



**REVIVE US AGAIN.** "Revive us again" is a passionate plea found in Tehillim (Psalms) 85:6: "Wilt thou not revive us again: that thy people may rejoice in thee?" To truly understand the depth of this cry, we must explore the Hebrew word *techayenu*, from which *revival* originates. This word stems from the root *chayah* (חיה), meaning "to live" or "to bring to life." In Hebrew, *chayah* means "to live" or "to revive, be quickened." It can also signify "to preserve alive" or "to bring back from death or a previous state." Essentially, it embodies restoration and renewal. This reminds me of the story of the Prodigal Son who had a *techayenu* experience: *"For this son of mine was dead and is alive again; he was lost and has been found"* Luka (Luke) 15:24. What makes Tehillim (Psalm) 85 even more profound is its historical backdrop—something few truly understand. Jewish tradition holds that this Psalm was written by the sons of Korah. Korah, infamous for leading a rebellion against Moshe (Bamidbar (Numbers) 16:1-40), was consumed by divine fire along with his 249 followers. Meanwhile, Dathan and Abiram, co-conspirators in the rebellion, were swallowed by the earth along with their families. The only survivors? Korah's descendants were assigned to serve as temple porters and janitors (Talmud, Sanhedrin 109a). Yet, these same descendants later penned Psalm 85, humbly submitting to Elohim and crying out for revival. Their plea—"Will you not revive us again?"—carries deep significance. They understood something about revival that we often overlook: **true revival emerges from brokenness, spiritual poverty, and loss.** This truth is perfectly encapsulated in the words of the Master Yeshua: *"Blessed are the poor in ruach: for theirs is the Malchut haShamayim. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the Land"* (Mattityahu (Matthew) 5:3-5). Few realize that Yisra'el's first revival occurred on the Mount of Olives 2000 years ago. As the prophet Yeshayahu (Isaiah) foretold, their darkness and captivity would end, and national revival would come (Yeshayahu (Isaiah) 9:2). The one who prepared the way for this revival was Eliyahu haNavi in the person of Yochanan haMatbeel (John the Baptizer). Five hundred years earlier, YHWH had clearly outlined the conditions for revival in Divre HaYamim Bet (Second Chronicles) 7:14: *"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."* Let's break this down: **1. Humble Ourselves.** Humility means *teshuvah*—aligning with Torah. John the Baptizer preached this same message: "Repent, believe, and be baptized" (Mattityahu (Matthew) 3:1-2). Yeshua reinforced this in His ministry (Mattityahu (Matthew) 4:17; Marqus (Mark) 1:15), and Yaakov (James) adds another dimension: *"Draw near to YHWH, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Master YHWH, and He shall lift you up"* (Yaakov (James) 4:8-10). We must humble ourselves, lament, and weep, that is, repent for our sins and that of our nation. **2. Pray and Seek His Face.** There are two aspects here: Prayer – True prayer requires earnest seeking: *"O Elohim, You are my El; early will I seek You: my being thirsts for You, my flesh longs for You in a dry and thirsty land, where no water is"* (Tehillim (Psalm) 63:1). The word "early" implies rising before dawn to pray—just as Yeshua did (Marqus (Mark) 1:35-39). Seeking His Face – The Hebrew word for "face" also means "presence." Seeking YHWH's face means actively pursuing His presence, entering with thanksgiving and praise (Tehillim (Psalm) 95:2, 100:4). This draws the Ruach haKodesh (Holy Spirit) into our meetings and prayer time. **3. Turn from Our Wicked Ways.** The prophet Yeshayahu declares: *"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to YHWH, for He will have mercy upon him; and to our Elohim, for He will abundantly pardon"* (Yeshayahu (Isaiah) 55:7). Returning to YHWH means forsaking manmade traditions and embracing the Torah of Moshe: *"Remember the Torah of Moshe My servant, which I commanded to him in Horev for all Israel,*

## PART TWO



*with the statutes and judgments"* (Malachi (Malaki) 4:4). In Gilyahna (Revelation) 18:4, YHWH calls His people to: "Come out of Babylon and forsake her sins." For our generation, this means rejecting pagan influences, including: Worshiping the Roman deity Jesus instead of the true Hebrew Yeshua. Observing Sunday instead of the Shabbat. Celebrating Christmas and Easter, both of which have pagan origins. Using the Roman calendar with its pagan-named days and months. This is the cost of true revival—one that few people and congregations are willing to pay. Revival demands great sacrifice, but the reward is beyond measure. Second Chronicles 7:14 concludes with YHWH's promise: *"Then will I hear from heaven, and will forgive their sin, and will heal their land."* This is not mere poetic language. It signifies the end of suffering, poverty, debt, fear, war, pestilence, disease, and premature death. Everything promised in Devarim (Deuteronomy) 28 will be restored to YHWH's people. This is the revival we need—not just for our congregations but for our communities, cities, and nations. We have entered a season of the final revival. Hoshea (Hosea) prophesied: *"Come, let us return to YHWH. He has torn us, but He will heal us; He has struck us down, but He will bind us up. After two days, He will revive us; on the third day, He will raise us up so that we may live in His presence. Then we will know and press on to know YHWH. His coming is as certain as the morning; He will come to us like the rain, like the kingdom-rain and the teaching-rain upon the earth"* Hoshea (Hosea) 6:1-3. This prophecy declares that on the third day, YHWH will raise us up, and we will live in His sight. From that moment, we will truly know Him, and He will come to us like a teaching rain, restoring His Kingdom. The Master, Yeshua, alluded to this time when He said: *"Destroy this temple, and in three days, I will raise it up again"* Yochanan (John) 2:19. From Yeshua's time until now, we have entered the prophetic "third day." Interestingly, before the sun was created on the third day, the earth was without light. According to the Talmud, human history is divided into three epochs, each lasting 2,000 years: 1. The Age of Tohu (Chaos). 2. The Age of the Torah. 3. The Age of Moshiach (Messiah). The ministry of the Naviim (prophets) spanned the Age of the Torah and the coming of the Messiah. Yeshua arrived at the end of the Age of the Torah. In the year 2000 (Tevet, 5760), we entered the Age of the Moshiach. The seventh thousand years is called the Shabbat Gadol (The Great Sabbath). We are now in the millennial age of the Messiah—the beginning of the prophetic third day. An early church document, the Epistle of Barnabas, mentions a 7,000-year divine program, with the last 1,000 years being a time of rest: *"God made in six days the works of His hands, and He finished them on the seventh day and rested. Consider, my children, what this signifies. He finished them in six days, meaning that in 6,000 years, the Lord God will bring all things to completion. For Him, one day is as a thousand years. Therefore, in six thousand years, all things will be accomplished... then He shall rest on the seventh day."* This period corresponds to the prophetic third day. Throughout history, there have been approximately nine significant Pentecostal revivals—powerful moments of spiritual renewal that have impacted many nations: 1. The Azusa Street. Revival (1906–1915) – Los Angeles, California. 2. The Welsh Revival (1904–1905) – Wales, UK. 3. The Latter Rain Revival (1948–1950s) – North Battleford, Canada. 4. The Healing Revivals (1940s–1950s) – United States. 5. The Charismatic Renewal (1960s–1970s) – Worldwide. 6. The Jesus Movement Revival (1960s–1970s) – United States. 7. The Brownsville Revival (1995–2000) – Pensacola, Florida. 8. The Toronto Blessing (1994–Present) – Toronto, Canada. 9. The Asbury Revival (2023) – Wilmore, Kentucky. These revivals have been marked by passionate preaching, calls to repentance and holiness, fervent worship, speaking in tongues, healing services, and an emphasis on the power of the Holy Spirit. Many great missionary movements also emerged from these awakenings. However, the final revival will be more than just another outpouring of the Spirit. It will be a full restoration—a time of signs and wonders, the awakening of Yisra'el, the return to Torah, the rebuilding of the Tabernacle and the establishment of the Malchut (Kingdom) among the nations.