

Why *'If my people, who are
called by my name ...'*

REVIVAL

Waits

Selwyn Hughes

Copyright © Selwyn Hughes 2003

Published 2003 by CWR, Waverley Abbey House, Waverley Lane, Farnham, Surrey GU9 8EP.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission in writing of CWR.

See back of book for list of National Distributors.

Quotes from *God's Answer: Revival Sermons* by Duncan Campbell are used by permission of The Faith Mission, Govan House, 2 Drum Street, Edinburgh EH17 8QG.

Unless otherwise indicated, all Scripture references are from the Holy Bible: New International Version (NIV), copyright © 1973, 1978, 1984 by the International Bible Society.

Concept development, editing, design and production by CWR.

Printed in Spain by Zure.

ISBN 1-85345-260-2

CONTENTS

1. What really is revival?7
2. Why then does it not come? ...27
3. Managing without God43
4. Call me when the fire falls57
5. Blocks to revival67
6. A revived Church79
- Notes95

CHAPTER 1

What really is REVIVAL?

There is, I believe, no greater issue facing the Church of Jesus Christ at this time than the subject of Holy Spirit revival. And there is no greater passage in the whole of Scripture that shows the way to revival than 2 Chronicles 7:14 – a statement so seemingly simple yet so positively staggering in its implications:

‘... if my people, who are called by my name, will 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.’

The great Welsh revivalist preachers of past centuries used to refer to this verse regularly in their preaching. Many Christians can recite it at the drop of a hat. It is God’s final and finished formula on the subject of revival; His recipe for a spiritual awakening.

Before we focus in detail on this remarkable text we must take a little time to establish what we mean by revival. The word is used loosely in many circles and there is a tendency to describe as revival a great weekend in which a church sees more numbers than usual coming to know the Lord. The vague way in which the word is thrown around is unhelpful, to say the least.

Jim Packer, Professor of Historical and Systematic Theology at Regent College, Vancouver, says on this point: ‘It seems that any new outburst of activity in the Church, any cloud of dust raised by the stamping of excited feet, will be hailed by somebody as revival.’²¹

In the truest sense of the word *revival* is an unusual and extraordinary movement of God’s Spirit that marks it off as being vastly different to the normal sense of God’s presence in the Church. It is not just a spiritual trickle, a rivulet or even a river; it is an awesome flood of God’s Spirit, a mighty Niagara that sweeps everything before it.

Revival is an unusual and extraordinary movement of God’s Spirit.



Sometimes in attempting to define what something is, it is useful to begin by defining what

it is not. So, in seeking to understand revival, let's start by looking at it first from that perspective.

Revival is not a great evangelistic thrust

When Billy Graham came to Britain in the 1950s, thousands of people were converted and committed their lives to Jesus Christ. Some of the Christian newspapers at that time stated: 'Revival has come to Britain', but wonderful though those days were, it was not revival – at least not in the real sense of the word. It was a demonstration of God-anointed and effective evangelism, but did not deserve the description of real revival.

Evangelism and revival are quite different. Evangelism is the expression of the Church; revival is an experience in the Church.

In evangelism the preacher calls on people to get saved; in revival people often call on the preacher to tell them how they can be saved.

In Wales during the 1904 revival it

was not unusual for people to interrupt whoever was preaching by shouting out from the congregation: 'What must we do to be saved?' or 'I need to find peace for my heart ... help me please.'

*'What
must we do to
be saved?'*



My grandfather, who witnessed the Welsh revival, reported to me an account of a meeting he was at in the little town of Merthyr Tydfil, Mid Glamorgan, during the year 1904. A preacher, well known for his style of focusing in the first part of his sermon on the law of God before turning in the second part to the subject of grace, noticed after the first 20 minutes of his sermon a number of people leaving the church in tears. He asked one of the deacons to find out what was the matter with them and when the deacon went outside he found them leaning against the walls of the church in great distress.

‘What is wrong?’ he asked. One of them replied, ‘We just couldn’t sit through any more preaching on the law of God and we are waiting until the preacher turns from the law to grace – then we will go in and hope to find salvation for our souls.’ Through powerful evangelistic preaching people can come under great conviction of sin at any time but where the Spirit is present in awesome power as in revival, then the conviction of sin and the desire for righteousness is deeper than it is sometimes possible to imagine.