is truth, there is no knowing, without the life there is no living that was Bernard of Clairvaux that wrote that, 10th century well, so he did, so he did well, but I try to say that he takes that as the fruit of your faith what you could never do with Bernard of Clairvaux I think an examiner is, up sometimes 10,000 a day would be found outside the monastery they would not come in because a man said you know, if you follow a humble way you'll get to heaven because they didn't follow the humble way he was

teaching more than that but that was part of his teaching but you'll find some kind of emphasis or over-emphasis or a weakness or not even a mention of certain things that we take for granted yes well, I think if the hymns are any expression of his theology and usually what a man preaches is what a man writes and what he believes what he sings, what he worships is what he is you have it there I think so clearly expressed you see I have a big I'm not referring to you as an individual with some of my friends that knew this position and they won't have these movements virtually come to the conclusion you know that until you had the 1859 revival that God didn't care about the millions in the world and we didn't have any movements of the spirit but quite obviously God is more active than that

they were admixed with error that I'll readily grant but even in ourselves today I think if you look at the various systems of theology between Calvinism and Arminianism I think we've got a hodgepodge you know if absolute knowledge of all the truth as it is in Jesus then you've got a problem One question for you you did feel thy living bread and long to feast upon thee still yes read the whole verse and he probably did believe but why would you read it into that verse we taste you see the whole hymn is on communion with God not celebrating mass we taste thee O thou living bread and long to feast upon thee still we drink of thee thou fountainhead and long our souls from thee to fill why do you think that's transubstantiation I don't

see the mass there that may be true that may be true I'm

not sure that transubstantiation was a strong doctrine in the 10th century as it did become by the 16th by Luther's day but even if it was absolute knowledge of all evangelical truth it wouldn't be a prerequisite for the blessings of God or God was silent and inactive through all the dark ages from the death of the apostles till the time of the reformation in the 16th century to me that would be unthinkable but I know there would be many that would adopt that and I think that's their privilege I haven't come across very many I agree, that I agree or more than no I think I must even encourage you that I'll admit something else there wouldn't be many evangelicals that would agree with 90% of what I've said in these lectures and that's what I think they're yes yes yes but you see this is

true during the crusades we had great mixtures of men that could be very saintly and very cruel at the same time you say that's a contradiction and so it is but it is a fact yes well I've tried to encourage you you can do your own studies and feel that you can I think what you said is something I should just admit very openly a great number the overwhelming majority of evangelicals today would say I'm heretical to teach that what the church needs is another outpouring of the Holy Spirit because the whole doctrine today generally held by evangelicals the Holy Spirit was poured out on the day of Pentecost has never been withdrawn therefore there has been no subsequent outpourings of the Holy Spirit and linked with that is the teaching and I was sharing with one of the students I'll give him

a little handbook on it is that you have all of the Holy Spirit what's true of the church there you have it all at Pentecost and no subsequent work also identified was the teaching that believers have all of the Holy Spirit in their regeneration and there's no subsequent work of grace of the giving of the Spirit and I differ from that I think the Bible is quite clear but I think you're probably right probably 90% of evangelicals wouldn't agree to that and therefore they have no place in their theology and no expectation and no prayer life for a mighty outpouring of the Holy Spirit and this is why I think the church is as it is I recognize I'm in a very much of a minority but it doesn't worry me too much I get very grieved about the majority view and I can quite sympathize when we're in

the faith today and we see all the truth as it is in Jesus the perfection of his offices, prophet, priest and king, the authority and inerrancy of scripture we hold for today many of these men they knew nothing about those truths and it's true even today you can have a person that comes out of an admixture of things and yet when you speak to them you know, has this person got a real love for the Lord Jesus it's a pity they've been tainted with all that background but I wouldn't want to damn them to hell I was traveling with two men that were Seventh-day Adventists on the plane coming from America they knew their doctrine strange enough I came to this conclusion when I questioned them I had no doubt these men believed implicitly that through the shedding of the blood of Jesus they were

going to hell because of that I believe they were saved men and yet you see when we spoke about the place of the law what they couldn't see that if they were consistent and logical they were not saved because they didn't believe that the blood of Jesus alone was sufficient there was the need of obeying the law and keeping of the Sabbath on the Saturday but I think you have to overlook that in this case now I think you could meet another Seventh-day Adventist who's so convinced about the law and there's no time for the cross and the finished work of Christ you might well conclude I don't think this man is even saved it would differ with each case any other burning question? well I hoped, I thought I'd finish to the to the return of the worship of Jehovah I'd hoped that but I hadn't so I'll

move on very quickly until 9 o'clock on these characteristics of revival I may have made this statement I was reflecting tonight, I don't know whether I'd used a general term that all these Bible revivals have these characteristics in common if I did say that I meant that in the sense that we say an exception only proves the rule you might well turn to some of these Bible revivals that I've enumerated and say some of the points I've given in that outline you won't find them clearly in all the revivals but it's a general thing, these things are true so to refresh your memory I suggested that in these revivals generally speaking, they always came see, I've used that word again always came, that's the general rule in times of deep moral darkness and national depression again, as a general

rule there was always a human instrument God uses, a person in revival and we could have looked in some of the various unusual characters that God has used that's why I have included people like Martin of Tours, Bernard of Clairvaux and others that would have been defective in some of their full evangelical interpretation there was that place of the word of God, it's amazing how many times the scriptures of God, the word of God, it was because God had spoken to them that there was this return to God in a time of great blessing so we come then to the fourth point where I say we should start tonight, it resulted in a worship a return to the worship of God now we could spend a long time going through these revivals I've said the first point, they were in times of apostasy it was when the

people had turned away from God that God brought them back to himself if I wanted a classic illustration I'd go to 1 Kings chapter 18 where the whole nation was confused as to whether Baal or Jehovah was God and there was the conflict on top of Mount Carmel but when God answered by fire the whole nation fell on their face and cried God he is the Lord now we could spend a great time going through these historical revivals and if you do find any books on these list of revivals it's interesting to find, you know, you find this thrilling thing to me and an inexplicable thing this turning out to God I was speaking after the lecture I think last week you know the man who takes you in music, what's his name? the brother? yes you know he was for many years the organist at Charlotte Chapel and

elder there and he was reminding me of Joseph Kemp that in 1904 went down to the Welsh Revival he was telling me how many church members there were at Charlotte Chapel when he was the minister and it had never been much larger than that I think he said something like 36 members and he went down to Wales in 1904 the Welsh Revival and he caught fire I don't think he knew that anything really drastic had happened to him and he comes back to Charlotte Chapel and the crowds that came for his ministry that within so many months James was telling me the membership was over a thousand now a church that jumped from about 36 people to over a thousand you've got to explain nobody is turning out in a thousand today to hear the preaching of the gospel but this is revival, this return to the worship of

God and unless there is this change of attitude towards God and the worship of God I think you've got to doubt whether there is a revival but where you do see a turning to God providing that it is the things of God being presented to them and linked to this question again even though there may be certain things defective in the things preached certain amount of error I mean Luther never did get away from the doctrine of transubstantiation he changed it to consubstantiation but the only difference is that whereas before as a Roman Catholic he believed that in the prayer of elevation it was called the benediction, the lifting up, the elevating of the host, it became actually the body and blood of the Lord at that point he changed that, it only became the actual body and blood of the Lord as

it was appropriated by faith but he still believed it did take a physical change, it became the body and blood of the Lord but it was the worship again generalizing each of these revivals and you get the

reference of it so many times they turned away from idols there's something in the heart of man that draws him away from the worship of God but he's not content to neglect God and the worship of God he always turns to idols in Old Testament times they were literal idols I think today we've got other kinds of worship of idols in our society but certainly I think that of wealth and of leisure and of fame and things like that, materialism in our society, this is what people are prepared to pay any, go to any lengths in order to achieve and revival changes the whole attitude they just want to

worship God and there's a great destroying of idols I wish you knew the experience of Eileen's father who went to Lysoland total rejection of the gospel, I think it was certainly the minimum of twelve years, it may have been fourteen years without one convert, they were idol worshipers, he had a special time of prayer with God again and said Lord I'm an engineer when I build a bridge it works and I build a road it works and I've come out here to be a missionary and the gospel is not working I'll make one tour of the villages again and if the gospel doesn't work I'm going back to Britain but having made that covenant with God I think he'd largely forgotten it until he came to the first village and two men were waiting and they said Fraser we're so thankful you've come he said why?

He said we wanted to come to our village and preach to us again and there they were the whole village was willing to turn to the Lord Jesus and the proof of it is he says will you burn your idols Dada is there much worship of idols today in Liberia? Do any of your people have idols? It depends it's part of Liberia would there be people who have idols? Would they easily turn from those idols? They have a tremendous power and if they would be afraid if they destroyed their idols they'd be exposed to destruction right?

They would be exposed to punishment to destruction yes so if you heard Dada that village after village to some 14,000 burned their idols what would you think as a Christian? but when that happens that he is now says I believe in Jesus and I'll burn my idols is that a big thing a fantastic thing or a small thing? Big thing and this is what happens all the time in revivals and now modern idols in our society linked with that I'm making a distinction always when you've got idolatry you've got immorality I hope Dada didn't mind me using him but coming from a culture where he knows that some people have literal idols I thought it'd be interesting to have his viewpoint always where you have idolatry you have immorality not only do they turn from idols they turn from immorality you see the Holy Spirit listen to this profound statement the Holy Spirit is the Holy Spirit when you have a believer advocating sin what Charles Wesley called the sin pleaders excusing sin countenancing sin you can quite sure there's something very defective about their experience I'm not saying that everybody has to come to the same interpretation of sanctification but that there has to be a radical change of living of lifestyle when the Holy Spirit takes full possession that is inevitable because he is the Holy Spirit this is what made R.W.

Dale of Birmingham say of course that beware of any revival that hasn't got an ethical content now some of you may be charismatic and I only say this lovingly I think one of the things to me that shows we are not in revival in this country at any part of the church in Britain at this moment is that sin is not dealt with in our society when the Holy Spirit is in the society sin is changed I quoted the experience of a modern revival of Richard Weaver I think it's a powerful thing you know it's marvelous to read it in his book he goes to the red light district of Cardiff as I told you in that great 1859 revival and there he said he could see the prostitutes at their windows crying not saved they couldn't go out onto the streets there was some power checking them someone was teasing me about

Wales and rugby and I'm going to keep off this subject or I'll talk a long time but you must remember this listen in 19 it may be 1904 it may be 1905 can you think of Cardiff Arms Park people who go they say you

know there's an electrical atmosphere when Wales is playing in Cardiff at the Cardiff Arms Park in 1905 it may be 1904 I've forgotten which date it was the final the game was cancelled not enough players to go out on the field and nobody interested in watching the match normally the trains that brought them down from the Rhondda Valley in thousands singing thousands going to the Cardiff Arms Park trains were pretty well empty hardly any quiet stations the trains passed and nobody was interested in going to a football match please don't misunderstand me I'm not saying that rugby is

sinful but when the Holy Spirit and don't shout Amen so loudly when the Holy Spirit kind of dominates a nation they're not interested in frivolities that's the difference can you imagine if that's true of leisure like sport what it must do about downright sin see but we've lost that Isaiah 6 I would use as an illustration of that woe is me I'm undone a man of unclean lips in the midst of a people of unclean lips Exodus 33 when they'd seen God remember earlier giving the law with tremendous signs and manifestation and glory and then within 40 days Moses see them dancing naked and drunk to the shame of the nations to that golden calf when in chapter 32 and then in chapter 33 you've got that encounter with the Lord he prays that the nations might see that they were indeed the people of the

Lord there was a great turning of them back to the Lord to get away from their immorality in Numbers chapter 8 you see how you've got this great loathing amongst the people of their sin because of what God has been doing I can't help thinking of Isaiah 52 and verse 11 be clean that bear the vessels of the Lord and then I got a whole lot of information here you can see the evidence of it here in two pages and I'll get through it in three seconds there was a great return in these revivals to the offering of sacrifices blood sacrifices for the remission of their sins and I'm not talking now just for the one sacrifice in the morning 9am the morning sacrifice and in the evening another lamb for the sin of the people the evening sacrifice in 2 chronicles 5 and verse 6 we are told that the

number of sacrifices that were offered in one day were beyond number they couldn't be counted in 2 chronicles 15 we read that in one day they offered 700 cattle and 7000 sheep and goats you see they wanted to shed blood for the remission of their sins and here I've got a whole pile of information I wish I had time to share that in times of revival there's a great return to a blood sacrifice but here I'm speaking about the precious blood of the Lord Jesus you know ministers get disturbed and their contact friends they say I can't get away from preaching about the cross what's wrong with me every service they wanted to extol Jesus Christ and then a revival breaks out there's a great return to a blood sacrifice what do you think of a blacksmith in a revival from Camaradinshire my home state

my home place this is the hymn that he wrote I can't vouch for the accuracy of the translation but look to me this is the kind of hymnology that comes out of revival recalling thy sweat as of blood his moanings at midnight or outpoured his back with deep furrowings ploughed his grief from his father's own sword his going to Calvary's hill to be nailed to the cross by his love recalling what tongue can be still what heart but pity shall move see it's this blood and his sweat and the offering of himself in love tremendous theme in revival they were times of great joy and gladness you turn to some of these experiences and you notice that the kind of ecstasy of their praise I'm leaving out the previous weeping and loathing and crying because of their sin but it always turns to great praise

ecstatic praise oh some of the hymns express it you know I wish I could time to go through some of those and always revival produces tremendous praise with God I've gone deaf in both ears so you'll have to excuse me tonight for 5 minutes you know Nelson in his blind eye for just a minute or two and this is always true you know Psalm 85 and verse 6 wilt thou not revive us again why that thy people may rejoice

in thee boring services are at a complete end when the Holy Spirit is poured out upon the people of God
9thly let me quote you George Whitfield I thought this was so priceless on the 1743 revival at 7 o'clock in the morning I have seen perhaps 10,000 people from different parts in the midst of the sermon crying praise to God and ready to leap for joy one of the witnesses Robert Jones

of another revival 1762 in this revival as in the house of Cornelius long ago great crowds magnified God without being able to cease sometimes leaping in jubilation as David did before the ark sometimes whole nights were spent with a voice of joy and praise of the multitude that kept holy day.

William Grimshaw had a vicar a fellow vicar in the church of England no it was Daniel Rowlands not William Grimshaw who took exception to Daniel Rowlands because the congregations he heard were leaping with joy and in the end he wrote to this English brother of his in the church of England in England he said you keep condemning us from being jumpers jumpers and I say to you English that all you are are sleepers sleepers and the other vicar never criticised him again.

You know I was up in the Hebrides just after the Hebridean revival I was staying in the manse of the church where the revival broke out Mrs McLagan was the wife of the minister you should have met she was a highlander with a bun and a face that could freeze you a man in the church an elder was the nearest I have ever seen to one of the great patriarchs of the flowing white beard he was a proper Presbyterian elder Mrs McLagan said to me she said brother Crossman in the revival brother So-and-so and myself we danced all night on the heather before the lord I looked at her and I looked at him dancing with joy that's the holy spirit that would make Mrs McLagan dance all night in each revival in the old testament it returned to this you know blessing of god and I call it national prosperity

because the blessing of god in the old testament was always reflected materially the blessing of god on a nation always blesses that nation I mean this seriously with all great prosperity again if you think that it was just victorianism that made great Britain then notice the holy spirit for the purposes of god for the spread of the gospel and I'm not even a British Israelite I think that's pride of face pride of grace and pride of race but there we are it's still the great blessing of god and all of them when I you know I use this word were preceded accompanied with prayer that's an understatement such praying I wish we had time to look at the prayer lines and the prayer meetings I will just close with reading one because it's such a joy William Arthur I quoted him in the lectures over

the weekend the man who wrote the tongue of fire he went you know to the outbreak of the revival in Ireland in 1859 he went right to the center of it in the place called Connor Kells you remember of Connor right at the beginning of the revival June 1859 and wrote he kept records which were published they're in the archives of the church of Scotland they're in my room right now they were amazingly lent me many hundreds of pages of these archives so that night one night he said that night I was there I attended a prayer meeting listen 30 different places in that one parish now these Irish people will tell you Kells, Connor is a small little place you mustn't think of thousands upon thousands of people small little place that one church had 30 different places for prayer every night in all a

hundred prayer meetings were held by that one church weekly I bet you can think of a number of churches right now don't have one prayer meeting a week they're over a hundred weekly the following evening at this prayer meeting in this place he went to there were about 300 people present and then he describes the prayer meeting it was some prayer meeting any quick questions before we close this section no questions please Lord you're the God of all truth and power and grace and majesty we think of the

psalmist who said twice have I heard this that power belongeth unto the Lord it's only you Lord can turn a nation it's not in the ways of man to direct his steps and if they're going to find their way to your throne to supplicate to find peace and mercy it'll take the enlightenment and the

drawing of the Holy Spirit Lord revive your work in the midst of the years in the midst of the years make known in wrath remember mercy for Jesus' sake Amen

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