

NEW RELEASE

THE REVIVAL STUDY BIBLE



FEATURES

- Over 100 contributors
- Over 1,800 articles and study notes by renowned revivalists, evangelists, and missionaries from all over the world
- Extracts from key sermons preached
- Biographies of great revivalists
- Personal testimonies of enduring faith, devotion, and miracles
- Insights and principles of transformation and revival
- Revival accounts and historical summaries of revival acts of God
- A DVD containing references and original sources for research
- A unique Revival Chain Reference System



NEW KING JAMES VERSION®



GENESIS

An Imprint of ARMOUR Publishing

THE URGENT NEED FOR REVIVAL!

We are living in the end times. The need for revival has never been more urgent! There is a need to see lives, churches and communities transformed and renewed, as well as the Great Commission fulfilled. *The Revival Study Bible* is made available for this purpose. It acts as a catalyst for stimulating personal and church revival. It will:

- inspire hearts to walk in close fellowship with God under the empowering of the Holy Spirit
- convict souls of sin and to live holy lives
- call all to repentance and worship the true and living God
- bring healing and restoration to broken hearts
- quicken hearts to arise with passion to share Christ and to reap a mighty harvest
- prompt men and women of God to fast and pray

The Revival Study Bible takes a close look at revivals that draw men to God's work in breathing new life into the Church. This unique Bible covers rich Christian history spanning over 2,000 years of God's acts that center around revival, missions, and evangelism. It also gives inspiring accounts of supernatural, miraculous, and prevailing acts of the Lord. Emphasizing passion and action and not just data, this dynamic Bible gives an international flavor drawn from active, tested, and fruitful ministries involved in ongoing awakening.

About the General Editors



William (Winkie) Pratney is a Youth Evangelist, Author, and Researcher. With a background in analytical research chemistry, Pratney's conversion and calling to minister to the young led him to a series of studies to find some of the fundamental keys in motive and message that marked off some of God's heroes in revival history. His writings (*Youth Aflame! Revival—Principles to Change the World* and *Fire On The Horizon*) reflect a lifelong passion to see each new generation have an ongoing and transforming encounter with the living God.



Tamara S. Winslow is a Researcher, Author, Teacher, and Founder of Institutes for Biblical Truth and Sword and Song Ministries. Involved in inductive Bible Study from the age of eight, Dr. Winslow is one of the most prolific and profound researchers of biblical themes of our time. Dr. Winslow's prophetic and worship giftings in both music and ministry, and comprehensive and insightful Scripture studies have produced a prodigious wealth of study material like that which makes up the ground-breaking Revival Chain Reference System for *The Revival Study Bible*.



Steve Hill is an Evangelist, Revivalist, and Pastor of Heartland World Ministries, Dallas, Texas, U.S.A.. Since his dramatic conversion from a hard-core drug life back in 1975, Steve Hill has devoted himself to two pursuits: God and souls. After training for ministry at Teen Challenge's Twin Oaks Academy, he launched into full time evangelistic and missions work. While church planting in Latin America and Europe, he saw tremendous fruit as God poured out His Spirit in revival. On June 18, 1995, a mighty outpouring of the Holy Spirit took place while ministering at the Brownsville Assembly of God Church in Pensacola, Florida. The revival continued for five years, drawing millions from around the world. Author of numerous books including *Time to Weep*, *Operating in the Miraculous*, and *Daily Awakenings*, Steve's heart-felt preaching, confronting sin in the church and on the streets, has led to many astonishing visitations of God. Steve counts it an honor to work alongside Winkie Pratney and Dr. Tamara Winslow as one of the general editors of the collected works, sermon notes and biographies in *The Revival Study Bible*.

WHY THE REVIVAL STUDY BIBLE?

More than just history and inspiring accounts of the acts of the Lord and of ongoing awakening, *The Revival Study Bible* provides answers to critical questions on how to live a full and abundant Christian life. Through the intriguing testimonies and the true-life stories of revivalists past and present, this fascinating Bible reveals to you the secrets to living a victorious and revived Christian life. Extracts from key sermons preached by world-renowned preachers and evangelists will enable you to apply and understand God's Word from a new perspective. They will rekindle your first love for God.

The Revival Study Bible also acts as a tool to know the heart of God and to imbue its readers with a sense of purpose of what it means to experience personal revival. What is more, this useful tool unearths knowledge and understanding of the very things of God that inspired His servants to bring about great revival.

Every feature of *The Revival Study Bible* is designed to engage the heart, mind, and spirit of the reader. *The Revival Study Bible* will transform your life. It will draw out from within you a hunger to experience revival and a zeal to become a revivalist in your own way. Within the scope of *The Revival Study Bible*, we may say that revivalists:

- are restorers of life and confronters of all that bring death
- open the door for newness and renewing of the old
- are often like a door through which God's Spirit in revival can enter
- awaken the passive and sleeping
- bring refreshing
- stir what needs stirring
- bring healing and wholeness
- rebuild and repair what has been broken down
- reconcile
- turn people back to the point of departure
- are capable in God of resurrecting
- bring remembrance of what has been forgotten
- are torch bearers reigniting fires that have gone out

So get ready to encounter God in revival. Uncover the truths and revelation of God's Word by using *The Revival Study Bible*.

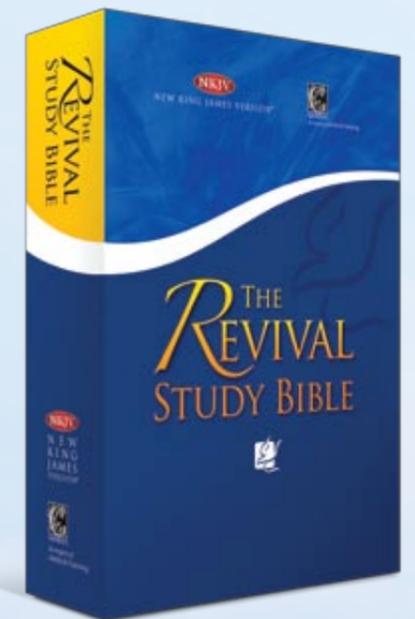
WHO IS THE REVIVAL STUDY BIBLE FOR?

The Revival Study Bible is for church leaders, families, men and women who desire to live a life abandoned to the will of God, and who aspire to be of pleasing use to Him.

MORE ABOUT THE REVIVAL STUDY BIBLE

Featuring over 100 contributors, *The Revival Study Bible* showcases over 1,800 articles and study notes by renowned revivalists, evangelists, and missionaries from Asia and all over the world, including those who have completed their earthly journey. Articles and study notes touch on many people and places of revival. Initials at the end of each note and article indicate its author.

As we examine various characteristics that weave the tapestry of genuine spiritual revivals, several categories further illustrate the intricacies of the mystery of worldwide revival in the past, present, and future. These categories are keyed with symbols to set them apart from the Bible text and will be expounded in the following pages.



Book Introductions

A particular theme related to elements of revival runs through the introduction to each book of the Bible. Written mostly by one of the general editors, Winkie Pratney, unless otherwise indicated by the initials of the author at the end of the introduction, each passion- and practice-based introduction provides the date of writing and explores its significance in the scheme of revival and intimacy with God.

GENESIS

1445–1410 BC

Roots of Revival

In the Beginning, God

It all starts with Him. In the beginning of a world, God; in the beginning of a marriage, God; in the beginning of a family, God. Nothing lasts that is not rooted and grounded in the nature and character of the Creator.

Sin is a terrible thing. Left to fulfill the command to care for and fill the earth, mankind might have done it in a single undiminished lifetime. The Fall ripped the heart out of the promise and left evil to multiply without restraint in a world without sanctions except the law written on the core of the soul. Abel died, and after him, millions. The first casualty of sin is always the trusting, the dependent, the good; the wicked hunt the weak, and the poor become prey to the powerful. In just a few generations, there was runaway corruption, and the earth was filled with violence, blood, and foreign incursion. The intervention of God in judgment is an absolute necessity to restrain the consequences of sin from murdering God's whole world.

There is nothing sadder than the broken heart of God. The record gives us unspeakable revelation: *God's heart was grieved* (Gen 6:6). The word "repent" is almost untranslatable; it means to have *difficulty in breathing*, to gasp, to be so deeply hurt and wounded that you cannot breathe. Such is the agony of the Creator over the horror of His ruined world. This hurt has not gone away over the centuries. One of the greatest results of revival is the healing of the hurt that is in the world, the great glory of a true visitation, to make God's heart glad. (WPP)

Back to Intimacy with God

"In the beginning" is the most critical introductory biblical statement we should seek to understand on the subject of revival. Whatever occurs in the beginning, or in the foundation of anything, ultimately shapes its end. Almost fifty different synonyms for revival, from a wide variety of Hebrew and Greek words, unanimously point to "In the beginning."

The Genesis message demonstrates God's personal model for revival; in many parameters it thoroughly portrays most types of biblical revival. From His world's creation, God wove mysterious, threadlike clues in the delicate process of what He would do to restore us to that intimate relationship temporarily lost in the garden. Early in Genesis, He promises a coming Savior (Gen 3:15). Jesus would come as the ultimate revivalist, capable of reversing the disastrous effects of lawlessness, disobedience, the fruit of the tree of the knowledge of good and evil, and death. His coming death and resurrection would take us back to the beginnings.



The Leaf Symbol

The Leaf highlights Scripture references drawn from the notes of past and present revivalists that will help strengthen and renew your spiritual life. Each note has a subject heading that encapsulates the essence of its content.

625 NEHEMIAH 3:15

repairs. ⁵Next to them the Tekoites made repairs; but their nobles did not put their shoulders⁴ to the work of their Lord.

⁶Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate; they laid its beams and hung its doors, with its bolts and bars. ⁷And next to them Melatiah the Gibeonite, Jadon the Meronothite, the men of Gibeon and Mizpah, repaired the residence^a of the governor of the region beyond the River. ⁸Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. Also next to him Hananiah, one^a of the perfumers, made repairs; and they fortified Jerusalem as far as the Broad Wall. ⁹And next to them Rephaiah the son of Hur, leader of half the district of Jerusalem, made repairs. ¹⁰Next to them Jedaiah the son of Harumaph made repairs in front of his house. And next

to him Hattush the son of Hashabniah made repairs.

¹¹Malchijah the son of Harim and Hashub the son of Pahath-Moab repaired another section, as well as the Tower of the Ovens. ¹²And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.

¹³Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it, hung its doors with its bolts and bars, and repaired a thousand cubits of the wall as far as the Refuse Gate.

¹⁴Malchijah the son of Rechab, leader of the district of Beth Haccerem, repaired the Refuse Gate; he built it and hung its doors with its bolts and bars.

¹⁵Shallun the son of Col-Hozeh, leader of the district of Mizpah, repaired the Fountain Gate; he built it, covered it,

3:5 ^aLiterally necks 3:7 ^aLiterally throne 3:8 ^aLiterally the son

Neh 3:8 They fortified Jerusalem as far as the Broad Wall
Cities well fortified have broad walls, and so had Jerusalem in her glory. The New Jerusalem must, in like manner, be surrounded and preserved by a broad wall of nonconformity to the world, and separation from its customs and spirit. The tendency these days is to break down the holy barrier, and make the distinction between the Church and the world merely nominal. It will be an ill day for the Church and the world when the proposed amalgamation shall be complete, and the sons of God and the daughters of men shall be as one: then shall another deluge of wrath be ushered in.

Neh 3:15 The King's Garden
Charles H. Spurgeon wrote: Mention of the King's Garden by Nehemiah brings to mind the paradise which the King of kings prepared for Adam. Sin utterly ruined that fair abode of all delights, and drove forth the children of men to till the ground, which yields thorns and briers. My soul, remember the fall, for it was your fall. Weep much because the Lord of love was so shamefully ill-treated by the head of the human race, of which you art a member, as undeserving as any. Behold how dragons and demons dwell on this fair earth, which once was a garden of delights. See yonder another King's garden, which the King waters with His bloody sweat—Gethsemane, whose bitter herbs are sweeter by far to renewed souls than even Eden's luscious fruits. There, the mischief of the serpent in the first garden was undone; there the curse was lifted from earth and borne by the woman's promised seed. My soul thinks much of the agony and the passion; resort to the garden of the olive press, and view your great Redeemer rescuing you. This is the garden of gardens indeed, where the soul may see the guilt of sin and the power of love, two sights that surpass all others. Is there no other King's garden? Yes, my heart. How do the flowers flourish? Do any choice fruits appear? Does the King walk within, and rest in the bowers of my spirit? Let me see that the plants are trimmed and watered, and the mischievous foxes hunted out. Come Lord, and let the heavenly wind blow at Your coming, that the spices of Your garden may flow abroad. Nor must I forget the King's garden of the Church. O Lord, send prosperity into it. Rebuild her walls, nourish her plants, ripen her fruits,

NKJV Bible text

NKJV Bible footnotes

Subject heading

The initials of contributor, Charles H. Spurgeon; a complete listing can be found in "A Word on Our Contributors" (pp. xv – xxxvii)



The Fire Symbol

The fire symbol denotes extracts from key sermons preached during revivals to spark spiritual awakening and help rekindle your own first love for God. In this case, the sermon is preached by Leonard Ravenhill.

Pentecost Costs Acts 2:42-46

Is the fire and fervor of the early Church revealed in the Acts of the Apostles the norm for the Church of Jesus Christ? We believe it is. Jesus came that we might have life "more abundantly"—life with glow, life with flow, and life with overflow. Let us remind ourselves again that the early Church "moved." In moving, something or somebody must be left behind. A modern Ananias and Sapphira will find the pace too hot and the price too high. To keep the fire of revival burning, meet together daily:

- For prayer and praise. This was what the Church in Acts 2:42-46 did.
- To break bread.
- For prayer. This was their pattern.
- In harmony with the Spirit. This was the glow of the first Church.

This stringent schedule would be the death of many of our flimsy and unproductive patterns of life. How easily we Christians move along in the light of the lostness of men and their gambling with the certainty of eternal destruction unless they hear and believe. Sloth has seeped into our endeavors. The mesmerism of materialism has almost completely clogged the channel of blessing. We stand condemned. *Almost every Christian without exception knows better than to live at his present standard of spirituality.* My brethren, these things ought not to be so. There is only one way for the Church to operate—God's way. The Bible is the blueprint of this way. (LR)

The initials of preacher, Leonard Ravenhill



The Open-book Symbol

The open-book symbol conveys riveting revival accounts and outlines a historical summary of what God did in arousing a revival.

Catherine Booth: An Awakening in Scotland

It was 1868, and William and Catherine Booth made their first visit to Scotland. They looked forward to ministering in its capital with some degree of wonderment and trepidation; Catherine was to preach. People told them the Scots were wedded to their Presbyterianism and its republican government, that they were stiff, hardheaded, difficult to move, and would require a great deal of time and consideration before they would accept methods and teachings so diametrically opposed to those they had heard from their youth.... The meeting hall...could accommodate some five hundred people. Nevertheless, it was crowded at the first services, and the power of God was evident from the onset and was wonderfully manifested.

It was confirmed years later, that no people in the world were quicker to appreciate and more enthusiastic to admire the close, incisive, unanswerable reasonings of Mrs. Booth. Their prejudice against female ministry, their antipathy to demonstrative religion, their dislike of anything approaching excitement, and their opposition to the doctrine of Holiness were all forgotten, as they followed with intense eagerness every point of her argument.

It was like a resurrection. Here was an old-fashioned, outspoken Covenanter in the land of Covenanters, a spiritual Bruce, a woman Wallace, before them—a champion who had come to enfranchise from the thralldom of sin and Satan. Her skillful hands swept across their hearts, making them vibrate with spiritual melodies resembling the beautiful national airs they so loved. They were convinced, they were fascinated, and from the opening service in that rude hall to the last meeting that she ever held in Scotland, nowhere was Mrs. Booth followed by more affectionate and appreciative crowds.

The realization of this helped to act upon her as an inspiration, as when two electric currents come in contact the light leaps forth.... The people fell in every part of the building. In the pews, in the gallery, round the pulpit, in the dingy little vestry with its breakneck approach there were men and women sobbing and crying aloud for salvation. Catherine was anxious to remain, take some large hall, and conduct a series of meetings, but circumstances required her presence in London, and she abandoned with regret so promising an opportunity.... So many doors of usefulness opened before her that it was often difficult to decide which had the superior claim, and she could only pray that, if unconsciously a mistake were made, it would in the end be overruled for the glory of God in the furtherance of His cause.



The Pen Symbol

Portraying personal testimonies of enduring faith, devotion, miracles, and trust in Almighty God, the pen symbol etches some new dimension of His works.

John Wesley: "Lord, Let Me Not Live to Be Useless"

John Wesley's rule for Christian living was: "Do all the good you can, by all the means you can, in all the ways you can, in all places you can, at all the times you can, to all the people you can as long as ever you can!" To unite His people in one body, give everyone something to do—make each consider his neighbor and seek his edification; call out latent talent and utilize it.

Throughout his sixty-five years of ministry, Wesley traveled some twenty-five miles a day and wrote two hundred and thirty-three books on all subjects, including home health remedies (*Primitive Medicine* has been in use for almost two hundred years) and one of the earliest texts on electricity! Those who knew his travels wondered when he had time to write, and those who knew his writings wondered when he had time to travel. "Leisure and I have taken leave of one another. I propose to be busy as long as I live, if my health is so long indulged me."

Wesley wrote on things that were the most opposite and unlike, petty and trifling, thoroughly spiritual and secular. His writings include the fifty-volume tome of theology called the *Christian Library* and a complete commentary on the whole Bible.

It is said of Wesley after he died that he "left behind him a good library of books, a well-worn clergyman's gown, and a much-abused reputation." He also left his legacy of "an England moved to the very depths, a Church thrilled through and through with an awakened spiritual life, as well as seven hundred and fifty preachers and seventy-six thousand nine hundred and sixty-eight Methodists in England, three hundred and fifty preachers and fifty-seven thousand six hundred and twenty-one Methodists in America. The Methodist Church became the fastest-growing work of its time in the nations and by 1957 had become forty million worldwide." (WP)



The Face Profile

The face profile brings attention to conversion experiences and biographies of great men and women whom God used during revivals that brought profound change of dramatic proportions in multitudes of lives.

John Sung (1901–1944) Revivalist to China and Southeast Asia Leviticus 26:9

Dr. Sung Shangjie (John Sung) was born in Fujian, China, the son of a Methodist minister. At a time when his father was seriously ill, John prayed to the Lord for his father to be healed. God answered, and his father made a speedy recovery.

Sung furthered his studies at Ohio Wesleyan University in Delaware, Ohio, U.S.A., and graduated with honors in 1923 in the area of chemistry. Declining offers from institutions after his doctoral studies, Sung enrolled at Union Theological Seminary in New York in 1926. In 1927, he was hospitalized for six months because seminary authorities were concerned about his mental health. During his hospitalization he read the Bible forty times. He was labeled a counter-revolutionary by the Kuomintang, who were unhappy with his objection to bowing before the portrait of their leader, Sun Yat-Sen; Sung considered the act idolatrous.

Sung was a man of prayer up to his dying days. Even in his busy ministry, he set aside up to three hours each day for personal prayer. He pleaded with God for revival, and He answered.

From 1931 to 1933, Sung joined Andrew Gih's Bethel Worldwide Evangelistic Band and ministered in various parts of China. He became a well-known preacher and independent missionary in both northern and southern China. Between 1935 and 1939, Sung made several visits to Chinese churches in Indonesia, Malaysia, the Philippines, Taiwan, Thailand, and in particular, Singapore, which he visited seven times.

Sung's meetings would attract thousands. An example of Sung's powerful evangelism was when the Chinese business community in Surabaya, Java, closed their shops for a week just to attend his meetings from morning until night. Thousands were converted, many were healed during prayer, and Christian lives were revived. Chin Lien Bible School was founded in Singapore in 1937 by one of his assistants, Leona Wu, to train Sung's converts for ministry. Until today, many Christian leaders trace their Christian conversions and commitments to Sung's work in Southeast Asia. He is regarded as one of the greatest evangelists of modern history. (*Asian Revivalist*)

The Revival Study Bible also features Asian evangelists, revivalists and revivals



The Magnifying Glass Symbol

The magnifying glass symbol provides insight into how we can deepen our own relationship with God as well as truths and principles that will prepare and equip us for transformation and revival.

MATTHEW 2:17

1306



I'm Dreaming of a Right Christmas

Matthew 2:9

The number one song in the world for years was Bing Crosby's "I'm Dreaming of a White Christmas." But we must know what this day is all about because Christianity has its roots in Bethlehem and Calvary. One is the cry of a babe from a manger and the other the cry of a man from the cross. How can you have a right Christmas?

A Right Christmas Includes Making Room for Jesus

When the Son of God needed a room in a hotel, the building was full. Why? Too many guests. We must evict any tenant and anything that will keep Jesus from coming into our lives. When there is room for Jesus He will work the miracle in you. It is interesting to note that on that great miracle night, the shepherds and the wise men got to the baby in two different ways. The wise men saw a star, but the shepherds heard angels. Why? They got the revelation through ways familiar to them. Stars and astrology were big in the East where these wise men were from. And the Jewish shepherds believed in angels and that was how God spoke to them. God knows your language.

A Right Christmas Means That We are Looking to the Right Tree

The greatest gift was not under a decorated pine tree in a living room; but it was on an old rugged tree. It was there on the cross that the Gift for all mankind hung to buy us salvation.

A Right Christmas Does Not Replace Jesus with Santa

Santa wants access to your chimney; Jesus wants access to your heart. Santa wants one day a year, Jesus wants every day. Santa has a list of who is naughty and nice; Jesus has one list: "For all have sinned..." We have forgotten the Incarnation and replaced it with Christmas. (TD)

Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. ¹⁷Then was fulfilled what was spoken by Jeremiah the prophet, saying:

¹⁸"A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."^a

The Home in Nazareth

¹⁹Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead." ²¹Then he arose, took the young Child and His mother, and came into the land of Israel.

2:18 ^aJeremiah 31:15 3:3 ^aIsaiah 40:3

²²But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. ²³And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

John the Baptist Prepares the Way

3In those days John the Baptist came preaching in the wilderness of Judea, ²and saying, "Repent, for the kingdom of heaven is at hand!" ³For this is he who was spoken of by the prophet Isaiah, saying:

"The voice of one crying in the wilderness: Prepare the way of the LORD; Make His paths straight!"^a



The Chain Symbol

The chain symbol refers to the revival chain reference system. The unique cross-reference system analyzes and groups Bible references into various types of revival and then links them to the various topics related to the ministry, results, enemies, fruits, and application of revival principles. The types of revival Study Chains are indicated by black text in grey boxes (e.g., A2e), while the topical study chains are highlighted by white text in black boxes (e.g., 1), In each study chain, the types of revival and topics are arranged in order of priority. Study notes on the main issues that the Scripture references and study chains deal with are available in most instances.

1307

MATTHEW 3:9

⁴Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. ⁵Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶and were baptized by him in the Jordan, confessing their sins. ⁷But when he saw many of the Pharisees

and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath of come? ⁸Therefore bear fruits worthy of repentance, ⁹and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these



Matt 3:3 Restore the paths of the Lord

Corporate revival for intimacy with God requires restoration of the paths of the Lord. John the Baptist was equipped to do this very thing. Isaiah the prophet states that there would come a revivalist who would restore or revive the way and paths of the Lord. The paths and ways that God walks in are many and ancient, emphasizing and leading to an intimate walk with God, which would be restored through the ministry of John the Baptist. This category and type of revival is fundamental for true revival of intimacy to occur. Jeremiah 6:16 encourages man to ask for these old paths that lead to intimacy with God. However, as in that passage, man refused to go there and went after idols instead.



Matt 3:3 The voice of one crying

A fundamental principle in the management of revival requires the restoration of the paths of the Lord, as well as releasing certain types of revivalists similar to John the Baptist. The cry of this ministry calls people to return to the Lord's paths and ways.



Matt 3:3 John the Baptist

The type of revivalist mentioned in this passage is John the Baptist, a fiery prophetic preacher, functioning similar to Elijah the prophet. Israel was deeply bound in legalistic, unspiritual, traditional religion. Its leadership was self-righteous and void of spiritual life. Position, power, greed for money, and compromise had replaced the earnest heartfelt seeking of God. The "John the Baptist" type of revivalist prophetically challenged a man-made system and called the people back to seeking God corporately. In seasons where corporate revival is needed, and conditions exist where man has lost the reality of God's intense existence, only one type of revivalist can usher in the depth of revival needed to confront and change the times. Just as Elijah of old confronted the prophets of Baal and prayed down fire, in a visual demonstration of God's power to a passive, indifferent people, so the type of revivalist needed to deal with these conditions must minister in a non-traditional, radical, almost nonconformist manner. The Spirit of God functions through this type of revivalist in dynamic, deeply convicting preaching, seasoned with spiritual fire. This type of revivalist does

not frequently emerge on the spiritual scene, and only does so when the conditions are such that no other type of ministry can bring the desired results. Revivalists like these are often born out of years of isolation, prayer, and intense personal commitment to see conditions change. They are a rare breed. John the Baptist's responsibility as a prophet (Matt 21:26; Mark 11:32; Luke 7:28, 20:6) in ministering revival was to confront the religious standards that hindered intimacy with God, and to open up the way for Jesus to come. His prophetic ministry agitated the self-righteous Pharisees and Sadducees by calling them to repentance and fruits characteristic of a changed life.



Matt 3:4



Matt 3:7 Brood of vipers

The Pharisees and Sadducees constantly lifted their proud heads to hinder and oppose corporate and individual revival. Religious legalism always carries a bucket of watery arrogance capable of quenching the fires that the revivalists may ignite. Corporate revival attracts corporate, even generational, opposition. Compared to a generation of vipers, these enemies of revival attempt to sink their religious fangs into God-hungry souls and poison those who might love God, and paralyze faith.



Matt 3:8 Bear fruits worthy of repentance

The management of revival requires establishing an atmosphere conducive to life change. As the Spirit of God plows the hardened ground of dull hearts, there is a need for repentance and the removal of all hindrances in knowing Christ. Seeds for change are sown when repentance is genuine and its fruit is borne. John the Baptist challenged the religious leaders to bear fruits that indicate true repentance.



Matt 3:9-12 Baptize with Holy Spirit and fire

FIRES OF HIS HOLY REFINEMENT Our God, a consuming fire, hates sin and any residue of it left behind will pollute a godly harvest. During the seasons of harvest, when fruit of intimacy with God has been produced from the inner workings of revival, one aspect of God's fiery expression is sent forth to purge the chaff still left among the gathered, threshed grain. This spiritual purging cleanses the

Type of Revival Study Chain

GENERAL REVIVAL

Matt 17:8-13

B16 Intimacy with God/Presence of God
Ex 14:1-31; 13:17-22; 15:1-27; 20:1-26; 24:12-28
Deut 4:15-31; 5:4-5; 10:12-15; 13:1-18; 30:10, 15-20
Judg 2:11-19; 8:1-35; 10:6-17

(B16: Scripture Reference)

Topical Study Chain

All chain symbol articles are written by general editor Dr. Tamara Winslow

The initials of contributor, Tim Dilena

WORD STUDIES

While areas of Scripture carry the message of revival (follow these in our extensive study chains), a few core content words recur in the preaching and teaching of almost all extended revivals. Some of these are examined and studied, and such word studies can help you identify what to look for when you read and help you press forward in God when you pray and minister yourself. They may also help you understand with the heart what many fathers in the faith have said in every revival.

Articles that aid word study trace key revival themes of history, highlighting the significant elements in every major awakening.

Themes covered include:

- God's Lovingkindness
- Sin
- Satan: Knowing the Enemy
- Judgment: Endless Misery and Torment
- God's Willingness to Forgive
- Mercy
- Suffering and the Broken Heart
- The Grief of God: Tragic, Agonizing Disappointment
- The Cross: Gateway to God
- Repentance
- The Nature of Saving Faith

WORD STUDIES

Key Revival Themes of History

There are three major streams that run through the record of revival history: the stories of the men and women who under God's hand helmed it, the social circumstances that helped shape it, and the scriptural messages preached both publicly and privately by those who lived it and sometimes died still sharing it.

While many areas of Scripture carry the message of revival (follow these in our extensive study chains), a few core content words recur in almost all extended revivals. These keys can help you identify what to look for when you read and help you press forward in God when you pray. Most of all, they may help you understand with the heart what those fathers in the faith had said in every revival. These repeated elements have echoed and reechoed in every major awakening in history throughout all nations where the Church has dared to be really like Jesus. You will find in them God-honoring substance to help you take His part against the sin and sadness of His world.

The first word sets focus on God's lovingkindness—who He is and the nature of our wonderful Creator and Father. Sin is the awful result of falling into temptation to trust someone or something other than our Maker; both the Old and New Testaments refer to escalating examples. A study of the first fallen being, Satan the devil, and his schemes warn and prepare us to face spiritual battle. Both immediate and long-term consequences of evil reveal the damning results of separation from God in judgment. Yet God is compassionate, forgiving and rich in mercy. The theme of the suffering and brokenness of mankind and the grief of God over individual and national sin is essential to the birth of revivals. He makes full provision through Christ's awful death on the cross and glorious triumph in resurrection to redeem fallen humanity. What God asks of us now is to acknowledge our need to repent, turn from our wicked ways, and commit ourselves to trusting the Lord Jesus and His sacrifice in our place in saving faith.

Read these verses in your Bible whenever possible. They will introduce you to ideas that will become familiar and with ever-increasing wonder as you use them in your public and personal witness, prayer, and ministry. And as you read (with the help of the Holy Spirit, the Author of Scripture Himself), you will find a new authority and power that arises from the lived-out Word of the Lord in your life. Tread softly as you do this, for you will find yourself walking in the shoes of those who under His hand changed their world with the same message given to prophets and preachers before you—"Prepare the way of the LORD."

God's Lovingkindness

It begins (or begins again) with God. What can we see of true beauty if we had no Bible? Nature puts on a new play each day. What is the call made by the clouds, the song of the stars, the sun, and the sky? What says the whisper of the wind, the serenades of sky and surf, and the majesty of the mountains? Second, Scripture is writ into the worlds He made. Creation reflects His glory. Not only is what we see around us amazingly immense, awesomely big, and full of complex power, what we cannot miss is that nature is breathtaking, utterly lovely, and beautiful. God's holiness is rooted in wisdom and love; it manifests in infinite care and tiny tender mercies in the midst of forces let loose to carve out worlds.

Creation reaches its peak in His ultimate creation—mankind. Lovingkindness was first manifest in a new creation born out of the fount of beauty, value, and worth. Lovingkindness describes this core element of His character. This, too, is the first word of revival preaching, the very atmosphere of the presence of God.

"Let this mind be in you which was also in Christ Jesus," wrote the apostle Paul (Phil 2:5). Here Paul describes the Son's willingness to leave the serenity of heaven and enter the area of our humiliation, so that one day He will give His life as an atonement for the sins of the whole world.

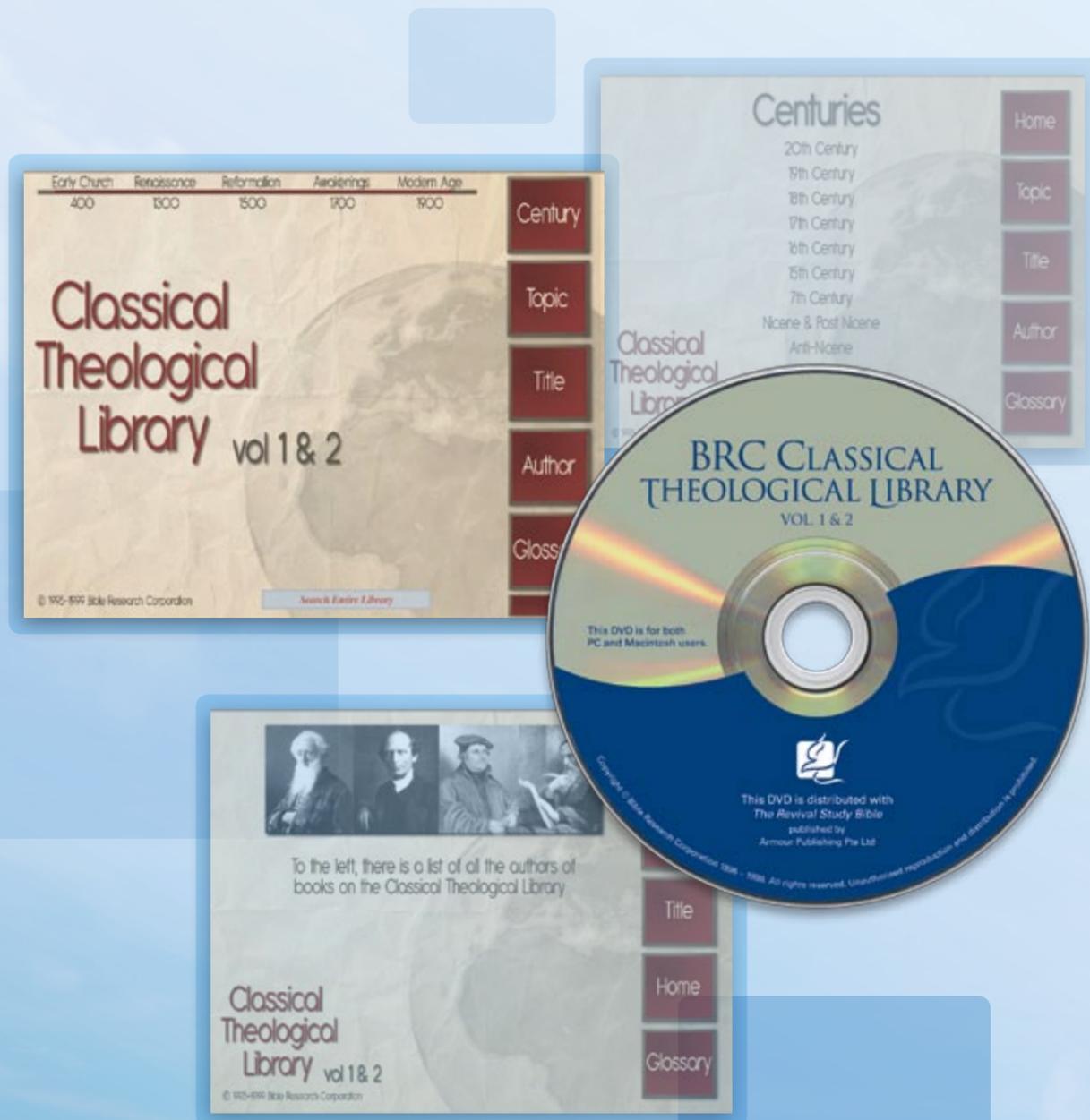
Lovingkindness is fundamentally true about God (Ps 86:5; Isa 54:8; Lam 3:22; Rom 2:4; Eph 2:4; Jas 5:11; 2 Pet 3:9). This key characteristic to live lovingly (in a state of voluntary goodwill) deeply affects all our relations: lovingkindness and mercy is a tendency to be lenient and kind toward the unworthy, the core meaning of the word "grace" so often applied to the Godhead (Tit 2:11). This is the quality of humiliation and self-abasement, a willingness to jeopardize proper standing and recognition out of compassion to the undeserving.

"Love suffers long and is kind" (1 Cor 13:4). This is also the opposite of allowing righteous feelings of vindictive justice toward those who have injured us to hold sway in our beings. The loving disposition of the Godhead has completely overcome all feelings of vindictive justice, which man's rebellion and persistence on wickedness have caused to arise in the divine being. Now, instead of insistence on strict justice, He can offer us mercy and forgiveness if certain necessary conditions met may make happy reconciliation possible.

"For God so loved the world that He gave His only begotten Son" (John 3:16). It is the sacrificial impartation of life rather than conservation of life. It sacrifices its own welfare and just due to grant to other moral beings its storehouse of blessings. (GO)

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Website : www.armourpublishing.com

For more information, contact Christina Lim at christina@armourpublishing.com