Radical Revival

Issue 1 O LORD, revive your work in the midst of the years! *Hab. 3:2* September 2026

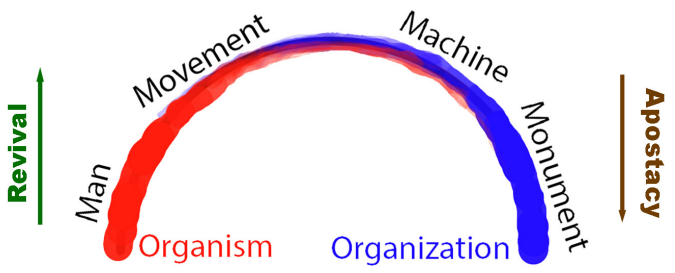
The Call to Radical Revival

Call—A summons, instigation, exhortation.
Rad·i·cal—Pertaining to the root.
Re·viv·al—A restoration of life

This is a summons directed towards those who profess to be Christians, an exhortation to return to the fullness of the life of God within us. I forewarn you that this is John the Baptist stuff, with John's dreadful mattock and axe, digging at the root of the following questions:

> Why is authentic, anointed Christianity so rare today?
> Why does it die out so quickly when it does arise?

The following graphic tells the repeated story of revival throughout the last 2000 years of church history.



Man: a person (or small group) unites to God in a real way; RADICAL REVIVAL begins.

Movement: The anointed man affects other men, drawing them on to a new or deeper walk with God. This may be just dozens or eventually millions of people.

Machine: The movement starts losing its inward life, but programs, plans, schedules, and structure keep the exterior appearance going.

Monument: The programs and schedules start faltering and a mere monument has replaced even the machine.

Ponder these questions a good while: Where am I personally on the chart? Where is my congregation?

How to start a RADICAL REVIVAL

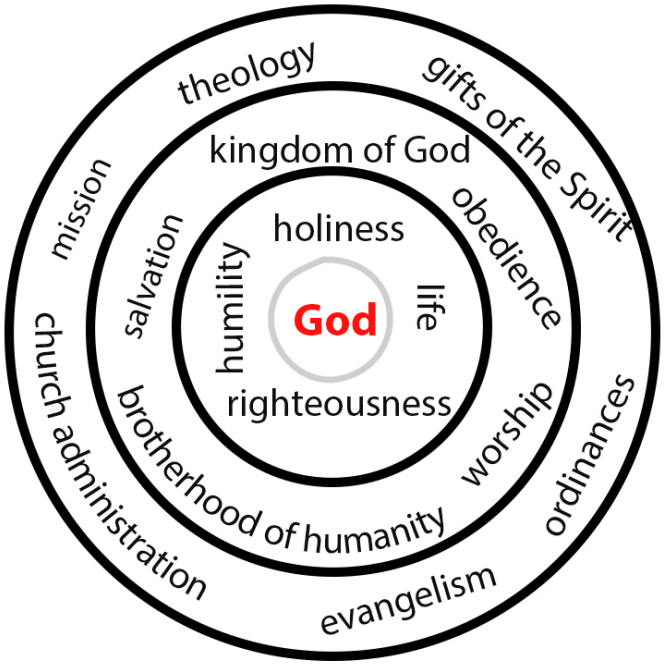
Put God back in the center of Christianity

All revivals start with God uniting Himself with man (atonement, but better spelled as at-one-ment). This is not something man can achieve by himself, nor is it something that God will do without man's cooperation. RADICAL REVIVAL will break forth when the Spirit of God unites to the spirit of man, imparting the very nature of God into that man. This at-one-ment will radically alter the character, values, and thinking of the man, from the inside out.

When revival movements start turning into organizations, the center of the movement starts shifting to something other than God. The center of true Christianity is not salvation, not theology, not church, not kingdom, not obedience, not worship, not spiritual

gifts … and not even holiness and righteousness, even though holiness (love to God, which results in separation unto him) and righteousness (love for humanity, which results in serving others in love) are God's main character points.

All of the above mentioned things that are NOT the center do have a place in Christianity, just not the center. Let's quickly look at a graphic.



In the center is God himself, with His character traits right around Him (those listed are not a complete list, just some of the more prominent ones). The line between God and the character traits is grey, not full black, because God and His character cannot really be separated, yet the character traits apart from God are not God.

RADICAL REVIVAL

Now, imagine a man or woman being at-one-ed with God Himself, and placed smack in the middle of this graph, united to God and having the divine nature of God planted inside his/her spirit. That is RADICAL REVIVAL. The unification of God's Spirit to man's spirit is also called "being born again."

Out of that unification (at-one-ment) to God himself will flow God's character traits of humility, holiness, righteousness, and life. From out of those character traits will flow the kingdom of God on earth, brotherhood of humanity, worship, obedience … all of which can be summed up as "salvation/deliverance" from self, flesh, Satan, and sin.

Then, out of those primary fruits of RADICAL REVIVAL will correctly flow the secondary fruits of mission, evangelism, church administration, ordinances, gifts of the Spirit, and others not listed here.

When RADICAL REVIVAL grows stale

When we begin to drift away from God, we will usually try to set up an organization that mimics a real organism. In early Christianity, ordinances were turned into sacraments, and long, bitter theological debates about how to explain the trinity replaced the triune God and His character traits. Soon, church organization replaced the living organism, and persecution of non-conformers to the organization set in. Thus were born The Roman Catholic Church, Eastern Orthodoxy, The Church of the East, and The Coptic Church. Sadly, the same thing has happened repeatedly.

In Protestantism, theology and salvation took center stage.

In Pentecostalism, the gifts of the Spirit and worship have taken over the center.

In current Anabaptism, church and obedience to the church have pushed God out of the center. You don't have to know God to be a good member in most of today's Anabaptist churches.

In The Church of Christ (the denomination, not the real church of Christ), correct theology and water baptism have pushed God from the center. As long as you have had an immersion baptism and follow the theology correctly, you can be a member in good standing.

Much more could be said about this, but for now, we are going to put God Himself back into the center of RADICAL REVIVAL, and His character traits imparted to us (by the gift of the divine nature) as next in importance.

We do not want to downplay humility, life, and other character traits, but to address the present distress of "conservative" North American Christianity, we are going to focus on an area that is being sorely neglected, which is …

The absolute necessity of holiness

When God began to introduce himself to Abraham's posterity in the books of Exodus and Leviticus, the main point He tried to get across to them was that He was holy. We cannot play with God's holiness. He cannot ignore His own holiness. His holiness is a consuming fire that destroys any unholiness that tries to approach Him. That is who He is, and He will not, cannot, change. You would not want Him to change if you understood how beautiful holiness is.

Consider how men were warned to not "touch the mountain, lest you die." Why the severity? Because God's holiness is to sin/self/flesh like bleach is to germs: Bleach consumes/destroys germs. God's holiness destroys any unclean, impure, unholy thing; automatically and totally.

Later on, God told Moses to move the tabernacle outside of the camp. If not, God warned, I will consume the camp. God's mercy was great; He did not want to consume the camp. Yet in their unsanctified state, if He continued to dwell in the midst of the camp, His consuming holiness would utterly wipe away the unsanctified camp. So, in mercy He instructed Moses to remove the tabernacle to outside the camp.

Consider next the two men who put unholy fire on the altar. Instant death. This was simply the outcome of anyone trying to approach God in an unsanctified state.

Let's get it crystal clear: **God cannot unite himself to anything unholy**.

So, humanity is "in a pickle." We by nature are unholy and by nature we choose to follow after unholy things. As such, we cannot approach God, let alone be united to Him (which unity in theological terms means *experience at-one-ment with Him*).



Just like one has to travel through the USA to get to Mexico from Canada, so must Christians go through sanctification to arrive at salvation, according to 2 Thessalonians 2:13.

heart in preparation for unification to God. People are erroneously told, "Sanctification begins after conversion."

Not so. Sanctification is a prerequisite to salvation.

God has chosen us **to salvation through sanctification** of the Spirit and belief of the truth. 2 Th. 2:13

Follow peace with all *men*, and **holiness, without which no man shall see the Lord**. Heb. 12:14

Consider the centered illustration that shows how sanctification is a prerequisite of salvation. If someone is traveling to Mexico from Canada (by ground) they must go "through the USA" to get "to Mexico." The Bible would say it this way: "God has chosen to get us to Mexico through the USA." In the same way that going through the USA is necessary to get to Mexico from Canada, if someone is going from a state of spiritual lostness, God has chosen that they MUST go "through sanctification of the Spirit" to get "to salvation." (2 Th. 2:13)

Holiness is not an option that begins after "salvation." Sanctification is God's chosen path to salvation. If this truth messes with our "plan of salvation," let it mess it up, and let's revise our "plan of salvation" accordingly.

Where Protestantism has lied to us

Protestantism says that Jesus shed His blood to pay for our sins, and that if we but put our faith in Him or His blood, our sins will be forgiven; then when we die, we will all be given entrance into heaven. Millions of people have swallowed that lie.

That is a lie because nothing in the above "plan of salvation" requires practical sanctification as a prerequisite. Nothing is required from man to sanctify his

Distinguishing between holiness and charity

The problem for many Christians is that they often think only in terms of charity/love/morality when repenting. For example, drunkenness is considered a moral issue, because when someone gets drunk, they often get abusive. These same people will also repent of stealing, because stealing hurts another person. Fornication is forsaken by them because it involves and often hurts another person.

But many times "holiness unto the LORD" does not *directly* affect any other human. For example, if I play solitaire for an hour, I am not *directly* hurting anyone.

Of course, I *could* be doing something positive for another person instead of playing solitaire for an hour, but since I am not *directly* hurting anyone, people say, "What's wrong with that? I am not hurting anyone."

But holiness needs to be seen as a dedication to the things of God, and anytime I am spending time doing things just to please myself, those things become unclean … tainted by self-centeredness.

Now, to sanctify yourself, go cleanse away in repentance all self-centered activities. Don't worry about whether they are directly hurting anyone; that is not the issue at stake. The issue at stake is *serving self rather than serving God with all my being.*

I can hear the comments: "Wow! If we would take that seriously, there wouldn't be anything left to do!"

That is partly correct. The only things left in a holy life are holy activities: Prayer, worship, Bible study, evangelism, helping poor and needy people, etc. Gone will be sports, hobbies, pleasure activities, waste of time and money, and laziness.

The reason that most people do not sanctify themselves fully is because it costs a full and total death to self: this is the cross of Jesus, taken up and applied to the self-life in very practical terms. The good part is that after a death on the cross there is a resurrection. In fact, the ONLY way to experience resurrection is through that RADICAL REVIVAL method of death to the old life.

Ponder this reality: Until that degree of sanctification is applied to our life (and none of us fully understand the depths of self-life at conversion, but it MUST begin there and continue to grow), RADICAL REVIVAL will continue to evade us.

Anytime I am spending time doing things just to please myself, those things become unclean … tainted by self-centeredness.

Practical "holiness unto the LORD" often missing today

Covetousness. This is a huge one, prevalent in Anabaptist, Holiness, Church of Christ, Plymouth Brethren, and other remnants of previous revivals. Covetousness is simply, in the Greek meaning, "muchness." Our dictionaries often mess up the meaning by defining covetousness as an "*inordinate* desire" or "*excessive* desire." The Greek word doesn't have that concept of "inordinate" or "excessive" in it. Covetousness is simply "the desire to have (for one's self) *more* than the necessities of life." The opposite of covetousness is contentment, which Paul defined as "having food and raiment."

Until covetousness is unmercifully murdered within us, RADICAL REVIVAL will continue to evade us. Charles Finney said that covetousness should be seen as equal to adultery, meaning covetous people should be excommunicated. And covetousness is adultery, spiritual adultery. It is, according to the Bible, "idolatry."

Here in North America, we need to see that a typical middle-class American lifestyle is idolatry; the middle-class American lifestyle is driven by covetousness, *the desire to have more than simple necessities*.

No revival will endure until we get past covetousness. About the only modern American group that has done well with covetousness in the last half a century is the so-called Road Ministry. I am of the persuasion that is the reason why they were able to win about 600 people from the world, about one per month for about 50 years. Ponder this: How did one little congregation of just a couple of people win more raw converts than the entire Anabaptist movement in the same time period? I am not saying that everything in the Road Ministry group was as it could have been; I am saying they put the rest of us to shame in their ability to win new converts to radical Christianity.

Self-control. Gluttony (eating for pleasure rather than sustenance, which often, but not always, leads to being overweight) is a sin of unholiness. Like with covetousness, many conservative people today overlook this sin because it is not directly hurting other people. But gluttony is an impurity, and God's Spirit will not fill those who are involved in gluttony (ignorance excepted, as always; but let's move past ignorance ASAP).

Holy speaking. Another area of unholy living is foolish talking, joking, and jesting (speaking for plea-

sure instead of edification). Again, this sin often does not *directly* hurt other people, but it is unholy, and the Spirit of God will not dwell where the sin is unconfessed and unrepented of.

Pleasure seeking. Sports, hobbies, pleasure vacations, adornment (of dress, vehicles, and housing), novel reading, movies, etc. The desire to please the eye, the ear, the nose, the touch, and the mouth. So many practical areas indicate unsanctified hearts.

We lack anointing

Many people I have talked to in the last year have told me that they feel that we (conservative/kingdom Christians, Anabaptists, Holiness, Church of Christ, Plymouth Brethren, etc.) lack the power of the Spirit. Men from several different Anabaptist groups have bemoaned to me (or to someone I know) that their people really don't have a passion for mission/evangelism: Swartzentruber Amish, Conservative Mennonite Church of Ontario, Charity/Agape Fellowship, Pilgrim Mennonite, Beachy Amish, and Nationwide Mennonite people have said this about their own groups. Note that this is not always said from a critical spirit about their own group, but it was said with sadness and pain in their heart.

Some of us try to do mission and evangelism, but if we get honest with ourselves, the results are puny. By puny, let's compare ourselves to Leonard Ravenhill's early days (1930s, a century ago), when the so-called "Trekkers" spread out through England, traveling by foot, pulling a cart with simple necessities and a tent for holding tent meetings. At one point these young men were encouraged with this sentence: "Don't be discouraged if you only have one convert per mile."

Wow! I would be encouraged if I had one convert per 100 miles, or even 1,000 miles! But the Trekkers did see results: Every day, Ravenhill said, they had someone kneeling down in the open street (even in the mud sometimes), crying and repenting of their sins. They started conservative Holiness churches in several cities this way.

That is what I mean by us having "puny" results. I know our culture is hardened, but I am becoming convinced that the biggest issue is that we simply lack anointing. And until we repent of our covetousness, foolish talk, and unholy living in other areas, RADICAL REVIVAL will stay only in the history books for another generation.

Fear of spiritual experiences

I will express here that I have seen some "kingdom Christians" who seem to be afraid of supernatural experiences. About 35 years ago I remember an Anabaptist man preach, "We see so much of the false that we are afraid of the true." He was referring to the work of the Holy Spirit. It is high time we take back from the Pentecostals and Charismatics the teaching and the experience of the baptism of the Spirit. Note well: I have zero interest in Pentecostal/Charismatic type of "gifts" and "baptisms of the Spirit." I am not interested, at all, in a movie star who is dressed like Jezebel claiming to have spoken in tongues, etc., when her lifestyle does not change to holy living. The baptism of the Holy Spirit moves one to greater holiness, every single time. Specific gifts may or may not come along with a baptism of the Spirit, but holy living will *always* be the result of the baptism of the Holy Ghost and fire.

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On the other hand, there are too many "kingdom Christians" who talk a lot about following the example of the early church, obeying the sermon on the mount, and obedience to other biblical teachings such as head coverings, but they are not exhibiting that they have been *baptized with a power greater than head knowledge*. Some of the carnal attitudes spewing from people professing nonresistance are clearly not from God's holy, humble, nonresistant Spirit. We are in desperate need of a Holy Spirit-infused, RADICAL REVIVAL. We need our personal and corporate baptisms of holy fire today in our Anabaptist and "kingdom" churches. *Let's not be scared of the real just because we see so much of the false*.

What we could be doing

The following is a starting point for areas we need to conquer. Note that we (the publishers) are not saying "We have attained, but you have not." We are saying this is the direction we intend to pursue.

- **We could be praying and fasting more**, a whole, whole lot more. God uses prayer and fasting in ways I cannot even comprehend or explain. Until this fervent prayer happens, lasting RADICAL REVIVAL is a dream and a joke. Ravenhill said that we will never see revival with just one prayer meeting per week. I used to feel uncomfortable praying on the phone; it just seemed odd and out of place, having grown up before cell phones even existed and long-distance calling cost up to 25 cents a minute. But recently I have started praying long distance over the phone with some brothers, as no one (that I know of) in my local community has the heart to do intense prayer. If you are isolated, reach out to some brothers somewhere by phone.

You will never see revival with just one prayer meeting per week.
~Leonard Ravenhill

- **Local evangelism is sorely lacking**. Some are trying, but like Matthew Milioni in Boston said recently, as a whole we (kingdom Christians) "are barely, just barely, above flunking, maybe a D - - (two minuses)." When we don't see results, we blame the hardness of the culture too much (and that does, indeed, play into the matter). But we should also be looking within and crying, "What's wrong with me, God?" I have seen so many young men with a zeal for evangelism keep it up for a year or two, then slowly turn back to just going to church twice a week and singing in the nursing home once a month. I think the lack of results is one key point. But rather than quit, we should be falling on our faces and saying, "What's wrong with us, God?" Another aspect is as Micaiah, one of the Road Ministry, said to me just about a week ago: "Too many people are simply not dedicating themselves to the work." It's a lot easier to just be a hum-drum churchgoer who contributes money to mission organizations than to get out and take evangelism seriously, like the Road Ministry group did. I know, their always-on-the-road lifestyle is not suitable for large families, but our young men should be doing some of that instead of making money to save up for a house that is several times more expensive than necessary. No Holy Ghost falls on those young men … until they lay that covetousness on the altar, killed.
- **We could have simple-living base communities** for those who have large families or are unable for some reason to live the military-style life of a full or even part-time evangelist. These bases would be home bases for those who could go out more regularly. The early Salvation Army is an example of what we could be doing in evangelism. The Salvation Army had about 5,000 men and women dedicated to hard-core evangelism in its early days, with 70% of them being new converts (not someone transferring from another church) and most of them under 25 years of age.
- **We could start regularly sending out itinerant preachers/teachers to isolated families or people**, encouraging them in discipleship, helping them with local evangelism, and spreading the message to new communities, rather than the typical Anabaptist attitude of "they need to move to our church if they are isolated." As Joe Tindall said already 35 years ago, today's Anabaptists "build their little red brick church houses in the country and wonder why no one comes to join them." In times past, the ministers went out to find the scattered sheep, rather than build a nice barn and throw down some fresh hay every Sunday morning … and wonder why the lost sheep are not coming in for their nice hay.
- **We need to find healing/deliverance for spiritual oppressions** that abound even within conservative churches. More discernment and more answers are desperately needed. Modern "counseling" is not meeting the needs, but to be honest, those who are refusing modern counseling methods (as unbiblical) are not seeing much better results. Just like the baptism of the Holy Spirit needs to be reclaimed from the Charismatic/Pentecostals, this is another area

where we need not be so afraid of the false that we miss the real. God help us press ahead in this area!

- **We could be practicing better community of goods.** Not necessarily Hutterian-style communes, but truly counting what I have in my economic control as belonging to God and all the brothers in the world.
- **We could be lifting higher the goal of purposeful singlehood** for the kingdom of God. In some of today's churches, that concept has been almost lost, and older singles often get a feeling of, "What's wrong with you that you are not married yet?" Paul is very clear that purposeful singlehood for God is a higher and more useful calling than marriage, which usually brings about the necessity of spending more time and money on the "cares of this life."

Future ideas

In the future we plan to expand upon some of the above points, either from historical writings or new writings. If you are led by the Spirit to write further on some of these points, or points that have been overlooked (we do not claim this to be the perfect outline, just a starting point), by all means send that to us for consideration of publishing it.

Contact us if this vision statement "rings a bell" in your spirit. While not a fan of everybody moving to another already-established congregation (although moving is not wrong and may be God's calling for some), brothers and sisters should seek out those who are nearby to work together with others in the body of Christ. If we can assist in helping build a network of interested souls deeply interested in RADICAL REVIVAL, we are willing to make connections. But we are not interested in trying to be lords over what God is going to do in our day. You do NOT need us in particular; you need the Holy Spirit.

Having anointed brothers and sisters nearby is a great asset, but some may find that they will have to push forward in their home community, making disciples like the Ethiopian eunuch did after being born again and sent on his way to an area that had no Christian church. History indicates that he went down to Ethiopia and planted the kingdom of God down there with no known outside human help.

With God's anointing, the same can happen today, even if having multiple brothers is much more preferable. So, whether alone in your local community or with a dozen other brothers ... "Forward!"

~Mike Atnip

Utterly abandoned to the Holy Ghost!
Seeking all His fullness at whatever cost;
Cutting all the shorelines, launching in the deep
Of His mighty power – strong to save and keep.

Utterly abandoned to the Holy Ghost!
Oh! The sinking, sinking, until self is lost!
Until the emptied vessel lies broken at His feet;
Waiting till His filling shall make the work complete.

Utterly abandoned! No will of my own;
For time and for eternity, His, and His alone;
All my plans and purposes lost in His sweet will,
Having nothing, yet in Him all things possessing still.

Lo! He comes and fills me, Holy Spirit sweet!
I, in Him, am satisfied! I, in Him complete!
And the light within my soul shall nevermore grow dim
While I keep my covenant – abandoned unto Him!

~Author Unknown

Compromise Examined

This is an shortened adaption of an article by a Holiness Movement preacher, David R. Merck. The wording has been modified to fit a broader readership, rather than Merck's particular group of churches, which was his intended readership. The points hit us all. Compromise is not the way into RADICAL REVIVAL!

Compromise involves a give-and-take process until a workable arrangement among men is hammered out. Another definition concerning the Christian church can be, "To concede, relinquish, or depart from previously-held Biblical truths, standards, and principles, to the profound detriment of the individual and congregation." The word "compromise" is not used in scripture, but is alluded to and inferred many times.

The Causes of Compromise

Time — Time has an insidious way of reducing a stalwart champion of the faith into one that has a form of godliness and who has stooped so low through time that he has denied the faith by compromising his religious values. The tempestuous wind and rain of time will gradually wear us down unless we are constantly repairing the bulwarks of our faith.

Carelessness — A carelessness to pray, read, and study God's word, and to watch has caused many a seaman to shipwreck on the jagged rocks of compromise.

Cooling off — We need to keep fueling the fires of faith and zeal. We need to maintain the anointing and the glory. We need to be found on the highest pinnacles of love and holiness. Our spiritual temperature needs to be equatorial, not polar. We need to be too red hot to be numbered with those in the deep-freeze of compromise!

Coercion — There are those in conservative [churches] who do not have any scruples when it comes to fulfilling their diabolical agenda of coercive compromise. New converts, older saints, preachers, missionaries, and evangelists are all in their cross-hairs. Many are the methods employed in their attempts to get the mighty to fall. Here are some:

- Offers of money, position, power, and prestige.
- Words of persuasion, flattery, and deception.
- Efforts to demonize the previously held in order to glamorize the compromised.

Carnality — This is the key causative factor of compromise. Those who secretly love the flesh will cater to compromise. The flesh will not resist coercion. It will not fan the flames of holiness, but will rather pour frigid waters thereon. It will be carelessly indifferent to the things of God. It will only allow time to solidify its death grip on the soul. Matthew 26:41 warns us, "Watch and pray, that you do not enter into temptation!"

The Continuance of Compromise

Compromise is an age-old problem extending from the very beginnings of man to the present. Man has fallen again and again into the seductive snares of the enemy, and sadly doesn't even realize that he has succumbed to the crushing clutches of compromise.

Eli compromised when he failed to restrain his sons in their evil practices. King Saul compromised God's instructions by not slaying the sheep and oxen, and by sparing Agag. Jeriboam compromised the true worship of God for calf worship. Peter compromised his conscience in his denial of the Lord.

In our day the awful history of compromise continues. We look round about and see the heart-breaking results on all sides. Our churches and periodicals are reeling in the death throes of compromise. All around, our beloved bastions of holiness are crashing down into oblivion. Truth has fallen into the streets, and the stench of death lies heavy in the air. A falling away has occurred, and compromise will continue her cursed course until Jesus comes. 2 Timothy 3:13 tells us, "But evil men and seducers will grow worse and worse, deceiving and being deceived."

The Characteristics of Compromise

Wherever you find compromise, you can be sure it is Satanically instigated, subtly carried on, and savage in its end results. Compromise is no respecter of persons, resists exposure, and rapidly destroys true spirituality.

It is often difficult to call compromise what it really is because it is chameleon-like in nature; changing colors whenever necessity demands. Compromise is also very adept at dodging the issues, clouding the waters, and masking itself with one of its fragrant colognes to

make it appealing. Those who are guilty of compromise can nonetheless be identified by the following:

- Passive concerning vital doctrinal and practical issues
- Content to follow pleasing personalities who preach pleasant platitudes
- Satisfied with fun instead of fire
- Prefer socializing instead of agonizing
- Hungering for things of the world rather than things of God

Matthew 7:20 teaches us this: "Wherefore by their fruits you will know them."

The Cliches of Compromise

A cliche is a trite phrase or expression. Compromisers have quite a catalog of these from which to draw in their efforts to justify their actions, to misdirect unsuspecting souls, and to gloss over the error of their ways. Our listing is to help us be on guard when we hear them or similar ones used in conversation, from the pulpit, in a testimony, or read them in an article or book. Note how a bit of truth can be used in self-justification for compromise:

- We need to be middle of the road.
- Don't go off the deep end [in living a life conformed to Jesus].
- [Applying Scripture is] legalism.
- [Being whole-hearted in obedience is] Pharisaical.
- [Standing firm on biblical applications is] self-righteousness.
- [Practical holy living standards] are just your ideas, notions, and opinions.
- We need to win souls and quit preaching on specific issues.
- I don't find that (application) in black and white in God's word.

Cliches such as these are so easily bantered about in our day. What is so dangerous about these cliches is the fact that they contain elements of truth, and when subtly used in conjunction with carefully crafted illustrations, they can be very effective tools in undermining people's belief in vibrant, whole-hearted devotion to God. Remember, nothing is so dangerous as truth tainted with error! Matthew 12:37 says, "For by your words you will be vindicated, and by your words you will be condemned."

Look high and low, left and right, behind and ahead, and you will readily see compromise in virtually all of the various denominations, special meetings, and missionary organizations in even conservative churches. We do not make a statement such as this to derive some sort of perverted pleasure, much less to rail at anyone, but say these things with concern, pain, and poverty of joy.

We are turning out psuedo-preachers that are more concerned with frivolity, finance, and fringe benefits than they are about pure Bible doctrine and the salvation of souls. Compromise to them is just one way to advance their own self interests.

Our churches have become vehicles of compromise, geared to drag people down to the level of the world, and then push out those who won't bend or bow to their dictates. Our special meetings have too often become glittery Hollywood-style showplaces. The singers and evangelists know how to perform for their gullible audiences. Many workers have consciences that are so callused that they deem compromise a virtue instead of a vice. Our missionary organizations are making secularized heathen instead of genuine converts. Jeremiah 9:1 is my heart in writing these things: "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Questions to ask ourselves about compromise

- When I compare my convictions to those of three years ago, where do I stand: More holy or less holy?
- When I compare my convictions to those of twenty years ago, where do I stand: Further from the current culture's values, or closer?
- Do I love money more or less than I did five years ago?
- Do I pray more fervently and more often than two years ago?
- Would my evaluation of myself differ from the evaluation of the brothers and sisters who know me best?
- How would my family evaluate my fervency for the gospel, compared to four years ago?
- Does a current photo of myself vary much from ten years ago? If so, what direction do the photos testify to?
- Do I spend more money and time on personal pleasure than I did in the first year of my conversion?
- Would Jesus testify that my love for God is greater than ever?

The Church at Gilgal

Joshua 5:1-9

"O, Lord! we're so tired of wandering.
We're so glad that You've seen us through!
For we've crossed the Jordan into the Kingdom,
And the Promised Land is in our view."

"Oh, we're ready now—give us broad places.
With Your fire round about us as a wall,
No enemy can stand before us.
Done with manna, Lord, we're hungry for it all!"

But as the Church smiles and shuffles forward,
It seems like she's got chains on her feet.
"What's going on here?" arises a grumble,
"We've got a big appointment to keep!"

"… There's only ONE Who books these appointments,"
--Comes a voice in the whipping of the wind.
"And He said there'll be no milk and honey,
Til' He's dealt with all of you that have sinned."

"May the voice of the Spirit pierce us through, Church!
Let Him judge the secrets of our hearts!"
--'Cause if we say that we're hungry for revival,
Then Gilgal is the place we must start.

For even Moses didn't get to cross over,
And his mission wouldn't even have begun …
The Holiness of God would have killed him!
--All for the foreskin of his son!

Consider then our uncircumcision.
We should have dealt with this a long time ago.
If we want to take a little flesh with us,
Is a Holy God not going to know?

"Rise up, Joshuas, assume the position!
Men of God, it's time to do your part!"
--'Cause no one gets from Gilgal to Canaan,
While Egypt still resides in his heart.

Well, Gilgal means "rolling" for a reason:
'Cause if we don't tear the flesh away here,
He's not going to bind us to His altar,
If His love is not enough to keep us there.

"So, pull the sword of the Spirit from its sheath, Church!
Let's set our faces like flint and not delay!"
--And with godly sorrow unto repentance,
The reproach of Egypt will be rolled away.

~Josiah Marceaux

The Revival Spirit

The revival spirit is a tender, humble, heartbroken spirit. This lowliness is essential to the spirit of prayer. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, you will not despise" (Ps. 51:17). This kind of revival is accompanied by feelings of deep self-abasement. The prayer of Daniel previous to the return from the captivity is a specimen of revival attitude. (Dan. 9:1-19) A great portion of Daniel's prayer is the language of Christians on awakening from a long season of spiritual slumber. Whenever this melting spirit becomes apparent in a church, great and glorious is the work of the Lord that follows.

This spirit is far removed from emotionalism and confusion and vain confidence. The tones of humble, broken penitence will be heard in the pulpit, in social interactions, and at family gatherings. The secret places will witness the deep struggles of spirit, where the humble souls wrestle with their God for spiritual blessings upon themselves and others. The unhumbled heart cannot approach near the mercy seat, "for the proud he knows afar off." (Ps. 138:6) God will not accept the sacrifices of the self-confident or of the vain-glorious, even though, like Baal's priests, they cry aloud from morning to evening.

This spirit of revival is a most tender, melting spirit. It meets a response in kindred hearts, and an affectionate, loving spirit pervades the little band of praying souls. It does administer warning, exhortation, and entreaty to impenitent souls, but in a tender, kind, and gentle manner. Rejection and even abuse are met with meekness. It is opposed to hoarse, austere, and bitter rebukes, which stir up the wrathful passions of men. Even opposition and violence are disarmed before it. Rebuke from such a gentle spirit enters the soul like a sharp, two-edged sword.

But this spirit cannot be acquired without deep struggles of soul, nor maintained without great watchfulness and care. It shuns the noisy scenes of carnal strife, and dwells not with the souls that harbor envy, ill will, bitterness, wrath, or an unforgiving attitude. Oh, that such a spirit pervaded the whole church on earth! How soon would the banner of the cross be displayed over the ruins of Satan's empire!

~Adapted from *The London Revivalist*

Never look down on your fellow man.
Only God sits that high!

Note well!

The Supreme If

For **IF** we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Romans 6:5

As our blessed Savior, who had come expressly to destroy the works of the devil, hung upon the cross of Calvary, Satan knew that he had but one more chance to stop the one and only Power that could defeat all that he had done. If he could but stop our Redeemer just short of passing through death, he would forever retain the keys to that awful and final enemy. He well knew on the other hand that if he failed in this last attempt, his fatal weapon and the final wage of even the faintest pleasure of sin would be broken and conquered. Thus his venomous words: *Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.* Oh! That he could make this appealing to Him since all else he had tried had failed! Surely in the agony of death—that death not only physical, but that death from which even His Father must hide his face—surely this final offer would appeal to Him. But thank God, Satan failed and Jesus won! *He humbled himself and became obedient unto death, even the death of the cross.*

There is no resurrection to heaven hereafter until there is a death to self and sin here below.

As He bowed his head, obeying even the demands of sin's final wage, death, He did not save Himself; He died unto sin. This was no play on words; it was not a mock scene; it was not a semblance; it was death. He truly and fully died a physical death!

If you have grasped this, then look carefully again at our text. The supreme **If** of Romans 6:5 was not a theological formula imagined by some pious prelate of sacred history; it is not some figure of speech that would sound radically righteous to a holier-than-thou appetite. It is an eternal maxim laid down by the inspired words of Him who passed through that death. **If** *we ... we shall be also.* There is no other solution for sin. There is no other pathway to resurrection life given in all the sacred Word of God than this: **If** *we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* And this **If** is still the focal point of Satan's temptation (most often all too successful) to fallen man. The most serious deception in [churches] today is a death that is not like His. And you ask, wherein is it unlike His? It comes down from the cross just short of death. And much of what is called "holiness" or "sanctification" today is still super-saturated with that which never died.

Had Jesus come down from the cross just short of death, Satan promised that the world would believe in Him. They would have loved to. The appeal would have been dynamic beyond all the charisma of the most charming of silver tongues. *Sounding brass* nor *tinkling symbol* would ever need be employed again to deceive the sinful heart of man, for he would now have found the offer of the saving of self as well as the reward of heaven.

Could this writer be suffered to be a bit blunt for a moment? There is no resurrection to heaven hereafter until there is a death to self and sin here below. Not a figurative, symbolic, warm and fuzzy figure of speech, but a death. Jesus died unto sin. He laid down every single natural human desire and allowed it to be crucified. He would suffer physical hunger, but He would not yield to Satan's method of satisfying it. He would endure reproach and shame to the point of being dubbed a devil, but He would not bow to the status quo of the best of religious piety about Him. He would view from His middle cross a sorrowful and broken-hearted mother, feel the moral demands of his obligation to care for her, yet die to her rather than fail to fulfill the will of God.

Friend, have you ever been *planted in the likeness of His death?* Has there ever been a time in your life when you passed though a death to all that is you and yours until there was not a breath left in you except this: *I come to do Thy will, O God*? If not, then you have not been resurrected as He was either, and this, we sadly fear, explains very succinctly why there is such a dearth of real, dynamic, spiritual power among the professors of today. Some of us that are older can remember hearing the groans of a dying soul in the night, "Oh God, let me die; let me die." Die they did, back in those days before it became so trendy to come

down from the cross before the last breath. And those old saints came up *in the likeness of His resurrection* too. Oh what power with God they had around an altar of prayer. What a willingness to labor with another and *tarry until* that soul too was *endued with power from on high*. Whether we have learned to accept something other, or something short of this or not, does not change a fact that will not change until heaven changes, and that is this: **If** *we ... we shall be also*.

God will never alter the conditions of this supreme **If**. He will never give resurrection power until there is a death such as He died to all of self and sin. Paul said, *But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.* And that is a pretty severe indictment against those who are preaching and promoting [an] experience that does not entail a complete death such as His. That same subtle enemy that made his appeal to Christ on the cross, is winning his point around too many altar scenes [in our experiences]. Satan's call is bringing many down from the cross before they really die to all of self and sin. And when this happens, it is not long before that which remains and was never crucified begins to exert itself in getting others to stop short just like they did, and a veritable antagonism arises toward that old saint or preacher who will faithfully blow the gospel trumpet that God does not change His **Ifs**.

Remember that our text contains a little word **If**? Oh, preacher brethren and lay people as well, when will we come back to God's terms to receive the old time power? Dying is ugly; dying is painful; dying is work; but dying is the only path to resurrection power. Do you recall that after Jesus had passed through the agonies of death on the cross and been laid away in the tomb, He came forth again? Do you recall what it was He said after He had risen from the tomb? *All power is given unto Me...* Do you recall something else He said? *But ye shall receive power after that the Holy Ghost is come upon you.* Where, oh where, is this power in the church of today? Make no mistake it is on yonder side of that supreme **If**. And, thank God, He said, even to us, *Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear let him hear what the Spirit saith unto the churches.*

Dying is the only path to resurrection power.

~William Cawman
Adapted from "*The Evangelist of Truth*"

Another Protestant lie ...

Did you note how the popular Protestant "Plan of Salvation" usually skips over the necessity of dying to self? How often do you hear those preachers say, "You can go to heaven **only if** you die a radical death to all self?"

To contact the editors

For this first issue, we are only supplying a phone number and email address of those who have initiated this effort. More staff may be added as time goes on. This effort was birthed, very literally and unexpectedly, through times of prayer for revival. Our goal is to stir revival fires: individually, in families, congregations, communities, and then to society around us. Those fires burning hither and yon do not need to be connected to us, as editors of this publishing effort. But we would be glad to hear from each of you if the message lifts your hearts to HIM.

If you cannot find anyone near you to pray with, contact us. Intense, fervent prayer is the first step to RADICAL REVIVAL. We are willing to pray with you by phone. This first issue will be, LORD willing, going out to several hundred people scattered around the globe whom we feel do desire to press more fully into God himself. We are willing to help make connections. Our intention is to send out future issues, but set no schedule. All for free.

We considered setting up an automatic email group to subscribe and unsubscribe, and may do so some day, but for now we want individual responses if you want to continue to receive further issues. Those who skip digital technology (Bless your souls!) will need to call one of us, as of the time of this publication we have not set up a permanent postal address. You may call one of us to get our postal address if you want to write by pen and paper.

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