

Meditations

on

Christian Revival

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ISBN-13: 978-1517542962

ISBN-10: 1517542960

First Edition

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Introduction

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## Introduction

Revival has been meant to be seen as a time of spiritual fervor that takes place under a certain preacher in a certain church, or a Christian revival in the population in an area. This work can be seen a personal guide to revival in a few different ways, one is thriving in one's faith in a so-called post-Christian culture by taking the attitude of a soul winner. It takes the view of internally reversing the pressure from living in a post-Christian culture by praying for the "unprayable," planting seeds, and living through the offense of soul-winning as being the best defense in such a society.

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Daniel 12: 3

In the West, especially Europe, there is much of a need for a Christian revival consciousness. Many of the mainline churches such as Lutheran, Methodist, Presbyterian and others have lost much of their congregation. The Christianity that is in its place is often good, but sometimes falls prey to a simplistic "prosperity gospel." It is true that prosperity is promised in the Book of Proverbs, but Jesus as often promises tribulation for those that follow Him. This book examines how the two paths can often co-exist.

I believe it is largely true that much of so-called post Christian culture has become "dumbed down" to the Christian heights that the world once knew. As well as the normal historic Christian interpretation, Jesus was promoting a state of being that is closest today to what we consider the genius. We can see that geniuses like Van Gogh or Tesla had something that is ahead of their times, or that they did not get the fair recognition due them. The righteous are in the same situation, especially in cultures that are sometimes trying to diminish the concept of righteousness as the world once understood it. I'm not

saying that all geniuses are righteous or that Jesus meant to do anything other than set up the historical church. I mean the position of the true soul-winning Christian in the world is similar to the position of the genius that is not heralded in their day. True believers are those that preserve the world, like salt does. The day they herald is the day that God rules, which can be said to be after the death of the Christian, but can also be seen in the here and now.

It is true, there are sometimes Christians who do not have much love. They are trapped into modes of living in which their unconscious security needs overcome their drive to love as Christians should. Their choices do not enable them to love fully because they are not sure of the love of God. The fear of God is so great that they stay away from other people because of a fear of contamination. But the Word constantly also warns us about fear. It says God does not give us a spirit of fear but of power, love and a sound mind (2 Timothy 1:7). It also says those who still fear are not made perfect in love (1 John 4:18).

This is written to address the fact that many educated people became trapped away from their Christian backgrounds and have had problems getting back to it.

One aim of this work is to explain why and how to transform lust and the love of money into the love of God and love of people, and how this spiritual transformation is also the salvation of one's lot in life. It is said in the Word if we delight ourselves in the Lord, He will give us the desire of our hearts (Psalm 37:4).

One should look at many of these statements as prayers, not as grandiose plans, but a way to focus one's prayer life into praying for the power of God to help us do the things described. There was a great problem that I recognized as not being able to merely formulate the prayer, "Lord, help us bring revival to this city." The city in question was considered internationally very modern and trendy, full of modern paganism and destructive false spirituality. Christian revival in such an area seemed worthless to even contemplate. But I

recognized that God can be praised as having done exactly this kind of miracle when people can simply formulate the prayer, meditate on the solution, and create a lifestyle in which the revival can be reproduced in others by soul-winning.

If we lose the hope that others can develop spiritual fervor, that is a sign that we ourselves have lost the fervor. This hope is the main key to winning souls.

I seek to motivate some who are already Christians to interface with the world more, as Jesus taught us to in Mathew 5:13 to 5:16:

13 "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. 14 You are the light of the world. A town built on a hill cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16 In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (NIV).

Some can do this, like St. Paul, by using their education, and rethink how they live their faith in areas that are presently indifferent or hostile to it.

Clearly, the fall in church attendance in the last fifty years or so is the result of there being a lack of wisdom regarding soul-winning in the Body of Christ, as it has manifested in much of the "post-Christian" areas. In this work, I will also hope to address the objections of those who have not made the commitment to Christ in the historical sense.

Everyone needs to start out with the personal revival that Jesus mentioned. He taught us to focus on making our own lives a Kingdom of Heaven within, by not judging others but by focusing on certain things in our own lives. He said this by saying take out the plank that is in your own eye, before you take out the speck that is in your neighbors. When one really studies the Word, year after year,

certain things become related. By eye, the whole Word of God can make allusions to the idea that by the light of the eyes, by the amount of light we see, is a type of witness of the Spirit of God. There is a Proverb about the light of the eyes: "The light of the eyes rejoices the heart and a good report makes the bones healthy" (Proverbs 15 30). There is also the reference that if "thy eye be single, thy body be full of light" (Matthew 6:22). These things are not occult nor pointing to things in Eastern philosophy, but they show a beautiful way that studying the Word of God increases the beauty of human experience.

Then He talked about making us "fishers of men" (Matthew 4:19, Mark 1:17), which is interpreted as "I will make you builders of my church," but can be also seen to say, "I will make you able to be loved (which could also have a certain shade of the meaning of "popular") among those in your life." He did this because by following Jesus' commands, we become more loving, forgiving and generous people. People feel gratitude for those who "go the extra mile" (Matthew 5:41) for others in their life. It seems Christian society understood these nuances of the gospel of Christ in greater degree than the post-Christian society today understands it.

At first this was an essay on how a certain post-Christian city that I lived in could be the home of a new Christian revival based on fusing the more intellectual aspects of the Word of God with the power of the manifestations of the Holy Spirit. A revival based not on religious scrupulosity and divisiveness, but on helping each other survive: spiritually, emotionally, intellectually, socially, physically, economically, and aesthetically. Anyone's post-Christian area can be the home of a new Christian revival based on taking no intellectual short-cuts, not by creating an armchair theology based on an elitist terminology that no one understands but academics and clergy, but by tapping into the intellectualism and art already accepted by the mother culture. I believe this is what some Christians always feel it is their responsibility to do, and some, like C.S. Lewis, many modern classical composers, and many others, have done. In fact, if I was to name many of the major players of culture in the years from 1970 to 1990, one would be surprised that many of them had a significant

relationship with Christianity. I could name twenty of the major figures in the intellectual history of the West in the later 20th Century who considered themselves Christians. It is more or less the media, both large and small, and academics, that often have an anti-Christian sway in these recent times, in order to appear sophisticated and embracing of what is to them "exotic" world cultures. But, of course, it is interesting to see how many people of those foreign lands have now turned to Christ, running from what they knew.

True soul-winners are not so much interested in proving specific doctrines theologically, and thereby creating a new list of do's and don'ts, because as we can see, the modern average person does do or believe something simply because they are told to do so by followers of Christ. We must be interested in what produces the good fruit of being capable of doing acts of love. Christian faith and fellowship enables people to reach out and work with others with more than the idea of "what is in it for me in this life?" but not excluding that, either. The Bible never preached a doctrine to only care about the future life, but it mentioned its blessings also in the here and now.

Becoming more loving seems like a cliché, and it is easy upon exploration to find out who are the enemies of love. Didn't communists kill others in the name of love, and is not having a greater love usually said to be on each side that goes to war? There is a problem, however, historically, when the image changes of what to be loving is. In Christendom, perfect love was to involve some degree of self-sacrifice. Historically, Jesus personified a universe that had a God that loved the world so much that He would come to earth and suffer in our place in order to bring His original intention into the world. Is one's worldview in line with this?

Since I have written three books which cover difficulties upon the spiritual path, I thought it was only fair that I should write one that covered what genuine Christian "fervor" or intense spiritual devotion could look like.



A theme for revival is the verse, “where there is no vision the people perish” (Proverbs 29:18). Sadly, the “vision” of some nations or groups may be a destructive vision so they perish nonetheless. And then there may be people within such groups that may be capable of hope or a vision, but the structure of the group may not permit it. A good example of this would be nihilistic, obscene or self-destructive focused art. Art should always be about edification first, not leaving the viewer with a state of the negativity that is so obvious in the world. Personal hopelessness is a by-product of such art. When there is personal hopelessness, there is generally a lack of ability or aim to help those less fortunate.

## Short Overview of Some Important Themes

### 1) A Key to Understanding Revival

- 1) God always desires revival.
- 2) The problem of not having a revival can only be solved at a higher level than it was created at.
- 3) Revival does not happen because we do not have the wisdom to cause it (He who wins souls is wise).
- 4) Revival will happen when we can find new bottles to put the new wine in -- you cannot expect the present leadership to cause revival, they can only encourage those who are in revival, and understand what the Lord needs to do in those who are in the population that are not actively involved in church service and attendance.
- 5) It is a ministry to go to church, and this is a predominant theme of the new revival. A revival should not focus on replacing existing pastors, but instead supporting them. The present leadership can only encourage a new revival, and they should for their churches to remain prosperous, or even active in the Western world due to low attendance in some areas and in particular in some churches.

### 2) Some key themes of this work:

- 1) They who win souls are wise. What does it mean to win souls? Does this mean that we will become wiser than the majority if we pray to have the abilities to win souls? Is this why many Christians who are very upfront about their faith are prosperous and in long-term relationships?
- 2) How the Bible and its salvation is about life more the way a sensible person wants it in whatever circumstance.
- 3) The Bible has more truth than any one person can contain. This is a reason why unity is important, denominations are all different colors of a rainbow, each can educate the other about certain things if we accept and do not judge.
- 4) The creativity of the Christian artist and intellectual are needed for this kind of revival. Some modern Christians are sometimes afraid of the arts but when Christendom was in full swing, it used all the arts to glorify God.
- 5) All truth is God's truth.
- 6) Why do we praise God? "God dwells in the praises of Israel," or "God dwells in the praises of His people" (Psalms 22:3). When we have the spirit of God in us through praise, we become more because of being united with Him. Praise can be seen as showing love and trust in someone, not something cowering.

### 3) Three Directions for Our Own Spiritual Blessing

- 1) Know God wants to bless us.
- 2) Repent, and ask for forgiveness, which involves being "in Jesus' name."
- 3) Accept as much of God's love and power for one's life as one can.

### 4) He Who Wins Souls is Wise

- 1) Believe in the righteousness of what we win souls to.
- 2) God is not to blame for man's unrighteousness.
- 3) Christ said to not sleep, make this a vital concept not a meaningless or boring one.

- 4) Using Christianity to make our life better, not make our life more obsessive and useless.
- 5) The gifts of the Holy Spirit – God is a rewarder only of those that diligently seek Him (Hebrews 11:6).
- 6) Bravery helps us do the least to build the best.

An expansion of certain ones:

2) God is not to blame for man's unrighteousness. Describing Psalm 82, Jameson's commentary reads: "Before the great judge, the judges of the Earth are rebuked, exhorted, and threatened." God is not to blame for man's unrighteousness, even if He appoints rulers, as the New Testament tells us.

3) Christ said to not sleep, make this a vital concept not a boring one. What is it like to be awake in higher brain states and be vitally active in our faith? There are many Christian neuroscientists today that can prove the power of the Word of God and it is powerful positive effect on the brain. The Orthodox saints writings describe states of wisdom and sanctification that come from following God. We should study edification as a gift of the Holy Spirit for those who ask for it.

4) Using Christianity to make our life better, not make our life more obsessive and useless. We are using Christianity to make our life better, yet can use modern ideas which are found in secular therapies, like chiropractic or nutritional therapy, and we can use psychotherapy. To not allow these things is being used by dysfunctional religion that focus on man's traditions and cultures, but disguising it by creating new rules by accusing the other as doing so. At the same time we must always realize that Christianity is about being righteous, by allowing the Holy Spirit to guide us, and this righteousness can manifest in a perfect divine health for some people. Some of this may be based on their genetics, so people should not feel challenged by this.

5) Using the gifts of the Holy Spirit and not associating them with the "the uneducated culture" as the devil likes to try to represent them. It is true, God will use humble people, but there is not a human culture that goes along with the gifts of the Holy Spirit.

6) Willing to do the least to build the absolute best by being brave in Christ.

5) What is spiritual power?

1) Spiritual power is relative

2) Spiritual power is not a simplistic concept

3) Spiritual power fills the needs which appear

1) Spiritual power is relative. For example, a criminal who may not have much education will use fundamentalism alone and not a more explanatory Christian doctrine to change their life. They only understand fundamentalism, it works; they still are being taught about the gentleness in Jesus' teaching. Because fundamentalism can cause a reduction in others of their value, it cannot meet the needs of an advanced society. There is a type of real need for fundamentalism in some people yet there are different types of spiritual power available. "Fundamentalism" should not be the term always used, because it is fine to use the Bible as the main source of one's life. "Reductionism" is what we should call it when people reduce God and others to something smaller than what they are. Christianity at once has to have more literate forms but not deny the gifts of the Holy Spirit such as speaking in tongues, laying on of hands for physical healing, gifts of prophecy, and so on. Otherwise, the more liberal churches in fact do become something that the more conservative churches cannot appreciate, and vice versa. We have to strive for the unity that Jesus prayed for and this comes by being spiritually appealing to the other.

2) Spiritual power is not a simplistic concept, even the less educated can have a complex thought which is fed by their emotional experiences. Spiritual power needs the ability to tolerate abstract thinking. A city-born cosmopolitan can still have knee jerk opinions about many things.

3) Spiritual power fills the needs which appear. It is existential based on who the person is, what they understand, and the positive and negative experiences of their life. This could be expanded upon but I will not here, just note that it could be.

I am not planning by this to write out a systematic work, which would have an exact plan to be followed. Nor will this be written with all the stylistic graces of what is considered good prose, which is always subjective in any given generation. Instead, several ideas are presented in numbered form, in no particular order or style.

The Word of God is multilayered, and forms a type of exact language for a higher wisdom. Everything that the Word said needs to be taken in context, because in different contexts, it sometimes seems to contradict itself. But these doubts must be reasoned out, not run from. Jesus said "My burden is easy and my yoke is light, (Matthew 11:30)" and he also said we would suffer if we followed him and be persecuted. Obviously, the early Church fathers understood these things were not contradictory when they described "dispassion" that is, not being concerned with the things of this world in a way that weigh us down. Some spiritual teachers talk about non-identification, and it is really just a psychological concept first, that can be useful in spirituality. Such is a light burden, we will be persecuted if we are righteous, but it will not seem like a heavy burden to us, even like a "cup" that we drink and that is all there is to it, like when Jesus said, "let this cup pass from me." He called it a "cup" for a reason, and this is why a proper translation of the Bible is important. If we minimize a negative event as just an event, just a cup that we drink which passes through our system, it really is much smaller and we are free to focus on the goodness of God again.

These might seem like odd things to say to modern Christians, but this is only because they often do not have much of an education in historic Christianity, and mostly read writers that have been in vogue in the last thirty years or so. But Jesus said "Men do not gather grapes of thorns," which means, people do not like to become followers of Christian teachers that do not have a full and friendly emotional life. There are many pastors who do gather many

“grapes,” because they are not filled with thorns or thistles. They see the Sermon on the Mount as how the blessings of life come to the individual, not something miserable to be avoided in practice. This is moving towards the ability to follow the Book of Proverbs which gives one further “riches” in self-discipline.

Some of the statements are just short fragments. Just like Jesus, the bread of life, messages of inspiration can be seen as having a part of Him in it. I think of all the fragments of the bread that was left over when He blessed the loaves and fishes. Many authors have used the sense of the fragment, and they are often known as “fragments” as a literary form. They can be seen as affirmations, meditations, and so on.

I see this work as creating the kindling to create the understanding that leads to the ability to win souls. It is not set up as a strict formula but to create the space of mind in which your own ideas start to germinate and then bear fruit.

## MAIN NUMBERED SECTIONS

1

### Playing the Card of Righteousness

We all must play the card that God is righteous and wants us to be righteous. This is not the talk type of righteousness but the action type of righteousness. This type of righteousness is known to all true Christians, and it often separates them from others. Some of these righteous things are: no bitter judgements or unforgiveness of others, a focus on health by avoiding vices and overeating, charity, no premarital sex so that we may create and value a true team or family of at least two people (eventually for some, that team creating children), and prayer for others verses a criticism of them as “sinners.” This righteousness of God is just as we want it to be, and

always felt it should be, and we must realize that “His commandments are not grievous” (1 John 5:3).

Even though we focus on righteousness, we should never be content with our own righteousness, or even the righteousness of others besides Jesus. We are responsible for claiming three things:

- 1) Our humility
- 2) Our imparted righteousness in Christ, because of the forgiveness of our sins and our repentance in Christ
- 3) Our miraculous level of faith

1) Our humility – We prosper, in the big picture, only if we can be humble when necessary, which is most of the time. That is, an intelligent, “big picture humility.” We are only responsible for being humble, not a type of show of strength in a worldly way. We are not supposed to be proud of our spiritual condition. This is the opposite of worldly religions, such as the “New Age” variety.

2) Our imparted righteousness is in Christ – we claim the righteousness of Christ through the death of Jesus for us. We ask God to bless us because we are in Christ, and we strive to follow His commandments. This righteousness includes the armor of God, the benefits of which sound just like the self-esteem that the world is after, but seldom achieves. When we claim the righteousness of Christ through the death of Jesus for us, we also understand the concept of “praying in His name,” as He taught us to pray.

3) Our miraculous powers through faith, which itself is from God. We have to believe in all the miraculous testimony of others, that there is still an ability to do miracles in Jesus’ name. We have nothing to offer God on these higher levels. We get His help by the blood of Jesus, the power of the Cross, and the indwelling activities of the Holy Spirit. This is vastly different than all the New Age promises of attainment by having fancy teachers and going to expensive classes.

God can do miracles through us because we have all the righteousness we need before our Heavenly Father. God teaches us through His Word that we can only please Him by having a strong

faith, and what else is a strong faith but faith in something that is beyond us, that is, a miracle for us? We do not have to contend with others because God requires our humility, not our winning a court case against the rest of humanity. God helps us to focus on our righteousness by faith in Christ, and on His Word.

We claim by asking for help to give us a boost in our loving focus on the three responsibilities.

2

All revival should be additive to the church structure that is in place. It should not tear these structures down. Doing so is divisive, it is trying to pluck out the speck that is in one's neighbor's eye, instead of focusing on the beam that is in one's own.

In a Christian rededication, we have to remember what we were. We have to remember this clearly, that there has been growth, how rare this growth can be on earth, and give the credit where it is due. We do not need to regret the good from the past – bless God for this, but we are not blinded by pride or denial. Therefore, we will not try to change the pastor in the church we are going to. We have to remember the life of a pastor can be very difficult, a type of target for many divisive people. We do not need to ruin our growth in God by letting the enemy use us to attack Christian ministry.

3

They Who Win Souls are Wise

Some of this writing is about winning souls, and how Jesus seemed to know that there was a social pressure against the loving and creative. So, He started out his ministry by telling His disciples that He would make them fishers of men. This is very interesting.



Obviously, Jesus didn't repeat the same simple statements over and over again during His three years of ministry. He didn't speak by creating one statement over long periods of time, making cryptic statements that sometimes the Gospels present His style as being. He talked with his disciples frequently, but obviously, only a few dozen pages of his statements are preserved for us today. Some would add that the entire Bible are the words of Jesus, since the Bible itself states that He is the Word incarnate. During his lifetime of ministry, He must have explained more about what He meant by making them "fishers of men." We can only see this as meaning, that He would teach us how to make people love us, creating a sense of community that was colored like the love and bonding of a family. This is a good description of the early church, and successful churches since then.

14

### Seven Areas Where Some Modern Christians are Not Very Biblical

This list is not trying to set anyone apart from anyone else, but it is only a cause for reflection, a point of contact between people, and for asking oneself, are you really as much of a Biblical Christian as you think?

1) Ability to reach out and do missionary work in one's home country without the fear of "contamination" from one's neighbor. Jesus said "what good are you if you only greet your brother? Do not also the Pharisees do this?" (Matthew 5:47, 48). He said this right before He said, "Be perfect as your Heavenly Father is perfect." Often people instead of being able to witness to their neighbor are afraid that their neighbors' ways will influence them away from following God closely. They believe that if they are influenced at all by their unsaved neighbors, they will lose the blessing of God. This is not always there but sometimes is.

2) Advocacy for the poor - Political Wisdom – Activism. The Old Testament is full of concern for the poor, not for some poor in other

land, but the poor who are around them. Those who focus on “the prosperity Gospel” believe that a member is virtuous if he or she is rich. This often attracts people to church who already have money and so they feel they are already righteous, even if they do not provide for the poor.

3) Health Focus – Herbal medicine is mentioned in the Bible and only the most educated and often financially wealthy people today follow herbal medicine. Gluttony is frequently mentioned as a sin – wisdom is needed in this area. There is a verse about the blessing of God making one fat, but that is because in older times often food was scarce, and being “fat” is relative, and one can see by the problems that accompany obesity that ill health never is seen as a blessing of God. Daniel seemed to promote vegetarianism, and there are many other areas that seem to depict that God allows us to eat meat, but that it is not really Biblical to eat it without a sense of gratitude. This goes along with a larger need to accept scientific thought when it is accurate and not done via a bias. Many vegetarians cite Bible passages to promote a more vegetable and fruit diet, and many herbs are considered super foods and medicines.

4) Environmentalism – Jesus said that God cares about the sparrows. The Book of Revelations (Revelations 9:4) mentions certain creatures are told to not harm “any green thing.” What does that mean? Is it just a something that will not make any sense until the End Times, or does it mean that God Himself is angry at those who recklessly destroy the Earth for greed, not keeping it as good stewards for the generations to come, as Adam was instructed to do? Do we believe that God created nature to give us an optimal life, and the more man-made things that get us away from the principles of nature, the worse off we usually are?

St. Frances preached to the animals. We are told that the Gospel has to go out to all creatures. When we love animals, helping them survive along our growing civilizations, it is like loving the foreigner, the immigrant, or an alien. Of course, we do not put animal life on the same level as human life. But in another sense, they are our co-

owners of earth, partners here with us. Who is to say that praying for animals is not one part of what can become a spiritual revival? We have to try methods that have not been done before, as long as they are not against the Word of God.

This work is an attempt to not lessen the intellectual quality of logical theological writing but to keep it still in the power of the Holy Spirit by being applicable to modern concerns. For instance, the neediest theological question for many in the last fifty years was “is it ok to kill insects?” This is because Buddhism’s influence on the intellects of the West was huge. But I doubt this topic comes up much in theological seminaries even though it has been so important to the well educated in the West. Those in Evangelical circles are stereotyped as probably just laughing off such a question.

5) Stillness – meditation. The brain science aspects of this are being described now in the Body of Christ, peace and positive emotion are written into the Word of God, but some are still afraid of talking about this as being too “New Age.” Many early church fathers wrote at length about “stillness,” in the collection of Orthodox saints’ writings known as the Philokalia. It is a word mentioned in the Bible often, as is the concept of “peace.” Being afraid of being peaceful probably will not make a very full Christian life. God ultimately allows us to be still, because He gives us the blessing not by works, but by grace. He grants blessings to us just by our nature of being created beings, when we still our self-justification.

6) Inability to see the profundity of Scripture – using the mind of education, instead of dumbing down everything in the Bible along with society’s image of the religious as ignorant, or especially in the body of Christ. Do the modern Jews “dumb themselves” down in following the Old Testament? Did Paul really intend us to glory in a low standard of education and communication? We should see each “jot and tittle” of the Word of God being accurate and by seeing it as such, learn more of what God intends for us.

7) Need for Heroic Self-discipline – Redeeming the Time ("So teach us to number our days, that we may apply our hearts unto wisdom." Psalms 90:12). Focusing on the Book of Proverbs as a complex method of self-control. Our pride makes the need for perseverance seem so profound; when in reality the world is set up according to natural physical principles. If you want to write a good book, you must have the education, upbringing, time, skill in editing, and be able to either self publish it or convince a publisher to publish it. There is an immense amount of work there. It is the same thing with keeping a house or business going.

15

Mother Teresa said that the greatest poverty was loneliness. When one thinks of all that the Bible said about how the poor man does not have friends but the rich man does, and we can of course also see the opposite. In Dickens' "Christmas Carol," Scrooge did not have much around him in the form of a warm home life and the respect of friends, but his poor employee Bob Crachit did. The topic of God putting the solitary in families, studies of social capital, and how winning souls is related to this, and how a workman is worthy of his hire, even in the terms of accepting donations or even a pastor's wage. All this is related to overcoming loneliness, as is the very real work done by Mother Teresa in helping the poor, of which we now have an abundance of in the Western world.

Motivated by Mother Teresa's idea that the poverty of loneliness is the most pervasive in certain areas, how do we then eradicate that? Creating and enacting a systematic plan to help others overcome chronic loneliness without it causing a huge personal burden on those that cannot tolerate one, emotionally, physically, or psychologically. One could create something like a "Mother Teresa Overcoming Loneliness Project" as a church project, or even take it as a personal oath.

From the book, "In My Own Words," by Mother Teresa, at the introductory page of vii. the editor said, "Mother Teresa's main objective had been to do all the good she could for the least of Jesus' brothers and sisters." We need to do that today in many areas of the world when it comes to bonding with others – many of whom may be less fortunate.

Christ teaches us that mean, sinful people can always have friends. One should never think that just because someone has more friends than you, they are more spiritual or kind than you. They may not be, then again, they might be.

Be confident you are doing the Lord's work among the disempowered even when weeding out the chronically bitter and blame shifting. It is not that we are weeding them out, they weed themselves out by not coming back, hanging up the phone on someone, and accusations. They get bitter and attack us for some reason, accusing us of something, when we are not at fault, but that is the nature of Satan, the accuser. The devil is not called the righteous judge, just the accuser. There is such a thing as a "lying spirit," -- when being in a person, it has no validity in truth but instead is just there to create strife.

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## Teaching the Modern Man to Praise God

There is a great need to teach the modern man and woman about what it means to praise God, and why it is an essential key. The Word says, "God dwells in the praises of His people (Psalms 22:3)." Most real Christians understand what this means and why there is nothing "barbaric" or "servile" or "masochistic" in it. Basically, praise means showing someone you can trust in them and that you love them. That is essentially the whole of it. Since, "the Accuser" and all its forces, try to state that one cannot believe in a God that is

so cruel that It cannot exist, praise essentially is overwriting all that false data with truth.

Praise gets us toward the area where the blessings of God like physical healing, mental health, peace, joy, and love can exist. It is a part of praying in the way that Jesus taught us to pray. Praise goes hand in hand with accepting the Bible as the Word of God and not like any other book.

Worshipping God makes us more "tolerable" to a higher level. There is no other word for it but "tolerable" but it is not completely a good word because it does not cover the love of God. Worshipping God develops that spirit of loveableness in us. God is above even the highest creatures, and when these high creatures see that we love and worship God, they accept us as their own, even though we may be fallen. That is one reason why some know to praise God, they understand that all the universe does this, except the demonic. We must pray that as many men as possible will praise the Lord, as this directly challenges the demonic. We also note that all atheists inherently blaspheme God because they do not see the goodness of God enough to even believe that God exists.

Praise is an entrance into the realm of the positive, whereas the "world" of the negative usage of the word "world" in Scripture, which has all of human decadence, slavery and so on, is the realm of the complaint or the negative. Analysis of something by logic and thinking about something is not complaint – nor praise. But there is limited pragmatic benefit in staying only with analysis, compared to being in the realm of the praise of God. God responds to showing our trust in Him and our love for Him.

Another method by which miracles are experienced is praying for a long period of time, such as three or more hours each day. During such time one can be in prayer, praise and worship, focusing on Bible passages such as healing scriptures, and sometimes be in a posture of prostration. But we must remember to ask for the thing, as it is said we have not because we ask not. There is the idea that faith without

works is dead, dead in the sense that it does not have the power to create anything miraculous. Such works are the words of Jesus, the things he told us to do, not the things men tell us to do. I am for local church attendance. Going to church in a loving, prayerful, non-divisive manner is a ministry in itself. It is not a ministry necessarily because we are in the role of teaching others there, but it is a ministry because we help it to stay open by being one of the people that attend there.

What gets us in the state of mind in which we pray the most? What gets us in the emotional condition in which we pray the most?

One possible reason we are taught in the Word to give praise and thanksgiving for what we pray for before we receive it is because people often do not give thanks and feel gratitude after they receive it. Doing this keeps us more in one continuous feeling of gratitude. A state of permanent gratitude is what we should be in, not a naive one, where we give thanks for our lack, but a creative one, where we have true hope.

“So, do not throw away your confidence, it will be richly rewarded” (Hebrews 10: 35). Not just confidence in God but confidence in good things in general, and in oneself where necessary.

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We need to focus on higher culture and art in a revival in post-Christian lands because such lands have become heavily developed because of Christianity's influence on culture. The best of such cultures is “coasting” on what Christianity has developed in them, but soon the influence of money and lust overcomes much of what can be considered civilized.

One vision is focused on starting a new type of mission in post-Christian cities that is based on education. Maybe even a new movement in the body of Christ. It would be through Jesus'

teachings, looking at His exact words. It has been done many times before.

We stare right into the heart of the reasons why there is stagnation in the human race. Weeds denying the bloom of the spiritual religious spirit which gives way to health, healing virtues one can disperse to others, mentally and physically. We see these weeds and pray to God that He plucks them out.

How do we make God, and our spiritual condition, as well as spiritual painting, poetry, music, and other arts, seem as beautiful as a woman to a man, or a man to a woman? The destructive forces say, "They are not." But they are. They are even another kind of beauty, deeper and more constant: the beauty of lasting family, when that entire family seeks the Lord, the beauty of the spouse that is stable, loyal, and helpful. This beauty should be documented, because the fallen beauties have been. But in Christian culture, especially up to the silent film era, one can see many godly beauties portrayed in many films.

We have to get the spiritual art back into life. When Christianity stopped being a dominant force, the arts suffered tremendously. Not only is there a lack of spiritual work in painting and in music, but there is a complete glut of demonic work in all fields. This is not only coming from Western countries, but countries like Japan have their own brand of it. One can only imagine if other countries loosen their hold on traditional morals and follow "post-Christian" lands, with its tolerance that came from the Mind of Christ, what will happen to their arts as well.

Look at the history of art when Christianity was strong. It was real art, not gimmicky as much art seems to be today. Everything depends on the righteousness of the people. Where there is no Christ, there is little or often no righteousness in the land.

Imagine a video with a soundtrack of some work like Couperin's "Les Barricades Mystérieuses" with the images a Christian revival



message. Link it with everything good in Christendom past, with Dickens's moral stories, classical composers, divine healings, all the great Christian testimonies. See the Word as promoting herbs, the wisdom of eating more of the foods God created, like fruits and vegetables. Putting new wine in new wineskins by helping those caste away by society. Linking it with a pro-Jewishness with shows the acceptance of all minorities, and those of Third World nations as equals. Because there is something greater in the heart than that which can be made by the hands of humankind, that is so wonderful in spite of what all such minorities and members of such nations have gone through, and it is that something which can help us understand the heart of Christ more.

The beauty of the liturgical calendar and living in remembrance of it, is a way of keeping in the Word that many newer churches do not have. Building up any local church is a great goal for a sense of community. Being needed and wanted in a small setting is a ministry that all can contribute to. Going to church also contribute to one's education, which is what anti-Christian snobbishness avoided.

Looking at historic Christian art can bless us in many ways, but we have to pray that the Holy Spirit opens up this work to our understanding. Each Madonna and Child painting we see can be looked at as a type of intelligence combined with emotion and/or beauty. The Madonna of Van Eeyk's painting, "The Virgin in the Church" seems to display the intelligence of architecture. Each Madonna is also a symbol of being new each day in Christ. As well as celebrating the Messiah, the Christ child represents the new state of mind, or "renewing one's mind."

It is possible to learning the Scripture by the great artists' painting of its events. There are at least two-hundred events or verses of Scriptures portrayed in art, by the greatest of artists.

I speak with conviction of a new art that returns back to Scripture. Is it any wonder art has become what it has been now that it is being done by a culture that has openly rebelled against the Church?

We could get artists to finish Rembrandt's Biblical sketches and turn them into oils. They can be modernized but should keep his compositional layouts and expressions.

We can also learn and teach Scripture and keep Biblical figures in the forefront of culture by focusing on all the great operas that have had Biblical Themes. There have been many written by the greatest composers of the 20<sup>th</sup> Century and they are still being written today.

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### Energy Into Ambition

1) Understanding more about human energy means accepting that "anger," "aggression," and "assertion" are somehow related and must be channeled by the Holy Spirit into godly ambition. "Ambition without malice" is a phrase from one early church father. Otherwise, we can be like the bad steward who has nothing, because we are expecting from God the creation of our own actions and the actions of others. This can only happen in rare occurrences. Otherwise, God would be responsible for all the evil on Earth. Incorrect theology actually has that fault built into it. Who can really know how often God makes people do things, or how much pain and effort devoted Christians put into their acts, which they also rightly give God credit for. It is one of the paradoxes of the faith.

2) Ambition can be formed when energy, or "power," is somehow stored and used. God does not give us a spirit of fear but of power, love and a sound mind. The armor of God, which is really a spiritual form of self-esteem, must be worn. This is to simply say that a spiritual person must also have a spiritual version of self-esteem, based on living a godly life. Otherwise, they would not value their voice enough in the myriad of voices in the world enough to raise it.

3) Ambition without a previous action related to it is not ambition but a dream, a wish of someone who may be in reality apathetic.

4) If you have ambition in a holistic way, you have energy because you have motivation.

Spiritually-focused people will often say “God does it through them” and it is not their own will. For some, having a strong will would be dangerous – they would disrupt too much if they had more power. But the tested and spiritual must pray, “if it be thy will,” and then focus on will because human will is the only way the Lord Jesus taught us that things can happen on Earth. In His Parables, all were held accountable for their actions. This implies that if their heart was pure, they would focus on, pray about, act out, God’s explicit will, which is helping one’s neighbor, especially the outcaste. We can see the exercise of will in Paul’s letters. It is described in detail. We are to “run the race” and “fight the good fight.” A “sleeping life” is filled with fear, but those asleep may not realize they are afraid and asleep.

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### A Chart for Building the Church by Winning Souls

I believe creating innovative charts are one way to overcome difficult problems that need to be focused on for a long period of time. The process of breaking down a problem into its parts which need to be focused on I believe can be an innovative way of problem solving. Often we do not know what the parts are of difficult problems. Creating a chart for them is therefore one way to overcome such problems.

Charts can be used by making check marks next to each line, and the check marks can stand for any amount of attention or time paid to the item. One can put a check mark on the line before or after one focuses on the subject’s trait.

Here is an example of a chart:

He Who Wins Souls is Wise Chart

- 1) Believe in the righteousness of what we win souls to
- 2) God is not to blame for man's unrighteousness
- 3) Christ said to not sleep, make this a vital concept not a boring one
- 4) Using Christianity to make our life better not more obsessive and useless
- 5) The gifts of the Holy Spirit
- 6) Bravery helps us do the least to build the best

### More Thoughts on He Who Wins Souls is Wise

- 1) We love the down and out, but they do not believe fully that we do love them enough, to get to the next level of functionality and self-sustainability.
- 2) We ourselves are helped out by people above us in various ways and we must likewise trust them.
- 3) Processes of edification can be impeded by those who do not fully put love in this situation. There is a psychodynamics of helping the devastated. Some friends and acquaintances of hurt people may help them as a way soul winning. The total rejecters of others just throw the devastated out of their social circles as a way of feeling secure. We are never to call ourselves victims, just successful adapters to our environments.

To not embrace the possibility of having enemies is to shrink from public responsibility. We must pray to God for courage to face these who see us as their enemies. This is the work of God – to face any chance of evil, to gain insight from the Lord about what it is and how to counteract it, wherever possible. We wrestle not with flesh and blood, St Paul says, but that is not describing the life of Jesus with the Pharisees, it is an internal description that the battle or the judgement of these people is not in our hands and we just not soil ourselves with the stress of it. Let the filthy be filthy still (Revelation 22:11). We must face our enemies, still, to not let them be the only voice in the land.

I heard a statistic that there were certain churches “slated to close the year” in the United States. Some might say these churches were run by pastors who did not have the wisdom to win souls.

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The church’s lack of response to challenging cults’ use of events to draw converts should be examined. Often in university towns in the United States, there are no Christian events on the bulletin boards but there are many for various eastern philosophy groups. A secular person might not think would be a big deal, until they do a search on modern cults and see the hundreds of groups involved in scandals and abuses of all kinds. A large percentage of cults that once appeared innocent have been involved in murder, child abuse and other forms of corruption. It is well known in ministry that a large percentage of those encountered with the most extreme forms of problems have had occult or other false teachings in their background.

Two major facts need to continue to percolate through the person in a so-called Post-Christian culture.

- 1) God does desire us to be fervent towards Him
- 2) God does honor the Bible as source of His truth towards humanity

Many major gurus from the East have been shown to be corrupt, almost everything that is called “spiritual” is being sold to the people with a large price tag, and these people have not made the psychological and economic world around them any better. The only things that have improved are the aspects of protecting the environment, natural health awareness such as food and releasing stress, but these would have gone on if the Western world stayed more Judeo-Christian focused.

One can now see that those who went for Eastern religions in order to levitate or experience other miracles in fact have not received what they were looking for.

The Bible in fact presents the most “exotic” and miracle-focused religion. It has the doctrine of direct transmission into the many by the gifts of the Holy Spirit, “speaking in tongues” being one important primary manifestation. One instantly overcomes one’s “ego” by using this force of the Holy Spirit and this is why it played such a central role in New Testament scripture. The Word talks about three distinct types. The first was mentioned in the Book of Acts (Acts 2) in which there is an interpretation of a foreign tongue known to someone who witnesses it. The second is a private prayer language (1 Corinthians 14:2). The third is in the presence of others where there is an interpretation (1 Corinthians 14:27). It is very sad to see many modern Protestant teachers who once embraced the gifts of the Holy Spirit essentially deny them all in practice by stating that tongues were only meant to be used when there is an interpretation of them.

I can sum up the potential problem of all New Age and other mystical teachings that try to have some kind of mental discipline, which brings a person outside the understanding of the need of the grace of God and the resulting filling of the Holy Spirit. They become a way of misery management, because the fullness of God’s spirit is not filling the person with His joy, wisdom, and peace. It becomes an attempt of the person to counterfeit this active life of God’s Spirit that comes to us when we follow His Word.

On an intellectual perspective, we should see a sleeping attitude about there being greater wisdom in the word of God as something to never tolerate in ourselves. An example of this is when we do not think of each word as exact. We may take too many things as vague generalities which can be re-translated with many different synonyms. Many people, myself included, love the fact that there are many different translations, because sometimes they shade the Word of God in wonderful ways. The problem is when we tend to look at

broader, more general synonymous meanings blurring intended distinctions between words, thinking that the Bible uses a very limited vocabulary.

A principle point is that many were previously cheated out of their inheritance in Christ by the world, the flesh and the devil, and that from a certain point on in their life they live for a progressive unfolding of the revealing of God's promise in them. This happens as we accept that God is a jealous God, and that He requires our attention, and service to His will to be accepted as the bride of Christ.

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It seems breaking down the most important things in the Gospel is important. Doing so in a logical way is helpful, outside of a lot of other verbiage, which can descend into personal elaboration that may become boring for many. For that reason, I've taken the logical studies that I employed as a computer programmer, and used them to create topical themes, or lists, and which can become a type of chart that people use to check off. I've put the most important ones for the Christian life in this work.

One could also make a chart for specific Bible verses like those for healing and empowerment over sin, and use it for a way of controlling our attention to godly things.

Here is a system of Christian Growth that shows various areas we can meditate and otherwise focus on.

- 1) Experiencing the Opening of the Word
- 2) Experiencing sins as being cleansed, the white as wool feeling – this does not happen in the world
- 3) Gratitude Lists
- 4) Praise
- 5) Answered Prayer Lists/Praise Reports
- 6) Prayer for Pleasing Personality

- 7) Being strong in the grace of God
- 8) Understanding “words of knowledge,” (1 Corinthians 12:8) which mean personal prophecies or personal guidance from God, be glad for them, confident and try to live up to them
- 9) Be vigilant to get to new higher levels of virtue and obedience
- 10) Important masculine expressions for men/Important feminine expressions for females
- 11) Acceptance of risky things that make us strong and that have no sin in them

Here are some characteristics for being poor in spirit:

- 1) Try to get from heaven, instead of criticizing it or thinking one has all the answers
- 2) Do not be quick to criticize ministers or other believers
- 3) Do not say God cannot do something for you in your life
- 4) Do not underestimate what God can do in your life
- 5) Be willing to pray for all your needs and all other needs that you are guided towards
- 6) The blood of Jesus has redeemed us and made us kings and priests -- claim the righteousness of Christ -- not one's own.
- 7) Focus on love being the answer
- 8) See going to church as your ministry, not somewhere to criticize other people

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“A merry heart does good like a medicine (Proverbs 17:22).” Modern science has proven the truth of this verse.

“The Joy of the Lord is my strength” (Nehemiah 8:10, Psalm 28:7).

What are the components of the joy of the Lord?

- 1) Putting enlivening wisdom in the heart of oneself and people via the Word.



2) The “Pink Cloud” period of growth, which is knowing that old seeds of sin no longer produce evil fruit, the past is over and done with. Because we are not doing the same things, we will not get the same results.

3) Music – melody --- God loves spiritual music – anointed sound patterns. Singing in tongues.

4) Knowing what the Lord will help us with is the Joy of Love.

5) Knowing the good life of the faithful in Christ will be ours if we ourselves are faithful, and being so is not grievous: my burden is easy and my yoke is light.

Some of these are not joys that are easy for anyone to have. They are a type of gift of the Holy Spirit. We can ask the Lord for more joy in these things.

Examine the spiritual potential from understanding the differences between:

1) Joy of the Lord – happiness by not needing laughter.

2) Godly humor – bonds people together.

3) Overly goofy, ungodly, or destructive humor – creates low IQ body states, and creates boundaries between people or enforces them.

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Developing parental consciousness I believe is the main thing that much of the church has been unable to teach to those who are unable to commit to long term marriages. Here is an example of parental consciousness at work in a single adult. A person who is married is culturally considered in so-called status above another person who is usually single. Yet, the single person has done much for the community, has helped various other people in many ways. The married person has done various problematic things yet still stays married. Because there is much value the single person can bring the married person, this single looks at the person in the married relationship as a type of being like his or her child, hence there is very

little stress that they give the person. A child is more active and more energetic, and can seem physically stronger at times than the parent, but there is another higher energy and strength that the parent has over the child. This strength can come from God because God does draw close to those who draw close to Him.

The development of parental consciousness can be an incentive for a revival because it is a revolutionary change in viewpoints of life.

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Glory is positive, an expansive state, full of light, and the security of salvation. There is much about glory in the Word of God. We should examine what it is. It is often used as a verb, as in "I glory in you" (2 Corinthians 7:4).

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## Healing

We must overcome the boundaries that keep the sick away from the love and wisdom that can heal them. Write out a list that is preventing one from bringing the sick this love and wisdom and pray it through. Pray for humility of those who are helping the sick, that they would be prayerful of Christ's light of healing and conversion, pray for the clarity of mind in the sick so the enemy cannot ruin the work done in them, and so on. Ask for discernment and wisdom to be revealed.

Topic for prayer: What made Jesus and the early disciples so different than most of us that they could perform miracles? Do not expect the answer right away. It is also recorded that many of the saints -- Catholic, Orthodox (there are two different canons of saints) and Protestant -- have also been vessels for God performing miracles through them.

Did the person praying for healing, capture all love imaginable in every aspect of a person's heart and condense it into that moment when he prayed for healing for them? Is this an attitude that we should have when petitioning the Lord for healing?

Did the personal praying for healing stand outside of time when he saw the person as totally healed? Did he take the present time limitations off the person, and see them at healthy times in their lives?

Did the personal praying for healing focus on a type of understanding the absolute strength of God, that is, knowing God is above all the galaxies, or we could say "above the entire universe" when He healed us?

What if we go with the answer, "Yes." He took all limitations off God. He saw God in scope as He was. Not only the God of all the animals of this planet, but a God who was a loving, guiding parent through the lives of all these creatures.

Of course, God heals in a way that only God can fully understand.

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Jesus left us a record of someone who completely "got it" regarding the nature of God and how to manifest God's life on Earth by answered prayer. All we have to do is copy His thoughts into the spaces of our life where we are required to think on certain things or pray. The ability from the Holy Spirit to take righteous acts will soon follow.

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He who wins souls is wise. We must have the wisdom to create revival. We must not be like those Christians who let their culture fall deeper and deeper into sin around them. As poverty can kill physically, it can also hinder people's spirituality by a focus on competitiveness when there does not need to be one.

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These two moving into God's power of healing:

1) Be up in glory rejoicing over God's loving, kindhearted patient nature that naturally heals mankind. Have this attitude in one's heart. The Word reinforces it.

2) Having no doubts about complete healing, or any other godly prayer request, showing all manner of aspects of faith, expectation of promises glorying in our heart over the things which are yet unseen but which will shortly be seen

Approaching Being in God's Glory

- 1 When we see the glory, we praise God
- 2 The needed power of reconciliation
- 3 They know not what they do attitude
- 4 Unconditional love of others
- 5 Praying long for others
- 6 Pray for those who do not love us enough
- 7 Unselfish living

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Greed does not allow any true enjoyment from any financial or physical gain.

Faith as a grain of mustard seed that all the time we put into spirituality will pay off, will be fruitful, not only in the spiritual nature but in hard work to support ourselves well. The Word of God makes much reference to the importance of being a good householder, and working to be the best of one's abilities to pay one's way through life.