

The Grace Proclamator and Promulgator (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the Central Baptist Church, PO Box 876, Grenada, MS. Postage paid at Grenada, MS 38902.

POSTMASTER: Send address changes to The Grace Proclamator and Promulgator PO Box 876, Grenada, MS 38902-0876

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The Grace Proclamator & Promulgator
PO Box 876
Grenada, MS 38902-0876

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(Flavel—continued from page 15)

speaks of Him laying the rod of chastisement on His wayward children. (Heb 12.8; Job 5.6; 2 Sam 12.9-14; Exod 4.13-14) Indeed, His children themselves acknowledge their sin as the cause of their chastisements. (Lam 3.39-40; Psa 38.3,5; Mic 7.9; Job 22.5-6) Such “fatherly correction of His saints” is fully consistent with God satisfying His justice with the blood of Christ for all their sins. (Psa 89.30-33) Christ never shed His blood to “abolish God’s displeasure against sin, in whomsoever it be found.” Indeed, it would be unjust of God not to chastise His people when they sin. ♦

From Peace and Truth: The Magazine of the
Sovereign Grace Union, 2004:1



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

Published as a mission project of
Central Baptist Church Grenada, Mississippi

November 2021

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WILL THERE BE AN END TIME REVIVAL?

ED COLLEY

First things first. What does one mean by ‘end time’? Is that now? Is it just before the Lord returns (assuming you believe He has not yet returned)? Is it precisely when the Lord returns?

REVIVALS AT ANY TIME MAY OCCUR: THE END TIME IS NO EXCEPTION

If one is questioning if there will be a revival involving individuals or churches between now and when the Lord returns the answer is ‘it may be’. Revival is a work of God the Holy Spirit. Our Lord taught us concerning how He works. No man has control over the wind. One can hear the sound of the wind and not know where it comes from or where it is going. The wind comes upon us and leaves us without so much as a finger we can lift to keep it from starting or ending. So sovereignly revivals come upon men and revivals cease.

One cannot be so bold as to say that the Lord would not grant revival between now and His return. If He is so pleased, that He will do, and we would rejoice in it! The simple answer to the question is ‘it may be’.

WILL THERE BE A REVIVAL COINCIDING WITH THE FINAL JUDGMENTS ON THE EARTH?

Does the Bible give any indication of revival just before or coinciding with the Lord’s return? Some passages in Scripture may lead one to think that is the case:

Rev 14:6-7
“And I saw another angel fly in the midst of heaven, having the everlasting



gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Is this symbolic language? Who is the angel? Is it representing gospel messengers? Is it to a fulfillment of the words of our Lord?

Mat 24:14 “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Benjamin Wills Newton in “Thoughts on the Apocalypse” had this to say about the Revelation passage:

“It evidently sets forth an act of peculiar long-suffering mercy...a merciful intervention of God, when men (through the prophetic earth at least) are either denying, or about to deny, the creative power of God; when the heaven and the earth and the things therein will cease to be regarded as the work of His hands. But being merciful and gracious, slow to anger, and not desiring that any should perish, but rather that they

should come to repentance, He sends this warning – and not only this warning, but the message of the everlasting Gospel, too, even in the midst of His enemies. It is called ‘everlasting’ because throughout every age, and in the midst of the age’s darkest evil, it continues unshaken and unchanged; still opening, in all the freedom of exhaustless grace, the door of mercy to him who shall repent and believe...The time when this message will be peculiarly sent will be the period which immediately precedes the full development of Antichristian blasphemy; and the means, though symbolized in the vision by an angel, will be living men, whose mouths will be appointed to make known, throughout the appointed sphere, this final declaration of mercy. [Author’s Note: I am inclined to think the messenger is in fact an angel. For, verses 8 and 9 speak of another and another angel with messages of judgment].”

Could it be that at the Lord’s return will be the time when He ultimately fulfills Joel’s prophecy?

Joe 2:28-31 “And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see

temporary distinctions between these various classes in the earth? Does it not belong to the man to govern, and to the woman to obey? The man, if qualified by the Spirit, has a right to speak in the Church, but the woman is commanded “to keep silence.” In Christ, Philemon and Onesimus were one; but as to the arrangements of earth, Philemon was the master, and Onesimus the slave.

Christianity is not Socialism. It gives unity of blessings in the heavens, but it destroys not the distinctions which God has established in the earth. The national standing of Israel and of the gentiles in the earth is something altogether distinct from that heavenly citizenship common to all believers, whether

Jew, or whether gentile. At present [*this was written in the 19th century –Ed*] the Gentiles dominate over Jerusalem. Since the time of Nebuchadnezzar, because of Israel’s sin, they have been commissioned to trample Israel under foot. But soon this is to be reversed. “Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem” (Micah 4:8). There may be a reason why gentiles who know not God should wish to hide from themselves this truth. But it should be otherwise with those who, washed from their sins in the Blood of the Lamb, are taught to look to the hour of Israel’s forgiveness as the hour at which they will themselves enter on their heavenly glory. ♦

From *Watching and Waiting*
Vol. 25, No 11, July/Sept, 1999, pg 168

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Besides, God sees everything about us all, both good and evil. (Prov 15.3) Furthermore, He is highly displeased with His people’s sins; witness David’s adultery and murder (2 Sam 11.27) and presumptuous attendance at the Lord’s Supper in Corinth. (1 Cor 11.32).

6. To claim that God’s anger with the elect reflects on His justice, because He has already justified them in eternity, is false, because God hates sin in them just as much as in others. Christ’s sacrifice did not abolish God’s hatred of sin in believers. It merely took away His hatred to their persons. “His hatred to their sins and love to their persons are not inconsistent.” Those who would abolish God’s anger towards His people fail to distinguish between His judicial, vindictory wrath and His paternal displeasure. Scripture everywhere

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day of her forgiveness, as heaven is different from earth. The former will be the city of the glorified saints, and will be above the created heavens; the latter during the millennium will be the terrestrial city of converted Israel. The fact that Moses and Elias have visited this earth and appeared in glory by the side of their transfigured Lord has not made earth their heavenly home. Even now, holy angels visit this earth, unseen, indeed, yet exercising their ministry on behalf of those who are to inherit salvation: but angels are not thereby rendered inhabitants of earth.

In like manner, when Christ shall reign from heaven over Israel and over the earth, and when pardoned Jerusalem shall be the earthly seat and centre of His government and the place of His throne, this shall not render earthly, either Christ, or the saints, or the angels who shall act under Him, although they shall from time to time, in accomplishing the objects of their ministration, visit the earth and hold intercourse with those who dwell therein. "Heaven," saith the Lord Jesus "is God's throne... the earth is His footstool... Jerusalem... is the city of the Great King" (Matthew 5:34-35). And as the earth and all that pertaineth thereunto will stand in visible contrast to heaven and the heavenly city

during the whole millennial period, so likewise it equally differs from the new heavens and new earth which will be created after the millennial heavens and earth shall have ceased to be.

In the new earth there shall be nothing that bears the likeness of the first Adam. There, all will reflect the glory of the Second Man: there all the redeemed shall be finally united – alike perfect – alike conformed to the likeness of their glorified Lord. Millenarianism as taught in Scripture confounds not heaven and earth. It preserves their distinctness. It leaves intact the everlasting distinction between the flesh and the Spirit – the old and the new creation, the first Adam and the last Adam.

Some have imagined that because there is no difference between Jew and Gentile as viewed in Christ, and in their relation to heaven, therefore there can be no temporary distinction between them in the earthly dispensations of the Lord below. But are we prepared thus to interpret the verse throughout? As viewed in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Colossians 3:11); for all are one in Christ Jesus. But does this imply that there are no

visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

To gather that these passages speak of a worldwide revival just preceding our Lord's return presupposes some things about the passages:

That a proclamation of the gospel to all tribes of the earth will result in an acceptance of it by the masses. Nowhere is that said.

That the Joel passage applies universally. Its partial fulfillment (Acts 2:16-21) was restricted to Jews who comprised the first members of the Jerusalem church. In its context in the book of Joel it is Jewish and if the partial fulfillment was in reference to the Jews why would the actual fulfillment be any different.

WHAT WILL BE THE STATE OF MAN UPON THE LORD'S RETURN?

Would not one be right in saying that if an outbreak of worldwide revival was to occur that man-

kind would be better off? What saith the Scripture as to the state of man when our Lord returns?

Luk 17:26-30 "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all. Even thus shall it be in the day when the Son of man is revealed."

The similarities between these similes include a repudiation of God's way by His creatures, "all flesh had corrupted His way upon the earth". In Noah's day angels left their proper habitation and co-habited with the daughters of men. In Lot's day men with men were committing unseemly acts, an abomination in the sight of God. It also includes a preoccupation with the base desires of the flesh that in themselves are not sinful but can become so. Therefore, if a revival of epic proportion is to occur just before the Lord returns, where is the evidence?

Other passages speak of a downgrade of mankind's behavior that worsens in the last days.

2Ti 3:1-5 "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away."

2Ti 3:13 "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

THE DEPTH OF DEPRAVITY CULMINATES IN A WORLDWIDE FALLING AWAY

What is certain is that between now and when the Lord returns in power and great glory there will be the opposite of revival. The Bible refers to it as 'THE falling way' (apostasy) that precedes the manifestation of the man of sin. This event will be worldwide and will encompass all the unsaved. 'Christianity-in-name-only' will shed

its façade and, under the strong delusion that the Lord will send, men believe the lie, submit to the Beast, and worship him. Good religious but unsaved Presbyterians, Methodists, Congregationalists, and even Baptists will not be immune. Wholesale rejection of all that is a rival to the Man of Sin will occur.

2 Th 2:1-12 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the

MILLENNIUM: DISTINCTIONS WHICH MAKE DIFFERENCES DISAPPEAR

B.W. NEWTON

(The following is taken from the valuable booklet, On the Prophecies Respecting the Jews and Jerusalem).

I am well aware that many who have written on the millennial reign of the Lord Jesus have, by crude and mistaken statements, given ground to the attacks of their opponents. But the doctrine of the millennium, as it is taught in Scripture is not to be rejected on account of the errors of its advocates. We cannot blot from the Scripture such words as these: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (high places); (Daniel 7:27); nor can we cancel the thirteenth and fourteenth verses of that chapter. And again: "they (those who will have part in the first resurrection) shall be priests of God and of Christ, and shall reign with Him a thousand years." (Revelation 20:6).

It would indeed be strange if Satan were always permitted to be the "deceiver of the nations" – "the god of this world." And if he is to be bound, and to be cast into the bot-

tomless pit, it is impossible that preaching or any form of moral influence could accomplish such an end. The binding of Satan, and other events associated therewith, require for their accomplishment an agency different from any that God is at present pleased to employ. The day of the Lord, the day when He will come "out of His place to punish the inhabitants of the earth for their iniquity" (Isaiah 26:21), will bring the world and all that is therein under the operation of a power very different from that which beareth on it now. "The LORD my God," says the prophet Zechariah, "shall come, and all the saints with thee," after which "the LORD shall be King over all the earth: in that day shall there be one LORD, and His Name one." See the connection of these verses in Zechariah 14.

We are not, however, to suppose that because the Lord will reign over the Land of Israel and the earth, He will cease to have His dwelling place in heaven. Heaven will ever be His home and the home of His glorified saints. The glory of Jerusalem that is above will be as different from that of the earthly Jerusalem in the

deceitful enough to cheat us on this vital point. We must actually believe on Christ and test our faith for genuineness by the clear marks of Scripture.

4. That believers are not bound to confess their sin, nor pray for its forgiveness, because it was pardoned in eternity, and pardoned sin is no longer sin, is manifestly false, because it implies that there is no sin in believers; whereas Scripture says: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1.8) It also says: “There is not a just man upon earth, that doeth good and sinneth not.” (Eccl. 7.20) and “In many things we offend all.” (James 3.2) While it is true that the blood of Christ has removed the guilt of believers’ sin, its “stain and pollution” remains in them till glory, “even in their justified state.” Indeed, there is “considerable evil” in their sins. They “greatly wrong and offend their God” (Psa 51.4) and hinder their communion with Him. (Rom. 7.21) Furthermore, God has expressly declared it to be His will that His people confess their sins before Him (1 John 1.9) and mourn for them (Isa 22.12; Matt 5.4). Paul, Ezra, Daniel and other saints, though justified, all do this. (1 Tim 1.13; Ezra 9; Dan 9)

To the objection that these sins were committed before they were justified, Flavel replies that it makes no difference when they were committed if they were all pardoned from eternity. Besides, Paul’s complaints in Romans 7 were “after he was a sanctified and justified person.” In short, “the greatest favourites of heaven have freely confessed and heartily prayed for the remission of sin.”

5. That God sees no sin in believers, whatever sins they commit, is false, even when claimed under the colour of Scripture. For in Numbers 23.21-“He hath not beheld iniquity in Jacob, nor seen perverseness in Israel”, the original reads: “He hath not beheld wrong against Jacob, nor hath He seen grievance against Israel.” That is, says Gataker, God did not approve of the wrongs done by others to His people. The whole context, and especially Balaam’s advice to Balak, to draw them into sin so that God would forsake them, confirms this. As for Jeremiah 50.20 – “The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found” – it means that even their sins shall not lead God to punish them forever.

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brightness of his coming: [Even him], whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

In these Scripture texts some observations are worth noting.

The word used to refer to His coming in verse 1 is *parousia* which is His bodily presence.

The saints were troubled by false teaching concerning end time events.

The enemy was pulling all stops to create this unease among the saints. He was using demons (“by spirit) and deception by moving some to pen a letter espousing false doctrine and falsely attribute it to Paul.

The error was that the Day of Christ had literally commenced, that it had set in. The Bible teaches that His Second Coming entails a series of events that once set in motion will certainly follow one after another. The events refer-

enced only occur after the Ancient of Days sets a throne and only after the wickedness of the Anti-Christ is full. Refer to Daniel 7:9-14 for more.

There is a definite article in verse 3 before the falling away (*apostasia*). It is THE falling away. It is so described as to be like no other falling away before and not to be any like it afterwards.

That Wicked in verse 8 is the Lawless One, the Anti-Christ. He is the epitome of antinomianism. It is not that he will be chaotic and libertine in his rule. He will be autocratic and fierce in it. He is lawless in the sense that he is avowedly, openly, defiantly against all Laws of God.

The Apostasy is aided by God sending strong delusion to the apostates with cause. He has mercifully presented truth and they have rejected it. The rejection is deep seated, beyond mere formality of observance. They rejected the love of the truth. God’s truth is to be loved by men. These men received not because they loved not the truth. When faced with a choice between believing the truth and having pleasure in unrighteousness, the apostates choose the latter.

B.W. Newton (1807-1899)

an influential man among the Plymouth Brethren had this to say in his book, *Prospects of the Ten Kingdoms of the Roman Empire*, regarding 'THE Apostasy':

"Men may apostatize, that is, depart and remove themselves away from certain truths and positions which God has commanded them to maintain, and yet may not reach that culminating point of rebellion which is termed in Scripture THE Apostasy. THE Apostasy will be marked by the rejection and abandonment of every thing that God has ever revealed respecting Himself, whether through Christ, or previously. He will be rejected both as the Jehovah of Israel, and as God the Creator."

THE Apostasy encompasses all men of all religious persuasions. Even the Jew has those who are deluded into this state and depart from what they know of God. In Daniel 11:28-32 word is provided about the attitude of the Beast (Anti-Christ) that is changed toward the Jewish people with whom he had formed an alliance. As he marches toward worldwide worship an obstacle must be removed, that is the worship of Jehovah by the Jew. He will find a deluded group of them who will renounce what they know of God to follow him:

Dan 11:28-32 "Then shall he return into his land with great riches; and his heart [shall be] against the holy covenant; and he shall do [exploits], and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits]."

Is the 'abomination that maketh desolate' the image of the Beast referred to in Revelation 13? I think so. Worldwide worship of that image is a must. Statistics indicate that much of the world's population already has the 'image worship' mindset. What of the populations whose religious system forbids image worship (i.e., Muslims)? How shall they be convinced? The Bible seems to indicate that the third member of the

can be justified before they exist. God's purpose or intention to justify them is not the same as His actually justifying them. Besides, John 3:18 expressly declares that only "he that believeth in Him (Christ) is not condemned." Furthermore, in the great chain of salvation mentioned in Romans 8:30, the elect are first predestined and called before they are justified. Lastly, it is highly derogatory to Christ to teach eternal justification, for men had to be lost before He could save them. Justification is the fruit of His meritorious death and satisfaction given to justice. Justification is not, therefore, from eternity.

2. That justifying faith is not assurance that Christ loves us is evident, because many who believe on Christ for salvation lack such assurance. This is clear both from Isaiah 50:10, which describes a child of light walking in darkness, and from the cases of Job, David, Heman and Asaph. It is receiving Christ, not being persuaded that He loves us, which entitles us to become children of God. (John 1:12) Besides, many are convinced that Christ loves them who are still unconverted. (Luke 18:9; Rev 3:17) Furthermore, this error confuses two kinds of faith that must always be kept distinct: dogmatic faith and saving faith. It is one thing to believe the proposition that God

laid the iniquities of us all on Christ. It is another to rest on Christ as our Sin-bearer. The assent of the understanding is not the consent of the heart. As James says: "Thou believest there is one God, thou dost well; the devils also believe, and tremble." (2:19) Lastly, only saving faith, or cleaving to Christ, can support us when we do not know that "He died intentionally for me."

3. That believers should never doubt or question their faith is also untrue, because examining our faith is an expressly "commanded Scripture duty." "Examine yourselves, whether ye be in the faith" (2 Cor 13:5), "Give diligence to make your calling and election sure" (2 Pet 1:10) and "Look to yourselves, that we lose not the things which we have wrought" (2 John 8) are only a few such commands. This "snare of the devil laid for the souls of men" is all the more dangerous because it leaves no way out for them to recover from their error. "It cuts off all means of conviction or better information, and nails them fast to the carnal state in which they are." What is more, it makes the strong persuasion that we are saved as infallible as the foundation truths of Christianity. It is not enough to believe either that Christ died for sinners, or that He bore away our iniquities. Our hearts are

JOHN FLAVEL ON ETERNAL JUSTIFICATION

[The doctrine of eternal justification, a chief tenet of Antinomian Hyper-Calvinism, is dealt a crushing blow by the Puritan John Flavel in an appendix to his *Vindiciarum Vindex*. Flavel rightly describes it as an attempt to fight against the free grace of God under grace's own colours. Hence its success in deceiving the unwary. The following is a summary of his arguments against it, extracted from his general condemnation of Antinomianism. Ed.]

Flavel first concedes that the notion of justification from eternity is not as great an error as the Popish view, which depresses the righteousness of Christ and exalts inherent righteousness. He further believes that some who hold this error in their heads have the truth in their hearts, a fact which thankfully “will not suffer them to reduce their own opinions into practice.”

Nevertheless, he sees it as dangerous teaching that needs to be exposed. Six of the grave errors connected with it are:

1. The elect were justified in eternity (or at the time of Christ's death).
2. In justification the elect are per-

sueded of Christ's love for them.

3. We ought no more to question our faith than to question Christ.
4. Believers should not confess sin or pray for its forgiveness, because all their sins being pardoned from eternity, they are no longer sins.
5. God sees no sin in believers, whatever sins they may commit.
6. To say that God is angry with the elect is a reflection on His justice.

These, says Flavel, are principal errors, and are “of a very dangerous nature.”

Despite the whole “scope and current of Scripture” and the “experience and practice of the saints” being against them, they nevertheless gain great sway over people.

1. That the elect are not justified from eternity is clear, because although their justification is purposed in eternity, it is not purchased and applied until time. We are justified by Christ's blood and by faith. (Rom. 5,9,1) The elect sinner is not freed from condemnation nor justified till he is united to Christ, which union is by faith, and takes place during the elect's life-time. It is both irrational and unscriptural to imagine that men

unholy trinity will play a vital role in this. In Revelation parlance the Beast is a man, the Antichrist who is also the Man of Sin of II Thessalonians; the Dragon is Satan himself; and the second beast of Revelation 13: 11 is the False Prophet, another man, the Beast's Minister of Religion. This False Prophet will have the power to deceive and to give life to the image of The Beast “and cause that as many as would not worship the image of The Beast should be killed” (see Revelation 13:15). By compulsion and fear men will worship the image.

The Beast, or Man of Sin, will have succumbed to the promises of the Dragon to provide the kingdoms of this world to him upon worship of him. This is precisely unlike what our Lord did with presented the same proposal in the Wilderness Temptation!

Rev 13:11, 13-15 “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ... And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they

should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

WILL THERE BE A REVIVAL PRECISELY WHEN THE LORD RETURNS?

If our question is defined as “Will be there be a revival when the Lord returns” then the qualified answer without hesitation is “Yes, among some”. Here as always, we must look to the Scriptures to see who is revived and when. Israel as a nation is not a forgotten nation in the outworking of God's great eternal purposes. They once again will be raised to a prominent place in the economy of God.

Their place ‘until the fullness of the Gentiles come in’ is one of spiritual dearth. The future, though, is so dramatically different for them and for those that dwell upon the earth when the event occurs that Paul presents a contrast of extremes: Rom 11:15 “For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?”

That is, if the Gentile has been so greatly benefitted as the Lord has shifted His focus to them with the saving message of “Be ye reconciled to God,” what shall it be in the future when they continue to know such blessings and wayward Israel is redeemed! It will be so glorious that when we experience it men will view their life as believers in the past in contrast as if they had been dead before!

When will this marvelous transition occur? It shall occur rapidly and nationally after travail.

Isa 66:8 “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”

When Christ comes the second time every eye shall see Him. Among them will be a remnant of the Jewish population. They shall see Him coming in clouds and great glory just as He promised. A great transformation of heart and mind will occur among these people. Revival will occur.

No conversion ever occurs without the grace of repentance. Re-

pentance as shown in our Bible carries with it remorse, godly sorrow.

Zec 12:10 “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.”

These dear people, converted in mass upon the return of our Lord, now know Him fully and are used in the age that immediately follows upon His return. The world is populated in the Millennium. Nations will be present and will desire to know more of Him who now manifestly rules. Here is where Israel comes to the fore in God’s program once again:

Zec 8:23 “Thus saith the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [that] God [is] with you.”

SHOULD WE BE LOOKING FOR A REVIVAL OR WAITING AND WATCHING FOR THE SON?

In conclusion, is revival to be longed for between now and the Lord’s return? Yes. Revival should be desired at all times.

While revival may be sought and its granting would be of great help to us, yet the Lord makes it abundantly clear that the great expectation for the saints is none other than the literal, personal return of the Lord Jesus Christ in glory.

1Th 1:10 “And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.”

Tit 2:13 “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;”

Mar 13:37 “And what I say unto you I say unto all, Watch.”

Pray for revival. Watch and wait for His Son! ♦

Rejoice! Rejoice! In Christ Our Savior
Who Died That We Might Live Again!
Rejoice! Rejoice! For He Is Coming
and On the Earth Shall Reign!
Rejoice! Rejoice!
Together Let Our Praises Ring!
Rejoice! Rejoice! Rejoice!
In Christ Our Coming King!

B. B. McKinney