

Gospel Explosion 2016

Join us as we seek God through
21 Days of Prayer and Fasting
January 1– 21st



By Jason Hubbard and LOWPC Team

Introduction

Gospel Explosion 2016

It's our desire to see a massive full scale revival erupt throughout the body of Christ in America! During these 21 days we are asking for another historic move of the Holy Spirit to sweep across our land and awaken a generation to wholehearted love and surrender to Jesus! It's all about a Christ-awakening, where the Spirit of God uses the Word of God to reawaken God's people back to God's Son for all that He is! We want to enter into the power and pleasure of being obsessed with the magnificence of Jesus! He is the dominating personality in this age and in the age to come! We are longing for a **Gospel Explosion**, a tsunami of revival to come crashing in on the beaches of America, for the spread of his fame, for the extension of his reign, for the increase of his gain and for the honor of his claim! May the slain Lamb receive the due reward of his sufferings. May Christ Jesus have absolute supremacy and preeminence in every sphere of society in America!

“For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea” (Hab. 2:14).

A key question that we are addressing during these 21 days of prayer and fasting is this:

“What would it take to see a genuine move of God initiated and sustained in a geographic area?”

What it would look like to see our communities transformed to the Glory of God, as described by George Otis Jr.:

- A neighborhood, city or nation whose values and institutions have been overrun by the grace and presence of God.
- A place where divine fire has not merely been summoned, it has fallen.
- A society in which natural evolutionary change has been disrupted by invasive supernatural power of the gospel!
- A culture that has been impacted comprehensively and undeniably by the Kingdom of God.
- A location where Kingdom values are celebrated publicly and passed on to future generations.

The Power of the Gospel

We are convinced that it is first and foremost about the glorious gospel of Christ heralded and proclaimed in this generation! God is calling his church to embrace the gospel again, living grace-addicted, truth-filled, Jesus-exalting lives! The Gospel is the good news that God's kingdom power has entered human history through the life, death, and resurrection of Jesus Christ!

As John Piper writes,

“The Gospel is the news that Jesus Christ, the Righteous King, died for our sins and rose again, eternally triumphant over all his enemies, so that there is now no condemnation for those who believe, but only everlasting joy!”

Daniel Montgomery shares three aspects of the gospel – the kingdom, the cross, and grace...

- The gospel of the kingdom is life with God under God’s rule
- The gospel of the cross is the life, death and resurrection of Jesus by which God accomplishes our salvation, rescues us from his wrath, incorporates us into his people, and inaugurates his reign in the world.
- The gospel of grace is the wonderful news that God accepts us, shares his life with us, and adopts us as heirs of his kingdom not because we have earned it or deserve it, but because God chooses to give all of this freely at Christ’s expense.¹

“Therefore, the gospel is not what God requires. The gospel is what God provides! The gospel is not an imperative, demanding things you must do. The gospel is an indicative, declaring things that God has done. The gospel is not about human action. The gospel is about divine achievement. The gospel is not a moralistic Do! The gospel is a merciful Done! The gospel informs, controls, and energizes all we do. Our ministry values— worship, prayer, discipleship, community, and mission— are all the fruit of the grace that God has given us in Jesus”—Sam Storms.

May this gospel, this great news **EXPLODE** in our region!

The gospel is the center of the Bible, and it ought to be the center of our lives, homes, churches, ministries, spiritual disciplines, songs, parenting, marriage-everything! The Christian life is formed by the glories of the gospel – it’s patterned and powered by the gospel of grace in all of life, for the rest of life! We don’t worship the gospel, we worship the God of the Gospel, Jesus Christ! The gospel is God’s act of turning scoundrels into saints, and turning sin seekers into people who know find their utmost satisfaction in God! Dave Keesling put it this way,

“the gospel’s simplicity is its ability to, in a moment, change literally everything.”²

As JA Medders writes,

- We worship Jesus because “he is the radiance of the glory of God” (Heb. 1:3)
- We harp on the gospel because “for our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor. 5:21)
- Our hope is wrapped up in the truth that “he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace and by his wounds we are healed (Isa. 53:5)
- We center our lives on Jesus because “we know that Christ being raised from the dead will never die again. Death no longer has dominion over him” (Rom 6:9)
- We sing, pray, sacrifice, and follow Jesus because, “there is one God and there is one mediator between God and man, the man Christ Jesus” (I Tim. 2:5)

¹ Daniel Montgomery, *Proof*

² Byron Paulus, *OneCry*, 140

- We have confidence in life, and death because of Jesus, “who gave himself for our sins to deliver us from this present evil age, according to the will of our God and Father, to whom be the glory forever and ever! Amen” (Gal 1:4-5)
- We walk with joy and no condemnation because, “he himself bore our sins in his body on the tree, that we might die to sin, and live to righteousness. By his wounds you have been healed” (I Peter 2:24).
- Jesus is our great reward and love because, “in him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace” (Eph 1:7)
- We go on gospel mission because “the saying is trustworthy and deserving of full acceptance, ‘Christ Jesus came into the world to save sinners’” (I Tim. 1:15)³

Hunger

We are also convinced that the process of transforming revival is triggered when our appetite for God’s presence through gospel of grace trumps all other hungers. As Leonard Ravenhill wrote,

“The only reason we don't have revival is because we are willing to live without it.”

He was famous for exposing our idol-driven lives when he stated,

“Are the things you are living for worth Christ dying for?”

True revival experienced by many throughout human history was always accompanied by extraordinary conviction of sin, fear of God and his judgment, revelation of God’s love and mercy, confession, deep repentance and people inquiring, as on the day of Pentecost, “What must I do to be saved?”

God is especially attracted to an environment of humility, brokenness, desperate spiritual hunger, repentance, grace-empowered obedience, and urgent united prayer. Duncan Campbell summed up revival well when he wrote,

“Revival is when men in the streets are afraid to speak godless words for fear that God’s judgment will fall! When sinners, aware of the fire of God’s presence, tremble in the streets and cry out for mercy! When (without human advertising) the Holy Spirit sweeps across cities and regions in supernatural power and holds people in the grip of terrifying conviction! When every store becomes a pulpit, every heart an altar, every home a sanctuary, and people walk carefully before God! This, my beloved, is truly REVIVAL FROM HEAVEN!”—Duncan Campell

Revival is Jesus-centered! It is gospel driven! (Acts 19:10, 17). Revival challenges the status quo and changes the spiritual atmosphere until a community is ‘Saturated with God.’

Extraordinary Prayer

It goes without saying that prayer is the incubator and furnace of revival. As AT Pierson wrote,

“There has never been a spiritual awakening in any country or locality that did not begin in united prayer.”

³ J.A. Medders, Gospel Formed, 26-27

Revival is preceded by extraordinary prayer. As Matthew Henry remarked,

“When God intends great mercy for His people, the first thing he does is set them a-praying!”

Edwin Orr, one of the great scholars of revival was asked once,

“Does prayer make revival happen? He responded, ‘No... but it does make it possible.’”

As A.W. Tozer wrote in an article entitled, “There is no Limit to Revival,”

“There is no limit to what God could do in our world if we would dare to surrender before him with a commitment that says, ‘O God I hereby give myself to you, I give my family, I give my business, I give all I possess. Take all of it Lord—and take Me! I give myself in such measure that if it is necessary that I lose everything for your sake, let me loose it. I will not ask what the price is. I will ask only that I may be all that I ought to be as a follower and a disciple of the Lord Jesus Christ’”

Let’s position our minds and hearts before the bonfire of God’s all-consuming Son, the Lord Jesus, asking for greater revelation of Who He is, where He is headed, and how He is blessed. Let’s ask the Lord of the Harvest to thrust out laborers into the harvest fields of our region (Matt. 9:37). Let’s ask for a glorious **Gospel Explosion** to erupt in our region for his renown!

Dr. Jason Hubbard, Director, LOWPC

Day 1 – Why do we need Revival?

The “Obscured Jeopardy Syndrome” is the state of not fully understanding the gravity of the current condition. This syndrome prevails in communities where serious ills are not readily discernible. The primary symptom is a false sense of security, and the only remedy is to ask God to help us see things as they really are. His revelation helps us to avoid superficial assessments based on how circumstances are affecting us personally and what prior experience has taught us is normal, and enables us to see broader dimensions that will shake us from complacency.⁴

Here are some staggering statistics that should provoke us to seek the Lord to heal our land...⁵

- Less than one quarter of all born again adults consciously strive to make worship part of their lifestyle...for most people, worship implies attending a church service that includes music and preaching.”
- In a typical week, fewer than 10 percent of parents who regularly attend church with their kids read the Bible together, pray together (other than at meal times) or participate in an act of service as a family unit. Even fewer families – 1 out of every 20 – have any type of worship experience together with their kids, other than while they are at church during a typical month.
- When evangelicals and non-evangelical born again Christians are combined into an aggregate class of born again adults, their divorce figure is statistically identical to that of non-born again adults.”
- In a recent study of Christian families, only 59% of students said they feel emotionally close to their mother and only 35% said they feel relationally close to their father.
- One out of every eleven adults (9%) identified prayer as the most fulfilling spiritual activity they undertake, while Bible reading was named by 7% and helping other people was listed by 6%. Interestingly, just 3% mentioned the maintenance or enjoyment of their relationship with God as their greatest source of spiritual fulfillment and only 1% said their relationships with other believers was their source. Less than one percent listed worshipping God as their means of fulfillment, and a similarly miniscule number claimed that leading someone to Christ was their major source of satisfaction.
- More than 20 million children live in a home without the physical presence of a father
- 3 million dollars are spent every second on internet pornography in America...every 39 seconds a new internet pornography site is developed. America leads the world with 89 percent of pornographic web pages worldwide, it is epidemic and killing the home, the church and the nation (One Cry, 56)
- Mark Laaser reports that about 67% of all Christian men struggle with pornography, and 40% of pastors view pornography. In a similar study, 57% of pastors say that addiction to pornography is the most sexually damaging issue to their congregation, while 47% of Christian families said pornography is a problem in their home.
- According to David Olson, established churches in America are declining in attendance by 2% each year. Weekend attendance at Christian churches has stayed virtually the same from 1990 to 2007.
- Fifteen hundred pastors leave the ministry each month due to moral failure, spiritual

⁴ George Otis Jr. <http://www.sentinelgroup.org/>

⁵ Jason Hubbard, Stats researched and referenced in doctoral dissertation *Beholding Glory in the Cross*, chp 1

burnout or contention in their churches. Four thousand churches begin each year, but over seven thousand churches close. Forty percent of pastors polled said they have had an extra-marital affair since beginning the ministry. Ninety-five percent of pastors do not regularly pray with their spouse.⁶ Eighty percent of pastors surveyed spend less than 15 minutes a day in prayer.

- Only 5 percent of churches have an organized prayer ministry in there church
- 1 million babies are aborted each year in America.

Hope of Revival

Samuel Davies reminded us that from his vantage point of the Second Great Awakening, “that there are eras when only a large outpouring of the Spirit can produce a public general reformation.” He witnessed firsthand how revival and awakening brought a cultural change that nothing else could accomplish. The pastor of St. John’s-Wood Presbyterian church declared after the Welsh revival, in which 100,000 people came to Christ in nine months in 1904-1905 that “the mighty unseen breath of the Spirit was doing in a month more than centuries of legislation could accomplish. As Dutch Sheets writes,

“Let it be said of our generation that when a nation teetered on the edge of destruction, having lost the ancient path of truth and righteousness, we answered the divine call to war for it’s restoration”—*Appeal to Heaven*

Declaration of National Spiritual Emergency⁷

With heavy hearts, we recognize that the church in America is in a state of spiritual emergency. Like the churches warned in Revelation, we have become lukewarm and compromised and the light of our witness has grown dim. We confess that despite access to more resources and biblical teaching than any other group of believers in history, we are not characterized by the supernatural power of the Holy Spirit. And we acknowledge our lack of widespread impact for Christ on our lost and disintegrating culture. But God is waking us from our slumber, and mobilizing us to pray earnestly for revival. Together we desire to travel the narrow road of brokenness, humility and repentance. In desperation for God, we cry out for the extraordinary work of the Holy Spirit in our day. We believe that true revival is the only hope to reverse our spiritual recession and enable us once again to display the beauty of Jesus Christ and his gospel throughout the world.

Because we believe that only Christ can save, heal, and revive, we pledge to:

Turn: in humble repentance by the grace of God, to turn from every sin God reveals to us.

Pray: with urgency for spiritual awakening

Unite: with other believers in spreading the Hope for Christ-centered, gospel-driven revival!

ord send revival and let it begin in me!

Name_____

⁶ Ted Rose, *Pastors Need Prayer*

⁷ Byron Paulus, *OneCry*, 130

Day 2 – Prayer of Repentance

We press into Your heart this day, glorious God and Father of our Lord Jesus Christ.

We celebrate all that Your precious Son is – who He is to us, and for us, over us, and within us, through us, and before us, and upon us.

Before All Heaven we proclaim:

- **Christ is supreme!** – He is sovereign, superior, sufficient and totally satisfying!
- **Christ is our hope!** - - He is the summation of all Your promises, the source of all Your riches, more and more and more, for now and forever!
- **Christ is our glory!** - He is Alpha & Omega, the consummation of all Your purposes, for all creation, for all peoples, for all the Ages to come! In Him our life is hidden with You, until the hour He returns in the final triumphs of grace and truth.
- **Christ is among us!** – He is accessible to us now, in all of His riches. He stand with us now, willing, able and ready to act for us, in us, and thought us to magnify ALL that He is, before us and before all nations.

(SELAH: Pause for silent reflection)

Therefore, we REPENT - - individually and on behalf of all your people:

- **We repent... for how we have *diminished* your Son**, regarding Him more as our mascot than our Monarch.
- **We repent ... for how we have *manipulated* our Son**, coming to Him to use Him. As far as we think we need Him – that far and no more.
- **We repent... for how we have *hoarded* your Son**, seeking His blessings for ourselves, with little thought about brining those blessing to others. **We've assumed that He was there only for us.** We've acted as if He was not Lord of neighbors and nations.
- **We repent... for how we have *resisted* your Son**, withholding our affections from Him because we were afraid of what it would cost us to draw near to Him – and thus we denied His lordship over all.
- **We repent... for how we've *replaced* your Son...**with creeds and programs, and organizations, and causes performed in His names - **but without the consuming passion He deserves as the Center and Circumference of everything for us and all peoples everywhere.**

(SELAH: Pause for silent reflection)

Confront our crisis of supremacy. **O Lamb of God.** *Cast out* our crisis of supremacy. **O Lamb of God.** *Cure* our crisis of supremacy. **O Lamb of God.**

Forgive us! **Cleans us!** Purify us! **Resurrect us!** Re-convert us! **Restore us!** Refill us! **Re-commission us!** By your blood. By Your mercy. O Lamb of God. **O Lamb of God.**

We are *ready* – **ready!**... to revolutionize mind and action with new hope in the promises of your Word... **ready!** ... to embrace the full extent of Christ’s glorious reign for us and all peoples ...**ready!** ... to walk with Him in passionate obedience... **ready!** ... to be wrapped up in Him and His global cause... **ready!** ... for this... **and nothing less!**

Together in hope, with brokenness mixed with great joy – **O God of our salvation, we cry out for all to hear:** “*Lord Jesus, Come and conquer us!*” Lord Jesus, **Come and conquer us!**

(SELAH: Pause for silent reflection)

Holy Father, in this decisive moment, by Your Spirit, we adore Your Son using the words of Saint Augustine:

*“Redeemer of the ends of the earth:
You Called, You cried, You shattered our deafness,
You sparkled, Your burned, Your drove away our blindness.
You shed your fragrance, and we drew in our breath.
Therefore, from now on, we will pant for YOU alone.”*

To that end, Father, awaken us – **awaken us to see All that the Lord Jesus Christ is:** to see who He is as the Son of God ... **to see where He is leading in the Purposes of God...** to see how He imparts the Resources of God ... **and to see what He must receive from the People of God.** Quicken us to pursue Your magnificent promises which are wonderfully defined by His supremacy! **Help us recover ALL the hope we are meant to have in our Sovereign Savior.** Do this for the revelation of Your glory in Him, throughout this nation – **and among all the nations** – beginning in this hour and in this place. **Hallelujah! AMEN! Amen! It shall be done!** It shall be done.⁸

⁸ Prayer crafted by David Bryant, *Christ is All*

Day 3 – Revival Results: What Should Change?

Praying Corporately – His Kingdom Come

During times of community prayer for revival, we often come to God with various desires or expectations. What unites believers of different backgrounds is our desire to see Jesus lifted up and made supreme in every area of our community.

We are also united together in Jesus' prayer (Matthew 6:10) that the Father's Kingdom would come, and that his will would be done. Revival brings change, and to see revival today would tangibly change **three major areas** of our lives:

Private Life: Revival would bring incredible change to the parts of our lives that only God sees. There would be an increase in private prayer (Matthew 6:5-6), and repentance for false motives and actions (2 Chron. 7:14, Acts 3:19). There would be a sense of personal holiness (1 Peter 1:14-15) lived out of right relationship with the Lord (John 15:15, 17:3). Repentance would not be an awkward obligation to complete a checklist, but a conscious decision to stop doing life independently and instead walk moment by moment with the Living God. Repentance is a wonderful invitation to do life God's way, and our lives are changed personally when nothing is hidden and everything we do is with and for God (2 Timothy 2:19-26). Are you willing to live in continual relationship marked by repentance and prayer?

Personal Life: One of the greatest evidences of a changed life is our willingness to engage with those around us who have caused damage or harm, or those we have damaged or harmed. Jesus is clear on this in Matthew 5:23-26. Paul is emphatic when he highlights our ministry of reconciliation in 2 Corinthians 5:14-21. We will be persecuted or cursed (1 Cor 4:12-13) but the people of God respond differently. Revival change impacts the interpersonal relationship of every believer, and family, friends and co-workers see that change. This is the difficult and messy work that leads to sustained generational healing and change. Are you willing to do that work?

Public Life: When most people pray for revival, they imagine a place that believers could go to in order experience the presence of the Lord. True revival in a community is much bigger than a continual worship service; revival heals a community. In revival, the women and men of God seek to make sustainable changes to oppressive systems, unhealthy work environments, and areas of injustice. (Read Isaiah 58, placing the word 'revival' where it says 'fast'.) What Kingdom changes does our community need, and who will step up to initiate these?

Together in praying for revival, we are asking God for the private, personal and public change in the life of every believer. "Let it be so Father, in Whatcom County, that your Kingdom would come and your will would be done in every area of our lives." – Amen

Derek Archer, CTK Pastor

Day 4 – If I were the devil...

Life is war! Our enemy is powerful, cunning, experienced, and supernatural. His minions are multitudinous. His ways are devious and destructive. He is a ravenous lion (1 Peter 5:8), appears as an "angel of light" (2 Cor. 11:14), and is working 24/7 all around the globe to undermine the work of the church and hurt the heart of Christ.

In recent months, I've thought a lot about the tactics of our enemy. In my limited understanding I will never comprehend the full strategies of the devil. Still, I want to consider one aspect of his work by postulating what I might do if I were in his shoes.

What I would KNOW . . .

The Bible – James 2:19-20 tells us, "You believe that there is one God. You do well. Even the demons believe – and tremble!" Satan and his demons are well-versed in biblical information. They seek to twist, undermine, and cast doubt with respect to the Bible. They also know what the Bible says about them and their work. When it comes to our battle against evil, they are familiar with our classic instruction about the war and supernatural weapons we have for the battle. As it says in Ephesians 6:18, "praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints."

Church History – For millennia the devil has been engaged in spiritual warfare. He is fully aware that his greatest defeats have come during seasons of spiritual awakening and revival. It is during those times that the church has advanced in supernatural power – converting lost souls, transforming society in countless ways, and counteracting evil in its many forms. He is also aware that every one of these seasons of exponential Christian advancements has been rooted in movements of united, biblical prayer which fueled repentance, powerful preaching, and massive ministry expansion.

Human Nature – The devil cannot read our minds but is an expert in observing human behavior. He knows our tendency to live independently of God's supernatural provision for our lives. He was active in Laodicea, for example, as he assisted that church in living by their own riches, efforts, and sufficiency rather than pursuing intimacy with their Savior. He likes things this way.

What I would DO . . .

So, if I were the devil I would use my best deceptive tools to keep Christians from praying together. I would keep them busy and isolated from one another. I would do everything possible to keep them distracted and disinterested in biblical, balanced, revival-style prayer gatherings.

To accomplish this, I would do the following . . .

Fuel the Spirit of Rugged Individualism – By keeping Christians independent of each other, I would keep them independent from God. I would do everything possible to make sure they believed that the only way to pray was at home in a "closet" even though the New Testament evidence is overwhelming about the priority of praying together. I would keep them frustrated in their personal prayer lives by preventing them from learning to pray by praying together.

Dig Ruts of Boring Prayer – When they did try to pray together, I would make sure the prayer meetings were based on old, traditional approaches that focused more on human needs than

God's power. I would do everything possible to encourage boredom and gossip in these gatherings so most people would stay away from these sleepy, passionless "prayer" times.

Delight in Theological Orthodoxy Without Spiritual Passion – I would know how effective it is to get Bible-loving Christians to delight in theological correctness without spiritual intimacy. It worked very well for me in Ephesus (see Revelation 2:1-7) a once-great church that fell out of love with Jesus, even though they had great theology and teaching. I would let them be content with good sermons and grand theological ideas, as long as they stayed off their knees in trying to make it real in their hearts.

Encourage "Idle" Preaching on Prayer – I would know that sermons on prayer frequently fall on deaf ears, especially when the leaders do not model prayer. I would keep pastors content to just talk about inspiring prayer ideas as long as they did not actually lead their people into extraordinary gatherings of prayer. I would know that prayer information without prayer action just anesthetizes Christians from spiritual reality. This would be a "win" for my team.

Promote "Success" in the Ministry – Crazy as it sounds, I might even promote church growth as a replacement for real revival. I would encourage an interest in numbers, activities, strategies, and events. This would keep them away from brokenness, repentance, and passion for God's transforming presence. This would distract them from a real pursuit of the awakenings that have undermined my malevolent work. Knowing that I could not keep people from eternal life because of the power of the Gospel, I would at least try to keep them from eternal reward by getting them to rely on their own flesh rather than the Spirit of God in their ministry efforts.

Yes, if I were the devil, this strategy would be one of my most important. I would amass all of my most subtle and deceptive troops and tools to prevent spiritual awakening at all costs. As long as Christians were sincere but isolated - active but powerless - entertained but shallow - I would win. And I would love it so.

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Day 5 – Saint Anthony and the Desert Fathers

The Desert Fathers were early Christian Monks around the 4th century who lived in the deserts of Egypt. They lived ascetic lifestyles, giving up pleasures of the senses like rich foods, baths or whatever made them comfortable. Instead they focused their energies on prayer, fasting, singing Psalms, giving to the poor, preserving love and unity with one another, and keeping their thoughts and desires centered on God alone.

The founder of this group, an Egyptian named Anthony, heard a sermon around 270 AD on Matthew 19 and was moved by the Spirit to do as it said: sell all his possessions, give to the poor and follow Christ. He took it one step further and moved into the desert for solitude, for the purpose of purifying and refining his mind, and ridding himself of desires for worldly pleasures. It was a lifestyle of continually dying to oneself. Thousands eventually were inspired to join him in seeking the Lord and communities in the desert were formed. Life was centered around praying in solitude and reciting scripture throughout their manual labor and weekend services.

One might ask what the point of this life of solitude was, as it is so different from our culture today. But Anthony's life was one full of friendship with God, faith, and the power of the Holy Spirit. A paralyzed woman was brought to Anthony and she was healed. A man came to him concerning his daughter who was demon possessed. Anthony told him, "Man, why do you call on me? I also am a man even as you. But if you believe in Christ whom I serve, go, and according as you believe, pray to God and it shall come to pass." And the man went out, prayed and his daughter was healed.

A group of monks once was traveling out to a different community in the desert and ran out of their water supply. Despairing after a while of searching for water in the intense heat, one finally crawled away from the others, stretched forth his hands and prayed. Immediately water welled up before him and all drank and were revived! Choosing to remove themselves from the world and seek the deep things of God enabled the fullness of his Spirit to be portrayed through them. Let us learn from them and pursue God above our earthly desires that the fullness of his Spirit may be released in our lives!

It is a call to a fasted lifestyle of spiritual discipline! Spiritual disciplines are overt, willful exercises and actions of the mind and body that facilitate cooperation with the Holy Spirit. As it says in 1 Timothy 4:7,

“Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.”

Let's ask the Lord if there are any areas in our lives where we need to dis-engage from things of the world to re-engage with the Lord at a deeper level!

“Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world” (James 1:27).

Dana Engels, LOWPC

Day 6 – St. Patrick and the Revival of Ireland c. 420 - c. 450

“For the blind and the lame, the deaf and the dumb [mute], the palsied [paralyzed] the lunatic, leprous, the epileptic all who labored under any disease, did he in the Name of the Holy Trinity restore unto the power of their limbs and unto entire health; and in these good deeds was he daily practiced. Thirty and three dead men, some of whom has been many years buried, did this great reviver raise from the dead.” (The Life and Acts of St. Patrick. Edmund Swift 1809)

Many celebrate St. Patrick’s Day without much consideration into what inspired this man to give up comforts and securities for the sake of a nation. St. Patrick was a native born Englishman who was captured as a child and taken to Ireland as a slave, during which time he was forced to solely depend on God for his survival. He would pray and worship as he worked for his masters. It was during these years of captivity that God gave him a burden to reach the Irish people for sake of the Gospel. Patrick escaped and returned to England, where he entered ministry education and training and eventually become a Catholic bishop. A burden for Ireland and its people smoldered in his heart.

He was referred to as the “steadfast” or the “iron man” by some of his contemporaries. Under St. Patrick’s ministry, the world over would understand that God is a three-in-one God! He used the three-leaf clover as an object lesson to teach the Irish people that God the Father, God the Son, and God the Holy Spirit were one Godhead.

The fruit of St. Patrick’s labor was astounding. He commissioned 350 bishops, built 700 churches, ordained 5,000 priests and converted an entire nation in less than 30 years. More than one thousand miracles of healing are attributed to him. He walked in an authority and humility that few have accessed. He wrote in some of his letters,

“I am not worthy...that He should bestow on me so great a grace toward that Nation. I baptized in the Lord so many thousands of persons...that many people through me should be regenerated to God. That I might imitate, in some degree, those whom the Lord long ago foretold would herald His Gospel, for a witness to all nations before the end of the world.”

He referenced the source and power of the outworking’s of God as “unspeakable groanings.”

God chose a kidnapped boy to receive a burden for a pagan nation that would impact and infect the nations of the earth with a love for the lost. He was completely surrendered to God and he ushered thousands of lost children of the Most High God into eternal fellowship with Him. Some say that few, if any, backslid until their death. St. Patrick returned to the land of his captors and transformed the nation through humble obedience. Through the crucible of suffering, God will redeem and save a nation. God, do what you did in Ireland, in our beloved USA. Save us oh GOD!

Scott and Michelle Flora, LOWPC

Day 7 – Moravian Revival

The legacy and impact of the Moravians is one of the greatest in church history! The Moravian brethren had sprung from the labors and martyrdom of the Bohemian Reformer, Jan Hus. They had experienced centuries of persecution. Many had been killed, imprisoned, tortured or banished from their homeland. This group had fled for refuge to Germany where the young Christian nobleman, Count Zinzendorf, offered them asylum on his estates in Saxony. They named their new home Herrnhut, or “the Lord's Watch.” It was here that a powerful revival began in 1727. It launched 100 years of continuous prayer, and within 25 years 100 Moravians were missionaries – more than the rest of the Protestant church had sent out in two centuries. It was reported,

“The Holy Ghost came upon us and in those days great signs and wonders took place in our midst. From that time scarcely a day passed but what we beheld His almighty workings amongst us. A great hunger after the Word of God took possession of us so that we had to have three services every day, [at] 5:00 and 7:30 a.m. and 9:00 p.m. Every one desired above everything else that the Holy Spirit might have full control. Self-love, self-will, and an overwhelming flood of grace swept us all out into the great ocean of Divine Love.”⁹

Count Nicholas Zinzendorf, the young leader of that community, gave this account,

“We needed to come to the Communion with a sense of the loving nearness of the Savior. This was the great comfort which has made this day a generation ago to be a festival, because on this day twenty-seven years ago the Congregation of Herrnhut, assembled for communion (at the Berthelsdorf church) were all dissatisfied with themselves. They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this Communion to be view of the noble countenance of the Savior. O head so full of bruises, so full of pain and scorn. In this view of the man of sorrows and acquainted with grief, their hearts told them that He would be their patron and their priest who was at once changing their tears into oil of gladness and their misery into happiness. This firm confidence changed them in a single moment into happy people which they are to this day, and into their happiness they have since led may thousands of others through the memory and help which the heavenly grace once given to themselves, so many thousand times confirmed to them since then.”¹⁰

Zinzendorf described it as “a sense of the nearness of Christ” given to everyone present, and also to others of their community who were working elsewhere at the time.

It is considered by many today to be the birthplace of Protestant missions. Some of these missionaries even sold themselves into slavery to reach the slaves with the gospel. Their mission statement was, “one on the field, one at home, one to pray and one to go.” They would not allow anyone to go to work unless someone was first praying!

After this outpouring of the Spirit of God, the Lord spoke to Zinzendorf from Leviticus 6:13 that the ‘fire should never go out on the altar.’ They began a prayer vigil that continued night and

⁹ Moravian Revival, Rev. John Greenfield 1927 (out of print)

¹⁰ Ibid

day, 24/7 for 100 years. Zinzendorf organized twenty-four men and twenty-four women who would each take one hour a day to pray for God's people and the mission endeavors of the Moravians. The children, also touched powerfully by God, began a similar plan among themselves. As Jesus said, "my house shall be a house of prayer for all nations."

A New Song

As the Spirit rested on the Moravians a flood of new sacred songs and hymns were produced. Many of the glorious hymns can be traced to this outpouring of the Holy Spirit. Moravian hymns were filled with praise to Christ, adoration of him as God, and proclamation of His virtues and work. It was a Moravian characteristic that their prayers were generally addressed to their Savior. Honoring the Son, they honored the Father who had sent Him as well as the Holy Spirit who glorified Christ.

At the end of his life, Count Zinzendorf would triumphantly say,

"I am going to my Savior, I am ready. There is nothing to hinder me now. I cannot say how much I love you all. Who would have believed that the prayer of Christ, "that they all may be one," could have been so strikingly fulfilled among us."

At the heart of Zinzendorf's leadership was the cross of Christ. Zinzendorf had a radical encounter with Jesus when he was young. This young nobleman wandered into a cathedral in Europe to admire the architecture. Suddenly, he caught a glimpse of a powerful painting of the crucifixion. It struck him in the heart. Zinzendorf read the caption, "I did this for thee; what wilt thou do for me?" He fell to his knees sobbing. With all his heart he promised God that for the rest of his life he would glorify the Lamb for what he suffered on the cross.

The most prominent theme in Zinzendorf's sermons, hymns and letters was the Glory of the Lamb! The watchword of the Moravians was, "May the Lamb receive the due reward of his sufferings."

Let us agree with Zinzendorf when he said, "I have but one passion, and that is Jesus, only He." The seal of the Moravian church has in its center the white Lamb of God. He holds a staff with a victory banner displaying the cross. In a circular band on the outer edge it says:

"Our Lamb has conquered, let us follow Him!"¹¹

¹¹ Jason Hubbard, along with excerpts from the article Moravian Revival www.gospeltruth.net/moravian.htm

Day 8 – The First Great Awakening, Jonathan Edwards

The spiritual condition in 1662 had become dire. The condition was so bad that leading ministers in the Massachusetts colony adopted what they called the “Halfway Covenant”. People who made no profession of being born again could still baptize their children. When the children grew up, if *they* still couldn’t testify to conversion, only one privilege was denied: communion. Eventually that privilege was given to halfway members as well, and they outnumbered true believers in the church (Dimension Books, 6). By the early 1700’s, the new generation in America had forgotten God. Immorality, debauchery, and self-interest ruled the people. Few were concerned with eternity!

America was in dire need of a spiritual awakening. In 1734, a 31-year-old man named Jonathan Edwards began a series of sermons at his church in Northampton on “Justification by Faith Alone.” He swept away the false hopes of heaven from many in his congregation. Neither their morality, Halfway Covenant membership, nor partaking of communion could not save them. As sinners they deserved instant damnation, but for the mercy of God! He would call out secret sin in the church for all to see, and cause many to lose sleep (Dimension Books, 9-10). This began a revival that quickly spread, impacting 100 communities in a short time. In six months, 300 souls were converted in Northampton, with a population of just 1,100.

Edwards preached the truth with conviction, stripping false hopes of heaven from many who had been deceived. As one writer puts it, “Edwards’ sermons were masterpieces of theological thought. He built truth upon truth until the weight of them bore down on his listeners like a pile driver...In his most famous sermon, ‘Sinners in the Hands of an Angry God’, he compared the sinner with some spider or loathsome insect suspended over the flames.

“You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe and burn it asunder; and you have nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do, to induce God to spare you one moment.’ Unconsciously people grasped the pillars and pews to keep from sliding into the pit.” (Dimension Books, 13)

Due in part to the preaching of Edwards and George Whitefield, the First Great Awakening resulted in 25,000-50,000 converts, including some ministers who were never actually born again! At the time the colonies had a population of no more than 340,000. This is the equivalent of 25-50 million converts in present day America!

Jonathan Taft, LOWPC

Source: Dimension Books. *America's Great Revivals*. Minneapolis, MN: Bethany Fellowship, Inc., n.d.

Day 9 – George Whitefield 1714-1770

For a time, George Whitefield was one of the most widely recognized names in the world. He was certainly the best-known religious leader of his time and is credited with the spread of the First Great Awakening. This Awakening not only brought profound changes to Christianity, but to Western civilization as well. It is hard to imagine what the world would be like today without Whitefield's contribution.

Whitefield was born in 1714 in Gloucester, England. He later attended Oxford University where he met the Wesley brothers, John and Charles. The three joined "The Holy Club" at Oxford and began a friendship that would change the world. Together they founded the Methodist and Evangelical movements that not only changed the expression of Christianity, but also the trajectory of the British Empire and the North American colonies.

Whitefield traveled to the colonies and served as a parish priest in Savannah, Georgia, but he returned to England in 1738 to raise funds for an orphanage in Savannah. While in England, he preached to such large congregations that his friends persuaded him to preach to miners at an open-air meeting in Bristol. He drew massive crowds, some estimated to have been in the tens of thousands. This success caused many to try to persuade him to stay, but he wanted to return to Savannah. So, he asked John Wesley to take over the work in Bristol. This led to both men entering into the most fruitful periods of their lives.

It is noteworthy that Whitefield was a staunch adherent to Calvinism, being a firm believer in predestination and election. John and Charles held to the doctrines of Arminianism, considered the polar opposite of Calvinism. Even so, Whitefield and the Wesley brothers remained devoted friends and supporters of each other's work. When Whitefield was asked if he thought he would see John Wesley in heaven he replied, "No. I think that he will be so close to the throne, and I so far back, that it will be hard for me to see him there." Such was their generous attitude toward each other and other workers and movements with which they had differences. This noble spirit elevated the movement in the affections of the people and opened many to reach out beyond their own doctrinal or denominational boundaries.

Benjamin Franklin and Whitefield

Whitefield had become the most famous preacher in Britain when he began his tour of the American colonies in 1740. He quickly drew massive crowds like he had in Britain, and soon many considered him the most influential public figure in the colonies. Benjamin Franklin was skeptical of the reports he heard about Whitefield and the size of the crowds he was drawing. This provoked him to go to Whitefield's meeting in Philadelphia to see for himself.

As Franklin listened to Whitefield preach, he decided to walk away from the crowd to measure the distance from which he could hear him clearly. Then he estimated the square footage taken up by each person and the span of the semicircle crowd. By this he determined that Whitefield's powerful voice was heard and understood by over thirty thousand people at once.

After meeting Whitefield, Franklin became good friends with him. Franklin considered him to be a true intellectual and decided to print some of his tracts, as well as Whitefield's entire sermons in his newspaper. This fanned the flames of the Awakening even more.

Franklin was an ecumenist and approved of the way Whitefield drew people from across the denominational spectrum. After one of Whitefield's sermons, Franklin wrote about the “wonderful . . . change made in the manners of our inhabitants.” “Manners” was the term used at the time for morals. He continued about this transformation: “from being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk thro' the town in an evening without hearing psalms sung in different families of every street.”

Whitefield, the Moravians in Pennsylvania, and Jonathan Edwards in New England were the three major influences of the spiritual awakening in America. No doubt Whitefield's large gatherings were a chief influence, but it was the wide dissemination of his printed tracts and articles, such as Franklin distributed, that watered the seeds sown in his sermons. All of these factors profoundly impacted the colonies and helped set the spiritual DNA of the nation then forming.

In all, Whitefield visited America seven times and made thirteen ocean crossings. It was estimated that he preached eighteen thousand sermons, and over seventy were published and distributed. Whitefield preached a straightforward gospel message, the most powerful of all messages. He preached in a way that brought radical transformation in England and the colonies. He took the gospel out of the restrictive church buildings and into the places where the people lived their lives.

Whitefield's style was vibrant and alive with passion for God, not cold and formal as many were used to in the churches. It invoked a living relationship to God, not just adherence to a doctrine. For this reason, the people tended to respond personally and emotionally, often weeping, crying, and moaning for their sin, or rejoicing in the grace and mercy of God. The people did not just hear about God at Whitefield's meetings—they encountered Him. A personal experience with God became more esteemed in the Awakening than just knowledge about Him.

This was a radical departure from the typical religious experience of the time. Because of this, church became a means and not an end in itself. The colonists tended to be individualists anyway, but this fortified their love for freedom and the value of the individual. The Awakening is estimated to have impacted 50% of colonists, and this no doubt fueled their desire for true democracy as their government. It is likely that the American Revolution would not have happened without the Great Awakening.

Rick Joyner, Morning Star Ministries

www.morningstarministries.org/resources/word-week/2015/americas-awakener-greatest-christian-life#.VnJSEfkrLIU

Day 10 – The Second Great Awakening, Charles Finney

Radically converted in 1821, Charles G. Finney immediately quit law school to preach the gospel. He describes his experience:

“The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God.”

Within one year of his conversion, with no formal training but much prayer and Bible study, Finney began his public ministry (Edman, 62).

It was in his conversion experience that the Holy Spirit, through the Word, taught Finney of justification by faith alone (Edman, 37). This reality became a primary focus of his ministry. In 1824, at 32 years old, Finney spoke from behind the pulpit in Evan Mills, New York. Many believed that you were either chosen or not chosen by the Holy Spirit, without a choice of your own. Finney was demanding an answer. Addressing the crowd, he said,

“You who are now willing to pledge to me and to Christ that you will immediately make your peace with God, please rise up. You that mean that I should understand that you are committed to remain in your present attitude, not to accept Christ - those of you that are of this mind may sit still.” To those who sat still, he went on to say, “Then you are committed. You have taken your stand. You have rejected Christ and His Gospel. You may remember as long as you live that you have thus publicly committed yourselves against the Savior and said, ‘We will not have this Man Christ Jesus to reign over us.’” (Dimension Books, 74)

Finney’s bold preaching was often responded to with confession, repentance, tears and many conversions. Over 100,000 were converted in the region of New York during the Second Great Awakening, and the impact went far beyond the region and the nation, including thousands of conversions in England and Scotland as he held meetings abroad (Edman, 74). From this awakening came the modern missionary movement, the abolition of slavery, popular education, Bible societies, the Sunday school movement and more. But Finney’s ministry was not effective without his little-known intercessor-partner, Daniel Nash.

Jonathan Taft, LOWPC

Sources:

Edman, V. Raymond. *Finney Lives On*. Minneapolis, MN: Bethany Fellowship, 1951.
Dimension Books. *America’s Great Revivals*. Minneapolis, MN: Bethany Fellowship, Inc., n.d.

Day 11 – The Second Great Awakening, Daniel Nash

This is the story of Daniel Nash. He has been referred by many as the ‘prevailing prince of prayer.’ He pastored a small church in the backwoods of New York for six years, and prayed and traveled for 7 years with Charles Finney, the great evangelist of the 2nd Great Awakening. As far as we know he never ministered outside the region of upstate New York during days when much of it was frontier. He wrote no books, started no schools, led no movements, and generally kept out of sight. However, this man saw revival twice in his pastorate, and then was the key intercessor in one of the greatest revivals in United States history!

During the second revival experienced in Nash’s church, 200 were converted in a township with only 308 homes and a population of about 2000. Through his pastorate, God was preparing his heart to leave a public ministry of preaching to a private one of prayer.

“Father Nash,” as some referred to him, partnered with Charles Finney. Finney’s labor in evangelism began in the region of Evan Mills, NY. Finney stated, “He was full of the power of prayer.” Their goals were stated simply in a letter,

“When Mr. Finney and I began our race, we had no thought of going amongst ministers. Our highest ambition was to go where there was neither minister, or reformation and try to look up the lost sheep, for whom no man cared. We began and the Lord prospered.”

Prompted by the Lord, Daniel Nash would go into a town first, at times with his prayer partner Abel Clary, and find a place to stay. Cottage, basement, cellar, it didn’t matter – they were on assignment to pray for the souls of the town’s people. For 3 or 4 weeks, they would travail in the Spirit, with fasting and prayer, until they heard from the Lord. Charles Finney would then come to the town, hold revival meetings, and thousands would give their lives to the Lord.

“We have no problem with people wearing themselves out in sports for pleasure, work for money, politic for power and programs for charity, but think it fanatical to so pray for souls... The world would have no problem with such dedication except that it was due to prayer for souls. Why should it be such a strange thing to the Church?”¹²

Charles Finney would describe Nash to “pray himself ill” with agony for souls. Leonard Ravenhill records,

“I met an old lady who told me a story about Charles Finney that has challenged me over the years. Finney went to Bolton to minister, but before he began, two men knocked on the door of her humble cottage, wanting lodging. The poor woman looked amazed for she had no extra accommodations. Finally, for about twenty-five cents a week, the two men, none other than Clary and Father Nash, rented a dark and damp cellar for the period of the Finney meetings (at least two weeks) and there in that self- chosen cell those prayer partners battled the forces of darkness.”

Not only did Nash prepare the communities for preaching, but he also continued in prayer during the meetings.

“Often Nash would not attend the meetings and while Finney was preaching Nash was praying for the Spirit’s outpouring upon him. Finney stated, ‘I did the preaching

¹² <http://hopefaithprayer.com/prayernew/prevailing-prince-prayer-daniel-nash/>

altogether and brother Nash gave himself up almost continually to prayer.’ Often while the evangelist preached to the multitudes, Nash in some adjoining house would be upon his face in the agony of prayer and God answered in the marvels of his grace. With all due credit to Mr. Finney for what was done, it was the praying men who held the ropes. The tears they shed, the groans they uttered, are written in the book of the chronicles of the things of God.”

Nash was a man who prayed with fervency and intensity! He would weep, groan, travail, and pray in the spirit for the souls of men and women.

Hebrews 5:7 (ESV), “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.”

Romans 8:26 (ESV), “Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.”

James 5:16–18 (NKJV), “The effective, fervent prayer of a righteous man avails much. ¹⁷ Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. ¹⁸ And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Psalms 126:5–6 (ESV), “Those who sow in tears shall reap with shouts of joy! ⁶ He who goes out weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.”

Lamentations 2:18–19 (ESV), “Their heart cried to the Lord. O wall of the daughter of Zion, let tears stream down like a torrent day and night! Give yourself no rest, your eyes no respite! ¹⁹ Arise, cry out in the night, at the beginning of the night watches! Pour out your heart like water before the presence of the Lord! Lift your hands to him for the lives of your children, who faint for hunger at the head of every street.”

What would happen if we would so give ourselves to prayer like Daniel Nash? What could the Lord do in our city, county, or state? Come Lord Jesus and give us a Spirit of travail for the Glory of your name, that your Kingdom would come and manifest itself here on the earth! May the slain Lamb receive the due reward of his sufferings!¹³

Tyler Hanon, LOWPC

¹³ Material for this document taken from the book Daniel Nash: Prevailing Prince of Prayer, by J. Paul Reno

Day 12 – The Fulton Street Prayer Meeting

It was 1857 in New York City. Many churches were dying, including the Old Dutch North Church at Fulton and Williams streets. As a last ditch effort to save the church, the council hired a lay missionary to conduct a visitation program. The man was Jeremiah C. Lanphier, who quit his job at 49 years of age to earn less than \$1,000 per year knocking on doors. It was not effective, so Lanphier thought businessmen might like to get away to pray for a while during the noon lunch hour.

Six businessmen attended the first weekly Fulton Street prayer meeting for 30 minutes; 20 attended the second meeting, and 40 the third meeting. In a short time the prayer meeting consumed the entire building with crowds of over 3,000 people. In six months, over 10,000 attended the prayer meeting *daily* in New York City (out of a population of 800,000), where a 5-minute limit was requested to give all a chance to pray.

One man attending planned to murder a woman and then commit suicide later that day. After someone urged everyone present to repent of sin, he cried out, “Oh! What shall I do to be saved?” He was saved at the conclusion of the meeting!

One of the first six people to attend the meeting, a 21-year-old, started a prayer meeting in Philadelphia; it eventually grew to over 3,000 daily attendees with 10,000 conversions in 1858. Over 2,000 gathered for prayer in Chicago, and more than 150 towns in Massachusetts were impacted with more than 5,000 conversions by March, 1858. The revival swept across the nation, and it is estimated that as many as 50,000 people were converted weekly at its highest point.

The Fulton Street prayer meeting was a revival of prayer. As Charles Finney stated, “There is such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meeting for prayer to meeting for preaching. The general impression seemed to be, ‘We have had instruction until we are hardened; it is time for us to pray.’”

Once again, *it is time for us to pray!*

Jonathan Taft, LOWPC

Source:
Dimension Books. *America's Great Revivals*. Minneapolis, MN: Bethany Fellowship, Inc., n.d.

Day 13 – The Welsh Revival, 1904-1905

Every outpouring of the Spirit is preceded by earnest, agonizing intercession; accompanied by sincere heart-brokenness and humiliation before God. It is impossible to trace back the origins of the Welsh Revival because its origins began with the Holy Spirit moving privately and effectively in individuals' lives. What we do know is that this revival brought Spirit-led singing, and desperate prayer back to the church, and the result was massive souls coming to Christ! It was personal and it revealed the God who answers prayer. Many may ask why the fire of God fell on Wales. The answer is simple: fire falls where it is likely to catch and spread.

In 1904 one of the first known outbursts of God happened in the small village of New Quay. Reverend Joseph Jenkins was burdened for the apathy of the youth and held morning prayer meetings with them. A fire ignited in the hearts of these youth, starting prayer movement led by 16-18 year olds, resulting in a mighty ingathering of souls! The floodgates of Heaven were opened and the Spirit poured out mightily. Churches were filled every night of the week with believers. God was visiting and redeeming his people, but it was just the beginning of what he would do.

Twenty-six year old Evan Roberts, one of God's chosen instruments in the revival, had been praying for 13 years for a mighty visitation from God. When attending a convention the prayer leader spoke, "Bend us, oh Lord." This phrase struck Evan's heart and he was overwhelmed with revelation of Calvary's love. This prayer became his own and would lead to 100,000 professions of Christ in just five months! A great burden for the salvation of the lost came upon Roberts, so he returned home to hold services for young people. It started with just 15. But in the span 13 days from October 31-November 12, parents and grandparents joined, and eventually the church was filled (a thing unheard of for the 7 o'clock prayer meeting). On November 11 over 800 people filled the old chapel, many on their knees crying out to the Lord. On November 12 prayer meetings were being held in homes and people were crying out for the salvation of their loved ones. Evan Robert's friend Sydney Evans came to town to take over the meetings while Evan departed to speak across Wales.

This revival had a major effect on life across Wales. With new life in the Spirit came new interests. Gambling and alcohol lost trade, theaters closed down. Football was forgotten by both players and fans. Political meetings were canceled or abandoned. But most significantly, old church prejudices were broken down. Denominational barriers collapsed. Ministry quarrels healed. All this was topped off with the open confession of sin, not among the unsaved alone, but the saved as well. All were broken down and melted before the Cross of Christ. Thousands of believers agonized in intercession, crying out for the fire of God. They obeyed the Holy Spirit without reservations and thus received anointing that swept the nation.

The social impact of this revival was astounding. Judges were presented with white gloves, not a case to try: no robberies, no burglaries, no rapes, no murders and no embezzlements, nothing... As the revival swept Wales, drunkenness was cut in half. There was a wave of bankruptcies, but they were nearly all for taverns. There was even a slowdown in the mines, for so many Welsh coal miners were converted and stopped using bad language that the horses that dragged the trucks in the mines could not understand what was being said to them, hence transportation slowed down for a while until they learned new, non-vulgar commands.

That revival also affected sexual moral standards. From the figures given by British government experts in Radnorshire and Merionethshire, the actual illegitimate birth rate had dropped 44% within a year of the beginning of the revival. That revival swept Britain. It so moved all of Norway that the Norwegian Parliament passed special legislation to permit laymen to conduct Communion because the clergy could not keep up with the number of the converts desiring to partake. It swept Sweden, Finland and Denmark, Germany, Canada from coast to coast, all of the United States, Australia, New Zealand, South Africa, East Africa, Central Africa, West Africa, touching also Brazil, Mexico, and Chile!

As always, it began through a movement of prayer and soon there came the great time of the harvest. So, what is the lesson we can learn? It is a very simple one, as direct as the promises of God in Scripture:

If my people, who are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land. (2 Chron. 7:14)

What is involved in this? As God requires us to pray, we must not forget what was said by Jonathan Edwards: "...to promote explicit agreement and visible union of God's people in extraordinary prayer." What do we mean by extraordinary prayer? We share in ordinary prayer in regular worship services, before eating and the like. But, when people are found getting up at six in the morning to pray, or having a half night of prayer until midnight, or giving up their lunchtime to pray at a noontime prayer meeting, that is extraordinary prayer. But, it must be united and concerted and all for the glory of Christ!

Dana Engels, LOWPC

Day 14 – The Azusa Street Revival – God Does Strange Things

Each great move of God is different from the last. There is no formula when it comes to the Holy Spirit. He does as He pleases! The Azusa Street revival is perhaps one of the most bizarre moves of the Spirit in recorded history, where the unthinkable was seen on a daily basis. It was a time marked by the miraculous healing power of God! These are the stories as told by the saints of Azusa Street revival.

- A man with two fingers cut off by machinery had them grow back instantly, and another man came with an arm completely severed at his shoulder with no ball joint left. He saw it grow back before his own eyes! After being given his old job back, he returned to the revival with about 200 other people. Many of those he brought experienced healing miracles of their own.

- On one occasion a group of elderly people came in sitting in wheelchairs. They weren't sick – just old. Regardless, a woman prayed for them. They all immediately got up out of their wheelchairs, hooked arms together and began to dance!

- Two young men around 14 years old would regularly see the sick healed. They would go on to start the Assemblies of God denomination which launched one of the great modern day missionary movements!

- The fire department was called several times for a report that the old warehouse they met in was on fire. Flames could be seen shooting up from the building and meeting mid-air with flames coming down from the sky. The building, however, was never consumed!

- One woman with lung cancer took six hours to walk two miles to the meeting. At just 65 pounds, she said she wouldn't live through the night if God didn't heal her. After the laying on of hands, she was immediately able to breathe normally, and over the next three hours gained 40 pounds! Her doctor later attended the meeting and quit practicing traditional medicine. He founded a healing ministry and experienced many miracles.

- More than one person testified to being used to see four to five miracles a day, nearly every day for 3 ½ years!

- There was a visible, tangible cloud of God's glory that filled the warehouse at Azusa Street for 3 ½ years! They called it the "Shekinah Glory". It was described as a smoke-like substance that had a glow to it. You couldn't blow it out with a fan and you couldn't pick it up, but you could play with it and move it around. Sometimes the cloud was so thick it was difficult to see the ground.

Late in the first decade of the 1900's, the Azusa Street revival preacher William Seymour prophesied that in about 100 years, there would be an outpouring of the Holy Spirit that would surpass what happened in Acts 2 and Azusa Street, with a return of the "Shekinah Glory."

Jonathan Taft, LOWPC

Source: Welch, Tom. *They Told Me Their Stories*. Dare 2 Dream Books, 2006.

Day 15 – The Ping Yang Revival in Korea, 1907

In September of 1906 a small group of missionaries in Ping Yang, Korea heard the stories of revival in India that brought about 8,200 salvations in just 2 years. This group, believing God as an impartial God, knew He desired to bless Ping Yang just as much as India. So they began to pray, humbly yielding themselves to the Lord Jesus Christ, asking for the very fullness of God to flow through their city.

They started praying 1 hour a day together for a month, but saw nothing unusual come about. Some were disheartened and left, yet others remained and increased the time of prayer to 4 hours a day from noon-4, and some continued until suppertime. After 4 months of praying together the group realized that they had forgotten their denominational differences, recognizing instead that they were all one in Jesus Christ!

In January of 1907 1,500 people were gathered together for a week of prayer. Everyone present was expectant of God's blessing, but it came to the last day and there was no manifestation of the power of God. Suddenly an Elder of the Church stood up and declared, "God can't bless because of me..." and he publicly confessed his sin of stealing money from a widow. Instantly the barriers fell and God, the Holy One, had come and conviction of sin swept the audience. This ushered in a powerful time of public, voluntary confession, repentance and weeping. This confession led to the power of the Spirit being poured out among them.

Testimonies of salvation and transformation poured in after this. A man who had left his first wife and children to be with another woman was convicted and arranged for his second wife and kids to be taken care of financially, and then moved back to live with his first wife. A certain man who heard the Gospel and was saved went forth to spread the Good News in his hometown, and shared it until over fifty believed. They read that they must be water baptized, but did not know what that meant. So they all decided to pause the meeting, go home and take baths, and come back together after to form their church. I am sure that God was pleased! The burning hearts of the believers in Korea was so great, some unbelievers complained that they could no longer endure the "persecutions" of the Christians boasting of the glories of their Savior, they would need to move to find rest from it. It is not by might, nor by power that the kingdom of God is made manifest among men. In all humility it is yielding to the Lord Jesus Christ, asking for the fullness of God to flow through human vessels. But we must wake up and seek God like these children of the east have done.

Through much persecution and poverty over many years the church in Korea today has experienced incredible growth. 127 years ago Koreans were the one of the most unreached people groups. However today, South Korea has the largest church in the world, Yoido Full Gospel Church (Pentecostal church affiliated with the Assemblies of God) with about 830,000 members (2007). This church was founded and led by David Yonggi Cho since 1958. Dr. Cho who consistently spent 4 hours of prayer every day for 40 years! Today the church in South Korea sends 23,300 missionaries overseas to proclaim the gospel to the nations! Glory to the Lamb!

Dana Engels, LOWPC

Day 16 – The Hebrides Revival, 1949

In 1949, life in the Hebrides, an archipelago off of the west coast of mainland Scotland, was not much different than it is today in America. People went to school, worked, frequented the local pub, went dancing, and went about life – nothing inherently bad. However, much like today, many, if not most, people wanted nothing to do with God or anyone who identified themselves as Christian. Young people thought of the idea of becoming a Christian as one might think about a terminal illness. People tried to fill the holes in their lives with anything but God.

Two elderly ladies on the island of Lewis, seeing the pain and depravity that their community was drowning in, decided that they were going to pray – and pray they did. The two ladies prayed twice a week, every week, from ten at night until three or four in the morning for God to quench the spiritual thirst of their community and to flood their spiritually dry ground. After one of them received a vision from the Lord they called for the local minister and the elders to partner with them in their twice weekly prayer.

After another month and a half of united prayer came a prayer meeting with the local minister and elders in which a deacon stood and read Psalm 24 aloud; the man later crumpled to his knees and laid face down, in repentance, keenly aware of God’s holiness and his own sin. The Holy Spirit came with conviction and the deacon, along with the other office bearers, were convinced that true revival must be related to purity, devotion and godliness. As this prayer meeting happened, the awareness of God seized the entire community. The following day people barely worked at all, instead losing themselves in deep thought of eternal realities. Many who visited the island ‘became vividly conscious of the spiritual atmosphere before they reached the island.’ It was later described as a community ‘saturated with God.’

Near the start of the revival, Duncan Campbell, a minister who had been asked to come speak and visit for ten days, witnessed at least 800 people in one night come to the local church seeking mercy from the Lord and to be saved. Later that same night Campbell saw another 400 people who had congregated near the police station in earnest repentance, seeking salvation.

Eventually the pub closed (and never reopened), the jail went unused, the local church held four services every day, farmers would take 2-hour prayer breaks in the middle of their day, and nearly everyone on the islands of Lewis and Harris received salvation. The revival lasted for three years and eventually spread throughout the Western Isles.

Looking at what happened in the Hebrides a few things are extremely clear: prayer precedes and is central to revival; and, purity and holiness are constant themes!

Ian Aashiem, LOWPC

Scottish Hebrides Revival 1949. Colin Melbourne with testimony from Duncan Campbell. Born-Again-Christian Info. Web. Dec. 2015 <http://tinyurl.com/ho6eydq>

Revival in the Hebrides (1949). Duncan Campbell - Transcript - 1968. Christians Together in the Highlands and Islands. Web. Dec. 2015 <http://tinyurl.com/ztup9rr>

Day 17 – The Asbury College Revival - 1970

Tuesday Morning, February 3, 1970, students from Asbury College, in Wilmore, Kentucky, gathered for a typical required chapel service in the Hughes Memorial Auditorium. What they would soon realize was that this meeting would be anything but typical. The dean at the time, Custer Reynolds, was the scheduled speaker and he chose to briefly share his personal testimony. Afterward, he invited students to come and share their own experiences and testimonies. A line of students formed and they began to share.

The service was supposed to last for 50 minutes but instead went on for 185 consecutive hours – that's over a week straight – and intermittently for another few weeks after that. The tangible presence of God fell and people responded in droves; some rededicated their lives to Jesus, others accepted Christ for the first time, people began to recognize the gravity of who God is – and they were in awe. People didn't want to leave because they didn't want to miss anything. As word spread about what was going on, other community members soon joined them. Soon the revival spread from the Asbury campus to a seminary across the street.

For some time beforehand, students had been praying for a revival such as the one that started to unfold right before their eyes. In addition to sharing testimonies, students, faculty, and community members also spent time praying, singing, weeping and repenting. Some sought to make reparations for past wrongs and many were overcome with a sense of urgency to share their testimony and to preach the gospel.

As news of what was going on spread far and wide, students and faculty members from Asbury College were invited many places to tell of what was happening. As they went out to give their accounts, revival followed them – from New York to California – and some say that it even went to South America. Dozens of colleges and churches across the country experienced revival and thousands of people were impacted.

The Asbury College revival was a prayer saturated and spontaneous occurrence. Thousands of lives were changed forever because God showed up and people didn't quench the Spirit. People responded to their encounters with God in repentance and praise, then they went out to share the good news!

Ian Aasheim, LOWPC

A Revival Account Asbury 1970. Editorial staff. Lexington Herald Leader. Originally published 1991. Republished via The Forerunner 2008. Web. Dec. 2015. <http://tinyurl.com/pf3jj3h>

40 years later, historic revival revisited. Asbury University. 29 Jan. 2010. Web. Dec. 2015 <http://tinyurl.com/q4aa5fv>

Day 18 – The Woodlawn Revival 1973-74

In the wake of the civil rights movement, America in the early 1970's was a veritable powder keg – especially in the south. Racial tensions were raging in Birmingham, Alabama where whites hated blacks and blacks hated whites. It was a city divided. Despite a nationwide revival known as the Jesus movement occurring at the time, no one expected things to change in Birmingham; but they would indeed change – starting with the Woodlawn High School football team.

Woodlawn was a school in turmoil as African-American students were integrated with white students. The black members of the football team were met with a huge lack of respect and they weren't given any opportunity as they struggled as to work into the team. One day in 1973 during an August football camp, Wales Goebel, a local home-builder turned evangelist, was given the opportunity to present the Gospel to the team. And the entire team chose to give their lives to Christ! With help and encouragement from Hank Erwin, the team chaplain, the team started to pray together at practice and met off campus for bible study – they were becoming brothers. The team, though not very good, started winning. With some miracles on the field, they had a season of victories that no one could quiet explain. Shortly after the entire team and coaches devoted their lives to Christ, the revival spread to the rest of the school – students and staff alike. Prayer meetings started springing up everywhere. The revival continued and spread over the next year; it swept into the community of Birmingham including, Woodlawn's rival, Banks High School.

The whole community was changing. Once only knowing hate for each other, people were brought together because of the name of Jesus. People were repenting and getting saved. In 1974, in what some would call the high point of the revival, Woodlawn squared off against Banks for the state's most watched high school football game in history; over 40,000 people were in the stands and an additional estimated 20,000 were turned away. The stadium was filled with scripture as many people had written bible verses on bed sheets to hold up during the game. It was something no one could have seen coming a year or two previously in the height of so much racial tension: two teams, rivals, each playing for the glory of God as an entire state watched in person, on TV, or by listening on the radio.

God brought blacks and whites together, healed a community, and united them. People learned to not just accept each other, but to love each other. Prayer was rising, miracles were happening, repentance was taking place and a city was being restored.

Ian Aasheim, LOWPC

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<http://tinyurl.com/nc465lu>

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'Woodlawn': Film Is Unbelievable Except It's True Story (Movie Review). Michael Foust. The Christian Post. 15 Oct. 2015. Web. Dec. 2015 <http://tinyurl.com/pxcxwww>

Day 19 – The Argentine Revival.

In 1979 the Lord touched a man with His power and presence. Carlos Annacondia was a successful business owner. He owned a nuts and bolts factory in Argentina. He was riddled with fear and anxiety over losing his possessions and achievements. All his affections were in his work and family. This kept him bound until one evening the Lord spoke to him in an encounter that would change him forever. The Lord said,

“You are very worried about your family, about your children and about your earthly things. If you give me your heart and your life, you will not have to worry any more for your children or for your home, because I will take charge of guarding your home, your family, and your life.”

There in that meeting place he and his wife professed their faith and were radically changed.

Carlos began to visit the roughest and poorest he could find. In 1981, he began holding meetings and over the following two years nearly 570 souls would be swept into the family of God. One day, after spending 10 continuous hours praying in the Spirit (tongues) asking for a burden for lost souls, God powerfully touched him again. In 1983 alone 6,500 professed Christ as Lord. Thousands flocked to the crusade grounds where they found salvation, as well as healing and deliverance from the demonic. People merely walking by or waiting in line would receive healing and deliverance. The impact increased from hundreds to thousands to tens of thousands. In 1985 over 130,000 were saved. His messages on the free gift of salvation, healing and deliverance in the gospel attracted the people. Carlos' hunger for God and burden for the lost compelled him to preach the gospel. The presence of the Holy Spirit was strong and abiding in their midst!

Through perseverance and a hunger for the manifest presence and power of God, thousands are still flocking to the grounds nightly for a fresh encounter with God. The foundation of this outpouring was a visitation that began in 1944, an awakening that would set the stage for the current revival in Argentina.

Many of the key markers of the revival are still present today; Christ exalting worship, fervent prayer gatherings and anointed gospel preaching, with healing and deliverance. Several tents are still set up where a person can receive prayer for healing and deliverance.

God will use any vessel which says yes to Him. He will use a factory owner, shoe salesman, lifetime preacher, or a stay at home mom. He will use the poorest of the poor or the richest of the rich – He is only looking for devoted ones that will cast all their cares on him. If God will release His power and presence in Argentina that still is effecting the nations of the earth, He will do it here, now, if we lean into Him. Do it again Lord, do it again!

Psalm 85:6–7 (ESV), “Will you not revive us again, that your people may rejoice in you? Show us your steadfast love, O LORD, and grant us your salvation.”

Scott and Michelle Flora, LOWPC

Day 20 The Brownsville Revival 1995

“Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, who before was preached unto you.” (Acts 3:19-20 NKJV).

On a typical Sunday morning, Father’s Day 1995, the presence of the Lord visited the Brownsville Assembly of God in Brownsville, Florida. The world is still experiencing the ripples and effects of this powerful visitation.

God used a humble, anointed pastor, John Kilpatrick. In his teenage years while being mentored he came to realize this: that prayer and the Word of God would create and sustain the works of God in His people during times of trial and triumph. John would spend his evenings in focused prayer with his Pastor, the only father figure in his life. Those early days of intense prayer and encounter would provide John a foundation which became the infrastructure to sustain revival decades later.

Previous to that day in 1995, Pastor John was in a spiritual slump. His mother had recently passed away. They were very close due to family dynamics growing up, and John made a promise to take her with him wherever ministry or life took him. He was also wrestling with the Spirit of God because he would experience intense visitations when he was alone, and yet from his perspective it didn’t appear that much was happening during church services. He and his family began to have weekly communion times in their home, and powerful Holy Spirit encounters ensued. Sunday morning would come, and – nothing! To his dismay this cycle repeated itself over and over. This increased both hunger and frustration in John’s heart.

Through ministry connections, the Kilpatrick’s had relationship with a fiery young Evangelist, Steve Hill, whose life had been touched in a powerful encounter in Brompton England. Steve had a contagious enthusiasm that sparked life and anticipation as he ministered under the power of the Holy Spirit. Steve Hill was scheduled to speak at John’s church while Pastor John was resting and grieving. John almost did not attend that Sunday morning. Had he not committed to present a “Father of the Year” award to some of his dearest members, he would have stayed at home that day.

Families filed into the sanctuary to celebrate Dad’s special day. John struggled to stay engaged during the service. He presented the Father of The Year award and introduced Steve. The painful mundane turned into a move of the Spirit during the altar time. Of the 1400 in attendance, 1000 responded. John joined in the joyous work of ministering to the responders. As he was praying he heard a sound, and at first thought it was the sound system malfunctioning. Then he felt a gentle electric breeze at ankle level and he fell on his face before the Lord for four continuous hours. When he got up, he found the sanctuary in the same condition as when he went down. Hungry souls lining the alter asking for a fresh encounter with Jesus! A little girl pointed to the doves above on the back wall of the stage area asking, “do you see em’, mommy?” “What honey?” her mom answered, “The angels!” the little one said. Children and adults alike were impacted. As John became more aware of his surroundings he began to hear a strange sound. It was the sound of laughter – the joy and thanksgiving of the people in the room along with weeping and tears of repentance. It was a melodious choir of the Spirit of God touching the hearts and minds of hungry men and women.

The word was out and by the evening service the parking lot was full. One needs not advertise a revival. For more than eight years the Holy Spirit would manifest Himself in that place. Late into the night people would gather and God would touch them. Hundreds would flock to the church and stand in line for hours just to get in. God began to move and encounter hearts in the waiting line outside the church. People from all walks of life attended. Healing, salvation and freedom from demonic oppression were common during the gatherings. Ministries were strengthened and commissioned at these revival outpourings. Churches were sustained and planted as a result. God reshaped the spiritual landscape of the city during this season of refreshing.

Hunger for God, love for his people, and a heart for missions characterized the Brownsville Assembly of God. Ministries emerged, ranging from the “Glory House” prayer ministry to radio, missions, bus outreaches, and Christian education. A strong prayer commitment and an expanding missions emphasis became the church’s hallmarks. Through the years, Brownsville has become known as a church of integrity, where holiness is preached, prayer is central, and a heart for the nations is keynote – this was the foundation of the revival. This revival started with the pastor and his family in the four walls of his home, and through perseverance, celebrating communion together, a culture of blessing and honor eventually overflowed to the community of believers at the Brownsville Assembly of God. For a brief moment in time, the veil between heaven and earth was thinned. Do it again Lord, do it again!

Scott and Michelle Flora, LOWPC

Day 21 – God’s Commanded Blessing On Indonesia, 2002-2012

In May of 2012, Indonesia hosted prayer, mission and marketplace leaders from around the world at the World Prayer Assembly. That event drew 9,500 leaders from 86 nations, including over 600 from China alone. On the final evening the 9,500 World Prayer Assembly delegates were invited to be part of a four-hour prayer meeting at Gelora Bung Karno, Indonesia’s national stadium. Of the 100,000 in attendance that evening, 20,000 were children and 20,000 more were youth. But that was only part of this massive prayer meeting audience as simultaneous four-hour tri-generational prayer gatherings were happening in 378 other cities across the nation, most connected to the national stadium by satellite link. More than two million people were involved – in a tri-generational four-hour prayer meeting!

When you consider that Indonesia has the largest Muslim population of any nation on earth, this was truly remarkable. And it is tangible evidence of what God can do when the Church is committed to the priorities of prayer, unity and mission.

For many years the Church in Indonesia has cultivated a “culture” of prayer – a lifestyle where prayer is at the forefront. Citywide prayer networks have arisen in over 500 cities. It seems that no part of the Church has been left out, whether it be children in prayer movement, youth, women, missions, or men’s prayer networks. In many communities the Church has come together to develop 24/7 prayer towers - where teams commit to provide strategic, united, day and night prayer for their community. Corporate prayer meetings are often tri-generational in expression with youth and children leading worship and prayer together with adults.

When one of the leaders was asked how they had developed so many citywide prayer networks, his response was simple. “I make friends.” The quality of true servant leadership has united the Church across traditions, backgrounds, worship styles and generations. They are intentional about finding each other, preferring one another and cheering each other on. They want to be part of the fulfillment of Jesus’ great prayer as He faced the cross in John 17. They want to be One with God and with each other – so the world will know that the Father sent the Son!

The Church in Indonesia is growing dramatically in numbers and influence across the nation. Perhaps it is best described as a modern day “sustainable awakening.” Because of their commitment to prayer, unity and mission, they appear to be under God’s commanded blessing, Psalm 133. They are experiencing a capacity that comes from God alone. While far from perfect, they are vibrant, alive and contagious. One of the key Indonesian evangelists shared at conference in Jerusalem that

“Revival is constantly hungering after God”

It was for this very reason that they were invited to host the World Prayer Assembly in May 2012 – so that leaders from around the world could see, experience and carry the flame of this fire back to their own nations. The cry of the global prayer community was for a new wave of gospel glory to come crashing in upon the nations of the earth! Hab. 2:14.

Tom Victor, The Great Commission Coalition