THE ROLE OF THE PASTOR IN STIRRING A HUNGER FOR
REVIVAL IN THE LOCAL CHURCH

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ABSTRACT

"The Role Of The Pastor In Stirring A Hunger For Revival In The Local Church" is an attempt to understand how a pastor can lead his flock to long to experience revival in the local church. Hainesport Community Baptist Church, the church that is the subject of this project, is a small church in southern New Jersey. The project relates specifically to stirring this local church to hunger for revival, but it is hoped that the principles are applicable to any local church and its pastor.

Chapter one expresses the longing for revival that springs forth from the need for Hainesport Community Baptist Church to experience revival. The longing that has come to this pastor is a longing that is found in the lives of others in Scripture, in history, and in current times. Chapter one also further explains the goals and objectives of this project, along with the limitations that it entails.

Chapter two develops the theology of revival that is foundational for this project. Revival is first of all defined according to scriptural terms, biblical passages, both from the Old and New Testaments, and the definitions of many

writers of revival literature. Comparing and contrasting the views of Jonathan Edwards and Charles Finney further develop the meaning of revival. The differences between the evangelization of the lost and the revival of the saved are clarified as well. Reformation and revival are examined next as to their relationship throughout history. The core elements of revival are determined from the biblical and historical studies. Finally, the role of the pastor in stirring a hunger for revival is demonstrated from scriptural principles and made applicable for today.

The third chapter develops the plan to promote revival in the local church in two ways. First, the plan to develop a hunger for revival in the life of the pastor is examined. Second, there is the development of a plan to stir a hunger for revival in the local church. Two surveys of the church were taken to determine the hunger for revival of the people of Hainesport Community Baptist Church. The two main parts of the plan to promote a hunger for revival are the preaching of the Word and the prayers of God's people.

The fourth chapter is an evaluation of the impact of the plan, first, in the life of the pastor, and second, in the life of the local church. Surveys of the congregation as well as a survey of pastors and other Christian leaders provide

valuable material for this project. The evaluation of the preaching of the Word and the praying of God's people also demonstrate the value and effectiveness of the plan.

The final chapter presents the conclusions of the project and determines that revival has not yet come to Hainesport Community Baptist Church, but that God is at work, doing great things in the lives of His people.

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CHAPTER 1

THE LONGING FOR REVIVAL

Wesley Duewel wrote the following poem on October 20, 1958. He had just spoken with Duncan Campbell, leader of the revivals that began in 1949 in the Scottish Hebrides.

Give Us A Greater Hunger

Give us a greater hunger, Lord, than we have ever known.
Help us wait in one accord until Your pow'r is shown.
Keep us Your children on our knees, beseeching You with
mighty pleas
Till floods of blessing like the seas sweep over all Your
own.

Give us a sense of urgency that will not be denied.
Give such desire Your work to see, till ease we cast
aside.
Give us soul-hunger and soul-thirst, till hearts with
longing almost burst,
Till we could wish ourselves accursed if souls but reach
Your side.

Lord, now begin Your mighty work; make bare Your holy
arm.
O God, forbid that we should shirk, or to this age
conform!
Reveal Your Spirit's mighty pow'r; oh, come upon Your
church this hour!
By Your own working, Lord, empow'r, till Satan's forts we
storm.

Help each of us to do our part; O Lord, may we not fail.
Give clearest guidance to each heart, till highest mounts
we scale.
Use us however You may choose; we would no burden, Lord,
refuse;
But get us, Lord, where You can use and mightily prevail.
Oh, send the promised Holy Ghost upon us as we kneel.
We need His holy working most, till men conviction feel.

Lord, this is still the day of grace; have mercy on our
dying race.
Revival send to every place; Your miracle reveal.
(Duewel 1995, 360)

Should We Long for Revival?

Early in 2001, the Lord began to work in my heart, developing within me a longing for revival in my life, in the church I pastor, in America, and throughout the world. I began to wonder if the Lord might graciously revive His people during my lifetime as He had done so many times in the past. I began to wonder if God would allow me to see His hand at work, bringing revival to His people. The longing of David Bryant is that, "the twenty-first century will be an age of great hope because it will be an age of world revival in the church" (Bryant 1995, 16). May his words be found true.

The Need for Revival

Peace in the Middle East is still elusive. Wars around the world never cease. Morals continue to erode. The world is in desperate trouble. It has been there before, but never with so many people inhabiting the planet. America, the land of freedom, the nation founded on Christian principles, is in real need of revival. The Northeast, and South Jersey in particular, my home, is in need of revival. The area is steeped in Catholic traditions, but is very materialistic and self-focused. People work hard and long. They are always on the move, working harder, making more money, buying larger

homes, looking for better entertainment, and living in greater debt, but still wanting more. Few seem to be really happy. Broken homes are common, even in the wealthy neighborhoods. Unfaithfulness and promiscuous living know no economic boundaries. Bars are full on the weekends. Some churches struggle to stay open.

Even many of the few evangelical churches that are well attended are struggling today. That is not to say that nothing is happening spiritually. Some churches and believers are making a real difference in our world. They work hard both to appeal to the lost and to meet the needs of believers.

There are problems though. Many Christians select a church to attend according to what will best meet their own personal needs and the needs of their families. Church selection has become a "me-first" occupation. This has become common, not just among the younger generations, but also among the senior saints. If the church fails to meet the needs of its attendees, they leave and try another church that hopefully will do a better job.

Another problem that is prevalent is that the church has become too much like the world. It is usually kinder than the world, but still far too materialistic, self-focused, and hypocritical. Instead of reflecting a vibrant Christianity, there is a feeling of plasticity among many believers. Some Christians have even given up on the local church. Many who have remained in churches just go through the motions each

week. Commitments to both Christ and the church are weak. Members require high maintenance to keep them involved. Those who claim the greatest orthodoxy, major on personal preferences and ignore the unity of the Spirit. Many do not even prepare to worship the Lord before coming to church. Ministry to others is accomplished when it is convenient. Change is only desired when it is comfortable. Loving Christ and loving others are seen too little. It is no wonder that the lost world has little interest in Jesus Christ. The church of Jesus Christ is doing a poor job of showing forth His glory.

Have the world and the church of Jesus Christ been in need of revival before our day? A study of history proves that the world and the church have been in great need many times. In 1741, William Cooper wrote the preface to Jonathan Edwards work entitled The Distinguishing Marks of a Work of the Spirit of God. In his preface, Cooper wrote,

Now for a great while, it has been a dead and barren time without fruit in all the churches of the Reformation. The showers of blessing have been restrained. The influence of the Spirit stopped. The Gospel has not had any famous success. Conversions have been rare and dubious. Few sons and daughters have been born to God. The hearts of Christians are not as lively, warm, and refreshed under the ordinances of the Word and sacraments as they have been. The Christian faith has been in this sad state in this land for many years. There are one or two well-known exceptions. This sad state is acknowledged by all who have any spiritual awareness. Faithful ministers and serious Christians lament this fact. This sad state of the church is a constant petition in our public prayers. From Sabbath to Sabbath we pray, "God, pour out Your Spirit upon us, and revive

Your work in the midst of the years." (Parrish 2000, 43-44)

The need for revival in the twenty-first century is unquestionable. Many of our evangelical churches have lost their power. Ray Ortlund asked the following,

Do we want to guarantee that our children will run in the opposite direction of our most cherished biblical convictions? All we have to do is sterilize our churches. Make them rigid, unresponsive, grim. Require of our ministers that they play the role of scolding, scowling Reverend Eat-Your-Peas. Treat the gospel as a theological system only, rather than also as a personal remedy. Use the Bible as ammunition for "culture wars" rather than as food for life. Withdraw from the historical situation in which God has placed us. Build up the walls, reinforce the barriers, and make certain that no experience gets in here. Ignore the fact that "doctrine only" is not itself a biblical doctrine. (Ortlund 2000, 16-17)

The Lord is putting in my heart a growing sense that we need revival in our day. The lostness of the world, the coldness of the church, and the history of better days lead me to the conclusion that revival is desperately needed. Is revival possible in 2003? Is it too late to see God work powerfully among His people again? Errol Hulse compared the eighteenth century with today. He wrote,

What possibility is there of revival in such an age of decadence as our own? We must not forget the situation that preceded the eighteenth-century awakening. We have liberalism; they had deism. We have the drug menace; they had rum. We have contempt for the gospel, especially in places of influence; so did they. We have bishops who tolerate practising homosexuals in the ministry and the blatant public denial of the deity of Christ by one of their number; eighteenth-century Britain also suffered a supine clergy. Yet in spite of all the obstacles the Holy Spirit intervened in a marvelous way, using humble prayers and a handful of godly leaders. (Hulse 1991, 89)

Am I longing for that revival to come? Is our church developing a hunger for revival? How important was that desire for revival in Bible times?

The Longing for Revival in Scripture

A search of Scripture will provide many cases in which God's people longed for revival. Some of these will be considered at more depth later in this paper. A few examples will suffice for now. In the days of Samuel, the prophet, the people of Israel came him, mourning and seeking after the Lord (1 Sam 7:2). They had long ago walked away from God and into idolatry. In their almost continual wars with the Philistines, they were beaten again and again. In one of those battles the people of Israel took the ark of God with them, thinking it meant sure victory. They were defeated again and the Philistines captured the ark. The Lord judged the Philistines for their arrogance, causing them to send the ark of the covenant out of their land. For twenty years it was housed in Kiriath Jearim, in the hill country of Israel. For those twenty years the people lived in spiritual deadness, until finally they could live that way no longer. The preaching of Samuel and the emptiness of their own lives provoked them to cry out to God to send revival. Their longing was strong and real.

The prophet Elijah longed to see the Lord revive His people. He prayed,

O LORD, God of Abraham, Isaac, and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O LORD, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again. (1 Kgs 18:36b-37, unless otherwise noted, all Scripture references are to the New International Version)

Elijah wanted to see his people turn back to the true God and away from their idolatry. After so many years of waiting, he longed to see God move in great power.

John the Baptist was marked out from birth to be the forerunner of the Messiah. When his ministry began in the desert he preached a message of repentance. The kingdom of heaven was near and nothing other than a turning from sin and a turning to God would suffice. He longed for the people of Israel to respond to his preaching.

Peter and John and the rest of the apostles prayed constantly and fervently after Jesus ascended to heaven. Their desire was to see the promise of their Savior fulfilled. It was the power of the Holy Spirit that would change their lives and ministries forever. They longed to see Jerusalem, Judea, Samaria, and the rest of the world turned upside down.

John, who was one of the twelve disciples, continued to long for revival throughout his life. When the churches of Asia began to lose their spiritual edge, he called out to them to return to the Lord. The Lord Jesus Christ told the church at Ephesus, a very good church, "You have forsaken your first

love. Remember the height from which you have fallen! Repent and do the things you did at first" (Rev 2:4b-5a).

Some of the Psalms are prayers of longing to the Lord for revival. Psalm 13, 25, 28, 60, 69, 79, 80, 85, and 119 all contain pleas that the Lord send revival to His people. The longing can be heard in the voice of the psalmist who cried, "How long, O LORD? Will you forget me forever? How long will you hide your face from me?" (Ps 13:1). David cried out continually in Psalm 69 for the Lord to show His favor and answer His prayers. Asaph prayed, "Restore us, O God; make your face shine upon us, that we may be saved" (Ps 80:3, 7, 19). He cried out "revive us, and we will call on your name" (Ps 80:18b). Of course, the most well known prayer for revival in the Psalms is found in Psalm 85. It says,

Restore us again, O God our Savior, and put away your displeasure toward us. Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? (Ps 85:4-6)

The Longing for Revival in History

This deep longing for revival has continued throughout history. Some examples of that hunger can be seen during the Great Awakening, the Second Great Awakening, the Prayer Revival of 1857-1858, the Revival of 1904, and the Revival on the Island of Lewis in 1949.

Jonathan Edwards saw the longing for revival among the people of Northampton in 1733. This longing began with

the young people. Edwards wrote, "There were more who manifested a religious concern than there used to be" (Edwards 1965, 10).

Across the ocean in the country of Scotland, some of the believers began to desire true revival. People began to pray fervently. Fawcett wrote,

We are not surprised to learn that societies for prayer began to be revived in Cambuslang. M'Culloch himself remembered in 1751 that "in 1731, when I came to this parish, there were 3 of these meetings in it. In 1742, they encreased to a dozen or more." (Fawcett 1971, 55-56)

Arnold Dallimore, the great biographer of George Whitefield, referred to the works of Thomas Prince, Jr. in *The Christian History*, a weekly magazine. Prince printed personal reports from New England pastors describing the Great Awakening. Dallimore wrote,

From their statements we learn that: The Great Awakening, like the Revival at Cambuslang, arose from a new and deeper consciousness of the presence of God. A sense of God, in His holiness, majesty and justice, seized men's minds and in doing so shattered the usual satisfaction with a mere mental assent to the existence of a Deity and made them cry out for His mercy, and to long to know Him and love Him. (Dallimore 1979, 181)

The Great Awakening is one of the best examples of what it means to long for revival even when times are not good. Joseph Tracy wrote that it should "teach a lesson of faith, of encouragement, of cheerful hope, even in the darkest times" (Tracy 1989, 431).

The Second Great Awakening also saw many long for God to send a revival to His people. Asahel Nettleton was one

of the great leaders of that revival. Lyman Beecher, friend of Nettleton, wrote concerning the revival that it "seemed almost to absorb his mind by day and by night" (Thornbury 1977, 38).

The most well known leader of revival in the 1800s was Charles Finney. His views concerning revival will be considered in chapter two of this project. His longing for revival is unquestionable. Finney went into ministry soon after being converted to Christ. In his memoirs he wrote of the first church of which he was a part and his reaction to it.

I have said that in the spring of the year the older members of the church began manifestly to decline in their engagedness and zeal for God. This greatly oppressed me, as it did also the young converts generally. About this time I read in a newspaper an article under the head of, "A revival revived." The substance of it was, that in a certain place there had been a revival during the winter; that in the spring it declined; and that upon earnest prayer being offered for the continued out-pouring of the Spirit, the revival was powerfully revived. This article set me into a flood of weeping.

At the next meeting of the young people, I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week, when we should come together again and see what farther was to be done. No other means were used for the revival of God's work. But the spirit of prayer was immediately poured out wonderfully upon the young converts. (Finney 1876, 44)

In 1857, Jeremiah Lanphier started a noon prayer meeting that he believed would be beneficial for businessmen. Samuel Prime wrote concerning Lanphier, "So, day after day, and many times a day, this man was on his knees, and his

constant prayer was, 'Lord, what wilt thou have me to do?' The oftener he prays, the more earnest he becomes" (Prime 1859, 5). The longing for revival spread quickly through the city of New York. Churches were filled daily with those who were drawn to seek the Lord.

This longing in New York City was not the beginning of the great revival of 1857-1858. On March 3, 1840, because of a decline of the Christian faith in Boston, a concert of prayer began in the Park Street Church. Significant growth, along with numerous conversions was recorded in the following years. After four years, the prayer meeting died and the number of conversions declined. Six years later the prayer meetings were restarted as non-sectarian prayer meetings (Bakke 2000, 110-11). Those who prayed met in the Old South Church in Boston at 8:00 A.M. for one hour each day. Quarterly fasts were added in 1856. By the time 1857 came, prayer had occurred daily for over six years. "A great united, concerted, cry was arising to God from Boston" (Bakke 2000, 113).

When the twentieth century dawned, God's people again began to hunger for revival. When revival came to Wales in 1904, Evan Roberts had been hungering for it to come for many years. His longing began when he was just a boy. Elvet Lewis quoted Roberts as saying,

For ten or eleven years I had prayed for revival. I could stay down all night reading or speaking about

revivals. It was the Spirit who was at that time moving me to speak of revival. (Lewis 1989, 34)

Great revival swept the world in the following years, but a time came again when another revival from God was needed.

In 1949, on the Island of Lewis in the Hebrides, those rather bleak, windswept isles off the northwest coast of Scotland, a little handful of "Moseses" were so burdened for an awakening on their island that they were meeting for prayer two or three nights a week in an old barn outside their village. Night after night they pleaded with God for revival. Their burden grew until it became unbearable. Often they prayed into the morning hours. This went on for days, weeks, and months. (Drummond 1994, 119)

The Longing for Revival in My Life

A longing for a fresh renewal has become evident in our world today. It is amazing how many books and articles have been written on the subject. This has come as a great surprise to me. I was raised in the South in a fundamentalist background in which church signs regularly advertised revival services. There was a church culture of revival, but I never remember being introduced to any revival literature, nor was the subject of revival preached from Scripture. I have since discovered that there are thousands of books that address the subject. Many are written to report the events of certain revivals in history, including the Great Awakening, the Second Great Awakening, the great Prayer Revival of 1857-1858, and the Worldwide Revival of 1904-1905. Other books explain what revival is and how to make it happen. Very few books actually

explore Scripture to establish a biblical foundation for revival.

My own longing for revival was never very strong, partly because my confusion was great. I heard sermons that called Christians to get right with God. I heard others that called unbelievers to receive Jesus Christ as Savior. I saw lives truly changed in some of those services, but I did not see real revival come to the church. Revival was considered something that could be scheduled. Some of the speakers were good at using high-pressure tactics in their preaching. I believe that the motives were mostly sound, but the methods were too often questionable. While I was in college, I went with my father to a small church that was packed. The evangelist was almost one hundred years old, but still had great energy. We left the service after nineteen verses of Just As I Am had been sung. I watched the preacher practically drag a young lady down the aisle. It was obvious she was not responding from the heart.

As time went on, my thoughts seldom turned to the subject of revival. I did not believe that much of what was called revival really was. When I entered ministry I hesitated to call any scheduled meetings "revival" services. I was occasionally encouraged by church members to schedule such meetings as tradition dictated. I had no desire to cause controversy, but neither did I want to attempt to schedule what I did not believe could be scheduled. I was not against

revival, I just did not know what to do about revival, and so I mostly ignored it.

During the late winter of 2001, I was in class at Trinity Evangelical Divinity School in Deerfield, Illinois. I had chosen to take an elective entitled History of American Awakenings and Revivals. John Woodbridge was the professor. The class looked interesting on paper and it would keep me on my schedule of taking three classes per year. As I did the advance reading for the course, the Lord began to stir my heart. As I listened to Woodbridge's lecture, I felt his passion for revival and the stirring within me grew. I began to desire something more in my life and in the church I pastor. As I considered what to write for my post-course paper, I chose to write about "The Place of Prayer in the 1857-1858 Revival." My hunger for revival grew even more and I began to purchase many books about revival. Since the beginning of 2001 I have not been able to shake this hunger in my heart. I desire to see revival come to my own life and I long to see Hainesport Community Baptist Church experience revival as well. My desire is to see the Lord work in my lifetime to bring revival to our church, our area, our nation, and our world.

I desire to see this longing in my own heart continue to grow. The preaching of the Word of God, the records of past revivals, the reports of current revivals, and

the prayer cry to God for this hunger for revival are all part of the plan which will be detailed in chapter three.

The Current Longing for Revival

When I began my study of revival, I thought that there were very few who were interested in experiencing a God-sent revival. As I began to explore the literature, both from the past and that which is contemporary, I began to realize that there are many people all over the world who are crying out for revival. Those who have written about revival come from different theological backgrounds and have different ideas about how to have revival, but what is seen across the board is a deep hunger for revival. Evidence of that hunger can be easily seen.

James Edwin Orr was probably the world's leading revival scholar until his death in 1987. His writings are scholarly, yet warm. He not only researched and wrote about revival, he experienced revival often during his ministry. As a young man he cycled around the British Isles, praying and looking for opportunities to share his burden. He would tell people that he "had been called to stir up interest in a nation-wide revival of religion" (Orr 1993, 21). His desire to stir up an interest in revival in the British Isles expanded to the world. He traveled throughout much of the world, always trusting the Lord to meet his needs and take his

message to the people. Orr has become a spiritual hero in my life.

Richard Owen Roberts has made a lifetime of studying the subject of revival. He has written books and reprinted out of print volumes on the subject. He is very concerned that people understand the theological basis for revival. He does not want people to stop with a purely intellectual knowledge of revival though. He wrote the following,

Rather than writing merely to inform people and overcome revival ignorance, I have written with the conviction that the experience of personal revival is worth far more than its external facts, no matter how consequential. I am convinced that revival is coming and deeply hope this volume will assist the reader in preparing for this divine visitation. (Roberts 1982, 11)

Brian Edwards, former pastor of Hook Evangelical Church in the south of England, is now a writer, lecturer, and itinerant preacher. His passion is for revival. He wrote,

First, we should be studying our Bibles to find out what God has to say on the subject of revival and, second, we should be searching into our history to discover what God has done in the past. I believe the result of those two things must drive us to prayer. (Edwards 1990, 17-18)

Edwards went on to say that "the story of a revival there often excites people to long for it here" (Edwards 1990, 18). He also wrote, "Revival comes when Christians are longing for God, and God alone" (Edwards 1990, 23).

John Armstrong, president of Reformation and Revival Ministries, Inc., wrote one of the most biblically accurate books about revival, emphasizing the connection between revival and reformation. He believes that getting the truth

of Scripture correct, along with earnest prayers for revival will be "the very means God uses, as He has in the past, to bring the light of truth back into our dark times" (Armstrong 2001, 260).

The great preacher of the Word, Martyn Lloyd-Jones, preached a series of sermons in 1959, upon the hundredth anniversary of the Welsh Revival of 1859. His sermons expounded urgency for revival to come. He believed that the church must have a longing for revival. He challenged his congregation by saying,

I shall see no hope until individual members of the Church are praying for revival, perhaps meeting in one another's homes, meeting in groups amongst friends, meeting together in churches, meeting anywhere you like, and praying with urgency and concentration for a shedding forth of the power of God, such as he shed forth one hundred and two hundred years ago, and in every other period of revival, and of reawakening. (Lloyd-Jones 1987, 20)

Erroll Hulse, editor of Reformation Today magazine, wrote one of the best volumes about praying for revival. In it he wrote,

Surely we must plead fervently that the Holy Spirit who is so powerfully at work in many nations will also visit us in revival and that awakenings will come from heaven with such power, and extend so widely that the whole earth will be filled with a knowledge of the glory of our Lord as the waters cover the sea. (Hulse 1991, 107)

Stephen Olford preached a series of expository sermons on revival at Calvary Baptist Church in New York City over forty years ago. The longing of his heart is heard throughout his sermons. He concluded his series by saying,

"So whether it be in the personal life, in the church life, or on the mission field, we need revival, we need revival urgently, we need revival desperately" (Olford 1962, 128).

Walter Kaiser, president of Gordon-Conwell Theological Seminary and Old Testament scholar, desires to see revival come. The title of his book about revival in the Old Testament is *Revive Us Again*. Robert Coleman, one time professor at Trinity Evangelical Divinity School believes that "in preparation for His return we may be the generation that will see the greatest revival since the beginning of time" (Coleman 1989, 160).

Ray Ortlund, Jr. has written one of the finest works on revival in recent days. His own hunger for revival and optimism about the growing longing for revival is clear in his preface. He wrote,

And revival yearnings are widespread in the church today. Sermons, concerts of prayer, conferences, songs, books--expressions of revival concern are erupting with encouraging frequency. May the Lord himself be in it all and bring his work to brilliant clarity and power in this day. (Ortlund 2000, 10)

When David Bryant, founder and president of Concerts of Prayer International wrote *The Hope at Hand*, his thesis was "that the twenty-first century will be an age of great hope because it will be an age of world revival in the church" (Bryant 1995, 16). He also wrote, "the vision for revival is ascending within the church as the great new hope of our times" (Bryant 1995, 26). Neil Anderson and Elmer Towns in

their book *Rivers of Revival* agree that worldwide revival is coming (Anderson and Towns 1997, 21).

Paul Cho, pastor of the Yoido Full Gospel Church in Seoul, South Korea has believed in the importance of prayer in seeking the work of God in these times. He wrote, "If your heart hungers for souls to be saved and your nation to be turned to God, however, then the life of prayer is a must" (Cho 1984, 14).

Finally, though there are many more who are crying out for revival and believing that God will send it, Wesley Duewel, challenged God's people to really long for revival.

God requires more than casual prayers for revival. He wants His people to hunger and thirst for His mighty working. To seek God's face is far more than occasionally mentioning revival in our prayer. It involves repeated and prolonged prayer. It requires holy determination in prayer, examining ourselves to see if anything in our lives is hindering God. A revival seeker is prepared to take any step that can help to bring answers. A revival seeker is eager to obey God in everything. (Duewel 1995, 355-56)

Duewel went on to say that the "1905-1909 revival was probably preceded by prayer and hunger on a more international scale than any previous revival" (Duewel 1995, 357).

The teaching of Scripture, the moving of the Holy Spirit, the call to prayer, the history of revival, the writings of modern day believers, and the need of revival in these days all call me to hunger for revival and long for the church worldwide to see revival in this generation. It also causes me to desire to see a revival in Hainesport Community

Baptist Church. I believe that the Lord primarily works within the context of the local church, though He is not limited to that body. God is moving in small ways in our church. What we need is a great moving of His Spirit to bring revival to a church that has been long in need. One elderly attendee recently shared how she had never heard anyone preach about revival in all of her years in Bible-preaching churches. God, help us long for revival before the hand of judgment falls.

Goals and Objectives

There are two main goals of this major project. The first is to determine the role of the pastor in leading his local church to hunger for revival. The second goal is to stir a hunger for revival in Hainesport Community Baptist Church according to the principles learned from Scripture and revival writers.

The first main goal of determining the role of the pastor in leading his local church to hunger for revival will be accomplished by the following objectives. A sound study of the Scriptures, using word studies, as well as both Old Testament and New Testament revival narratives is necessary to gain a biblical and theological understanding of the definition of revival. Many writers, both from the past and present will be consulted as to their definitions of revival. The opposing views of Jonathan Edwards and Charles Finney will

be considered briefly to illustrate the two main views of how God sends revival. The difference in revival and the evangelization of the lost will also be explained. The distinction between revival and reformation will be clarified as well.

The second objective of determining the role of the pastor is to determine what must happen in his own life to gain a personal hunger for revival.

The third objective of determining the role of the pastor is to glean principles from Scripture and from other writers to determine what the pastor must do to stimulate his flock to hunger for revival.

The fourth objective of determining the role of the pastor will be to develop and implement a plan that is intended to both stir a hunger for revival in his life and lead the local church to have the same desire.

The second goal of this project is to stir a hunger for revival in the lives of the people who are part of Hainesport Community Baptist Church according to the principles learned from Scripture and revival writers.

The first objective of this goal is to develop a preaching plan that will expound passages that record many of the revivals found in both Old Testament and New Testament. Theology and history will supplement this understanding. Each sermon will be derived directly from Scripture and illustrated with historical examples. Those who hear these sermons must

recognize that revival must not be defined by popular opinions or contemporary usage of the term.

The second objective of this goal is to develop and implement a biblical and practical plan to encourage prayer for revival in Hainesport Community Baptist Church. This prayer plan must contribute to the hunger for revival of the people, as well as be practical so that all can be involved. Hainesport Community Baptist Church must put itself in a position to experience revival if the Lord would so graciously send it.

Limitations

This project will of necessity be limited in scope. The topic of revival is enormous, already filling thousands of volumes. This project will be narrow in the sense that Hainesport Community Baptist Church is the church I pastor and in which I will be attempting to stir a hunger for revival. I also hope that the principles learned and the plan adopted become transferable to other churches. It is my belief that God does want His church to awaken from its spiritual slumber and once again become a vital force in the world.

A biblical, theological, and historical understanding of revival is foundational for the entire project. This defining of the project will utilize key biblical passages, but not all Scriptures. It will develop a theology of revival, but not become a theological textbook for

revival. It will use historical examples of revival, but will not attempt to become a history of revival.

The focus of the project will be on the role of the pastor of the local church and how he can be used of God to stir a hunger for revival among his congregation. Scripture will be explored and historical and contemporary writings will be utilized to develop principles and a plan for the pastor to develop a longing for revival, first in his own heart, and then in the hearts of his flock.

This plan must not attempt to "force" the hand of God to bring revival. Neither is the intent of this project to consider revival in the context of crusades or other widespread attempts to accomplish spiritual awakening. These things are very important, but this project is concerned only with stirring a hunger for revival in a local church context.

CHAPTER 2

THE THEOLOGY OF REVIVAL

Is revival a biblical concept, or has it been impressed on the church for purely pragmatic reasons? Has it, in the course of time, become merely a tradition to be maintained? Is revival an evening meeting held under a tent in the summertime? Is revival a series of meetings scheduled by a local church and advertised throughout the community? Could revival be a large-scale campaign designed to win the lost to Christ? If revival is of God, is it possible for people to aid in its arrival?

In this chapter, the theology of revival will be determined by first defining revival. This will be accomplished by means of Old and New Testament word studies, but will be primarily performed by contextual studies of revivals as found in Scripture. Many passages of Scripture will be noted to provide the proper biblical definition of revival. Several definitions derived by great men of God will also be considered and then a personal definition of revival will be formulated from the totality of the material considered. The contrasting views of Jonathan Edwards and Charles Finney will also be examined. Some of that which is good in revival theology and practice, and some of that which

has confused the thinking of many, come from the differences in these two major positions.

The relationship of revival and evangelism will be discussed briefly. The difference in revival and reformation will also be measured.

After formulating a solid, biblical definition of revival, the core elements of revival will be explained. They will be chosen from the Old and New Testament studies of the Word. Four elements that will be examined are the sovereignty of God, the preaching of the Word of God, the prayers of God's people, and the response of the people to the Word of God.

Finally, the role of the pastor or spiritual leader in the stirring of a hunger for revival in his flock will be considered. His role will be derived from the Old and New Testament accounts of revival. The lives of those who led the biblical revivals will be examined as to their preaching, prayer, character, lifestyle, and personal hunger for revival. Many great leaders of revival from history, as well as contemporary leaders of revival, will be consulted as to their views concerning the qualities of those who lead revival. The role of the pastor in leading revival can be properly determined because of the wealth of material that abounds biblically and historically.

The Definition of Revival

Since the word revival is defined in many different ways, the definitions of key words found in both the Old and New Testament will be considered briefly. The more complete meaning of revival will be viewed in the appropriate biblical contexts.

Word Studies

The words "revive" and "revival" are not found in the Bible often. The principle of revival is found. There are some biblical words that are important in providing an understanding of the terms. It is these words that will be observed briefly.

The Old Testament has two main words that are used in reference to revival. The first word is חַי . Elmer Smick said that it means "live," "have life," "remain alive," "sustain life," "live prosperously," "live forever," "be quickened," "revive from sickness, discouragement, or even death" (Smick 1980, 279).

The term חַי is sometimes used to call God's people back to Himself. The prophet, Habakkuk, prayed, asking the Lord to "renew" His deeds in "our day" (Hab 3:2). He believed that the Lord had done great things in the past that caused him to stand in awe. He asked the Lord to do the great things of the past in his day. He prayed that the Lord would remember mercy in a time of wrath. Psalm 119 uses the verb

several times to show that it is God's Word that restores life to those who are in need of revival. Examples of this are found in the following verses: 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, and 159. In these verses, John Armstrong believes that "revival refers more precisely to God's powerful and sovereign activity in renewing His own people, both personally and collectively" (Armstrong 2001, 20).

Isaiah wrote that the Lord is the one who does the reviving. He quoted the Lord and said, "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite" (Isa 57:15). It is the Lord who restores life to His people who need revival.

There is a second word that is used to refer to revival. It is the word שׁוּב and means to

turn around, return (qal), bring back, restore (hiph.). It appears with its specifically theological meaning c. 120 times: turn round, return, be converted, bring back, in the sense of a change of behavior and of a return to the living God. (Laubach 1967, 354)

The psalmist provides a good example of the use of this word. He cries out, "Restore us, O God; make your face shine upon us, that we may be saved" (Ps 80:3). The cry to the Lord is repeated in almost the same words in verse seven. Asaph begged the Lord again, "Return to us, O God Almighty! Look down from heaven and see!" (Ps 80:14). Once again, it is clear that the process of revival is the Lord's work. The

people can cry out to Him, but it is the Lord who must return to His people and restore them to Himself.

There are occasions in which both of the words are used in close context. The sons of Korah asked the Lord a question in Psalm 85. Their question was, "Will you not revive us again, that your people may rejoice in you?" (Ps 85:6). The word *חַיֵּה* is translated "revive" and *שׁוּב* is translated "again." The meaning is that it is the Lord who turns His people away from the wrong direction in life so that they will return to Him. The same idea is seen in Psalm 80. The psalmist says, "Then we will not turn away from you; revive us, and we will call on your name. Restore us, O Lord God Almighty; make your face shine upon us, that we may be saved" (Ps 80:18-19). The word "revive" is translated from the word *חַיֵּה* and the word "restore" is from the word *שׁוּב*.

The English word "revive" is never found in the New Testament as translated in the New International Version of the Bible, but the concept is present. The word group *ἀνακαινώνω* carries the general idea of "to make again" or "to renew." The noun can be understood as "renewal." The verb is found only two times in the New Testament. We learn that, "inwardly we are being renewed day by day" (2 Cor 4:16). It is the new self "which is being renewed in knowledge in the image of its Creator" (Col 3:10). The noun is likewise found only two times. Believers are exhorted to experience a

renewal of the mind (Rom 12:2). It is the renewal of the mind that will lead to a transformed life that is pleasing to the Lord. Our salvation is a process of "renewal by the Holy Sprit" (Titus 3:5).

The Old and New Testament words for revival begin to tell a story that will help provide a biblical definition. Revival is a work of God on behalf of His people. It is necessary that He do a work to return or restore His people to Himself because of a failure in their walk with Him.

Old Testament Revivals

There is a difference of opinion as to how many revivals are recorded in the Old Testament. Ernest Baker cites twelve different revivals. He believed that revival occurred during the time when God's people were in Egypt and during the times of the judges. He also believed that God sent revival under Samuel, Asa, Elijah, Jonah, Hezekiah, Josiah, Zerubbabel, Haggai and Zechariah, Ezra, and Nehemiah (Baker 1988, 7).

C. E. Autrey saw eight revivals in the Old Testament. He believed there was revival at Sinai, under Samuel, on Mount Carmel, at Nineveh, under Asa, under Hezekiah, under Josiah, and during the period of post-captivity (Autrey 1960, 11).

Wilbur Smith believed there were "seven outstanding revivals recorded in the Old Testament, in addition to the

great revival at Nineveh during the time of Jonah" (Smith 1937, 6). He wrote,

The seven outstanding revivals in the Old Testament are as follows: the one which occurred in the household of Jacob (Gen. 35:1-15); the one that occurred under Asa, king of Judah (II Chron. 15:1-15); the one that occurred under Jehoash, also king of Judah (II Kings 11, 12; 22 Chron. 23, 24); the revival under king Hezekiah (II Kings 18:4-7; 22 Chron. 29-31); the revival under king Josiah (II Kings 22, 23; 22 Chron. 34, 35); and the two revivals after the Exile, the one under Zerubbabel, in which the two prophets Haggai and Zechariah played such a prominent part (Ezra 5, 6); and the revival in the days of Nehemiah, in which Ezra was the outstanding figure (Neh. 8:9; 12:44-47). (Smith 1937, 6-7)

Old Testament scholar and president of Gordon-Conwell Theological Seminary, Walt Kaiser, believes there are eleven revivals found in the Old Testament. They are the revivals: under the sons of Korah in Ps 85:1-13, under Jacob in Gen 35:1-15, under Moses in Exod 32:1-34:7, under Samuel in 1 Sam 7:1-13, under Elijah in 1 Kgs 18, under Asa in 2 Chr 14-16, under Jehoshaphat in 2 Chr 20, under Hezekiah in 2 Chr 30:1-9; under Josiah in 2 Chr 34:1-33, under Zerubbabel in Haggai 1 and Zech 1:1-6, and under Ezra and Nehemiah in Nehemiah 8 (Kaiser 1999, 19, 31, 45, 61, 75, 89, 103, 115, 131, 147, 159).

It is obvious that great men of God have different opinions as to how many revivals occurred in the Old Testament, but that is of no great consequence for this project. There is some honest room for debate as to which were true revivals and which were merely periods of reform. In the pages to follow eight Old Testament revivals will be

explored by this writer. They are the revivals under Moses, Samuel, Elijah, Asa, Jehoshaphat, Hezekiah, Josiah, and Nehemiah. While other events may have been revivals, it is not necessary to examine every possible revival to determine an accurate definition of revival.

The first revival considered is the revival under Moses in Exod 32:1-34:7. It took place when the people of Israel were in the desert after the exodus from Egypt. The Lord had brought plagues upon the Egyptian people and miraculously opened the Red Sea for His people to cross. Very soon after seeing the grace and power of God at work on their behalf, problems arose. Trials came, and instead of depending on the Lord and calling out to Him, the people complained and murmured against the Lord and His servant Moses. While Moses was on the mountain receiving the Law of God, he remained longer than the people desired, so they asked Aaron to make them idols who could lead them. Aaron fashioned a golden calf for them to worship and they quickly fell into immorality as well as idolatry. The Lord told Moses, "I have seen these people and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them" (Exod 32:9).

Moses intervened on behalf of the people so that the Lord would not destroy them, but he also realized they needed to turn back to God. Moses was ready to lead his people back to God because he had experienced personal revival prior to

his appointment to leadership of the nation. The Lord met Moses at a burning bush in the desert and Moses' life was changed (Exodus 3). As he saw the holiness of God and heard the call of God on his life, he was a changed man from that point forward. He experienced a personal revival in which the Lord worked powerfully in his life, changing him and enabling him to lead a nation of slaves to freedom, both politically and spiritually.

When Moses descended the mountain of God he confronted the people with their sin against God. They chose to repent of their sin, as can be seen in their mourning and decision to appear before God in a humble manner. Moses used the Word of God to confront the people and the Lord was able to work powerfully in their lives as a result. The Lord woke up His people when He told them, "Go up to the land flowing with milk and honey. But I will not go with you, because you are stiff-necked people and I might destroy you on the way" (Exod 33:3). The people came to understand their sinfulness and rejection of the Lord and how their sin had doomed them. They recognized that even if they received God's gift of the land, it was a gift without value if He refused to go with them.

Moses prayed much during this time of national revival. He first interceded for the people when he was told they had fallen away from the Lord (Exod 32:11-13). Later he confessed the sin of the people (Exod 32:31-32). Still later

he prayed again and asked to know the Lord and find favor with Him. He even requested that the Lord be present with His people (Exod 33:12-16). Moses' greatest concern though was that the Lord receive glory and so he prayed,

If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?" (Exod 33:15-16)

When Moses and the people all prayed at the tent of meeting outside the camp, it became evident that something great happened in the nation that day (Exod 33:7-11). It is clear to this writer that God sent revival.

The people of Israel quickly moved away from the Lord after departing the land of Egypt. By the time Moses had spent forty days on Mount Sinai, they decided to disobey the Lord and return to the ways of the world, worshiping and living like the nations around them. Moses was used by the Lord to lead His people to return to Him. The Word of God was used and Moses spoke for the Lord to the people, confronting them with their sin. The people humbled themselves and acknowledged their wickedness. There was much praying as well that the Lord chose to answer as He sovereignly and graciously forgave His people and restored them to Himself. At that critical time in the nation of Israel, the revival of one, Moses, led to the revival of many, the nation.

The clock ticked forward about four hundred years to the time of the prophet Samuel. There had been revivals

during the time of the judges of Israel, but they will not be considered here. Samuel was actually the last of the judges of Israel. He served before the Lord instituted a monarchical government. The author of Judges concluded his book by writing, "In those days Israel had no king; everyone did as he saw fit" (Judg 21:25). At the end of the days of the judges the people desperately needed revival and the Lord again graciously sent it. He used His servant, Samuel, to lead that revival. This account is recorded in 1 Samuel 7.

The Lord chose Samuel before he was born. His mother, Hannah, made a vow to the Lord that she would give him to the Lord for all the days of his life if God would graciously give her a son. When he was weaned his mother took him to Shiloh to present to the Lord. There in the house of Eli, Samuel first heard the voice of the Lord and learned early to listen attentively and obey what the Lord told him. He became accustomed to hearing God speak. Samuel also began to speak the Word to all the people of Israel (1 Sam 4:1).

Before revival came to the nation, things went from bad to worse. The wicked sons of Eli led the Israelites against the Philistines, taking the ark of the Lord with them. Both the Israelites and the Philistines believed there was no way that Israel could lose when they carried God with them in such a way. The God-in-a-box syndrome did not work though. Israel was soundly defeated and the ark was taken from them. The moral and spiritual state of the people was very poor.

Though the ark was sent back to Israel, the spiritual state of the people did not improve. Revival was very much needed. After twenty years of the ark residing in Kiriath Jearim, the nation began to mourn and sought after the Lord.

It was no surprise that the Lord used Samuel to preach the Word of God, proclaiming a message of revival to the people (1 Sam 7:3). He told the people to put away their false gods and commit their lives to the Lord, serving Him only. The Word of God was vital in this movement of revival in the nation of Israel.

God's Word greatly impacted the people. Not only did they mourn over their sin and its consequences, but they also experienced the Lord's conviction. They truly repented of their sins, got rid of their false gods, and committed themselves to the Lord. They also confessed their sins and fasted, demonstrating their humility before the Lord (1 Sam 7:4-6).

The Philistines heard that the people were gathering at Mizpah and feared an uprising. Instead of relying on themselves to deal with the advancing Philistine army, the people of Israel turned to God's prophet. "They said to Samuel, 'Do not stop crying out to the Lord our God for us, that he may rescue us from the hand of the Philistines'" (1 Sam 7:8). When revival comes, people learn to turn to the Lord and cry out to Him. The Lord answered their prayers and routed the Philistines with a loud thunder.

Samuel was used by the Lord to lead His people to return to Him. When he became the leader of the people, in fact, the last judge of Israel, the spiritual state of the people was very low. The sins of the people were great. They had turned away from the Lord and were allowed to continue to walk away from Him until they became utterly miserable and desperate to seek Him again. The Lord prepared Samuel, lighting the fires of revival in him first, and then using him to preach the Word to his people. The preaching of the Word of God along with the prayers of Samuel and the people led to the revival of the people of God.

One of the most well known stories in Scripture is the story of Elijah and the prophets of Baal (1 Kings 18). When Elijah was called as a prophet of God, the spiritual condition of the northern kingdom of Israel was deplorable. The writer of 1 Kings wrote,

Ahab son of Omri did more evil in the eyes of the Lord than any of those before him. He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him. He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole and did more to provoke the Lord the God of Israel, to anger than did all the kings of Israel before him. (1 Kgs 16:30-33)

The number of those who truly followed the Lord was few. The Lord Himself said that there were only seven thousand in Israel who had not bowed down to Baal (1 Kgs 18:18). Because of the wickedness of king Ahab and the unfaithfulness of His people the Lord sent Elijah to announce

that there would be no rain for the land for the next few years except at His word. No rain for six months in Israel was normal, but no rain for three and one-half years was another story. Conditions became dreadful. The people must have suffered horribly.

It was at that point that the elusive Elijah announced his arrival back in Israel. He ordered Ahab to gather the prophets of Baal and the prophets of Asherah, along with the people, and assemble on Mount Carmel. Ahab, the king, did as commanded and the people came together without question. The Lord got the attention of His people by first showing His anger. He made it clear to the people that sin comes with a price. The price was the anger of a holy God. The lack of rain, the loss of spiritual vitality, the wickedness of their king, and the death of the prophets of Baal were just some of the ways the Lord demonstrated His anger at that time.

Once the Lord had the attention of His people by expressing His anger, He further got their attention by using His servant, Elijah. As Elijah stood on Mount Carmel, he proclaimed God's Word to the people. He pointed out the sinfulness of the people as he spoke to Ahab (1 Kgs 18:17-29). When the people gathered, he made it clear that the Lord was God alone. He challenged the people by saying, "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him" (1 Kgs 18:21).

The Lord moved powerfully that day, consuming the sacrifice of Elijah, along with the wood, stones, dirt, and water poured over it. He came upon that mountain with power. There was no doubt that He was present that day. The people were so moved by the miraculous power and presence of God that "they fell prostrate and cried, 'The Lord--he is God! The Lord--he is God!'" (1 Kgs 18:39).

The Lord proved that day that He answers the prayers of His people. The apostle James tells us that Elijah prayed and God stopped the rain (Jas 5:17). He cried out,

O Lord God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me, so these people will know that you, O Lord, are God, and that you are turning their hearts back again. (1 Kgs 18:36-38)

Once again, the Lord answered his prayers and the people were able to clearly see that the Lord was God. After the fire fell, the people recognized that the Lord was God, and the prophets of Baal were executed, Elijah climbed to the top of the mountain and began to pray that the Lord would again send rain to the land. Again the Lord answered his prayers.

The revival of the people under the ministry of Elijah was not long lasting, but I believe it was a true revival. Long-term change apparently did not occur, but there was a viable acknowledgement of the Lord as God by the people. There is no rebuke from God or Elijah concerning the shallowness of their repentance. This revival came about

because the Lord did what was required to get the attention of His people. He showed His anger to His people to get their attention at first. They had gone so long without following Him that nothing else was successful. Once they felt the intensity of His anger at their sin, God sent His servant, Elijah, to proclaim His Word, pointing to the greatness of the Lord, the awfulness of the sin of the people, and the need to decide whom they would follow. The presence and power of the Lord visibly got the attention of His people that day as they all fell down in worship before Him. Finally, the importance of prayer in revival is seen clearly. Elijah could not make it stop raining or begin raining again. He could not make the sacrifice burn either. It was the Lord who answered prayers. God's people must pray. It is left to the Lord to do great things when His people cry out to Him.

The greatest extended section of Scripture relating to revival is found in 2 Chronicles. The Lord said,

If my people, who are called by my name, will 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. (2 Chr 7:14)

Walt Kaiser believes that this verse "provides the outline for 2 Chronicles" (Kaiser 1999, 5). He wrote,

However, there can be little doubt that 2 Chronicles 7:14 supplies most of the component of a definition. It identifies the subjects of revival (not just Israel, but all who are owned by God and have God's name on them), the four conditions for revival (the same ones featured in the four key revivals that are reported by 2 Chronicles, providing its structure, as I will argue), and the three results that form the special work that

makes revival unique, distinctive among all the works of the Lord. (Kaiser 1999, 3-4)

Kaiser makes some good points in his book about revival. I do agree that the conditions of 2 Chr 7:14 are important components in revival, but I believe care must be taken in calling them promises to the church. I even hesitate to call them conditions, as if, God would be required to bring revival if the "conditions" are met. I am also hesitant to use the four requirements of this verse as an outline for the four major revivals of 2 Chronicles. I believe there is more overlap of the revivals and their components than can be placed into an outline. All four are actually seen in each of the four revivals. Humility, prayer, seeking God's face, and turning from sin are all parts of every true revival. A brief look at the four major revivals in 2 Chronicles will provide great assistance in properly understanding revival.

All four of the major revivals in 2 Chronicles occurred in the kingdom of Judah. The only revival of significance in the northern kingdom occurred in the days of Elijah.

The first major revival came during the days of Asa who ruled Judah for forty-one years from 910-869 B.C. It is recorded in 2 Chr 14-16. A study of history demonstrates that most revivals have arisen during times of great stress, when people have found themselves spiritually and morally bankrupt. Often circumstances have been used to catch their attention

and show them their need of the Lord. In the times of Asa things were going rather well. It was a time of peace and great economic prosperity. When military conflict was necessary, the Lord granted the army of Judah a decisive victory over the forces of Zerah the Cushite. Asa also led the people in a powerful spiritual reformation.

A brief look at the days prior to the rule of Asa will be of help in understanding the times. After the death of Solomon, Rehoboam had begun to fall away from the Lord. His son Abijah allowed foreign altars and high places to remain in the land as well. Abijah "committed all the sins his father had done before him; his heart was not fully devoted to the Lord his God, as the heart of David his forefather had been" (1 Kgs 15:3).

It was this kind of spiritual turning away from the Lord that Asa faced when he took the throne after the death of his father, Abijah. Instead of following the same spiritual road traveled by his father, he chose to take action and reform the spiritual life of the nation. He removed the foreign altars and high places, as well as the other places of idolatrous worship. He ordered the people to seek the Lord and obey Him (2 Chronicles 14).

Twenty-nine times in the book of 2 Chronicles the word "seek" is found. Nine of those times are located in chapters 14-16. The references in these chapters are: 14:4,

7, 7; 15:2, 4, 12, 13, 15; 16:12. Walt Kaiser explained what it means to seek the Lord in the following way:

Seeking God involves (1) voluntarily and wholeheartedly turning to God, (2) an inner attitude of devotion to serve him, (3) a decision to turn away from all evil, (4) a decision to fulfill his will, and (5) a commitment to go to him in fervent prayer. (Kaiser 1999, 95)

By looking at the account of the revival under Asa it is not difficult to determine an adequate understanding of what it means to "seek" the Lord. Seeking the Lord included five important elements.

The first element of seeking the Lord is prayer.

Asa prayed,

Lord, there is no one like you to help the powerless against the mighty. Help us, O Lord our God, for we rely on you, and in your name we have come against this vast army. O Lord, you are our God; do not let man prevail against you. (2 Chr 14:11)

Asa had learned that in times of real need, it is imperative that God's people cry out to Him with full reliance that He and only He can do what needs to be done. When God's people truly seek Him, they will pray with a true God-reliance. They will forsake their own self-reliance.

The second element of seeking the Lord is seen in 2 Chr 15:1-7. The prophet Azariah spoke the Word of the Lord to Asa and all the people. If the king and people were truly seeking the Lord then they would surely pay close attention to the Word. Azariah told the people to seek the Lord and reminded them that when God's people had sought Him in the past, He had been found by them. They must continue to be

strong and seek the Lord, never giving up. God's people who seek Him must listen carefully to His Word with a readiness to do what He commands.

The third element of seeking the Lord is found in 2 Chr 15:8, 16. It is the aspect of repentance that is always a component of revival. Those who truly seek the Lord will turn away from their sins as they are turning to the Lord. Asa was an example to the people of this kind of repentance. He removed idols from the land and even deposed his own grandmother when she refused to destroy her Asherah pole. Both personal and corporate repentance are necessary in times of revival.

The fourth element of seeking the Lord is viewed in the 2 Chr 15:8-11. The renewed worship of Asa and the people became prominent. Asa began by repairing the altar of the Lord in the temple. He continued by sacrificing hundreds of cattle and thousands of sheep and goats to the Lord. Sacrifice was an important part of their worship as they sought the Lord.

Finally, the fifth element of seeking the Lord is found in verses twelve and seventeen of chapter fifteen. Making a full commitment to the Lord is vital for those who seek the Lord. The Scripture says, "They entered into a covenant to seek the Lord, the God of their fathers, with all their heart and soul" (2 Chr 15:12). The Scripture goes on to

say, "Asa's heart was fully committed to the Lord all his life" (2 Chr 15:17).

Revival came to Judah at that time and was visible in several ways. Large numbers of people joined Asa, including many from Ephraim, Manasseh, and Simeon. 2 Chr 15:9 explains the reason they came to Judah. It was because they saw the Lord was with Asa. When the Lord is present among His people in a powerful way, others will take notice. In verse fifteen, the people also rejoiced in their wholehearted commitment to the Lord. Joy became the norm among God's people. Peace also came to the land for many years. The Lord gave His people rest militarily during this time because they chose to seek Him. Finally, verse fifteen explains that those who sought the Lord eagerly, found Him. God had already promised them, "But if from there you seek the Lord your God, you will find him if you look for him with all your heart and with all your soul" (Deut 4:29).

Revival came to Asa and the people of Judah when they sought the Lord in prayer, through the Word, by repentance, through renewed worship, and with full commitment. The Lord graciously worked among His people to return great spiritual life to His people.

A second revival came to the people of Judah during the reign of king Jehoshaphat. The record of this revival is found in 2 Chronicles 17-20. In the latter days of the reign of Asa revival began to fade. Some believe that if the proper

elements are constantly maintained, Christians today can remain in a constant state of revival. In theory their view sounds great, but there has never been a revival in all of history that has continued indefinitely. The same was true with the revival under Asa. It eventually faded and came to an end.

When Asa's son, Jehoshaphat, came to the throne, he knew what it meant to walk in the ways of his father David. The Word of God made a great impact on his life as seen in 2 Chr 17:3-9. Like his father, Jehoshaphat sought the Lord and lived in obedience to His commands, also staying away from false gods. "His heart was devoted to the ways of the Lord" (2 Chr 17:6). In just the third year of his reign, he sent out officials, Levites, and priests with the Book of the Law of the Lord to teach all the people throughout all the towns of Judah. The power of God's Word made such an impact on the people that the fear of the Lord fell on all the nations surrounding Judah (2 Chr 17:10). It is imperative that we see how the people, including their king, were sensitive and responsive to God's Word. Jehoshaphat was not perfect, but when he was corrected for making alliances with first Ahab, and later Ahab's son, Ahaziah, he apparently repented of his sin. These stories are located in 2 Chr 18:28; 19:2; and 20:36-37.

The Word of God similarly affected the people of Judah. They obviously took the Word of God seriously when the

men were sent to their towns to teach the Book of the Law. Teaching involved far more than just imparting facts for the purpose of accumulating knowledge. Teaching had not taken place until the people learned what the Word meant and how it was supposed to impact their lives and then responded to it in obedience. The nations around were so impacted by what happened to the people of Judah that the fear of the Lord fell on them. There was something about Judah that drew their attention to the true God. Since the covenant made with Abraham, the people of God were always responsible to impact their world and draw attention to the Lord. God's original intent in choosing the descendants of Abraham to be His special people was that they be a blessing to all peoples. When they were obedient to the Word, the Lord sovereignly worked through them to influence the nations so they might see the Lord.

Later when Jehoshaphat and the people of Judah faced imminent attack from a large force from the southeast, they turned to the Lord in prayer instead of relying upon themselves for the victory. Their prayer to the Lord in their time of great need teaches some important lessons for those who would pray fervently, earnestly, seriously, and biblically when seeking revival. 2 Chr 20:6-12 provides four lessons for those who would seek the Lord for revival. Prayer must be made with the absolute belief that God is in control (2 Chr 20:6-7). The one praying should also remember the promises of

God when asking the Lord for help, believing that He will keep His promises (2 Chr 20:7). Complete reliance on the Lord is also required (2 Chr 20:8-9). Jehoshaphat boldly cried out to the Lord, "O Our God, will you not judge them? For we have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are upon you" (2 Chr 20:12). The people gave God all the credit for the great victory He provided, both before and after He answered their prayer (2 Chr 20:18-28). Before moving out to face the enemy the next day, all the people bowed down in worship before the Lord. Later as the army of Judah marched out to the place of battle, they again demonstrated their utter dependence on the Lord by singing to the Lord and praising Him for the splendor of His holiness. The army was actually led by the choir. The battle was over without the army of Judah having to fight. The people rejoiced greatly as they returned to Jerusalem. Once again the nations took notice of what the Lord had done and they feared the Lord.

The impact of God's Word on His people and their reliance on God through prayer were powerful factors in the revival under Jehoshaphat. When the people sought the Lord, He worked mightily among them. The result was a changed people and a world that was able to see the Lord as the true God who was to be feared.

The third major revival in the book of Chronicles was the revival under king Hezekiah (2 Chr 29-32). After the

days of Jehoshaphat, the nation of Judah began to slip spiritually. From about 848-715 B.C. the nation slid downhill. By the time of Ahaz, ruler of Judah from 735-715 B.C., sin had become common. Ahaz closed the temple and discontinued services (2 Chr 28:22-25). Idolatry became the norm. Few were serving the Lord. Spirituality was almost dead.

When Hezekiah came to power after his wicked father he immediately chose to do what was right in the eyes of the Lord. He reopened the temple and commanded the priests and Levites to consecrate themselves and the temple and reestablish the worship of the Lord (2 Chr 29:2-9). He knew that they were in sad shape because of the sins of their fathers and it was time to change. It was time to once again obey the Lord. It is interesting that Hezekiah chose to begin a spiritual reformation of the nation before revival ever came to the people. Thomas Nettles defined reformation as follows:

Reformation is the recovery of biblical truth which leads to the purifying of one's theology. It involves a rediscovery of the Bible as the judge and guide of all thought and action, corrects errors in interpretation, gives precision, coherence, and courage to doctrinal confession, and gives form and energy to the corporate worship of the Triune God. Though it should be an ongoing enterprise in all churches and in the body of Christ throughout the world, the most poignant displays of reformation come at times of great theological, moral, spiritual, and ecclesiological declension in the church. (Nettles 1992, 23-24)

During the days of the kings of Judah revivals began when people became once again concerned about the Word of God.

True obedience to the Word can only come when the Word is properly understood and rightly applied to life.

The Word affected Hezekiah's life so that he fully committed himself to the Lord. He said, "Now I intend to make a covenant with the Lord, the God of Israel, so that his fierce anger will turn away from us" (2 Chr 29:10). He also impressed on the people their need to corporately commit themselves to the Lord. The evidence of this is noted when he said, "You have now dedicated yourselves to the Lord" (2 Chr 29:31). Hezekiah continued to reform the nation by leading them to obey the teaching of the Word concerning the Passover. He commanded them to not be unfaithful or stiff-necked, but to submit to the Lord and come together and worship Him (2 Chr 30:6-9).

The response of the people was mixed (2 Chr 30:10-12). The people of the northern tribes largely rejected the summons of Hezekiah to come and celebrate the Passover together, though some did come. The response of the people of Judah was unified. The hand of God was upon them so that they desired to follow the Word of the Lord.

Revival exploded among the people in Jerusalem. The length of the celebration was doubled to two weeks and the entire assembly rejoiced. The joy became contagious as singers and musicians sang scriptural songs that were played with great vibrancy. Worship was restored and became widespread. The people focused their attention on the Lord (2

Chr 31). Idolatry was wiped out. Generous giving to the work of the Lord became a delight for the people (2 Chr 31:5-10). Surely revival had come for people to gladly part with their wealth. In fact, more was given than was needed. People began to seek the Lord and work wholeheartedly (2 Chr 31:21). Their reliance on the Lord was noticed in all things. Even when Jerusalem was later threatened with attack from the Assyrians, Hezekiah relied on the Lord and told the people to do the same (2 Chr 32:7-8). A great concern for the Word of God gripped the spiritual leaders of the nation. There was an intense interest on the part of the priests and Levites to devote themselves to the Law of the Lord (2 Chr 31:4). They desired to know the Word and understand it. They wanted to be able to accurately explain it to the people and teach them to obey what the Lord had commanded. One last effect of the revival was upon the nations that surrounded Judah. Hezekiah was highly regarded by all the nations (2 Chr 32:23). This occurred because the Lord had delivered His people from the invading Assyrian army in a most miraculous way. The Lord did so because His people had turned to Him in prayer and faith, seeking His help. His revived people did not attempt to handle life with their own strength. Led by their king, they obeyed the Lord and turned to Him in prayer.

The lessons from the revival under Hezekiah are important. The people learned that they must return to the Lord by first doing what is right. This required spiritual

reformation. They needed to turn back to the Word and see what God said with the intention of obeying Him. They had to turn away from their sinful ways and commit themselves to fully following Him. Reformation came about and was followed by revival. The Lord moved powerfully to draw the people to Himself and their whole outlook was changed. They pulled together as one people with their attention focused on the Lord. Their joy was contagious as they worshiped Him together. Their lives were marked by obedience and the world around them was touched as they saw the living God at work among His people.

The fourth major revival in the days of the kings of Judah as recorded in 2 Chronicles is the movement of God during the reign of Josiah. After the death of Hezekiah, the kings that followed him to the throne of Judah became proud, having no desire to experience revival from the Lord. The nation was on the brink of disaster because of their sin. Hezekiah's son, Manasseh, and his son, Amon, led the nation rapidly downhill spiritually and there appeared to be no hope in sight. It was then, in 642 B.C., that Josiah, the son of Amon, came to the throne when only eight years old. The record of the revival under Josiah is found in 2 Chronicles 34-35.

When Josiah was sixteen years old, he began to seek the Lord. That is always a very positive step towards the possibility of revival occurring. When he was twenty years

old he began to purge the nation of the idolatry that had become so prevalent. When he was twenty-six years old he purified the land and the temple, repairing the temple so it could again be opened for the worship of the Lord.

While the temple was being cleaned and purified for its time of reopening, one of those working there found the Book of the Law of the Lord. Since the days of Hezekiah it had been put away and completely ignored. When the Word of God was brought to king Josiah, he requested that it be read to him. The impact was life changing. Josiah recognized the sin of his people and the great anger of God towards them. He realized that the Lord was angry because of the failure of the people to obey what the Lord had commanded in His Word. Josiah was so moved by the Word that he called the people together to the temple of the Lord and read the Book of the Law to them as well. The Scripture says,

The king stood by his pillar and renewed the covenant in the presence of the Lord--to follow the Lord and keep his commands, regulations and decrees with all his heart and all his soul, and to obey the words of the covenant written in this book. (2 Chr 34:31)

Josiah made all the people of Jerusalem and Benjamin pledge themselves to obey the law as well. The revival that followed may not have been as powerful as some were or as long lasting, but the Lord did move and do great things among His people that day. The movement of God among His people lasted. "As long as he lived, they did not fail to follow the Lord, the God of their fathers" (2 Chr 34:33).

This account of revival emphasizes the necessity of humility for a people and their leaders during times of revival. There are four lessons learned that demonstrate that humility in this text. Josiah and the people came to grips with their tendency to fall away from the Lord and into sin. Great revival had occurred under king Hezekiah, but the people had fallen away in the following years so that the Book of the Law had even been lost. Their humility was also seen in their willingness to listen to those who called them back to the Lord. Josiah's heart was humble so that he really listened to the Word as it was read. He then took seriously his responsibility to tell the people what he had heard and called them back to the Lord. A humble heart also sees the indispensability of God's Word. There is no revival of God's people without His Word. The Word of God was read to Josiah and then the people. Lives were changed and revival came to the nation of Judah one last time. Their humble hearts led them to renew their relationship with the Lord (2 Chr 34:31-32). The Lord hears the cry of a humble heart that seeks Him. In the same chapter, the Lord said to Josiah,

Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you. (2 Chr 34:27)

One last time the Lord revived His people, but that revival did not last many years. When Josiah died, so did the revival and the nation eventually went into captivity in

Babylon. The Lord judged His people because of their sins and failure to return to Him.

During the post-exilic period there may have been two or three revivals in the land of Judah, but only one will be examined at this point, concluding the Old Testament look at revivals.

A very powerful revival was sent from the Lord to His people during the days of Ezra and Nehemiah (Nehemiah 8). Nehemiah was serving the king of Persia in the capitol of Susa when he heard from his brother that the Jewish remnant living in Jerusalem was living in great trouble and disgrace. He immediately prayed to the Lord about the situation and God began to move. Nehemiah was allowed by the king to travel to Jerusalem and lead the rebuilding of the walls of the city. The Lord moved mightily among His people so that the walls were rebuilt in fifty-two days. Nehemiah was grateful to the Lord, but desired to see the Lord do even greater things among His people. The Lord was moving spiritually among His people as well. The people went to Ezra the scribe and requested that he bring out the Book of the Law of Moses and read to them (Neh 8:1).

The longing of the people, along with their leaders, Nehemiah and Ezra, for a moving of God, can be seen in chapters eight and nine. Those who long for revival from the Lord will pray. Nehemiah had prayed privately before he ever left Susa to travel to Jerusalem. He mourned and fasted as he

confessed his sins and the sins of his people. He asked the Lord to remember His people and hear the prayers of those who delighted in His name (Neh 1:4-11). The Lord answered the prayers of Nehemiah and by the time the people came together to hear the Word in chapter eight, they were also moved to pray. Chapter nine records the corporate prayer of the people. They remembered God's past works and promises to His people. They also gave praise to the Lord, but they primarily admitted their sins and cried out to the Lord to meet their needs.

The longing of the people for revival is also noted in their hunger for God's Word. Their desire to hear it was enormous. They not only requested that Ezra read it to them, but they also were willing to stand for hours on end to hear it. As they listened, they gave the Word careful, undivided attention. They were totally open to the Lord, bowing in worship before Him and His will. They also longed to accurately understand the Word so they might live it and obey it. The Levites instructed the people in what they were hearing. "They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read" (Neh 8:8). It is obvious from the context that the people were intent on obeying what they understood. When they heard about the Feast of Tabernacles in the Word, they observed it according to what the Lord commanded. When they realized they had broken the Sabbath

laws, they began to obey them again according to chapter thirteen. That same chapter also tells how they once again began to worship and to give their offerings to the Lord.

Great rejoicing also accompanied the longing of God's people for revival. As the Lord began to move, Nehemiah told the people "the joy of the Lord is your strength" (Neh 8:10). Their joy became so intense that their celebration of the Feast of Tabernacles was the best celebration since the days of Joshua. We learn that, "their joy was very great" (Neh 8:17).

Finally, there was a massive, national repentance of sin among the people. The revival of God's people does not come apart from repentance. Chapter nine makes it clear that they saw their sin the way the Lord saw it. They confessed their sins to the Lord, making no excuses for their failures to obey and follow Him. Their confession also led to a true turning away from their sin, as they in unity spent three hours hearing the Word and then three more hours confessing their sins and worshiping the Lord. Their resultant changed behavior demonstrated the reality of their repentance.

The examination of eight occurrences of revival in the Old Testament demonstrates that revival was a sovereign work of God who breathed life back into His people, Israel, causing them to return from sinful paths to follow Him. Key elements of revival seen throughout the eight revivals are the prominence of the Word of God and prayer, along with the

necessity of true repentance on the part of God's people. In most cases revival led to the reform of the nation, but in some cases, the reform of God's people led to their revival that then led to even further reform. Revival always seemed to result in the repentance of God's people as well as their obedience to the Lord. The desire for God's Word became greater as did the dependence of the people on the Lord in prayer. Joy was evident in their lives and their impact on the world around them became powerful. Revival in the Old Testament was truly life changing and normally carried with it significant effects nationally, and even internationally.

New Testament Revivals

The revivals of the Old Testament covered a period of approximately one thousand years, whereas the entire historical record of the New Testament had a duration of only about one hundred years. Because of the shorter length of time, there were fewer revivals in the New Testament and less time for God's people to need revival. This section will examine the revival under John the Baptist, the revival at Pentecost along with its far reaching impact, and the revival needed in the churches of Revelation 2-3.

The Lord sovereignly prepared John the Baptist to be the one who would prepare the way for Jesus Christ to enter His ministry here on earth. John was the cousin of Jesus and born six months before Him. His father, Zechariah, was told

even before the pregnancy of his wife, Elizabeth, that they would have a son who would have a very unusual, yet powerful ministry. Zechariah was told,

Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord. (Luke 1:16-17)

Matt 3:1-14 is an account of the ministry of John the Baptist. He preached the message of God to the people of Israel. That message was one of repentance and preparation of the way for the coming of the Lord. He told the people that the kingdom of heaven was near and that they needed to be prepared for it. He pointed the people to the One who was coming after Him, the One who would baptize with the Holy Spirit and with fire. It truly was time for the people to turn away from their sinful ways and turn back to God.

John's place of preaching was in the desert. His means of living were simple and humble, but his preaching was powerful. People came to him from all over Jerusalem, Judea, and the region of the Jordan. They heard his message and responded in great numbers by confessing their sins and being baptized by him in the Jordan River.

After four hundred years of spiritual slumber, the nation began to awake to righteousness and the call of the Lord to return to Him. John's ministry did not see revival

come to the nation as a whole, but it did impact a great number of people who repented and were baptized by him.

The ministry of John the Baptist opened the doors for the ministry of Jesus. As Jesus began to call men to repentance, John the Baptist moved back to the shadows. His calling of the nation to revival was complete. Robert Coleman described Jesus' ministry of revival. He said, "While Jesus plants and cultivates seeds of revival in the present, He is always preparing a band of disciples to reap the harvest in generations to come" (Coleman 1995, 66). The ministry of Jesus was a time of revival for the people of Israel as they partially returned to the Lord. He prepared them for what was yet to follow with the coming of the Holy Spirit.

It was fifty days after the Passover celebration in the city of Jerusalem. Jesus had ascended to heaven and told His followers to wait for the coming of the Holy Spirit. They loved the resurrected Jesus and willingly obeyed. They believed the promise that the Holy Spirit would come upon them, filling them with power to reach the world with the gospel message. As they waited, it was vital that "they all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers" (Acts 1:14). There was a unity in prayer and in their desire to follow Christ and see the world transformed by His power. They were ready with the message of salvation through Christ. They

waited for the power of God to fill them so they could be effective in the ministry given to them.

On the Day of Pentecost, the disciples were gathered together as they had been since Christ had departed. The Holy Spirit came with a demonstration of real power as seen in the violent wind, the tongues of fire, the filling of those who were in the room, and the speaking of other languages. The story is found in Acts 2. Crowds were drawn to the apostles and the others because of this noticeable display of the power of God.

Peter began to preach to those who gathered.

In the message he stressed the elements of revival preaching: Jesus is the promised Messiah; and His eternal existence, death, resurrection, ascension, exaltation, eschatology, salvation, and lordship. (McDow and Reid 1997, 87)

The impact of Peter's preaching was powerful. We see that, "When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'" (Acts 2:37). Peter told them the same thing that John the Baptist had told them. They must repent of their sins and seek the Lord's forgiveness. They must accept the Word preached to them and be baptized, demonstrating the reality of their faith in Christ. About three thousand repented of their sins, believed the message preached to them, and became part of the newly established church.

The great revival at Pentecost took place as God sovereignly moved among His people in Acts 1-2. He prepared them as they waited and prayed. He provided the power to energize them for His service when He sent the Holy Spirit. The results of the revival were immediately seen in the salvation of thousands who turned from their sins to Christ. The evidence of God's great work was seen in the devotion of the new believers to fulfill God's purposes for His church. Worship, evangelism, discipleship, ministry and fellowship were all vital components of their new faith and marks of true revival.

The revival that began at Pentecost, along with its impact, continued for a number of years. In Jerusalem, the center of revival, the fires burned brightly. The believers continued to walk closely with the Lord, loving Him and loving one another. Their outreach to the lost gained an enormous harvest of people who repented and turned in faith to Christ. Persecution became strong, but it was not allowed to slow down the advance of the gospel. Problems in the church, including the sin of some its people and the neglect of others, were quickly and decisively handled.

The apostles and others in the upper room were revived as the power of God came upon them. In many ways, the Day of Pentecost was a one time event, but in others ways, it was a great revival of the people of God, beginning a movement of God's grace and power that touched the world. Just fifty

days before, they had lived in great fear behind closed doors. Then the resurrection power of Christ and the coming of the Spirit were used by God to totally transform their lives so they could be used powerfully for Him. Those who were revived, the apostles and others in the upper room, began to spread the good news to others outside of Jerusalem, resulting in many coming to faith in Christ. The Lord used the persecution of His people to hurry the advance of the gospel. Philip, who was one of the first deacons, took the message north to Samaria and God's power was demonstrated powerfully there. He also was sent by the Lord to explain the Word to a man from Ethiopia, who immediately turned to Christ. Peter saw the impact of the revival touch the Gentiles when the house of Cornelius also believed the gospel.

It was the conversion of Saul of Tarsus, later known as Paul, which took the impact of the revival to the ends of the earth. Paul and Barnabas first set sail from Antioch to take the gospel of Jesus Christ first to Cyprus and then to what is known as the central part of Turkey today. The revival that had begun in Jerusalem on the day of Pentecost continued to expand as Paul and company traveled further and further, evangelizing the lost and establishing local churches in every place they visited. It is important to note that this revival was based on solid doctrine. When some attempted to add works to the gospel message, Paul took time to travel to Jerusalem to address the council and see that the message

did not become distorted. Doctrine really did matter, as it would continue to matter throughout history.

The effects of the revival reached places such as Philippi, Thessalonica, Corinth and Ephesus. In Thessalonica a church was established in just three weeks. There was a major moving of the Spirit in Ephesus so that "they were all seized with fear, and the name of the Lord Jesus was held in high honor" (Acts 19:17).

It is significant to note that the revival of Pentecost continued to burn brightly for many years. Those who experienced revival were dramatically changed, and as a result, were greatly used by God. Many of the places touched by revival continued to experience the powerful moving of the Spirit for many years.

It is necessary to see that what is common to all revivals happened in the early church as well. The revival did spread and the whole world was changed, but even that great awakening of God's people eventually began to fade. The biblical evidence of this is seen in Revelation 2-3.

Five of the seven churches listed in Revelation were already in need of revival. The church at Ephesus had much going for it and actually appeared to be doing very well. The believers worked hard, persevered, and refused to tolerate wicked people. They did not grow weary with the day-to-day ministry of the church. Their problem was that they had forsaken their first love. The only alternative for them

spiritually was to remember their past when they had really loved the Lord from the heart. Repentance was the requirement for them. Nothing short of revival would keep their church from eventually dying.

The church at Pergamum had also remained true to the name of the Lord, not renouncing their faith in Him, even when faced with severe persecution. The problem in the church was that some of the believers had begun to compromise with worldliness, attempting to hold on to their Christianity while also practicing immorality and idolatry. The only solution to their spiritual failure was to repent or risk the Lord's anger being poured out on them.

The church at Thyatira was a church that worked for the Lord and was full of love, faith, service, and perseverance. It too needed revival. Sexual immorality was taking place without correction and idolatrous practices had become acceptable. The church had gone beyond compromise with the world and had come to believe that it was practicing Christian liberty. The false teacher among the people had been warned, but had refused to repent and her time had come. The Lord gave the church the opportunity to wake up spiritually and repent of its sin. The Lord who searches the hearts and minds of the people would judge those who refused to repent. Revival was needed desperately.

The church at Sardis was also in need of revival. It was a church about which the Lord could say nothing

positive. Its reputation was one of being alive, but it was actually already dead. The believers must have thought they were still alive spiritually. They apparently did not see their dire condition. They may have still preached sound doctrine, but there was no power in their ministry. They went through the motions of religious activity, but in reality, they fell far short of what the Lord expected of them. The Lord told them to wake up and strengthen what remained before their condition became terminal. They needed to remember their purpose for existence and live out the truth of the Word. Repentance was necessary for this church that had strayed far from its beginnings. There was no hope for this church short of a true revival.

The church at Laodicea, like the church at Sardis was sliding downhill rapidly. I do believe there was some spiritual life in the church as seen in Jesus Christ still calling it a church and writing the letter to the pastor. The Lord said nothing good about the church though. His anger was evident and was a result of the lukewarm spiritual condition of the believers in that church. They outwardly agreed with the teachings of Scripture and did not openly rebel against the Lord, but they failed to do anything of eternal value. They became complacent and even apathetic about their Christianity. Self-reliance was a mark of the church and was seen in its failure to recognize its own church wide spiritual poverty. While they continued from day-to-day, believing they

were fine, Christ became more and more nauseous as He witnessed their condition. They definitely needed revival in their church. The Lord told them to go after spiritual riches instead of material ones. He told them to desire true righteousness and a pure walk instead of settling for the anemic Christianity they called normal. He told them to gain spiritual eyesight and learn from the discipline they were receiving from the Lord. They needed a fresh awakening spiritually, but that would require repentance as well. It was time for an about face spiritually. It was time to wake up, open the door, and let the Lord back into the church.

What all these churches had in common was their need of revival. Most of them had some good things happening in their ministries, but that was not enough. As a result, it became necessary for the Lord to send a wake up call to the pastors of these churches. Their responsibility was to preach the message from the Lord that the church needed to hear. They were to preach so as to bring the people to the point of seeing their need for revival and then seeking the face of God in repentance and obedience. The sovereignty of God is obvious in Revelation 2-3, but so is the responsibility of believers to respond to the message preached to them. Repentance of sin and obedience to the Word were absolutely necessary for revival to come to the churches.

Revival in the New Testament is basically the same as revival in the Old Testament. It is a sovereign act of God

on behalf of His people to turn them away from sinful paths and back to Himself. Revival often came when God's people responded to Him in repentance, faith, and obedience. Great spiritual power was given to them in their service for the Lord. The main difference in Old and New Testament revivals is that one happened to Israel and the other happened to the church. Both made an enormous impact on those who were believers, but also on the unbelieving world in which those believers lived.

Robert Griffin summarized the characteristics of the revivals of Scripture from Wilbur Smith's work on revival. Griffin's summary is included at this point.

Revival occurred in a time of deep moral darkness and national depression, personal or national crisis, a time of spiritual decline or apostasy among God's people Israel or his church and generally a time of great spiritual need. Revival began in the heart of one or more consecrated servants of God, who became the energizing power behind the revival, the agent or agents used of God to lead God's people back to faith in God and obedience to him. Prayer was central to revival. Leaders called out to God in prayer and in many instances, led God's people to do the same, passionately seeking God's face in repentance and in the confession of their personal and national sins. Revival rested upon the powerful teaching, proclamation or preaching of the Word or law of God, and many of the revivals were the result of a return to the Law or Word. Revival in the Old Testament was dominated by God the Father for the awakening of his people Israel to a restored relationship with him, to obedience and to serving his purposes. Revival in the New Testament was dominated by the work of the Holy Spirit and miracles for equipping for people for ministry and it resulted in the spread of the Gospel and the growth of the church. Revival was marked by a return to the worship of God. Revival witnessed a destruction of idols or ungodly preoccupations, a separation from personal and corporate sin. Revival witnessed a return to the offering of blood sacrifices in the Old Testament

and a concentration on the death, resurrection and return of Jesus Christ in the New Testament, celebrated in the Lord's Supper. Revival resulted in an experience of exuberant joy and gladness among the people of God. Revival was followed by a period of blessing and/or social reform. (Griffin 1999, 106-7)

New Testament revivals were very similar to Old Testament revivals with many of the vital components being identical.

Definitions of Revival

A definition of revival must be derived from the pages of Scripture, but the work of others who have also carefully studied the Scriptures should be considered too. It would be both shortsighted and arrogant to begin with a clean slate, not considering the writings of other men who are students of Scripture and revival. A number of these will be quoted to show both similarities in definition and some differences. The definitions of both historical and contemporary figures will be consulted. Though Jonathan Edwards and Charles Finney are generally accepted as two of the leading figures in the history of American revivals, their definitions will not be included in this section, as they will be compared and contrasted later in this chapter.

The word "revival" was used only occasionally before the 1740s, but "the idea that it denoted was common enough from the time of the Reformation in Europe two centuries earlier" (Murray 1994, 19). Murray attributed revival to the work of God and believes,

no human endeavors can ensure or guarantee results. There is a sovereignty in all God's actions. He has never promised to bless in proportion to the activity of his people. Revivals are not brought about by the fulfillment of "conditions." (Murray 1994, 22)

In 1833, William Sprague, writer of an excellent book on revival, attempted to help his readers identify true revival. He wrote,

Wherever then you see religion rising up from a state of comparative depression to a tone of increased vigor and strength; wherever you see professing Christians becoming more faithful to their obligations, and behold the strength of the church increased by fresh accessions of piety from the world; there is a state of things which you need not hesitate to denominate a revival of religion. (Sprague 1833, 6)

J. V. Watson wrote a book about revival in 1856, just prior to the great Prayer Revival of 1857-1858. He wrote,

A revival consists of a greatly increased interest on the subject of religion on the part of believers; in which they are blessedly conscious of an increase of love to God, faith in his truth, a growth in all the graces of the Spirit, and a deep solicitude for the salvation of sinners. (Watson 1856, 12-13)

Ernest Baker emphasized the sovereign working of God in revival. He wrote, "A revival is a Divine thing. It is a putting forth of Divine strength. It is God visiting the people" (Baker 1988, 11).

Stephen Olford also put emphasis on the work of God in revival. He wrote,

Revival is that strange and sovereign work of God in which He visits His own people, restoring, reanimating and releasing them into the fullness of His blessing. Such a divine intervention will issue in evangelism though, in the first instance, it is a work of God in the

church and amongst individual believers. (Olford 1962, 17)

Robert Coleman agrees with Olford's definition of revival, but believes that revival "should be a constant reality. The idea that revival is a 'thing of special times and seasons' comes from the inconsistent nature of man, not from the will of God" (Coleman 1989, 21).

J. Edwin Orr, former preacher, historian, and author of revival literature, believed that revival was a work of the Holy Spirit among God's people. It could awaken one person or many. Orr wrote,

An Evangelical Awakening is a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and in its related community. Such an awakening may change in a significant way an individual only; or it may affect a larger group of believers; or it may move a congregation, or the churches of a city or district, or the whole body of believers throughout a country or a continent; or indeed the larger body of believers throughout the world. (Orr 1974, vii)

J. I. Packer wrote what may be the lengthiest definition of revival in his book *A Quest For Godliness*. Packer emphasized the work of God in revival in an intensified way along with the impact that revival makes on those who are blessed to experience it. He sees revival as basically a corporate experience and includes both the regeneration of the lost and the awakening of those who are believers. He wrote,

Revival I define as a work of God by his Spirit through his word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack and sleepy. In revival God makes old things new, giving new power to law and gospel and new spiritual awareness to those whose hearts and consciences had been

blind, hard and cold. Revival thus animates or reanimates churches and Christian groups to make a spiritual and moral impact on communities. It comprises an initial reviving, followed by a maintained state of revivedness for as long as the visitation lasts. Taking the early chapters of Acts as a paradigm, and relating them to the rest of the New Testament, which is manifestly a product throughout of revival conditions, we may list as marks of revival an awesome sense of the presence of God and the truth of the gospel; a profound awareness of sin, leading to deep repentance and heartfelt embrace of the glorified, loving, pardoning Christ; an uninhibited witness to the power and glory of Christ, with a mighty freedom of speech expressing a mighty freedom of spirit; joy in the Lord, love for his people, and the fear of sinning; and from God's side an intensifying and speeding-up of the work of grace so that men are struck down by the word and transformed by the Spirit in short order, making it appropriate pastorally as well as theologically to baptize adult converts straight after they have professed faith. It is true, of course, that there can be personal revival without any community movement, and that there can be no community movement save as individuals are revived. Nonetheless, if we follow Acts as our paradigm we shall define revival as an essentially corporate phenomenon in which God sovereignly shows his hand, visits his people, extends his kingdom, and glorifies his name. (Packer 1990, 36)

Earle Cairns defined revival in a clear and concise way "as the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness, and work by prayer and the Word after repentance in crisis for their spiritual decline" (Cairns 1986, 22). He went on to say that "the permanent elements in revival are the Word, prayer, the Holy Spirit, and a sovereign God who uses man as his instrument" (Cairns 1986, 22). Richard Owen Roberts is even more succinct in defining revival as "an extraordinary movement of the Holy Spirit producing extraordinary results" (Roberts 1982, 16-17).

Walt Kaiser who wrote one of the best biblical studies of revival highlighted the fact that revival is not an ordinary occurrence and that it is for God's people. He wrote,

A revival is a time when believers witness an extraordinary work of God enlivening, strengthening, and elevating the spiritual life and vitality already possessed, but which life is now in a state of decline and is feeble, mediocre, and dull in its outworkings. (Kaiser 1999, 21)

The definition of Ray Ortlund, Jr. is similar to that of Kaiser. He said, "Revival is a season in the life of the church when God causes the normal ministry of the gospel to surge forward with extraordinary power" (Ortlund 2000, 9).

A number of popular writers and speakers have also penned definitions for revival. Henry Blackaby defines revival and spiritual awakening in different ways. He believes that revival "is a return to spiritual health after a period of spiritual decline into sin and broken fellowship with God" (Blackaby 1996, 21). He says spiritual awakening "occurs when large numbers of people (or a high percentage of people in an area) experience this new birth to spiritual life in a short period of time" (Blackaby 1996, 28). It may be difficult to differentiate between revival and spiritual awakening, but these definitions appear to be best at explaining that evangelism on a large scale and revival of the church are two different entities.

Anderson and Towns define revival as,

An extraordinary work of God in which Christians tend to repent of their sins as they become intensely aware of His presence in their midst, and manifest a positive response to God in renewed obedience to the known will of God. This results in both a deepening of their individual and corporate experience with God and an increased concern for the spiritual welfare of both themselves and others within their communities. (Anderson and Towns 1997, 341)

It is interesting that Anderson and Towns and other writers define revival as a work of God among His people, but then spend a great amount of their time telling stories of conversion experiences. It would be easy to misunderstand and see the conversion of the lost as the main element of revival.

Wesley Duewel has written a marvelous book that can be used to stir a hunger for revival in the hearts of God's people. In it he wrote,

revivals are the sovereign working of God, but they are always related to the obedience of God's people. Are you and I willing to prepare the way of the Lord by prayer, fasting, and obedience? (Duewel 1995, 17)

It appears that Duewel lays responsibility on Christians to make revival happen though he wrote that revival is a sovereign work of God. He does make a very positive point when he says, "God is infinitely original in His working. In no two places are the accounts of revival the same in their details" (Duewel 1995, 16).

Reformed men such as Brian Edwards and John Armstrong have done some exceptional work on the subject of revival. Edwards' definition of revival is,

A true Holy Spirit revival is a remarkable increase in the spiritual life of a large number of God's people, accompanied by an awesome awareness of the presence of God, intensity of prayer and praise, a deep conviction of sin with a passionate longing for holiness and unusual effectiveness in evangelism, leading to the salvation of many unbelievers. (Edwards 1990, 28-29)

Edwards went on to quote Duncan Campbell as saying that revival is, "a people saturated with God" (Edwards 1990, 29).

John Armstrong wrote, "Revival, in the corporate sense, is best understood as a powerful work of God's Spirit coming upon large numbers of people at the same time" (Armstrong 2001, 20).

R. E. Davies has written a fantastic work on revival entitled *I Will Pour Out My Spirit*. He proposed a working definition of revival.

A revival is a sovereign outpouring of the Holy Spirit upon a group of Christians resulting in their spiritual reviving and quickening, and issuing in the awakening of spiritual concern in outsiders or formal church members; an immediate, or, at other times, a more long-term, effect will be efforts to extend the influence of the Kingdom of God both intensively in the society in which the Church is placed, and extensively in the spread of the gospel to more remote parts of the world. (Davies 1992, 15)

My Definition of Revival

Scripture explains much about the subject of revival. It uses certain key words to provide understanding, but even more contains many accounts of revival taking place, both in the nation of Israel and in the Church. Writers, by the score, have attempted to define revival and many have performed admirably. Several of those definitions could be

adopted at this point, but it is probably necessary to conclude this section with a definition that is hopefully biblical and concise.

Revival is an extraordinary and powerful work of the sovereign God for the purpose of breathing fresh life into His people, who have gone to sleep spiritually. Revival comes from God and though men should long for revival and humble themselves, seek God's face, pray and turn from their wicked ways, it is still true that man is unable to make revival happen.

Jonathan Edwards and Charles Finney on Revival

Jonathan Edwards, one of the leaders of the Great Awakening in the 1700s, and Charles Finney, revival leader of the 1800s, are considered two of the most important figures in the history of revival, or at least, in the history of American revivals. Both were used greatly by God to further His church, but it is still necessary that their views on revival be compared and contrasted. More than any other American leaders of revival, the theological positions adhered to by these two men have marked the beliefs and efforts of those who would hunger for revival ever since. There are some points that they both held in common, but there are other key questions about which they differed. The key issue that must be addressed is the diversity of views about God's role in revival and that of the believer. It is far too simplistic to

say that Jonathan Edwards and others believed that revival is all of God and man has no responsibility whatsoever. It is also wrong to say that Charles Finney and his followers believed that revival is all of man without the involvement of God. What is clear is that both men hungered deeply for revival and were used greatly by God to lead Christians to revival and unbelievers to salvation in Christ.

Before the days of Charles Finney there was basically one view of revival. Jonathan Edwards and almost every other leader of revival adhered to the same basic belief. Edwards believed that revival was the work of God and could not be accomplished by man.

Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing eternally, and that it is of great importance to them that they speedily escape, and get into a better state. Those that before were secure and senseless, are made sensible how much they were in the way to ruin in their former courses. Some are more suddenly seized with convictions . . . others have awakenings that come upon them more gradually . . . and so their awakenings have increased, till a sense of their misery, by God's Spirit setting in therewith, has had fast hold of them. . . . Others . . . have been awakened in a new manner, and made sensible and their slack and dull way of seeking was never like to attain their purpose, and so have been aroused up to a greater violence for the kingdom of God. (Edwards 1972, 160)

Edwards believed that God revives His people in His own way and in His own time. "All of us must recognize that revival lies within the sovereignty of God. God must do it!" (Larsen 1992, 172).

This does not mean that Edwards believed there was no human responsibility in times of revival. His writing of the treatise *A Humble Attempt to Promote the Agreement and Union of God's People Throughout the World in Extraordinary Prayer for a Revival of Religion and the Advancement of God's Kingdom on Earth, According to Scriptural Promises and Prophecies of the Last Time* makes it very clear that Edwards believed there should be a desire for God to send revival and that Christians should pray to that end. It is also clear that he believed that the preaching of the Word was used powerfully by God to bring revival to His people. Human responsibility is present in the revival theology of Edwards, but even human responsibility cannot twist the arm of God to force Him to bring revival.

Edwards was a strong Calvinist, but not in the mold of those who believed that revival was all of God and people had no responsibility. He believed that revival could only come from the work of the Spirit of God, but that people were accountable to respond to the God of grace and holiness as He worked in their lives.

Earle Cairns summarized the view of many theologians until the time of Finney. He wrote,

With the exception of the Wesleys, who were Arminians, revival was predominantly Calvinistic theologically until the days of Finney. The Calvinists emphasized the supernatural activity of the Holy Spirit in revival rather than the means of revival. According to Calvinists, the sovereign God was active in the promotion of revival, and man's role in bringing about revival was

relatively small. . . . The Calvinistic revivalists did use human means, such as prayer, preaching, and counseling the convicted, because that would help the elect . . . to come to salvation. Thus, until the Civil War, with the work of Finney as an exception, revivals were thought to be for the most part the act of the Holy Spirit by the will of a sovereign God. (Cairns 1986, 233-34)

Of course, there were others who were not Calvinistic, but the majority of theologians were of that position. The pietistic revival in Europe is one such example of this (Ward 1992).

Iain Murray explained that the Holy Spirit appointed the use of the teaching of the Word of God, accompanied by earnest prayer as means that God uses to bring about revival, but he also makes it clear that revival is of God.

Yet no human endeavours can ensure or guarantee results. There is a sovereignty in all God's actions. He has never promised to bless in proportion to the activity of his people. Revivals are not brought about by the fulfillment of "conditions" any more than the conversion of a single individual is secured by any series of human actions. (Murray 1994, 22)

This traditional view of revival is the one held by this writer. Revival is a sovereign work of God, but this should not lead to passivity. Instead, it should lead to a hunger for God to send revival and a commitment to cry out to Him to send it, such as He has sent to believers in the past. Christians should seek the Lord in His Word and pray to Him out of desperation, relying on Him to be gracious to them. They should never believe though that people can force the hand of God, or even manipulate God by doing the right things to bring revival.

Edwards and those who followed in his footsteps theologically believed that revival is the moving of God upon the hearts and wills of men to show them the greatness of God and their own inherent sinfulness, leading to conviction of sin and a desire to submit to the will of God. Asahel Nettleton was one of the leading proponents of this belief and practice in the early 1800s, even overlapping the ministry of the more famous Charles Finney. Nettleton was in complete agreement with "theocentric notions of salvation and revival." He was "confirmed in his own mind that spiritual awakenings were miracles sent down from God" (Thornbury 1977, 47).

Jonathan Edwards appealed to the text of 1 John 4 to present five evidences of a true work of the Spirit of God. Archie Parrish updated the language of Edwards, but accurately recorded the five scriptural marks in his book. They are: the operation exalts Jesus, the Spirit attacks Satan's interests, the Spirit exalts the Holy Scriptures, the Spirit lifts up sound doctrine, and the Spirit promotes love to God and man (Parrish 2000, 87-103).

It was the ministry of Charles Finney that eventually changed the thinking of many concerning revival. Without a doubt, Charles Finney had a real heart for God and desired to do all he could to bring as many to Christ as possible. There is no doubt that the Lord used him mightily as well, for God can use whoever He so desires to lead His people to revival and lost people to salvation in Jesus

Christ. There are some significant problems that must be addressed though concerning his theology of revival. Finney wrote,

Revival is not dependent on a miracle in any sense. It is a result we can logically expect from the right use of God-given means, as much as any other effect produced by applying tools and resources. (Finney 1988, 13)

Finney did claim to believe in the sovereignty of God, but in practice it appears that Finney believed that when the right means were utilized, revival would surely occur. God was bound to bring revival if His people did what He required. Concerning Finney, Pyke wrote, "Unable to make rational sense of a theology which taught that man was accountable to God, though given a nature bound over to sin, he rejected it out of hand" (Pyke 1997, 52).

The new measures used by Finney were not all new to him, and though they were often the focus of controversy in his time, it is really his theology that is the most problematic. Soon after Finney was saved, he believed that the Lord had called him to preach the Word. He refused to attend Princeton Seminary for formal training, so as an alternative, he was required by the presbytery to sit under the teaching and authority of his pastor, Mr. Gale. In his Memoirs, Finney wrote the following about that experience,

But my studies, so far as he was concerned as my teacher, were little else than controversy. He held to the old school doctrine of original sin, or that the human constitution was morally depraved. He held also, that men were utterly unable to comply with the terms of the Gospel, to repent, to believe, or to do anything that God

required them to do; that while they were free to do evil, in the sense of being able to commit any amount of sin, yet they were not free to perform any good; that God had condemned men for their sinful nature; and for this, as well as for their transgressions, they deserved eternal death.

He held also that the influences of the Spirit of God on the minds of men were physical, acting directly upon the substance of the soul; that men were passive in regeneration; and in short he held all those doctrines that logically flow from the fact of a nature sinful in itself.

These doctrines I could not receive. I could not receive his views on the subject of atonement, regeneration, faith, repentance, the slavery of the will, or any of the kindred doctrines. (Finney 1876, 46)

It is the words of Finney concerning how a person is saved that makes one wonder about much of the fruit of his revival meetings.

He criticized the idea that conversion involved an act of omnipotence, or creation, and warned against those who prayed as though they believed that the Spirit's influences were necessary to make the unconverted "able to obey their Maker." (Murray 1994, 245)

When he wrote about the counsel a sinner should receive to tell him how to become a Christian, he recorded six correct directions that he believed could be given. Finney believed that any of those six directions could lead to salvation if they included a "right heart." They are,

1. It is generally a safe, suitable direction to tell a sinner to repent.
2. Tell sinners to believe the Gospel.
3. It is also proper to direct a sinner to give his heart to God.
4. To submit to God is also a proper direction to awakened sinners.
5. Another correct direction to give sinners is "confess and forsake your sins."
6. Another instruction appropriate for sinners is "Choose for yourselves today whom you will serve."

Following any of these six directions constitutes true conversion. (Finney 1988, 226-31)

Finney's view of true conversion seems to open plenty of opportunity for false professions of faith in Christ. Jonathan Edwards strongly stressed the part of God in salvation, while not neglecting the fact that man must respond to the Word and the Spirit of God. He believed people could not exercise faith without the work of God in the heart, but that man was still responsible to believe. Finney claimed to believe in the sovereign work of God as well, but he emphasized man's responsibility in salvation. For someone whose heart was stirred to receive Christ as Savior, Finney's view of conversion could easily be confusing. It seems possible in Finney's view to be saved without even hearing or understanding the gospel.

Even Finney expressed concern in 1845 "about the decline in the depth of the revivals which had occurred in the previous ten years, together with reservations concerning the number of converts from his work who fell away" (Davies 1992, 246). "His methods of producing converts, when used by other evangelists in his own day and subsequently, have continued to produce great numbers of temporary converts" (Davies 1992, 247).

Charles Finney had a heart for the Lord and for people and God surely used Him, but it appears to this writer that his knowledge of the Word was deficient in some key

points. There were doctrines he needed to learn before he became a preacher to the masses. His desire to reconcile the doctrines of Scripture, such as the sovereignty of God and the free will of man, caused him to lean too far towards the ability of man to bring about revival. Orr summarized Finney's views on revival in the following way,

Finney said that "a revival consists in the return of the church from her backslidings." But he propounded an obviously different theory of revival, in that a "revival is nothing more than the right use of the appropriate means" and that as "revival is something man can do," it could be programmed. (Orr 1989, xiii)

T. M. Moore wrote,

A revival is a period of sudden, unusual stirring of God's Spirit among His people. Revival, in other words, is something that God does, not something that we sponsor or conduct. God alone can produce revival" (Moore 2001, 13)

It is not conceivable that revival theology should be man-centered in any sense. It is true that Christians do have a responsibility to seek the Lord and pray for revival and preachers of the Word have a responsibility to preach the Word and call the church to revival, but it is only the Lord who can cause revival to come to His people. History provides examples to demonstrate that true revival is always of God. He is a sovereign God who is both gracious and powerful and when His Spirit moves, true revival comes to His people, and overflows so that those without Christ are touched as well and brought to saving faith.

To conclude this debate between Edwards and Finney, the words of John Armstrong will suffice. "We must never 'dictate the results' by how we speak, how we pray, and especially how we plan. The harvest truly belongs to the Lord. We must bow before this reality" (Armstrong 2001, 39). True revival comes only from God. May His church long for Him to send it!

The Revival of the Church and the Evangelization of the Lost

Many writers provide definitions of revival that point to the need of the church of Jesus Christ to be revived, but then much of their material about revival focuses on the evangelization of the lost. The assertion of this writer is that revival is for those who already have spiritual life, but that true revival will always lead to the evangelization of the lost by those who have been revived. Stewart Pattison called the conversion of sinners an awakening instead of a revival. He said, "An awakening therefore, refers primarily to the conversion of unbelievers, and is one result of the revival of the church" (Pattison 1998, 36). Technically, that means that true revival will spur the church to reach out to the lost in a greater way than under normal circumstances. Just as the Lord does great works in the lives of believers during times of revival, so He also works more powerfully than normal in the lives of unbelievers. As a result of the moving

of God, more people turn to Christ in faith in far shorter periods of time.

It is important to recognize that "God's special visits among the unconverted and His special visits among His own people are clearly and closely interrelated; they stand in symbiotic relationship to each other" (Larsen 1992, 165).

The revival in the book of Acts that began at Pentecost among the apostles and others in the upper room immediately saw thousands turn in faith to Christ. The evangelization of the lost continued throughout the book of Acts with many thousands being won to Christ in Jerusalem. The gospel continued to move outward from Jerusalem to Judea and Samaria, and then, across the Greek world. The revival of God's people saw a special empowerment from God to effectively reach the lost. It happened in places such as Derbe, Ephesus, Thessalonica, and Corinth. Erroll Hulse said it would be "more accurate to describe this as 'vival' since it was for the first time" (Hulse 1991, 11). He went on to write,

"Revival" is something which properly affects the churches. It produces deep repentance and greater holiness, with a new release of power in witness and evangelism. "Awakening," however, refers primarily to the conversion of unbelievers, who are "awakened" from spiritual death and brought to life in Christ. (Hulse 1991, 11)

So, even though evangelism always occurs in times of revival, it is better to see it as a fruit of revival than actual revival. True revival is for those who already know Christ, but when truly revived, they will have a burden for

the souls of those without Christ. Their efforts to reach the lost with the gospel will increase dramatically and their effectiveness will also be multiplied because of the moving of the Holy Spirit in hearts through the Word of God.

Reformation and Revival

Reformation is not the same as revival, but it is related to it. Often revival has preceded reformation, but there have been many times in which reformation has first come and then been followed by revival. Bill Hull believes that both revival and reformation are necessary for true spiritual awakening in the church (Hull 1998, 10). I would concur that both are necessary. If reformation takes place without revival, then good things will happen, but there will probably not be any extraordinary working of God in or through His people. If revival occurs without reformation preceding or following it, then its duration and effects will probably both be short-lived. But what is the difference in revival and reformation?

Richard Lovelace explained the difference in revival and reformation. He wrote,

Renewal, revival, and awakening trace back to biblical metaphors for the infusion of spiritual life in Christian experience by the Holy Spirit. Usually they are used synonymously for broad-scale movements of the Holy Spirit's work in renewing spiritual vitality in the church and in fostering its expansion in mission and evangelism. Reformation refers to the purifying of doctrine and structures in the church, but implies also a component of spiritual revitalization. (Lovelace 1979, 21-22)

Brian Edwards did a masterful job of explaining the difference in the two. He wrote, "If reformation is the re-forming of an apostate church to the doctrine of the New Testament, then revival is the reviving of a sleeping church to the life of the New Testament" (Edwards 1990, 231-32). One addition to Edwards' words that should be made is that reformation is necessary, not only for doctrine, but also for Christian practice.

Should the believer pursue revival or reformation?

The answer is that he should pursue both.

We can and must continue to pray and earnestly beseech God to pour out the blessings of revival. At the same time, every leader and concerned believer must deliberately pursue reformation. (Armstrong 2001, 241)

The leaders of the Great Awakening, including Jonathan Edwards, clearly understood the need for people to experience an extraordinary work of God, but that it must occur within a context of sound biblical doctrine. Some believe that the revival of 1904 ended so quickly because there was not enough reformation joined with the intensity of true revival.

It appears from a reading of history, both in Scripture and since the days of the early church, that revival has often preceded reformation. There are many exceptions to this order, as will be demonstrated below. John Armstrong confirmed this when he wrote, "Controversy over doctrine, the recovery of truth, and deep concern for true reformation have

often preceded times of great spiritual blessing in the church" (Armstrong 2001, 251).

First there will be an examination of some instances in which revival led to reformation. These will be followed by some cases in which reformation preceded revival.

In the days of Samuel the prophet, the people of Israel had strayed far away from the Lord. The ark of God was lost to the Philistines in battle, but even after it was returned to Israel, the people seemed to have little interest in restoring it to the Tabernacle. After twenty years without the proper worship of God, the people finally recognized their destitute condition and in mourning sought the Lord. It was through a time of great trial when the Philistines threatened an attack that the Word of the Lord penetrated their hearts and revival came to the people. It is sad to say that the reformation of the nation was only slight as a result of that revival.

Another great revival occurred on Mount Carmel when Elijah the prophet called on the Lord to rain fire down and consume the sacrifice, proving that the Lord alone was God. He called the people to choose between the Lord and Baal. The extraordinary intervention of the Lord that day caused the people to turn to Him. Great revival took place, but there was little, if any, real reformation to follow. The people apparently went back to their sinful style of living.

In the days of Jehoshaphat, king of Judah, God sent a great revival to His people. The Word of the Lord first came to the king whose heart was devoted to the ways of the Lord. His life was impacted so that he made it his priority to have the Word of God taught to all the people across his nation and even beyond. It was the Word of God and prayer that brought revival to the nation along with some reform that was at least external. Jehoshaphat wiped out much of the idolatry in the land, but the effects of the revival did not penetrate deeply. "The people still had not set their hearts on the God of their fathers" (2 Chr 20:33).

In the days of Nehemiah, revival again came to the people of God and with it reformation. The people had been far away from the Lord until they encountered the ministry of Ezra and Nehemiah and the prophets who were their contemporaries. After Nehemiah led the people to complete the rebuilding of the walls of Jerusalem, he and Ezra read the book of the law to the people. The Levites clearly explained the Word to the people and the people responded with both repentance and joy. God sent revival so that the people were changed. They united together in their confession of sin and their need to change their ways. They began to obey the Word in areas of their lives such as separation, tithing, marriage, and the keeping of the Sabbath. The impact of the revival lasted because the Word was given prominence in their lives. Their newfound adherence to the doctrines and practical

exhortations found in God's Word brought great change to their lives.

On the day of Pentecost the Holy Spirit came upon the apostles and those gathered with them. The power that Jesus Christ had told them to wait for in Acts 1:8 had come. It was an extraordinary act of God the Holy Spirit who came breathing fresh life and power into His own. Their lives were so radically affected by the power of God that they could not help but speak the gospel message to all who would listen. The impact was so enormous that thousands and thousands quickly experienced the new birth in Christ. Reformation followed immediately. It is recorded in Acts.

They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. (Acts 2:42-47)

The reformation of the people's beliefs and lives was radical. They believed and obeyed the Word of God without question. Their purposes in life changed so that worship, discipleship, fellowship, ministry, and evangelism became their reasons for living, with their ultimate aim, the glory of God. The intensity of their reformation is seen in the way they even sold their possessions and goods and gave to any who had need.

When a person opens his bank account and gives up the material things he once loved, his life has been changed.

Several biblical examples of revival occurring first, followed by reformation, have been cited. Admittedly, some of the revivals did not have reformation follow and thus their impact was small and their duration was short. Before proceeding with some historic occurrences of revival followed by reformation, I will go back and cite examples from Scripture of reformation followed by revival that then led to further reformation.

The revival under Asa, king of Judah, was such a revival. Asa came to the throne after his father, Abijah, a man who was very sinful and not committed to the Lord. When Asa became king, he immediately attempted to reform the spiritual life of the nation. The Scripture says,

Asa did what was good and right in the eyes of the LORD his God. He removed the foreign altars and the high places, smashed the sacred stones and cut down the Asherah poles. He commanded Judah to seek the LORD, the God of their fathers, and to obey his laws and commands. He removed the high places and incense altars in every town in Judah, and the kingdom was at peace under him.
(2 Chr 14:2-5)

All of this occurred before the Lord sent revival to His people. The spiritual life of the nation improved because of the reformation of religion in the nation of Judah. It was after Asa began to reform the spiritual life of the Jewish people that they began to seek the Lord and God sent revival. The impact of this is seen in the huge numbers of people that

assembled in Jerusalem. The chronicler writes, "Then he assembled all Judah and Benjamin and the people from Ephraim, Manasseh and Simeon who had settled among them, for large numbers had come over to him from Israel when they saw that the LORD his God was with him" (2 Chr 15:9).

After the Lord sent revival, reformation continued further, so that the people entered into a covenant to seek the Lord and they sought Him eagerly. It was not until the latter years of Asa's rule that the impact of the revival began to wane.

The revival under Hezekiah, king of Judah, was also preceded by reformation. In the first month of his reign he reopened the temple for worship and required the Levites to consecrate it. A return to right living was required even before the Lord revived His people. Hezekiah knew that it was time for them to turn away from sin and obey the Word of the Lord. He personally committed himself to the Lord and led the people to do the same. He even called the people to unity in their observance of the Passover in Jerusalem. The attention of the people was refocused on the Lord and revival came. More obedience and holy living immediately followed. Reformation led to revival, which led to further reformation.

After two more kings and fifty-seven years of evil in the nation of Judah, one last king arose who led the people in a movement of reformation. From an early age Josiah began to personally do the right things. It was when the Word of

God was found in the temple, that he immediately understood the anger of the Lord because of the sin of the people. He took the Word to the people and commanded obedience to the law of God. Reformation took place first, but it was followed by a measure of revival among the people. The revival was followed by even more reformation as was demonstrated in the worship of the people. "None of the kings of Israel had ever celebrated such a Passover as did Josiah, with the priests, the Levites and all Judah and Israel who were there with the people of Jerusalem" (2 Chr 35:18).

A brief look at three American revivals will demonstrate the relationship of revival and reformation in this country. The Great Awakening came after a time of spiritual lethargy in the colonies. Alvin Reid wrote,

The result of the spiritual lethargy was a twin problem which brought the need of awakening to the forefront: deviant orthodoxy (a departure from historic Christian belief) and dead orthodoxy (correct belief devoid of corresponding Christian behavior). (McDow and Reid 1997, 204)

The most obvious example of the need of doctrinal reformation was the Halfway Covenant. It allowed people to become halfway members of churches, thus filling churches with unregenerate members. There were some, including Theodore Frelinghuysen, Jonathan Edwards, the Tennents, and Samuel Davies who preached the truth of God without compromise, but their preaching did not bring about widespread reformation.

It was revival that came first and then reformation during the Great Awakening. It was the preaching of the Word that was largely the means God used to bring revival to the colonies. For Edwards, it was a series of messages on justification by faith that God used to turn the town of Northampton upside down spiritually. George Whitefield was another man used greatly by God to spread the fires of revival along the East Coast, though he was an itinerant preacher.

The revival that swept the land during the 1730s and 1740s led to a reformation of religion as well. Reid went on to list some of the reform that took place because of the revival. There was a renewed focus on experimental piety, or, in other words, a fresh emphasis on Christian experience. There was also a new focus on prayer. Third, evangelism and missions received greater impetus. A fourth effect of the revival was that reformed theology saw a revival throughout the various denominations. Schools and charities were also started, demonstrating social change. Finally, the moral climate was changed as well (McDow and Reid 1997, 224-26).

The Second Great Awakening occurred in the late 1700s and the early 1800s. The impact of the Great Awakening came to an end in the last quarter of the eighteenth century. J. Edwin Orr wrote, "religion and morals were at the lowest ebb in the United States" (Orr 1975, 8). He went on to say, "The concern of statesmen became the alarm of churchmen, for the churches were emptying fast" (Orr 1975, 8). "So far as

religion was concerned, the colleges were the seed-beds of infidelity" (Orr 1975, 9). Orr concluded his assessment of the days before the Second Great Awakening by writing,

The problem was too big for human ingenuity or human energy. Neither denominational organization nor interdenominational cooperation could cope with the emergency. . . . The only weapon left was prayer, and pray they did. (Orr 1975, 12)

There was no significant reformation that took place before this revival came. God sent revival to America both in the East and the West. The revival in the West was more emotional in nature, but the impact was powerful in both geographical areas. In the Second Great Awakening there was "a heavy dose of Edwardsean preaching" (Nettles 1992, 39). God used this preaching to bring His people back to Him and as a result multitudes were converted to faith in Christ. For a time reformation theology was the prominent, though, not the exclusive theology of the day.

The church of Jesus Christ did make a significant impact on society through evangelism and missions. Morality improved, religious education increased, and even music changed. The abolition of slavery became the goal of many whose lives had truly been changed by a mighty work of God.

One final example of the relationship of revival and reformation is seen in the Prayer Revival of 1857-1858. Between the years 1845-1857, "accessions to the denominations scarcely kept pace with the losses due to a relentless death rate" (Orr 1989, 7). Slavery divided the nation and the

churches; materialism blossomed along with prosperous times; and religious extremism also helped to turn many away from true spiritual vibrancy. In the midst of this bleakness, God moved again and brought revival to His people. This may have been the most powerful and effective revival that American has ever known.

The impact on Christianity in America was enormous. "Almost every denomination recorded significant increases in the late 1850s" (McDow and Reid 1997, 271). Estimates run as high as two million people turning to Christ during the revival. Home and foreign missions both exploded with volunteers who became concerned about fulfilling the Great Commission. Prayer helped birth the revival and prayer also became an effect of the revival. Much new music was also written. Theology that had been true now became animated in the lives of the people. Colleges that had been hotbeds of infidelity became home to faith in Jesus Christ. Society was changed almost immediately as crime decreased; business practices became more godly; class distinctions diminished; and the poor and needy became a greater concern for the church. Surely, powerful revival led to powerful reformation. The first could not last without the second.

In summary, Thomas Nettles wrote,

Normally, therefore, revival involves three things: the presence of reformation doctrine, either preached, read, or otherwise known; the experiential application of that doctrine accompanied by loving but careful investigation of that experience; and the extension of such an

experience to a large number of people. (Nettles 1992, 29-30)

He went on to say, "Most of the awakenings in Scripture appear to be a combination of reformation and revival because, as mentioned previously, it is always difficult to separate the two" (Nettles 1992, 30).

Throughout history, the Lord has brought revival to His people so that they would awake and both believe and live as the people of God. On occasions, reformation has come first and been followed by revival, but on many more occasions revival has preceded reformation. The revivals that have had the most impact and have experienced the greatest longevity have brought reformation to God's people, giving them both sound doctrine and also Spirit-empowered living.

Core Elements of Revival

There are many aspects of revival that could be examined more fully, but only four major ones will be considered at this point. It seems that all four of these are found in every revival that has ever occurred in the Bible or in history since those days. All four are derived from Scripture, but will also be illustrated from history and from the writings of theologians of revival throughout the centuries up to the modern day. Those elements are the sovereignty of God in revival, the place of the preaching of the Word of God in revival, the importance of prayer both

before revival and as a result of revival, and the response of the people to the moving of God in their lives.

The Sovereignty of God in Revival

Revival is first and foremost a sovereign work of God. If God is sovereign in other areas, and He is, then He is also sovereign in times of revival. Man can no more make revival happen than he can make himself right with God. God must do a powerful work of grace for revival to come to His people. Psalm 85 sounds a cry from the people of God for Him to revive His people. Ray Ortlund, Jr. wrote, "God is the conspicuous figure in the landscape of Psalm 85 . . . Revival theology is grounded in the very person of God himself" (Ortlund 2001, 50). It appears that most writers of revival recognize the sovereignty of God in revival. Even Charles Finney who believed that revival was not a miracle of God, but only "a result we can logically expect from the right use of God-given means" (Finney 1988, 13), agreed that God works by both providence and His Spirit to bring revival (Finney 1988, 16).

Arthur Wallis wrote,

Revival can never be explained in terms of activity or organization, personality, or preaching. . . . It is essentially a manifestation of God. It has the stamp of deity upon it, and this even the spiritually uninitiated are quick to recognize. We cannot explain revival because we cannot explain God. "The wind blows where it wills." (Wallis 1979, 17)

The Lord does use means to help bring revival, as almost all would attest, but the means can never be relied upon to bring revival or even to stir the hearts of men to long for revival. It must be the Lord who both stirs hearts and sends revival to His people. He does this in His way and in His time. History does not record two revivals that are identical. The stamp of God is always clearly seen, at least in retrospect, but His way of stirring revival is never exactly the same twice.

The prophet Habakkuk believed that revival was a sovereign work of God. He wrote, "Lord, I have heard of your fame; I stand in awe of your deeds, O Lord. Renew them in our day, in our time make them known; in wrath remember mercy" (Hab 3:2). Habakkuk was a man who knew how God had worked powerfully in the past to show mercy to His people. He pleaded with the Lord to do those great works again in his day. He was fully aware that if revival would come, it would come from a sovereign God. He could ask the Lord to renew His deeds, but he could not do what the Lord could do, nor could he force the hand of God. William Sprague wrote,

Those who believe in revivals of religion, believe that God is the grand agent in producing them; though they are well aware that here, as in other departments of his agency, he "moves in a mysterious way;" and that this is no field for a roving fancy or rash speculation.
(Sprague 1833, 71)

Sprague believed that the Lord worked through His providence and also through His Spirit to produce revival. Ray Ortlund, Jr. agrees. He wrote,

It is God alone who reinvigorates his people. We cannot schedule our renewal. We cannot trigger it. We would be foolish to announce it. It is God who freely chooses to visit his people with fresh life by his Spirit. (Ortlund 2000, 51)

God's sovereignty is not that of a tyrannical ruler who loves to flaunt his power. God is a gracious sovereign. "In a sentence we might well say that the grace of a sovereign God is central when God moves in revival" (Armstrong 2001, 86). Revival came to Northampton, Massachusetts during the Great Awakening and Jonathan Edwards later wrote,

When God in so remarkable a manner took the work into his own hands, there was as much done in a day or two, as at ordinary times, with all endeavours that men can use, and with such a blessing as we commonly have, is done in a year. (Edwards 1965, 21)

Revival is a work of God, and though there is human responsibility, which will be considered later in this paper, the writings of two men will be helpful to illustrate the view of this writer concerning the relationship of God and the revival of His people. Iain Murray wrote,

Yet no human endeavours can ensure or guarantee results. There is a sovereignty in all God's actions. He has never promised to bless in proportion to the activity of his people. Revivals are not brought about by the fulfillment of "conditions" any more than the conversion of a single individual is secured by any series of human actions. The "special seasons of mercy" are determined in heaven. (Murray 1994, 22)

Murray later illustrated this historically by looking back at the Second Great Awakening and the time prior to it. He said that for a long period prior to that awakening, men preached the same message as was preached during the time of revival,

but with "vastly different consequences--the same men, the same actions, performed with the same abilities, yet the results were so amazingly different!" (Murray 1994, 127).

"Nothing was clearer to those who saw the events than that God was sovereignly pleased to bless human instrumentality in such a way that the success could be attributed to him alone"

(Murray 1994, 128). Charles Finney championed the opposition to this view of the sovereignty of God, claiming that revival would come at any time that people really wanted it and used the appropriate means to attain it. History has seen the effects of this teaching of Finney as churches post dates for scheduled times of revival. This kind of revival has come to be a very predictable event in the life of many churches.

Obviously Edwards and his contemporaries, as well as many students and historians of revival, have professed belief in a sovereign God who is completely in charge, even of revival. He does want His people to long for revival and walk in obedience at all times, fulfilling His purposes for them, but it is He who is the author of revival. Without God, no matter what happens, there is no revival. But with God at work, greater things can be accomplished than man can imagine. Parrish and Sproul conclude their work as follows,

Revival is a God-wrought transformation in the inner person that reaches into the total fabric of life and culture. It appears when the Body of Christ, the Church, is at the brink of death. The heart is beating its last, and so God Himself takes direct action. Like a divine emergency-room doctor, the Holy Spirit applies supernatural CPR, breathing the fresh air of heaven into

the lungs of the Church. He massages the heart until there is again a strong, healthy heartbeat. Revival or awakening is the extraordinary, sovereign work of God. (Parrish 2000, 153)

The Word of God and Preaching in Revival

God has always used His Word powerfully in every true revival in history. It is His Word that the Holy Spirit uses to convict and change lives for the glory of God. It is His Word that is used in extraordinary ways to bring revival to His people. It is His Word that must be emphasized in its inspiration, inerrancy, authority, power, and relevance. Any so-called revival that occurs apart from the Word is not a true revival.

It was the Word of God that came to Moses when he stopped at the burning bush and learned that God is a holy God. The Lord told Moses that he would lead his people out of their slavery in Egypt. He spoke again to His people, providing them His law and then confronting and convicting them of their sin.

It was the same God who spoke to Samuel when he was just a boy and later used him to proclaim a message of revival to the wayward people of Israel. It was the Word of God that made a change in the nation, causing the people to repent of their sins and return to the Lord.

The Lord also spoke to the prophet Elijah and to the people of Israel through him. Elijah spoke God's Word, pointing the people to the greatness of God and their own

sinfulness. The Lord then made it clear to the people that they must choose whom they would follow.

In the times of the kings of Judah, the Lord brought revival to His people again and again and always used His Word to accomplish His good purposes. In the days of Asa, the Lord used a prophet to tell the king and his people to seek the Lord and not forsake Him. The prophet also told the people to remember what the Lord had done in the past and how He had sent revival again and again. By the Word of the Lord, Asa and the people were challenged to be strong and not give up.

Again in the days of Jehoshaphat, king of Judah, the Word was used to bring revival to the people of God. The Word first made a powerful impact on Jehoshaphat personally. He then took responsibility to get the Word of God to all the people of Judah. The impact on their lives was also great. The nations around them experienced the fear of the Lord because of the testimony of the people of Judah. The power of the Word even changed their prayer lives as the people went to the Lord boldly, with complete reliance on Him, believing that He was truly the sovereign God.

In the days of Hezekiah, the Lord again used His Word to bring revival to His people. As Hezekiah grew in his knowledge of the Word, he continually chose to reform the nation of Judah. The adherence to God's Word led to great reform, which eventually led to revival as well.

Josiah was the last godly king of Judah. He began his rule at the age of eight, but began to seek the Lord when he was just sixteen. As the temple was being prepared to reopen for worship, Hilkiah the priest found the Book of the law. It was taken to Josiah and then we read,

Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king. When the king heard the words of the Law, he tore his robes. (2 Chr 34:18-19)

Once again, the Lord used His Word to turn His people back to Himself. It would not have happened without God's Word.

For Ezra and Nehemiah, reestablishing the temple and its worship in Jerusalem, along with the rebuilding of the walls, was not enough. The spiritual revival of the people was essential. The people came to their leaders requesting that the Book of the Law be read to them. With open hearts they listened as it was read and explained. The Word of God pricked their hearts so that their desire was to repent of their sins and obey the Lord.

As John the Baptist preached in the desert of Judea, his message was from God. He told the people, "Repent, for the kingdom of heaven is near" (Matt 3:2). Revival came to the land that was religious, but also, far from God. A great number of people confessed their sins and were baptized in the Jordan River in response to the Word of God.

At Pentecost, the apostles and many others waited in the upper room as Jesus told them to do before He ascended to

heaven. When the Holy Spirit came in power on the Day of Pentecost, Peter stood up with the Eleven and began to preach a message to the Jerusalem crowds that had gathered. His sermon was solidly rooted in Old Testament Scripture. The revival that began that day continued to spread as the Word of God was carried from Jerusalem to the world.

It was Jesus Christ Himself who spoke to the seven churches of Revelation. To those churches that had been harmed either doctrinally or practically, and to those churches that had lost their spiritual fervor, He had a message of revival. The Word of God was written to impress upon them their dire need. It was the Word of God that could change them.

It is true that as sin and evil become prominent in the church and in society as a whole, the Word of God becomes less prominent. Walt Kaiser wrote,

When pagans and believers alike find it convenient or preferable to substitute almost anything in place of the reading, hearing, and proclamation of the Word of God, beware: trouble for that people is just around the corner. (Kaiser 1999, 63)

It is absolutely clear from Scripture that God uses His Word to bring revival to His people. There are two major problems in churches today in relation to the Word of God. The first is "the growing neglect of the Word of God" (Larsen 1992, 168). Larsen went on to write,

The fading of the Word, the recession of the Bible, and the absence of excitement about the Word are to be seen on every side. We have less and less time for exposition

in depth. We settle for light treatments of Holy Scripture. (Larsen 1992, 168)

The other problem is that which is found in Bible-believing churches. It is a desire to learn the deep things of the Word for the sake of greater knowledge, but without real life change. If the Word is not prominent in head and heart, then the need for revival is even greater. Revival will only come when the Word once again goes forth with power, touching and changing lives. "The Word of God does its work in reviving the church and thus thrusting it into its ministry of worldwide evangelization and kingdom growth" (Drummond 2001, 140).

If the Word of God is essential for true revival, then that Word must be communicated effectively to those who need to be revived. The main means of communication must be the preaching of the Word. Heman Humphrey wrote,

Preaching is the chief instrumentality by which the way of the Lord is prepared, when religion has sunk to a low ebb, and he is about to revive his work. The first thing is that the church be awakened from its slumbers. Till this is done, there is very little hope that sinners will be awakened; and it requires an earnestness in the pulpit, a directness of appeal, a sounding of alarm to professors, which shall make their ears tingle. . . . But if his searching appeals sink down in their hearts and rouse them to prayer and action, and God pours out his Spirit, they will be thankful that the preacher did not let them alone till, by the grace of God, they were constrained to rise and shake themselves from the dust. (Humphrey 1999, 248-49)

Every Old Testament revival "rested solidly on a new and powerful proclamation of the Word of God" (Kaiser 1999, 11).

What should be preached to foster a hunger for revival? The answer is found in the preaching of revivals in Scripture and also the history of great preachers in days of revival since New Testament times. All preaching must be true to the Word and sound in doctrine. Stewart Pattison wrote, "Without Christian doctrine being clearly taught we take away important kindling that God can use for revival" (Pattison 1998, 63).

There are many doctrines that are necessary in revival preaching. The holiness and sovereignty of God must be preached with conviction. The depravity of man and need of repentance from sin is also essential. When Samuel preached to the people of Israel in 1 Samuel 7, there were four main points to his sermon. If the people were truly returning to the Lord, then they must first, rid themselves of all false gods. Second, they must commit themselves to the Lord. Third, they must serve God exclusively. Finally, they could be sure that God would deliver them from their enemies if they returned to Him. Samuel's sermon emphasized the need of real repentance in time of revival.

Revival preaching must also focus on Jesus Christ. The gospel of Jesus Christ must be preached to unbelievers, and the call of Christ to follow Him must be proclaimed to believers. Peter's first sermon at Pentecost provides direction in how to preach Christ. Erroll Hulse gleaned from this sermon in Acts 2, seven things to preach about Christ.

Firstly, Peter testified to the nature of Jesus as Son of God. . . . Secondly, Peter testified to the perfect life and ministry of Christ. . . . Thirdly, Peter testified to his extraordinary death. . . . Fourthly, Peter testified to the fact that God had reversed the rejection of his Son. . . . Fifthly, Peter testified to the exaltation of Jesus. . . . Sixthly, Peter testified to the immediate saving power of Jesus. . . . Seventhly, Peter testified to the discipleship of Jesus. (Hulse 1991, 41)

Hulse agrees that the holiness of God, justification by faith alone, the call to repentance, and the new birth must be preached (Hulse 1991, 42-46).

There were many preachers of revival during the Great Awakening and many sermons preached by them. Richard Roberts edited a book entitled *Salvation in Full Color*. In it he chose twenty sermons from that period that were used in revival preaching. The preachers were men such as Timothy Dwight, Samuel Hopkins, Gilbert Tennent, Joseph Bellamy, Theodorus Frelinghuysen, Solomon Stoddard, George Whitefield, Samuel Davies, and Jonathan Edwards, among others. Their sermons were about: the character of God, the law of God, total depravity, the heinousness of sin, dead works, divine love, the atonement, regeneration, effectual calling, the work of the Holy Spirit, seeking the Lord, repentance, justification by faith, adoption, conversion, love to God, perseverance of the saints, sanctification, divine retribution, and the final warning (Roberts 1994, vii-ix).

Correct doctrine must be preached to turn men from their sin and to Jesus Christ. It must be remembered though that even the best preaching will be ineffective in bringing

revival to God's people unless God Himself works in power.

Arturo Azurdia wrote,

If, for the effectual heralding of the word of God, such an endowment of power proved necessary for the prophets of the Old Testament, the apostles and other Christians of the New Testament, and even the incarnate Son of God Himself, how much more will such power be necessary for contemporary preachers of the gospel? (Azurdia 1998, 119)

Azurdia concluded his book with three important assertions about the power of God in preaching. He wrote,

Spirit empowered preaching is the principle means of advancing the kingdom of Jesus Christ. . . . Spirit empowered preaching will be evangelical in emphasis. . . . Spirit empowered preaching is the responsibility of the Church. (Azurdia 1998, 179-81)

The priority of the preaching of the Word of God cannot be overemphasized for those who desire the power of God to bring revival to His people. There may be a variety of ways of communicating the Word and diversity in preaching styles, but there is no substitute for the Word of God and its communication by those called by God to teach and preach His Word. More will be said about this later in this chapter when the role of the pastor is discussed.

Prayer in Revival

The third core element of revival is prayer. Prayer is foundational both before revival and during a time of revival. Every revival throughout history has been bathed in prayer.

Scripture demonstrates that Moses prayed, asking the Lord to turn His wrath away from His people, confessing their sins, and seeking to know the Lord and find favor with Him. He truly interceded for his people and his purpose was to bring glory to God. Samuel preached the Word to the people of Israel, and as they recognized their dependence on the Lord, they asked Samuel to pray for them. The Lord heard and answered the prayers lifted up that day. Elijah also saw the Lord answer prayers in miraculous ways. The God who was able to first stop the rain from falling and then cause it to rain again in His time, was also able to send revival to those who witnessed the contest on Mount Carmel between Elijah and the prophets of Baal. It was the prayers of Elijah that the Lord answered so powerfully.

In the days of the kings of Judah, the Lord again heard and answered the prayers of His people for revival. Asa sought the Lord in prayer as he cried out to the Lord in a time of great national need. Jehoshaphat led his people in prayer for revival (2 Chronicles 20). In his prayer he asserted his faith that God was in control and he remembered the promises of God. He prayed with complete reliance on the Lord and made his requests with boldness. When the Lord answered his prayers in miraculous ways, Jehoshaphat and the people gave God all the credit. The Lord moved among His people again in the days of Hezekiah. When the people of Judah came up to Jerusalem to observe the Passover, Hezekiah

prayed for them that God would forgive them if they were truly seeking Him. A powerful moving of God followed.

The revival under Nehemiah began with prayer when Nehemiah was still in Persia. He mourned and fasted and confessed the sins of the people. He asked the Lord to hear the prayers of those who delighted in fearing His name. After the revival began in Jerusalem sometime later, the leaders and the people came together as one to pray for continued revival. They confessed their sins and cried out to God to meet their needs. Once again, God answered their prayers.

Before the Day of Pentecost when the Spirit was poured out on God's people, the apostles and the others with them spent much of their time in unified prayer. "They all joined together constantly in prayer" (Acts 1:14). As they were praying together, the Holy Spirit came upon them, filling them with His presence and power. Thousands were saved and the newborn church immediately began to make prayer a priority. Throughout the book of Acts, people prayed and God answered their prayers, continuing the revival that began on Pentecost.

Throughout the centuries, the people of God who have longed for revival have prayed. The people of God who have been revived have then continued to make prayer a priority.

One of the greatest revivals of all time is the Prayer Revival of 1857-1858. Samuel Prime, one time Presbyterian minister, but later editor of the New York

Observer, wrote a book about that great revival entitled *The Power Of Prayer* (Prime 1998). In it, he demonstrated how the revival that began in New York City swept across the entire United States. He attributed the revival to a work of God that came in answer to the prayers of His people. Prayer meetings were held all over the country as people joined together to pray for revival. Phenomenal results occurred as God's people prayed. Estimates of between one and two million people came to know Christ in the period of just over one year as a result of that great revival.

Some Christians believe that revival comes from God and God alone, while others believe that with the right means practiced, we can logically expect revival to occur. Even though Christians have different ideas about how revival comes to God's people, all would agree that prayer is vital for those who would seek revival.

David Bryant believes that if Christians pray for revival, they can expect it to occur. He wrote,

God is stirring up his people to pray specifically, increasingly, and persistently for world revival. He is doing this by giving believers everywhere a common vision for the need for revival, a broad-based agreement on what the coming revival will look like, and a growing conviction that revival is at hand for those who seek it together. If God is stirring up the church to pray with this distinctive focus and consensus, he will not let us pray in vain. He has promised to hear and answer us fully. We can prepare for the answers with confidence. (Bryant 1995, 127)

There is no doubt that Bryant firmly believes that God answers the prayers of His people and that His people must be about the business of united, fervent prayer for revival.

Some might question if men such as Jonathan Edwards believed in the need of prayer for revival, or if they just left revival up to the plan of a sovereign God. It is very clear that Edwards and others of similar theological persuasion believed that prayer was absolutely necessary. Edwards called for Christians all over to unite in extraordinary prayer for revival. In his treatise entitled *A Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, According to Scriptural Promises and Prophecies of the Last Time*, Edwards called people to come together before God in concerts of prayer, humbly seeking revival. He concluded his discourse with the following words:

And I hope that such as are convinced it is their duty to comply with and encourage this design, will remember we ought not only to go speedily to pray before the Lord and to seek his mercy, but also to go constantly. We should unite in our practice these two things, which our Saviour unites in his precept, PRAYING and NOT FAINTING. If we should continue some years, and nothing remarkable in providence should appear as though God heard and answered, we should act very unbecoming believers, if we should therefore begin to be disheartened, and grow dull and slack in seeking of God so great a mercy. It is very apparent from the word of God, that he is wont often to try the faith and patience of his people, when crying to him for some great and important mercy, by withholding the mercy sought, for a season; and not only so, but at first to cause an increase of dark appearances. And yet he, without fail, at last succeeds those who continue

instant in prayer with all perseverance, and "will not let him go except he blesses." . . . But whatever our hopes may be in this respect, we must be content to be ignorant of the times and seasons, which the Father hath put in his power; and must be willing that God should answer prayer, and fulfil his own glorious promises, in his own time. (Edwards 2003, 2:312)

Robert Bakke listed the two principal prayer emphases of Jonathan Edwards. Prayer must be

for the revival of the Christian Church (as the primary agency through which Christ manifests his glory on earth), and for the Church, once revived, to be active and effective in the advancement of God's Kingdom throughout the world. (Bakke 1993, 68)

Many men of God have sounded the call to prayer.

All seem to agree that prayer is essential for revival. The Lord requires believers of all ages and at all times to pray, but there are those times of extraordinary prayer in which God moves in powerful ways. It is the Lord Himself who helps His people to pray in such a manner. Phil 2:13 says, "For it is God who works in you to will and to act according to his good purpose."

This working of God in the hearts of His people must occur if people will become serious about prayer. Lewis Drummond wrote, "The sum of the matter is that a burden of prayer must settle down on the people of God if we are to see revival" (Drummond 2001, 159).

There is no substitute for prayer. "Satan has already defeated us if we try any substitute. Believing, persistent, determined prayer is the only way of victory" (Coleman 1989, 46). Stephen Olford emphasized three important

components of prayer for revival. They are constancy, unity, and fervency (Olford 1962, 83-85).

Our prayers for revival must be focused and specific. Erroll Hulse provides six reasons for specific prayer for revival. The biblical doctrine of repentance demands it, the history of the church dictates it, the example of our predecessors encourages it, our present decline compels it, the promises of Scripture urge it, and present-day revivals inspire it (Hulse 1991, 54-107).

Both private and corporate prayers are crucial as the church prays for revival. Believers generally agree that prayer is necessary for revival, but vital, dependent prayer is practiced too seldom. Many believers in the twenty-first century will not even attend a meeting scheduled to pray for revival. Richard Lovelace believes one reason that few are reluctant to come together to pray corporately "may stem from lack of practice in private prayer combined with a fleshly self-consciousness centered on the impression it is making rather than on the truth that God is hearing and answering" (Lovelace 1979, 155).

It is not the number of people who pray that is most important, though it seems that the more people who longingly pray for revival, the better. It is not the particular structure that is established for prayer that matters most either, though some structure will be necessary or the desire to pray may remain no more than a good idea. "What counts in

our praying is not our organizing or our planning. What really counts is the presence and divine influence of the Holy Spirit" (Armstrong 2001, 116). It is not even prayer itself that has any inherent power. "On the contrary, true prayer is bound up with a persuasion of our inability and our complete dependence on God" (Murray 1994, 129).

Evan Roberts, the powerful leader of the Welsh Revival of 1904 looked back on his ministry in October of 1932. He wrote,

My work is confined to prayer, and it is to such that I have devoted myself for the last twenty-five years. . . . I work as hard at prayer as if I had undertaken any other form of religious work. . . . By preaching I would reach the limited few--by and through prayer I can reach the whole of mankind for God. (Dewel 1995, 202-3)

It is the lack of prayer that may be hindering the coming of revival. There is too much spiritual apathy, too much worldliness, and too much dependence on the programs of men. There is too little dependence on the Holy Spirit and His power to do what is most needed. The church of Jesus Christ must pray. Arturo Azurdia quoted Charles Spurgeon, who said,

The sinew of the minister's strength under God is the supplication of his church. We can do anything and everything if we have a praying people around us. But when our dear friends and fellow helpers cease to pray the Holy Ghost hastens to depart, and "Ichabod" is written on the place of assembly. (Azurdia 1998, 166)

"Christians who desire revival have a strong incentive to pray for it. Nor is this all; Christians have a positive duty to pray for it" (Packer 1990, 326). Prior to

every revival of God's church there has first come a spirit of dependent prayer. God's people have cried out to Him to do for them what they could not do for themselves. Iain Murray cites an example of this at the time of the Second Great Awakening. He wrote, "One thing can be said with certainty about the 1790s, before any general indications of a new era were to be seen, is that there was a growing concern among Christians to pray" (Murray 1994, 129). "If there are to be more revivals there must be more prayer" (Fish 1988, 298). The expectation of revival must be active in the hearts of Christians. Richard Roberts wrote, "God can be expected to send revival when the extraordinary sense of His presence provokes an extraordinary spirit of believing prayer" (Roberts 1982, 66).

Never have we experienced a revival that has not begun with a humbling of ourselves in recognition of our abysmal state and a heavy burden that we must beg God to help us with. Without prayer, revivals do not even begin. (Kaiser 1999, 30)

It is the Lord who puts within the hearts of His people to pray with such a burden.

On a handbill posted in New York City in 1857 and entitled *How Often Shall I Pray?*, Jeremiah Lanphier provided the answer to this question.

As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible of any spiritual declension or feel the aggression of a worldly spirit. In prayer we leave the business of time for that of eternity, and intercourse with men for intercourse with God. (Orr 1965, 103)

The church of Jesus Christ in America needs to recognize the need of fervent, constant prayer for revival.

In conclusion to this section, the words of Walt Kaiser and Andrew Murray emphasize the priority of prayer in revival. Kaiser wrote,

Prayer must be the hallmark of our Christian lives and the ministry of the church. It must become our number one priority if we are ever going to be more than a minority band exercising selective holding actions until the Lord returns. Such minimalistic goals are a weariness to God and a bother to mankind in general. (Kaiser 1999, 114)

Andrew Murray agreed, "the revival God is to give will be given in answer to prayer" (Murray 1898, 175). Murray went on to say, "Of all who speak or think of, or long for revival, let not one hold back in this great work of honest, earnest, definite pleading: Revive Thy work, O Lord!" (Murray 1898, 182).

The Response of the People in Revival

"Every revival is certainly a sovereign act of God, but this is not to say that it is exercised without regard to the spiritual response of His people" (Wallis 1979, 37). In times prior to revival and during days of revival, there is a necessary response on the part of the people who experience the moving of God in their lives. Those who actively seek revival will come to see their own sinfulness and as a result will choose to repent of their sins and turn in faith to the living God through His Son Jesus Christ. That kind of

repentance and faith will bring revival to the lives of those who are already true believers. A moving of the Spirit of God will reawaken their spiritual lives. Those who have never experienced saving faith through Jesus Christ will find eternal salvation. A look first at Scripture and then at revival history will illustrate these types of responses.

A key word that is found in the revival accounts in 2 Chronicles is the word "seek." As noted earlier in this chapter, it is found twenty-nine times in the book. Seeking the Lord through prayer, the Word of God, repentance, renewed worship, and full commitment to the Lord is what Asa, king of Judah, did in the revival that God sent in his time. In all of the revivals previously examined people sought the Lord, but not apart from His moving in their lives. Moses sought the Lord, but only after the Lord called to him from the burning bush. Samuel also sought the Lord, but not until the Lord spoke to him when he was a boy living in the tabernacle. Elijah sought the Lord, fully expecting to find Him and see Him work in power when he called to Him that day on Mount Carmel. Jehoshaphat and Hezekiah both sought the Lord as they heard the report of approaching enemies. Josiah sought the Lord when the book of the law was read to him. Nehemiah sought the Lord when he heard how the city of Jerusalem was in ruins and how God's people were living in discouragement. Whenever God's people see their dire need, realize their own

helplessness and then cry out to the Lord, seeking Him, they find themselves in a position to experience revival.

Christians must do what John the Baptist preached. He quoted the prophet Isaiah, who said, "Prepare the way for the Lord" (Matt 3:3). Those who prepared the way for the Lord repented of their sins, sought forgiveness and committed themselves to follow the Messiah. Preparation is so necessary. Stephen Olford quoted G. Campbell Morgan in one of his sermons as saying, "We cannot organize revival, but we can set our sails to catch the wind from heaven when God chooses to blow upon His people once again" (Olford 1962, 79-80).

Archie Parrish explained what it means to prepare God's people. He wrote that believers must be cleansed. "To prepare for revival we must develop a sensitive conscience and keep short accounts with God" (see 1 John 1:9). He continued, saying that believers must spend time in fellowship with God's Son. Parrish listed a third way God's people can prepare for revival and that is by being trained. He believes that the spiritual disciplines as well as fellowship with each other are both vital in this training process (Parrish 2000, 154-57).

Ray Ortlund, Jr. wrote a book entitled When God Comes to Church: A Biblical Model for Revival Today. His book is divided into two parts. The first is what God can do in revival. The second part is what we must do in revival. He wrote,

Our dead hearts are not about to generate the kind of high-intensity spiritual phenomenon that deserves to be called revival. God himself must initiate it "wholly from the Spirit of Christ." But that truth does not give us an excuse to wait around, feeling our pulses until we sense "a special motion of the Spirit" before we act.

We are responsible to engage ourselves energetically by taking full advantage of whatever grace God has already given us. And we should look first and most expectantly to the normal ministries of his church. God ordains the means as well as the end. He is also free to skip over the means and deliver the end on his own. But then that's his part, not ours, isn't it? (Ortlund 2000, 146)

In the second segment of Ortlund's book, he listed three things Christians must do to prepare for revival. The first is to return to the Lord.

To return to the Lord means to reorient one's whole being and life to God-centrism. . . . Running away from sin and back toward God out of joy in him and delight in doing his good will--that is what it means to return to God. That is repentance. (Ortlund 2000, 152-53)

The second thing Ortlund said must be done is to seek God. "Seeking the Lord is the opposite of forgetting him" (Ortlund 2000, 175). Seeking God means "to live an intentionally Godward life. . . . We make God himself our aim and goal" (Ortlund 2000, 181).

Finally, Ortlund said that we must humble ourselves. To humble ourselves "we must come to terms with who God really is and who we really are" (Ortlund 2000, 198). As he continued, he asked, "So what does real humility look like in actual experience? The humility that counts with God reshapes a life into a pattern of practical initiatives for the sake of others" (Ortlund 2000, 208). Jonathan Edwards wrote,

The humble person is like a little child, he easily receives instruction; he is jealous over himself, sensible how liable he is to go astray, and therefore, if it be suggested to him that he does so, he is ready most narrowly and impartially to inquire. (Edwards 2003, 1:399)

Edwards continued in his work *Some Thoughts Concerning the Present Revival of Religion in New England* when he wrote,

But the eminently humble Christian has so much to do at home, and sees so much evil in his own heart, and is so concerned about it, that he is not apt to be very busy with other hearts; he complains most of himself, and complains of his own coldness and lowness in grace. He is apt to esteem others better than himself, and is ready to hope that there is nobody but what has more love and thankfulness to God than he, and cannot bear to think that others should bring forth no more fruit to God's honour than he. (Edwards 2003, 1:400)

Those who truly seek revival will be blessed to find the Lord answer their prayers and reward their seeking of Him by sending them awakened lives. The saved will experience fresh spiritual life and the lost will find new life in Christ.

A response to the moving of God in power is evident in times of revival in Scripture. On many occasions, great numbers of people responded to the Spirit and the Word. When the fire of the Lord fell, burning up the sacrifice of Elijah on Mount Carmel, the people responded by falling prostrate and crying out, "The Lord--he is God! The Lord--he is God!" (1 Kgs 18:39). In the days of Asa, king of Judah, the Lord moved powerfully in the nation so that when he assembled all of Judah and Benjamin with some from the northern tribes of Israel, "large numbers had come over to him from Israel when

they saw that the Lord his God was with him" (2 Chr 15:9). Again in the days of Jehoshaphat, after the Word of the Lord was sent out to all the towns of Judah, "the fear of the Lord fell on all the kingdoms of the lands surrounding Judah" (2 Chr 17:9). The response of the people in the days of Hezekiah was that of worship, glad praise and even "all whose hearts were willing brought burnt offerings" (2 Chr 29:30-31). Soon after that "a very large crowd of people assembled in Jerusalem to celebrate the Feast of Unleavened Bread" (2 Chr 30:13). Josiah saw a large response of the people in the revival that came in his day, but it is questionable how deep this response was. "Then he had everyone in Jerusalem and Benjamin pledge themselves to it; the people of Jerusalem did this in accordance with the covenant of God, the God of their fathers" (2 Chr 34:32). Nehemiah also saw a great response of the people of God to the moving of God through His Word. After hearing the Word, they immediately began to weep and mourn over their sins. Their weeping turned to joy at the insistence of their leaders, but after the Feast of Tabernacles, they went before the Lord as one and confessed their sins to Him (Neh 8:9-10; 9).

The power of God at work in revival is also evident in the New Testament. As John the Baptist preached his message of repentance and preparation for the coming of the Lord, "People went out to him from Jerusalem and all Judea and the whole region of the Jordan. Confessing their sins, they

were baptized by him in the Jordan River (Matt 3:5-6). The response of believers and unbelievers alike is the greatest though in the account of the coming of the Spirit at Pentecost. The believers who were praying in the upper room were dramatically empowered by the Holy Spirit to be used by God. They responded by proclaiming the gospel of Jesus Christ to the unbelieving crowds, and as a result, thousands came to Christ the very first day. "Those who accepted his message were baptized, and about three thousand were added to their number that day" (Acts 2:41). Many thousands more followed as people continued to respond in faith to the gospel message.

Alvin Reid summarized the response of people in times of revival in the following way. He wrote, "Great revival always leads to significant evangelism and church growth" (McDow and Reid 1997, 247). Great evangelistic movements of God do not come apart from the revival of the church and the church of Jesus Christ is never revived without great impact on the world.

Concerning the Great Awakening in the South, Reid attested that Baptists were especially aided by that time of revival. "From 1755 to 1792 Baptist churches in the South grew from 28 to 441, more than 1,500 percent! This remarkable growth can be attributed in large part to the Great Awakening" (McDow and Reid 1997, 221). He continued by writing,

The First Great Awakening brought a renewed focus on experimental piety. The fresh emphasis on Christian experience went beyond what the reformers or the New

England Puritans had acknowledged. Edwards and others championed the role of the intellect and the emotions as significant features of genuine Christianity. (McDow and Reid 1997, 224)

Reid may not be accurately representing the earlier Puritans, but his emphasis on Edwards and the preachers of the Great Awakening as appealing to the intellect and the emotions, or better, the affections, is significant.

Times of great revival have often resulted in great church growth in American church history. The church of Jesus Christ grew significantly following the Great Awakening and the Second Great Awakening. It is likely that the greatest evangelistic impact was made during and after the Prayer Revival of 1857-1858. Warren Candler believed, "Before the great revival ended, it is said, one million members were added to the Churches" (Candler 1904, 216).

In 1904, Evan Roberts, the leader of revival in Wales, a revival that spread around the world, said to Sidney Evans, "I have a vision of all Wales being lifted to heaven. We are going to see the mightiest revival that Wales has ever known--and the Holy Spirit is coming soon, so we must get ready" (Orr 1973, 6). Roberts prayed for 100,000 souls to come to Christ and God answered his prayer. There has been some debate about the permanency of the professions made, but as Wesley Duewel wrote,

Thank God, most were. Some six years after the revival, 80 percent of the converts were still members of the church they joined at the time of the revival. But that does not mean that the other 20 percent were all

backsliders. Many became members of independent mission halls or transferred membership to some of the other denominations that arose. (Duewel 1995, 202)

The response of people during days of great revival has been life changing. Great numbers of people have responded to the moving of the Holy Spirit, turning away from sin and back to Christ. Churches have been reenergized and have refocused their purposes for existence, aligning them with the Word of God. Unbelievers have seen God at work among His people and have fallen under conviction and come to Christ in great numbers. True revival always provokes a powerful response from both the church of Jesus Christ and a lost world that finds its hope in the one who is both Lord and Savior.

It is God who sovereignly works, pouring out the power of His Holy Spirit, as He so desires. He uses His Word to prick the hearts of men and leads them to pray, crying out to Him to send revival. As God powerfully moves among His people, they respond with humble hearts and a readiness to obey His very Word. The power of God moves through them to a world that is lost, boldly declaring the good news of Jesus Christ. Multitudes respond in faith to the gospel message, receiving Jesus Christ as their Savior and Lord. The church and society are dramatically changed by the power of God at work in revival.

The Pastor's Role in Revival

It is clear in Scripture that revival is from God. It is also clear that people must respond to the working of God in times of revival. There is a third thing that is also evident in times of revival. The Lord chooses human leaders to direct His people in revival. Those leaders are often pastors of local churches, but God may also use evangelists, or other Christian leaders as well. Whomever the Lord chooses to lead His people to revival must "look to Him for leadership" (Blackaby 1996, 128).

An examination of the scriptural material is essential to demonstrate the place of those chosen by God to lead His people to revival. Once again, a brief look at the biblical passages will suffice to verify the necessity of leaders during times of revival. The chief components necessary for leaders of revival will then be gleaned from the biblical material.

Leaders of Revival in the Old Testament

Moses was a great man of God who led God's people out of Egypt and slavery. He also led God's people spiritually and experienced revival with them. While Moses was caring for the flocks of Jethro in the desert, the Lord called to him one day from a burning bush. He made His presence and His holiness known to Moses so that Moses' life was changed. Moses experienced personal revival that very

day. After impressing him with His holiness, the Lord called him to return to Egypt with a special mission. He said to Moses, "I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Exod 3:10). The Lord used Moses greatly to accomplish His purposes for His people.

The deliverance from Egypt provided a great physical deliverance, but the spiritual life of the nation was not yet strong. While Moses was on Mount Sinai receiving the Law of God, the people began to fear that Moses would not return. They requested the help of Aaron, the brother of Moses, who helped them craft a golden calf that they could worship. As Moses descended the mountain, the false worship, along with its companion, immorality, was in full swing.

The people needed revival desperately. The role of Moses was to be God's voice to the people, giving them His Law. When Aaron attempted to excuse the people for their actions, Moses confronted Aaron and the people with their sin. He refused to be soft on sin. The people had become stiff-necked (Exod 32:9), and many paid for their sins with their death. At that point, the Lord told Moses to tell the people, "I will not go with you, because you are a stiff-necked people and I might destroy you on the way" (Exod 33:3).

Moses not only confronted the people with their sin, but also required that they repent. His message was clear to the people, and as a result, they did repent when they

recognized their impending judgment. They did mourn over their sin and change their ways (Exod 33:4-6).

As the leader of the revival of God's people, Moses also was a man of prayer. As he prepared to go down the mountain to confront the people, he prayed (Exod 32:11-14). He did two things in his prayer. He first interceded for the people, asking the Lord to turn away His wrath. He was also concerned that the glory of God not be damaged in the eyes of the world. Later he prayed, confessing the sins of the people and pleading with the Lord not to destroy them (Exod 32:31-32). Finally, he prayed that the Lord would help him as the leader of the people and his prayer was answered.

Moses said to the LORD, "You have been telling me, 'Lead these people', but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people." The LORD replied, "My Presence will go with you, and I will give you rest." Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?" And the LORD said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name." Then Moses said, "Now show me your glory." (Exod 33:12-18)

As the leader of God's people, Moses cared deeply about the glory of the holy God and he also felt great compassion for his people. His prayers are evidence of both.

In the latter days of the judges of Israel, the Lord raised up another leader by the name of Samuel. He chose him

before birth and began to prepare him when he was just a young boy. The Lord demonstrated that He may select anyone He desires and begin the process of preparation for leadership at any age. After the loss of the ark of the covenant, the people of Israel continued in their own ways for twenty years. When they finally recognized their own spiritual poverty, they "mourned and sought after the Lord" (1 Sam 7:2). Samuel preached to the people a message of repentance. Repentance meant returning to the Lord with their whole hearts. It also meant ridding themselves of all other gods and committing themselves to serve the Lord alone. The people did respond to the message of Samuel with repentance and confession of sin.

Samuel also prayed for the people much. The people requested of him, "Do not stop crying out to the Lord our God for us" (1 Sam 7:8). Samuel "cried out to the Lord on Israel's behalf, and the Lord answered him" (1 Sam 7:9).

Elijah, the prophet, was also a great leader of God's people in time of revival. He was a man who learned to be quiet and obey God. He was able to do so because he was also a man of great faith. His prayer life is a model for all time.

Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops. (Jas 5:17)

As a man of godly character who also had a close walk with the Lord, Elijah was not afraid to proclaim the Word

of God to the people. He looked the wicked king, Ahab, in the eye and proclaimed the greatness of God (1 Kgs 17:1-4). He faced the same king more than three years later and confronted him with his sinfulness and abandonment of the Lord (1 Kgs 18:17-19). When he stood on Mount Carmel before Ahab and the prophets of Baal, along with the people of Israel, he told the people it was time to choose whom they would serve.

Faith, prayer, a commitment to the Word of God, and courage were all marks of the leadership of Elijah.

In the days of the kings of Judah, the Lord used four of the kings to lead His people to revival. They were Asa, Jehoshaphat, Hezekiah, and Josiah. None of these kings was perfect, but they were men sovereignly chosen by God to lead His people in revival.

After the secession of the ten northern tribes of Israel, the two remaining tribes in the south began to slip spiritually. The spiritual slide began under Rehoboam, the first king of Judah. It was his son Abijah who "committed all the sins his father had done before him; his heart was not fully devoted to the Lord his God, as the heart of David his forefather had been" (1 Kgs 15:3). When Asa became king he immediately began a movement of spiritual reform. "Asa did what was good and right in the eyes of the LORD his God. . . . He commanded Judah to seek the LORD, the God of their fathers, and to obey his laws and commands" (2 Chr 14:2, 4). The revival of Judah was needed and Asa knew it would not happen

apart from the people seeking the Lord. Asa also worked hard to destroy idolatry in the land, as well as worship that was not honoring to the Lord.

Asa personally began to seek the Lord in prayer (2 Chr 14:11) and listened carefully to the words of Azariah who came to him with a message from God (2 Chr 15:1-7). Azariah promised Asa that if he sought the Lord, He would be found. He also challenged him to be strong and not give up. Asa demonstrated his repentance by removing idols from the land and repairing the altar of the Lord (2 Chr 15:8). He renewed the worship of the Lord in the temple and led the people to also seek the Lord eagerly (2 Chr 15:15). His heart was fully committed to the Lord all his life (2 Chr 15:17).

Asa's impact on the people was enormous. Great numbers of people came to him from Israel "when they saw that the Lord his God was with him" (2 Chr 15:9). Once again, the Lord used a man of prayer and the Word to lead his people to revival. The people turned back to God as Asa led the nation in repentance. It is interesting to note that Asa was concerned about the reformation of the nation even before the Lord sent revival to His people.

Jehoshaphat followed his father Asa to the throne of Judah. The revival of the days of Asa had waned in its effects and the Lord chose to send revival again through the leadership of the new king. Jehoshaphat was a man of character, having chosen to walk in the ways of the Lord and

follow His commands in his early years (2 Chr 17:3-9). He sought the God of his fathers and turned away from the false gods of his day. He even took responsibility to get the Word of the Lord to the people of Judah. The Word of God impacted his life and he knew that it would also impact the lives of his people.

Jehoshaphat was also a man of prayer in a time of impending crisis for the nation (2 Chr 20:6-12). His prayer demonstrated that he believed that God was in control. He remembered the promises of God and how God had done great things in the past. He relied on the Lord and later urged the people to do the same (2 Chr 20:20). When he made requests of the Lord, he prayed with boldness, and when the Lord answered his prayers, he gave God all the credit (2 Chr 20:18-19, 21-22, 27-28).

Hezekiah was the next leader of Judah who led the people to revival. After the days of Jehoshaphat, the nation began to slide downhill spiritually. By the time Ahaz was ruler of the nation, sin and idolatry were common and the temple had been closed. When Hezekiah was twenty-five he began to reign as king. He chose to walk in a different path than that of his father before him. From the very beginning he was much like Asa, in that he began to reform the spiritual life of Judah. He chose to do what was right in the eyes of the Lord and that included reopening the temple. He led the people in turning away from their sin and returning in

obedience to the Word of God (2 Chr 29:2-19). He committed himself to the Lord fully, knowing it was a step in the right direction for once again finding the Lord's favor (2 Chr 29:10). He also led the people to dedicate themselves fully to the Lord.

Then Hezekiah said, "You have now dedicated yourselves to the LORD. Come and bring sacrifices and thank offerings to the temple of the LORD." So the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings. (2 Chr 29:31)

It was the commitment of Hezekiah that made it possible for him to lead his people to commit themselves to the Lord.

Hezekiah challenged the people to return to the Lord (2 Chr 30:1-12). He sent couriers throughout Israel and Judah with his call to stop being unfaithful and stiff-necked and instead submit to the Lord and come together to worship Him. He fully expected that God would do something in the lives of the people and his expectations were met.

The final king of Judah to lead his people in revival was Josiah, the man who became king while still a young boy. Josiah began to seek the Lord when he was only sixteen years old. His decision at that time was one that remained consistent during the years to come (2 Chr 34:3, 21, 26). When he was only twenty years old he recognized the necessity of repentance and at the age of twenty-six he restored the worship of the Lord to the nation (2 Chr 34:3-5, 8). He was a powerful ruler, but the Lord knew that his heart was humble. The Lord said to him,

Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you, declares the LORD. (2 Chr 34:27)

When Josiah was informed that the Book of the Law had been found during the restoration of the temple, he immediately desired to hear what the Lord had spoken to His people (2 Chr 34:14-15). He was ready to hear and obey whatever he heard in the Word and very quickly gathered his people so they too could hear him read the Word to them (2 Chr 34:30). The hearts and lives of Josiah and his people were revived because of the impact of the Word of God. The influence of Josiah in the lives of his people lasted only as long as he lived, but that is not to say that he was a poor leader. He very humbly sought the Lord and proclaimed His Word. A leader can influence the lives of others. Only the power of God can change a person's heart. Those who are led well are still responsible to respond properly to the reviving work of the Holy Spirit.

Nehemiah was a man who was born and raised in a foreign land, but he was also a man who had a heart for God. When he received word of the horrible conditions in which God's people lived in Jerusalem, he wept, mourned, fasted and prayed, confessing the sins of his people (Neh 1:4-11). He cared deeply for his people and he longed for God to receive glory. His heart was set on more than the rebuilding of the

walls. That is clear in Nehemiah 8. When the walls had been completed, he, along with Ezra and some priests and scribes read the Book of the Law to the people. The Word impacted his life and he cared that the people be touched as well.

Nehemiah was a courageous leader who stood firmly for the Lord at all times. True revival must lead to the rejection of sin among God's people. The people confessed their sins to the Lord and repented (Nehemiah 9). Great reforms also took place as a result of the revival (Nehemiah 13). Nehemiah refused to lead a revival that came at small cost to the people. Forgotten Sabbath laws were obeyed again, the temple was cleaned up for worship, and marriage was again made a holy institution.

None of those who led revivals in the Old Testament were perfect, but all of them were men who had close relationships with the Lord and continued to seek Him. They were all leaders who cared about their people. They all had vital prayer lives and believed that the Word of God was crucial for both their lives and the lives of those whom they led.

Leaders of Revival in the New Testament

John the Baptist was a fearless leader of revival. The Lord prepared him before he was born to be the forerunner of the Messiah. His primary task was "to make ready a people prepared for the Lord" (Luke 1:17). He used the prophecies of

Isaiah to proclaim the need to prepare the way for the Lord (Matt 3:1-3). John preached a powerful message of repentance and the kingdom of God. He led those who heard and responded to his message to confess their sins and be baptized. He did not fear those who opposed what he was doing (Matt 3:7-10). A lesson to learn from the ministry of John is that success means glory for God and lives changed. It does not automatically add up to acclaim from men on this earth. Those who are chosen to lead revival must always recognize that any success for God's kingdom is because of the greatness of God, not the greatness of the leader.

The revival at Pentecost had many leaders, though Peter was the chief. The leaders of this great revival were obedient followers of Jesus Christ who waited together in prayer for the promised Holy Spirit. The unity of God's people was essential, as was prayer. "They all joined together constantly in prayer" (Acts 1:14).

Their personal hunger for revival was enormous but they knew that they could not make revival happen. Only God could send real revival. They prepared themselves as they fellowshiped together in prayer. They received power from God the Holy Spirit to have an effective ministry. They then took the Word of God and preached it to the masses. Their lives were transformed by the power of God and His Word and they believed that those listening to them on the Day of Pentecost could be changed as well. Peter preached a powerful

message that utilized many Old Testament references and pointed very forcibly to Jesus Christ. He admonished the crowd to repent and be baptized in the name of Jesus Christ for the forgiveness of sins (Acts 2:38).

Peter and the other apostles, along with many others who became leaders in the revival, established the first church in Jerusalem, thus beginning a ministry of building solid believers who were driven to accomplish God's purposes (Acts 2:41-47). They believed that the lost must be evangelized, the saved must be disciplined, and the church must be strengthened. The ministry of the Word and the vital nature of prayer were foundational for them as leaders. To keep revival alive, they could not cease those two priorities. When a problem arose in the church they said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. . . . (We) will give our attention to prayer and the ministry of the Word" (Acts 6:2, 4).

The pastors of the churches in Revelation 2-3 were given a responsibility to lead their churches to revival. Jesus Christ wrote the letters to the angels or pastors of the churches so that they might be used to awaken their flocks to their need of revival. Five of the churches were at various levels of spiritual decay. The pastors needed to use the Word of God to confront the believers with their sin and need of repentance. The church at Ephesus that looked so strong had left its first love and needed to return to the Lord. The

church at Pergamum had begun to compromise with worldliness and also needed to repent. The church at Thyatira had gone a step further and welcomed those who taught antinomianism. Sin was a welcome guest in the church. Again, repentance was required. The church at Sardis was almost dead and needed to repent and wake up. Finally, the church at Laodicea had become self-reliant and their spiritual lives had become useless. The message for them was the same as for the other churches. It was one of repentance.

The pastors were responsible in all of the offending churches to preach the Word to the people and command them to repent of their sinful ways. Revival was needed but would come only if God's people repented.

Leaders of Revival for Today

The teachings of the Word of God are clear that God sent revival to His people in the past. History has verified the ongoing necessity of revival among God's people at various times and in many places. Present conditions in the world and in churches today scream that revival is desperately needed. In all of the revivals recorded in Scripture, God has raised up leaders to call His people back to Himself. Should not pastors of local churches be burdened to see God send revival again in the twenty-first century?

Jonathan Edwards believed that above all other people God expected His ministers to promote revival.

They should arise, acknowledge, and honour him in such a work as this, and do their utmost to encourage and promote it. For this is the very business to which they are called and devoted; it is the office to which they are appointed, as co-workers with Christ. They are his ambassadors and instruments, to awaken and convert sinners, and establish, build up, and comfort saints; it is the business they have been solemnly charged with, before God, angels, and men, and to which they have given up themselves by the most sacred vows. These especially are the officers of Christ's kingdom, who, above all other men upon earth, represent his person. (Edwards 2003, 387)

Henry Fish concurred with Edwards about the responsibility of pastors. He asked the question, "Whose duty is it to lead the way but ours?" (Fish 1988, 417). Richard Roberts wrote,

The depth of the pastor's responsibility for the revival of the work of God in his own parish is staggering. To be an instrument that God can mightily use in revival should be the earnest desire of every divinely appointed leader of a spiritual flock. Failure to give godly leadership in promoting times of unusual awakening could be the most serious flaw in any pastor's entire ministry. (Roberts 1982, 127-28)

It is time for those whom God has called to positions of spiritual leadership among His people, especially pastors of local churches, to wake up and begin to call the church of Jesus Christ back to spiritual vitality.

What will be required of those whom God uses to call His people to revival? Whom will God use to stir His church out of its slumber? He will raise up pastors in whose hearts the fires of revival burn. He will use those who best model the characteristics of the great revival leaders of the past. Scripture and history both provide guidelines for those who would be sure to lay the proper foundation as leaders of

revival. The elements necessary for those who would lead revival are not presented in a chronological or a step-by-step order, or even an order of priority. They are presented as all being essential together for the life and ministry of pastors and others who would lead God's people to hunger for revival.

Personal Hunger for Revival

A pastor may be an excellent preacher and teacher of the Word. His prayer life may be vibrant. His character may be sterling, but without a hunger in his heart for revival, he will not be able to stir a hunger for revival in the hearts of his flock.

There are several things that he can do to develop that longing for revival that is so vital to lead others to also desire revival. He must go to the Lord in prayer, depending on Him to put within his heart a hunger for revival. The apostle Paul wrote, "For it is God who works in you to will and to act according to his good purpose" (Phil 2:13). The pastor or other leader must recognize that he cannot stir a hunger in his own heart. The Lord Himself must work in the heart of the pastor to help him not only promote revival, but also truly desire it.

The pastor's reading and study of the Word should be geared to seeking the Lord. He should intentionally develop his relationship with the Lord so that his own spiritual life

is fresh. As he sees how God has worked in the past revivals of history, both in the Word and in historical revivals since the days of the recording of God's Word, he should ask the Lord to stir his heart, giving him a desire to see God work in power in his day. He must not allow the distractions of this world or the busyness of his ministry to keep Him from seeking the reviving work of God in his own life and ministry.

The consistent reading of books about revival and historical accounts of revival will also be aids in stirring a hunger for revival in the pastor's heart. The beginning hunger for revival in the life of this writer began with assigned reading for a doctoral course. It continued to grow as a post-course paper was researched and written for that same class. The consistent acquisition and reading of revival literature has caused the longing for revival to persist. The reminders that God has done great things in the past, prompts a great hope that He will do so again in the future.

As the pastor seeks to develop a hunger for revival in his own life, he must continue to be faithful to the Lord in his everyday Christian experience and ministry. His desire must not cancel his normal Christian activities. He must remain open for the Lord to stir his heart when and how He sees fit to do so. He must also recognize that his own heart is not naturally stirred to want revival just because he is a pastor. His faith in a sovereign God who loves to revive His people must be the flame that burns and does not go out. He

must be one who has a longing for the Lord to do again what He has done in the past.

God can surely bring revival to His church without those pastors who are faithful to Him, but it is far more likely that He will use them to help lead His people to hunger for revival. T. M. Moore wrote,

Yet for our part, believing that God wants His churches to be revived, and understanding that revival, while it is God's work, comes through the agency of chosen human vessels, we must encourage one another, and particularly the shepherds of God's flocks, to devote themselves to preparing their congregations for the stirring of God's Spirit, creating an expectancy, indeed, a longing for revival, on the part of the people of God. For it is certain that, as no disciple will rise above his teacher, so no congregation will prepare for or experience revival unless led by its shepherds. Pastors and church leaders, therefore, hold an important key to a renewed stirring of God's Spirit among His people. (Moore 2001, 18)

Christian Character and Lifestyle

A pastor who would seek to stir a hunger for revival in the hearts of his people must be a man of godly character and lifestyle. How can a man be used to stir the hearts of a people to follow the Lord when he is not walking in the ways of the Lord? Character, the fruit of the Spirit, godly attitudes, thoughts, and motives have no substitute. The lifestyle of the pastor must grow out of his godly character.

If he will lead God's people to long for revival, he must first of all be concerned that God receive all the glory. He cannot be concerned about his next position or any acclaim from people. He knows that anything good that happens does so

because of the grace and power of God at work. He desires that, above all, the attention of people be drawn to the greatness of God. He longs to see believers and unbelievers know God for who He really is.

His second desire stems from his love for people, which comes second to his love for God and His glory. Because he loves God first, he can also love His people more completely. Henry Blackaby wrote, "A spiritual leader must be prepared to unselfishly stand in the gap before the Lord on behalf of the people--even when the people are sinful and rebellious" (Blackaby 1996, 132).

Various writers of revival literature list a number of qualities for a leader of revival. Another study could explore in depth the characteristics of leaders of the Great Awakening such as Jonathan Edwards, George Whitefield, and John Wesley. Leaders from the Second Great Awakening, such as Asahel Nettleton and Francis Asbury could be studied as well. The life of Charles Finney could also be examined. Many other men of God are also excellent examples of what it means to be a leader of revival. Instead of an in depth study, the principles learned from Scripture, along with some principles from some writers of revival will be included at this point.

E. M. Bounds wrote,

We put it as our most sober judgment that the great need of the church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigor and consuming zeal that their

ministry will be of such radical and aggressive form as to work spiritual revolutions. (Bounds n.d., 1)

It is not men of great natural ability or higher education that God is always pleased to use but,

A capacity for faith, the ability to pray, the power of a thorough consecration, the ability of self-littleness, an absolute losing of one's self in God's glory, and an ever present and insatiable yearning and seeking after all the fullness of God. (Bounds n.d., 1)

All of the great leaders of revival were men of faith. Moses stood before God before he stood before his people. He believed God would revive His people spiritually and send them on to the land of promise. Samuel believed that God would deliver His people from the Philistines if they would only return to Him. Elijah believed that the contest on Mount Carmel would end in a complete victory for God and a commitment of the people to the Lord. Asa believed the Lord so fully that he committed himself completely to the Lord and led the people of Judah to seek the Lord as well. Jehoshaphat had faith so that he could sing praise to the Lord for victory over his enemies even before the enemy was in sight. Hezekiah was willing to trust the Lord enough to tell the people to return to the Lord and He would be gracious and compassionate to them. Josiah believed that the Book of the Law was really the Word of God and that all God said must be obeyed. Nehemiah believed that God's Word had the answers to meet every need of the people. John the Baptist believed that those who repented would be forgiven and that the Messiah had

truly come. Peter and the rest believed that the power of God could take ordinary people and transform their lives, using them to turn the world upside down. Anyone who aspires to lead God's people to hunger for revival must have a strong, growing faith in the Lord. He must believe that the same God who sent revival to His people in the past, desires, and is able to do so today.

A humble, God reliant spirit is also a mark of those who are leaders of revival. The Lord told Josiah,

Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you, declares the Lord. (2 Chr 34:27)

Those who led their people in revival were also men who hated sin and embraced holiness. They were willing to both repent of sin in their own lives and also confront their people with the necessity of real repentance. Tolerance of sin has no place in the life of a leader of revival. Henry Blackaby wrote, "Holiness is the highway over which God brings revival" (Avant 1996, 172).

There are many significant qualities that ought to be developed in the life of the one who would hope to lead God's people to seek Him in revival. Malcolm McDow lists five foundational qualities that a leader must have (McDow 1997, 11-14). He must first be a man of prayer (this will be scrutinized in more depth later in this chapter). Second,

McDow agreed that he must be a man of faith. Third, he must have focus. "Focus is indispensable, for it provides stability and longevity to the renewal" (McDow and Reid 1997, 13). Focus is what kept Wesley and Whitefield and many others on target for many years of revival ministry. Their focus was eternal. Fourth, vision is necessary for the leader of revival. Fifth, the leader must be industrious. "An astonishing quality of the leader is the endurance and physical strength that simply exceeds his own resources and cannot be explained with human rationale" (McDow and Reid 1997, 13).

Henry Blackaby has a different and much longer list of qualities of a leader of revival. They are all derived from Matthew 10.

1. A sense of urgency
2. A person of genuine and intense prayer
3. Unconditional relationship to Jesus as Lord
4. Awareness of accountability to God
5. Clear demonstration of spiritual authority
6. Absolute faith, trust, and confidence in God
7. God-given sense of direction
8. Clearly committed to the cost involved
9. Absolutely God-oriented
10. A servant life patterned after the Lord Jesus
11. An open witness to Jesus as Lord
12. Willing to risk for the Kingdom
13. Wholehearted love for God and His Son Jesus
14. Lives life with unmistakable identity with Jesus Christ. (Blackaby and King 1996, 137-46)

Since there is no clear cut list of qualities in Scripture for one who would be a leader of revival, the wise leader should be certain of walking closely with the Lord and obey the Great Commandments (Matt 22:34-40) and the Great

Commission (Matt 28:18-20). He should be marked by the fruit of the Spirit (Gal 5:22-23) and be a man of prayer and the Word. More will be seen concerning these two key responsibilities of the pastor and other leaders of revival in the next two sections of this project.

The Ministry of the Word of God

The ministry of the Word of God in revival has two very important elements. The first is the doctrine that is learned and believed by the preacher of the Word. The second is the preaching and teaching of the Word to both believers and unbelievers.

True revival can occur only if true doctrine is proclaimed. The preacher of the Word must be a man of the Word. He must be a diligent student of the Word and hold firmly to its inspiration, inerrancy, and authority. He must believe that God uses His Word to change lives, including his own and those to whom he preaches. He must believe that both doctrine and practical living are essential, and that right Christian living comes from correct biblical doctrine. At the conclusion of James Burns' fine work, *Revivals: Their Laws and Leaders*, Andrew Blackwood wrote, "In revival and evangelism everything ought to begin, continue, and come to fruition according to the ideals and the teachings of God's Written Word" (Burns 1960, 336).

It is the truths of Scripture that men must hear if revival will come. It is not through new revelation or charismatic leaders, but through the truths of the Word of God. John Armstrong was correct when he wrote, "The Word of God is central to revival, and the central doctrines of Scripture are the features of revival" (Armstrong 2001, 74). God will honor His Word and it is through His Word that the Holy Spirit speaks to the hearts and minds of men.

When we pray for revival, as we ought, we need to continually remind ourselves that the Holy Spirit never renews the church through new words. The Spirit's work is always to lead the church to remember and obey the truths preserved for all time in Scripture. (Armstrong 2001, 74)

Armstrong continued in his book True Revival by considering four central doctrinal truths that must be preached if the hearts of God's people will be gripped in a mighty way. They are God's holiness, the centrality of Christ, justification by faith alone, and regeneration by the Spirit's power. In regard to God's holiness, Armstrong wrote, "Those who are earnestly praying for revival must labor to restore the centrality of the holiness of God to their churches and ministries" (Armstrong 2001, 77).

The centrality of Christ is essential if there will be true revival. Preaching in the book of Acts demonstrates that preaching Christ must receive the prime focus. "Both Christ and the blood of Christ are central to the emphasis

which precedes the Spirit's work" (Armstrong 2001, 79). Brian Edwards wrote,

Whenever we hear or read that the Spirit is at work we can assess the genuineness of the work by how central the blood of Christ is to the preaching and the worship. And if the cross is central in the preaching and the worship then it will be central in the lives of the converts. (Edwards 1990, 108)

In Jonathan Edwards' Faithful Narrative of the Surprising Work of God, he wrote about the revival of 1734-1735,

In all companies, on other days, on whatever occasions persons met together, Christ was to be heard of, and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of JESUS CHRIST, the glory of the way of salvation, the wonderful, free, and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word. (Edwards 2003, 1:348)

Justification by faith alone is also a foundational doctrine for the pastor who would hunger for revival. "The perfect righteousness of Christ is all I need for God to look with favor upon my poor soul. The life and death of Christ alone is sufficient to redeem me for eternity" (Armstrong 2001, 82). Man is justified by faith alone, but this does not mean that man's faith earns him any merit with God. Faith is only the instrument through which God brings sinners to salvation in Christ. We are saved by Christ.

The amount of faith, the sheer strength of faith, the worthiness of faith, or the deep impressions made in coming into the experience of faith--none of these actually save. It is Christ and His righteousness alone that saves. (Armstrong 2001, 83)

The fourth doctrine that is foundational for revival is regeneration by the Spirit's power. Regeneration by the power of the Holy Spirit was a prominent doctrinal emphasis during the great days of revival in the eighteenth century. "George Whitefield refers to this doctrine at least 46 times in his Journals" (Armstrong 2001, 85).

In an age when multitudes think they have been born again because they have prayed a prayer to "invite Jesus into their hearts" (a phrase never used in this manner in the New Testament) it would behoove us to consider a fresh doctrinal emphasis upon regeneration if we would exalt this great biblical truth so often highlighted in revival seasons. (Armstrong 2001, 85)

The pastor who would lead his church in revival must believe and be gripped by these four truths. He must emphasize in his preaching that revival is a work of God. Martyn Lloyd-Jones wrote, "everything about a revival emphasizes the activity of this sovereign God" (Lloyd-Jones 1987, 57).

There is a fifth doctrine that must be preached as well. It may be included within the doctrine of justification by faith because it is often seen as the other side of faith. It is the doctrine of repentance. The church of Jesus Christ has much for which it must repent for there to be true revival. Richard Roberts believes that repentance must be from dead works and sin. Concerning dead works, he wrote,

The great truth revival must emphasize is repentance from dead works. No dead work is more prominent in religious circles today than the formal, empty, false, legal acceptance of Christ without yielding to His lordship in genuine faith. When a wave of repentance sweeps over the

church and false professors become genuine converts, the world will be forced to sit up and take notice. (Roberts 1982, 85)

Roberts concluded his argument with passion. He wrote, "Without repentance, the Body of Christ is doomed to limp when it was designed to fly, to drag when it was called to draw, to drift when it should set its sails to catch every wind of the Spirit" (Roberts 1982, 98).

If the Word of God is truly the Word of God, and it is, and if it is His Word that is essential for revival, and it is, then it is His Word that must be preached and taught to those who need to be revived. According to Arturo Azurdia, "The aim of Christian preaching is the glory and honor of Jesus Christ through the means of the saving and sanctifying of sinners" (Azurdia 1998, 118). In times of revival, the aim remains the same, but God will multiply its effectiveness by first stirring the hearts of those who are already His people, and then convicting those who are sinners. Henry Fish wrote concerning the preachers and preaching that are most blessed in revivals, "scripturalness in matter, and plainness, earnestness, directness and fervency in application and appeal" (Fish 1988, 257).

The Prayer Revival of 1857-1858 is considered at first glance as a revival that occurred almost completely because of prayer. With closer scrutiny it is clear that,

Preaching played a secondary part to prayer in the Revival, but it played a very good second. . . . Fully as many people attended the preaching services as the prayer

meetings. There were crowded services every night of the week, and most churches were compelled to hold three or four services on Sunday. (Orr 1974, 111)

The role of the pastor in stirring a hunger for revival must focus on a ministry of the preaching and teaching of the Word of God. He must not stray from the Word. He must not allow programs or meetings or other duties to detract from his mission of preaching the Word of God.

Jonathan Edwards, who early in his ministry, read his sermons, believed strongly that his preaching was to accomplish far more than just provide information to his listeners. He had a threefold aim in his preaching: "to make men understand, feel, and respond to the gospel truth" (Packer 1990, 313). Edwards wrote, "The main benefit obtained by preaching is by impression made upon the mind at the time, and not by an effect that arises afterwards by a remembrance of what was delivered" (Edwards 2003, 394). He also wrote,

An appearance of affection and earnestness in the manner of delivery, though very great indeed, if it be agreeable to the nature of the subject--and be not beyond a proportion to its importance, and worthiness of affection, and if there be no appearance of its being feigned or forced--has so much the greater tendency to beget true ideas or apprehensions in the minds of the hearers concerning the subject spoken of, and so to enlighten the understanding: and that for this reason, That such a way or manner of speaking of these things does, in fact, more truly represent them, than a mere cold and indifferent way of speaking of them. If the subject be in its own nature worthy of very great affection, then speaking of it with very great affection is most agreeable to the nature of that subject. . . . I should think myself in the way of my duty, to raise the affections of my hearers as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the

nature of the subject. . . . Our people do not so much need to have their heads stored, as to have their hearts touched; and they stand in the greatest need of that sort of preaching, which has the greatest tendency to do this. (Edwards 2003, 391)

No one must think that those who preach the Word of God in times of revival do so with any lack of passion. When Samuel Davies, great leader during the Great Awakening, went to Virginia to preach,

the chief aim of his preaching was to promote genuine Christianity by changing the hearts and lives of men. He endeavored, he says, "to alarm secure impenitents; to reform the profligate; to undeceive the hypocrite; to raise the hands that hang down, and to strengthen the feeble knees. . . ." His sermons were "plain and pungent, peculiarly adapted to pierce the conscience and affect the heart." (Gewehr 1930, 87)

Davies' preaching "appealed equally to the black slave population and to the plantation-owners" (Murray 1994, 12).

George Whitefield was also a man who believed in the sovereign working of God through His Word, but he also believed in the passionate preaching of the Word. Josiah Smith wrote of his preaching,

He appeared to me, in all his discourses, very deeply affected and impressed in his own heart. How did that burn and boil within him, when he spake of the things he had made, touching the King? How was the tongue like the pen of a ready writer? Touching as with a coal from the altar! With what a flow of words, what a ready profusion of language, did he speak to us upon the great concern of our souls? . . . The awe, the silence, the attention, which sat upon the face of so great an audience, was an argument, how he could reign over all their powers. Many thought, He spoke as never man spoke, before him. (Heimert 1967, 67)

In fact, Whitefield, as well as Edwards, both wept while they preached. Leonard Ravenhill believed that "tears are an integral part of revival preaching" (Ravenhill 1959, 65).

The proclaiming of the Word of God must come by faithfully preaching with passion, but it also must be done in the power of the Holy Spirit. No preacher of the Word should ever depend on his own abilities, gifts, training, or experience when he steps into the pulpit. He must depend on the power of the Spirit of God to be at work in and through him. John Piper wrote,

How utterly dependent we are on the Holy Spirit in the work of preaching! All genuine preaching is rooted in a feeling of desperation. You wake up on Sunday morning and you can smell the smoke of hell on one side and feel the crisp breezes of heaven on the other. You go to your study and look down at your pitiful manuscript, and you kneel down and cry, "God, this is so weak! Who do I think I am? What audacity to think that in three hours my words will be the odor of death to death and the fragrance of life to life (2 Cor. 2:16). My God, who is sufficient for these things?" (Piper 1990, 37-38)

Arturo Azurdia was correct when he wrote,

If, for the effectual heralding of the word of God, such an endowment of power proved necessary for the prophets of the Old Testament, the apostles and other Christians of the New Testament, and even the incarnate Son of God Himself, how much more will such power be necessary for contemporary preachers of the gospel? (Azurdia 1998, 119)

Preaching that is empowered by the Holy Spirit "is not to give information; it is to give heat, life, and power. The preacher's task is to inspire, enthuse, enliven, while glorying only in the Spirit and His unction" (Keevil 1999, 150). Every preacher of the Word must be empowered by the

Holy Spirit for his words to be used in stirring a hunger for revival in his people.

The preaching of the Word of God must be both practical and direct. Charles Finney wrote, "Preach the Gospel to people, not about them. The minister must preach to his hearers about themselves, and leave no impression he talks about someone else" (Finney 1988, 131). Finney did not invent this style of preaching though. The preachers of Scripture believed that preaching should be practical and direct. The Puritans agreed, believing that, "Every sermon was a long appeal for decision and for conversion" (Keevil 1999, 152).

Finally, it is important to not only preach the Word if God will bring revival to His people, but it is also necessary to share historical accounts of revival, including those that are contemporary. Preachers of God's Word must demonstrate the truthfulness of God's Word and its relevance for today. People must be led by their pastors to see that revival actually occurred in the past, and it really can take place today.

The Ministry of Prayer

The last element of the pastor's role in revival possibly may be the most important of all. The ministry of prayer is indispensable, yet far too easily set aside. Studying the Word and reading revival literature, preparing sermons that can be used to stir a hunger for revival, and

developing plans and programs that can help organize such efforts are all important, but none of them can take the place of prayer in the life of the pastor who would witness the power of God at work in his own life and church. The pastor must seek God, as did the kings of Judah. "God can be expected to send revival when this extraordinary sense of His presence provokes an extraordinary spirit of believing prayer" (Roberts 1982, 66).

If the pastor will be able to lead his people to pray fervently for revival, he must learn to pray fervently for revival. He must believe that his best efforts cannot bring revival. He must believe that revival only comes when the sovereign God is at work. He must believe that the same sovereign God requires the pastor to come to Him in dependent prayer, crying out to Him to stir his heart and to send revival.

The pastor must search the Scriptures and find what Brian Edwards calls "cameos of prayer for revival, which can be used either privately or corporately as a preparation for praying for revival" (Edwards 2001, 180). Edwards cites the following scriptures as helpful in praying for revival: Hos 14:1-9; Isa 63:15-64:12; Jer 14:7-9, 19-22; Dan 9:4-19; Psalm 44, 77, 85 (Edwards 2001, 181-99). T. M. Moore mentions several psalms that promote praying for revival. They are Psalm 13, 25, 28, 60, 79, and 85 (Moore 2001, 81-95). Many other psalms, such as Psalm 67 and Psalm 119 also lift up the

heart of the believer to God. The pastor should first use these texts and others to stir his own hunger for revival and then utilize them in his ministry to his flock. There is no better source than God's Word for learning how to stir a hunger for revival.

Once the pastor understands that God expects him to pray and seek His face in revival, he must then intentionally develop his schedule so as to pray more often and more effectively for revival. He must pray that God stir his own heart to long for revival and settle for nothing else. He must ask the Lord to lead him to deep personal repentance and a hunger in his own life for what only God can do. He must pray that he be used by God to stir his flock, so that they too will truly desire a God-sent revival.

As the pastor calls the church to prayer for revival, he must challenge them from the Scriptures with the absolute necessity of seeking the face of God.

Pastors need to teach their elders and other leaders what to expect as revival begins to come, how to pray for revival in their homes, Bible study groups, and other ministry contexts, and how to encourage the people under their care and oversight to plead with God for revival in their times of personal devotion. (Moore 2001, 25)

The pastor must boldly call the church to pray privately for revival, but he must also call the church to gather corporately to ask God to send revival to His people. The people must be challenged to repent of their sins and seek a work of God in their midst that will change them and thrust

them forth to reach a lost world in which they live. The people must be able to sense the passion for revival in the heart of the pastor as he challenges them. They must feel the urgency of coming together as one to seek the blessing of God upon their church.

The pastor must lead the way in scheduling times to pray for revival. Regular church prayer meetings could be enlivened with a focus on praying for revival. Other special meetings for prayer should also be scheduled. These meetings could be weekly for the whole church to gather. There should also be an emphasis in the Small Groups of the church to pray for revival. Special seasons of prayer and fasting for revival could also be of great value for the church. It is the responsibility of the pastor to lead his people to make prayer for revival both a newfound habit and also a daily fresh cry to God.

Of course, there are a number of ways that a church and its pastor can call people to corporate prayer. Lewis Drummond lists five types of prayer meetings. They are prayer breakfasts, especially for men, prayer teas for women, prayer partners, prayer chains, and all-night chains of prayer (Drummond 2001, 164-65).

Concerts of Prayer can also be used to great effect. Concerts of Prayer for revival have become popular in recent years because of the ministry of David Bryant and the writings of Robert Bakke. Robert Bakke's Doctor of Ministry thesis at

Gordon-Conwell Theological Seminary in 1993 entitled *The Concert of Prayer: Back to the Future?* provides an excellent theological, historical, and practical guide for a Concert of Prayer (Bakke 1993). It is important to note that concerts of prayer are not new to the church of Jesus Christ. They were fairly common even in the 1700s. Concerts of prayer are helpful to open the eyes of the church to the need of both local and international revival. Tom Phillips outlined a two-hour format for a Concert of Prayer. It includes ten minutes of celebration, twenty minutes of preparation, five minutes of dedication, thirty minutes of seeking for fullness and awakening in the Church, thirty minutes of seeking for fulfillment and mission among the nations, ten minutes of testimonies of what God has said, and fifteen minutes for the grand finale (Phillips 1995, 147).

Another possible schedule for a prayer meeting could be derived from the noon prayer meetings that were held during the Prayer Revival of 1857-1858. The meetings lasted one hour and began promptly at noon. A hymn was sung, prayer was offered by the lay leader and a portion of Scripture read. The meeting was then opened for prayer and one or two requests were given and then someone prayed for them. This procedure was continued with requests and prayers alternating until five minutes before the end of the meeting, at which time a closing hymn was sung (Orr 1989, 282). The simplicity of the prayer meeting and the great emphasis on really praying, especially

for spiritual needs, is easily transferable to prayer meetings today.

Jonathan Edwards so firmly believed that the church must pray for revival that he wrote a treatise about prayer, previously mentioned in this project. He desired that this treatise have widespread reading, acceptance, and practice. Even without agreeing with Edwards' millennial views, one can easily agree with his call for extraordinary prayer. The pastor of the local church must lead the way in calling God's people to return to Him. He must lead them to fervently, desperately, and humbly seek the face of Almighty God who can graciously and powerfully work to send His people revival.

Theological Conclusions

After viewing several Old Testament revivals and some very important New Testament revivals and calls to revival, it can be seen that revival is a sovereign act of God on behalf of His people to turn them away from sinful paths and back to Himself. The emphasis concerning revivals is two-fold. The first is that revival is a sovereign work of God that cannot be manufactured by people. The second is that God's people are responsible to seek Him, crying out to Him to send revival when they have strayed from their close walk with Him. Revival can be personal, but it is more often a corporate experience, in which God works in a group of

believers, a church, a group of churches, a region, a nation, or even the whole world, to bring His people back to Himself.

True revival of God's people will always lead to massive evangelism of the lost as well. When God's people are awakened they will see the lost through Jesus' eyes and God will work powerfully through them to reach those without Christ, bringing them to faith in Him.

Sometimes God will move among His people to begin to reform the church and then send revival, which leads to further reformation of the church. It appears though that most of the time in history, He has chosen to send revival first, which was then followed by the reformation of His church.

The core elements of revival are the sovereignty of God, the Word of God, both in its doctrinal emphasis and its preaching, prayer, and the response of God's people to the work of the Holy Spirit.

Finally, the pastor's role in revival is key. In many cases, as the leader of the local church, he is responsible to lead his people to hunger for revival. He must have a personal longing for revival before he can lead his people to have that same sort of hunger. His life and ministry must be that which demonstrate God-reliance and humility. He must care for the glory of God and the well being of God's people. His preaching must be biblical and powerful and he must know that there are no substitutes for

the preaching of the Word. He must also lead his church to seek the face of God in prayer, crying out to the One who desires to see His people experience revival.

With a solid theological and historical foundation, the pastor must next seek God's wisdom in formulating a plan to foster a hunger for revival among his people. That plan will follow in chapter three.

CHAPTER 3

THE PLAN FOR THE PROMOTION OF REVIVAL

The following plan for the promotion of revival includes that which has been implemented, along with a few things that will yet be implemented in the future. It is a plan that involves a preparation for revival, but not plans that will guarantee revival. The plan, as a whole, has no terminal date. It is to be hoped that preaching and praying, with the hope of revival will continue until God sends revival. If He does not choose to revive Hainesport Community Baptist Church in the near future, then may the preparation for revival continue to progress, regardless of the short term outcome. The faithful preaching of the Word and the persistent, believing praying of God's people are correct practices whether God sends revival or not. Proper preparation is both biblically sound and spiritually valuable at all times. Obedience to the teachings of Scripture is always right and honoring to God.

The plan developed for Hainesport Community Baptist Church is neither novel in its approach, nor is it complex in any way. Its intent is to be biblical and simple. Too many church plans are so complex that only a small percentage of

church members would be able to understand them, much less, practice them.

Past Efforts

Throughout my years in the ministry I have always been concerned about the preaching of sound theology, believing that the Word of God is inspired, inerrant, authoritative, and practical. Sadly though, I neglected any real plan for the promotion of revival during my early ministry years in Virginia and New Jersey. It was not that I believed that either church exhibited great spiritual health. In fact, I realized very quickly after assuming pastoral duties that both churches had significant spiritual needs, despite having sound doctrinal statements. I was not opposed to seeing true revival come.

Actually, I did not even consider developing and implementing a plan for revival. Maybe it was because I was often just attempting to keep my head above water and survive from week to week. When I moved into a senior pastorate for the first time in 1987, I found myself preparing three sermons and one Bible study almost every week, organizing and administering church ministries, visiting the sick, doing the secretarial work, counseling believers, and doing numerous other duties. Along with the normal pastoral duties, I quickly found myself in the middle of a power struggle that went unresolved for quite some time. Maybe the busyness and

stress kept me from having a longing for revival. Or, maybe I did not promote revival because my primary exposure to revival was that of the scheduled meeting that rarely had any lasting effects after the meetings were over. But, maybe, just maybe, I did not know what would happen if true revival did come, and I was afraid of what God might do in my life. Whatever the reason for my neglect of the promotion of revival, God began to change my heart a few years ago.

After a number of years in the ministry and hundreds of sermons and lessons, I had seen what appeared to be too little impact on the lives of those to whom I ministered. There were some who became easily offended, but never for scriptural reasons, and left the church. Others, who were church members, lacked faithfulness in attendance and demonstrated an unwillingness to become involved in ministry. There seemed to be nothing that would change them. Then, there were those who attended every service of the church and became involved in every ministry possible. A number of them based spirituality on those two things and never saw a problem with cutting tongues, gossiping words, bad attitudes, or power struggles.

I began to preach more and more sermons about the heart, knowing that people would truly change only if their hearts changed. A change in behavior, without a change in heart, only promoted Pharisaism. Real heart change comes only

through a work of the Spirit in the heart of one who submits to the Lord.

Some of the sermon series that I preached in the past three years were intended to exalt Christ and demonstrate the necessity of having our hearts changed so that we would commit ourselves to follow Jesus Christ wholeheartedly. Most sermons were not preached with the intent of stirring a hunger for revival, but could have been used by God to stir a hunger for Him and for a revival empowered by the Holy Spirit.

One series of sermons preached in the late summer and fall of 2000 was entitled Has Anyone Seen God Recently? I approached several passages of Scripture in which God took center stage in a very obvious way. The series began in Isaiah 6 with a vision of God. It continued in Exodus 3 when God appeared to Moses in the burning bush. In Exodus 33-34 Moses saw more of God and found the glory of God reflected on his own face. Elijah and thousands of Israelites saw God come in power on Mount Carmel in 1 Kings 18. In 1 Kings 8, God blessed Solomon so that he longed for the Lord's presence and witnessed Him filling His temple. Ezekiel 8-11 records the time when God walked out on His people because they had for too long rejected Him. God blessed this sermon in a special way. A lady walked in the church that morning for the first time, having been away from God for many years. God spoke to her heart and her whole life was changed from that time forward to this day. She is one of the most godly, committed

believers that I know. The next sermon took a look at Jesus Christ in John 1. He is presented there as the Word, the Lamb of God, and the Messiah. A second picture of Jesus was preached from Matt 17:1-9 and explained how Jesus Christ helps in times of discouragement. The third picture of Jesus came from Luke 22 and John 20-21 and saw Peter take a look at Jesus after a time of personal failure. The final sermon came from Acts 1-2 and was about the day that the church saw God in the person of the Holy Spirit.

I also preached a sermon on November 26, 2000, entitled Do It Again, Lord! from Hab 3:2, 16-19 and Zeph 1:12. It was my first obvious attempt at calling the church to revival.

During the summer of 2001, I preached a series of seven sermons from 2 Chronicles 10-20 entitled A Heart That Seeks God. The intent was again to call our church to seek after God from the heart. The kings of Judah were used as examples of some who did and some who did not seek Him.

The fall of 2001 was dedicated almost exclusively to preaching a topical series of sermons called Developing Fully Committed Followers. It was a New Testament series from the life of Christ and the early days of the church demonstrating what it means to be a committed follower of Jesus Christ.

The Lord continued to lead along similar lines during the first four months of 2003 when I preached a series

through the Gospel of Mark. The series title was Confronted by Jesus Christ: To Follow or Not to Follow.

Soon after that time the formal plan to attempt to stir a hunger for revival among the congregation of Hainesport Community Baptist began to take effect.

There had been a few other sporadic attempts to stir a hunger for revival since my class with John Woodbridge in 2001. Besides the preaching of the Word, we had scheduled a few days of prayer and fasting for the church. Attendance was never very good. I also attempted to pattern our Saturday morning men's prayer meeting after the prayer meetings of the Prayer Revival of 1857-1858. It did not succeed either.

There have been two other important directions for the church in recent years. Four years ago our church adopted a basic Purpose Driven model of ministry. The evolution of the ministry to actually function on the foundation of the basic five purposes of the church (worship, evangelism, discipleship, fellowship, and ministry) has been slow and difficult, but necessary to renew our reasons for existence. In the fall of 2002 our church also began an adult small group ministry. It has been highly effective for those who have taken part. There has also been some very negative response from some who do not want small groups. The groups are sermon-based in the Bible study and designed to develop fellowship, ministry, and discipleship opportunities. The success of this ministry has been amazing so far. I believe

that our Purpose Driven direction and our small groups have helped us begin to renew the health of our church, leading to reformation in our application of Scripture, and hopefully preparing us further for a coming revival.

I also began in 2000 to accumulate resources about revival for my own library. As I began to read some of the books, my own heart was warmed and my desire for revival began to grow (almost every book found in the reference list of this project is now in my personal library).

I began to believe that God could bring revival again and that He often did so in the most unlikely places. I became convinced that Hainesport, New Jersey, qualified well in that sense. It was time to begin the formal project of stirring a hunger for revival in the membership of Hainesport Community Baptist Church. The formal plan began in May 2003.

Developing a Hunger for Revival in the Life of the Pastor

My desire is to stir a hunger for revival in the hearts of those who attend the church I pastor. To be able to accomplish such a goal, I must see a hunger for revival developed in my own heart. If I do not long for revival, how can I hope to lead my people to desire revival? There are certain steps I believe that a pastor can take to develop a hunger for revival in his own heart. I have attempted to take those steps in my own life. Of course, dependence on the work of Holy Spirit is primary, but I believe that God is able to

use the following ways to help instill that longing in my heart.

Personal Prayer

The biblical and historical instances of revival all show the priority of prayer in the lives of those who are God's ministers. One of the most crucial things I can and must do as the pastor of Hainesport Community Baptist Church is pray. Daily prayer is essential in the life of a pastor, and that prayer time must include prayer for revival. I cannot ask my people to pray for revival if I do not pray for it. I cannot claim to believe that revival comes from God and then attempt to make revival happen in my own strength. I cannot preach that God has worked in power to revive His people in the past, but is unable or unwilling to do so today. I cannot ignore the importance of prayer for revival as seen throughout Scripture.

The plan for personal prayer includes several requests. Those requests include a personal hunger for revival, an awareness of personal sin, along with a desire to repent and forsake the sin, a hunger for God and His Word, a heart that is open to the working of the Holy Spirit, a life that reflects the glory of God, a humility before the Lord and reliance upon Him, a powerful ministry of preaching the Word, and an ability to lead God's people to hunger for revival.

Weekly Fasts

Fasting was never a part of my life until the summer of 1999. One of my doctor of ministry classes was taught by Dallas Willard. It was entitled Ministry and the Spiritual Life. One of the challenges in that class was to learn the discipline of fasting. I began to practice fasting from that time to this day. There were two main purposes for me. They were to spend more time in prayer and to remember that I needed God more than I needed His good gifts to me (food). If I will see revival in my own life, I must not allow anything to take the place of God in my affections or worship.

With the beginning of this major project I planned to spend part of one day or even one entire day each week fasting. I have varied the day of the week on which I fast, but it has always been Thursday, Friday, or Saturday. I begin the fast after dinner on the evening before and continue the fast until lunch or dinner the day of the fast. Using part of that time to pray for revival became a priority. I do not believe that fasting somehow merits special favor from God, but it does provide a discipline that prepares the heart to more effectively seek the face of God.

Scriptural Studies

Nothing can take the place of the Word of God in preparing the heart so that I long for revival. On May 12, 2003, I began to spend part of my personal devotional time

reading passages that pertained to revival. The reading of these passages coincided with what I planned to preach to the church. I made observations in my daily journal that pertained to revival as the Lord spoke to my heart in my Bible reading. The purpose in reading these revival passages during my personal devotional time was to give the Lord opportunity to do a work in my own heart. I believe that God can put a longing for revival in my heart as I read of the longing of His people for revival in Bible times.

I first read Psalm 85 and then moved from there to 2 Chronicles 6-7. I continued my daily reading with Psalm 13, 25, 28, 60, and 80. I then read Exodus 32-34 before continuing with Psalm 79. I moved on to the book of Judges to see how God worked in His people in times in which they so often needed revival. Throughout the summer and fall, I read the book of Psalms, looking for what the Lord says about revival. There are many places that record how His people cried out to Him and how they were responsible to proclaim to the nations the great things He had done among them in days of old. A good example of God's people crying out to Him is seen in what follows: "Hear my prayer, O LORD; let my cry for help come to you. Do not hide your face from me when I am in distress. Turn your ear to me; when I call, answer me quickly" (Ps 102:1-2). There is another psalm that speaks of the joy of those who seek the Lord and how they are to proclaim the works of the Lord to the nations (Ps 105:1-4). I

have also spent significant time reading the book of 2 Chronicles in the Old Testament and the book of Acts in the New Testament, noticing how God worked in power in the days of the kings of Judah and in the days of the early church, respectively.

Revival Reading

Extensive reading about revival is imperative in my plan to stir my own heart to desire revival. I began my reading of revival literature in late 2000 with Jonathan Edwards' Religious Affections, Charles Finney's Lectures on Revival and Billy Graham's autobiography Just As I Am. I proceeded from there to a study of the Prayer Revival of 1857-1858 with books such as Samuel Prime's The Power of Prayer, Talbot Chambers' The Noon Prayer Meeting of the North Dutch Church, and The Event of the Century by Edwin Orr.

There are only a few books that are written about biblical revivals exclusively. Walt Kaiser's Revive Us Again is excellent. C. E. Autrey's Revivals of the Old Testament and Ernest Baker's The Revivals of the Bible are two older books that are also helpful.

Recent works by Iain Murray, John Armstrong, Arturo Azurdia, David Bryant, Henry Blackaby, Wesley Duewel, Lewis Drummond, Erroll Hulse, Ray Ortlund, Jr., Robert Bakke, R. E. Davies, and Brian Edwards have demonstrated both biblical scholarship as well as a hunger for revival. Reading many

books about revival by a variety of authors has helped provide a balanced view of the way that God sends revival to His people. Both Calvinists and Arminians have experienced the power of God in revival.

There are a number of good historical works whose purpose is to demonstrate that God has moved among His people throughout history, bringing revival to those who have turned away from Him. Keith Hardman's *Seasons of Refreshing*, Malcolm McDow and Alvin Reid's *Firefall*, and all of Edwin Orr's books are designed to stir a hunger for revival in the heart of the reader today.

Some of the older works that challenge the mind and stir the heart are Jonathan Edwards' *The Works*, George Whitefield's *Journals*, *The Log College* by Archibald Alexander, and Ebenezer Porter's *Letters on Revival*. I have also begun to read some of the Puritan writers whose writings also stir my heart. Authors such as Jeremiah Burroughs, Richard Sibbes, Thomas Brooks, Richard Baxter, and J. C. Ryle are all in the reading plan.

There is no termination date for my reading of revival literature. My library has increased greatly in the past three years and will continue to grow in the future. Many of the works that I presently own have not been read completely, but will be revisited in the future. I have discovered that the subject of revival is vast and the literature is almost endless, so I intend to explore a variety

of writings from both early and contemporary writers. I plan to read more sermons, historical records, and calls to revival.

Worship Music

Music is so very important in the life of a believer. The book of Psalms makes that very clear as the psalmist often writes of singing and instruments that are played to give praise to the Lord. I am not a musician, but my plan is to keep sound Christian music prominent in my life. I do not intend to enter debates about which music is best. I listen to both hymns and contemporary Christian music as long as they are biblically sound and give glory to God. Hymns such as When I Survey the Wondrous Cross and contemporary songs such as Revival and Days of Elijah, along with many others, lift my heart to seek God. They bring hope to my spirit that God can still revive His people today.

I also began to play a tin whistle in August 2003 and enjoy playing songs from the hymnbook, giving praise to the Lord through instrument. All of my playing at this point is for personal worship of the Lord and provides opportunity to praise the Lord and focus on Jesus Christ.

Survey of Pastors and Other Christian Leaders

The input of others who are in ministry has the possibility of having great effect in both stirring the heart of the pastor for revival and also presenting insights and

ideas as to how to stir a local church to hunger for revival. With that in mind, I first determined to survey a number of pastors and others in ministry concerning their views on revival. Determining which pastors and Christian servants to survey was the next decision to be made. Because of my enrollment in the Doctor of Ministry program at Trinity Evangelical Divinity School, I decided to survey those who were currently enrolled in that program as to their views and experiences concerning revival. In the fall of 2003 there were 296 students, not including me, who were actively enrolled. I emailed each person a survey about revival that included four demographic questions and nine revival questions. The form was made simple to use for those who already have very busy schedules. I desired to gain the greatest amount of feedback possible, knowing that those enrolled are serving in pastorates all over the nation, as well as many other ministries around the world. A copy of the survey as it was emailed to the students is located in appendix 1.

The demographic questions concerned the ministerial position of the person, how many years he or she has been in ministry, whether his or her ministry is urban, suburban, or rural, and whether that ministry is intercultural.

The revival questions requested a personal definition of revival and some marks of revival. The person responding was then asked if he or she had ever experienced

revival in a local church setting. Those who had a negative response were asked to skip the next three questions. Those who responded positively were asked if the revival they experienced was scheduled and what was both positive and negative about the experience. All of those questioned were then asked three questions concerning their own personal hunger for revival and what they believe their responsibility is to stir a hunger for revival in their local church ministry. They were also asked what they are currently doing to stir that hunger for revival.

The next chapter will include an evaluation of the surveys that were completed and returned.

Developing a Hunger for Revival in the Local Church

I believe that the pastor of a local church has the primary responsibility of stirring a hunger for revival in the lives of those to whom he ministers in the local church. He cannot do the work of the Holy Spirit, but he can be obedient to the Word of God, allowing the Holy Spirit to work powerfully in and through him, causing others to hunger for revival.

I also believe that there are two significant parts of the plan for stirring a hunger for revival in the local church. They include the prayers of God's people and the preaching of the Word so that lives are transformed. There are other parts of the plan that are included in this chapter,

but the plan is simple. I believe that any pastor can follow this basic plan, no matter where he serves or to whom he ministers. Since there is no list of things to do to make revival happen, this plan does not include a list of required activities beyond the preaching of the Word and the prayers of God's people. Other things mentioned in the plan are truly secondary and may provide additional help. Before sharing the plan for preaching and praying, it is important to note that the church was involved in this project directly.

Surveys of the Church

During the course of the project, I surveyed the congregation of Hainesport Community Baptist Church twice. The first survey was given prior to the first preaching series about revival and the second survey was taken after the second series of sermons on revival. The surveys came about five months apart. All participants were asked the same questions, though the questions for each survey were different. The only demographic question in each survey concerned the person's general age group.

The First Survey

In May 2003, I surveyed the members and attendees of the Hainesport Community Baptist Church concerning their views about revival. The survey was conducted on a Sunday morning. Adults and teenagers were given surveys when they entered the church. They were asked to begin to fill them out prior to

the beginning of the worship service, if possible. There was also a time at the beginning of the morning worship service in which the survey was explained to all. Each survey also included a cover letter clarifying the reasons for the survey and how to complete it. Each survey was intentionally kept anonymous, but each respondent was asked to circle his or her general age group. A copy of this survey is found in appendix 2.

The intent of the survey was to determine the knowledge and interest of those in Hainesport Community Baptist Church as to the subject of revival. Each person was asked to define revival and provide some marks of revival. All respondents were also asked whether they had ever experienced revival in a local church setting. Those who responded affirmatively were asked to tell if that revival was scheduled and what was both positive and negative about it. Those who responded negatively were asked to skip the next three questions. All were then asked whether they would like to experience revival and why or why not. Finally, all were asked to share what they believed that I, as their pastor, could do to help them desire revival.

The Second Survey

The second survey of the congregation of Hainesport Community Baptist Church was taken in October 2003. The intent was to determine the degree of knowledge gained about

revival and the increase of hunger for revival on the part of each participant. All adults and teenagers were provided with surveys and asked to complete them, but not write their names on the papers. A brief explanation was presented from the pulpit and then about ten minutes were allowed to complete the survey. Those who arrived for the Bible study hour before the morning worship service were provided with surveys at that time so they could have more time if desired. There was a place to check for those who had completed the first survey in May 2003.

The first question on the second survey inquired as to what the person had learned about revival in the past six months. The second question addressed the subject of what God had done in the life of the person because of the two series of sermons on revival. The third and fourth questions were intended to determine if the person was praying more for revival, and if so, how much more. The fifth question asked if the person expected our church to experience revival. The sixth question inquired as to what each believe is necessary for revival to come to our church and the seventh question asked how much the person wanted to experience revival. The final question inquired as to how I, the pastor, had helped the respondent to gain a hunger for revival. A copy of this survey is found in appendix 3.

The Preaching of the Word

The preaching of the Word of God is one of the two foundational parts of the plan for stirring a hunger for revival in the lives of those who attend Hainesport Community Baptist Church. At all times, the preaching and teaching of the Word is necessary for God's people. It truly is God's message to His people and must be consistently communicated by the pastor to those who sit in the pews.

I believe that the Lord can use any part of His Word to stir a hunger for revival in His people, but I also believe that it is the responsibility of the pastor to intentionally preach and teach about revival, using Scripture to do so. As already noted in this project there are many biblical passages that can be preached. I planned to preach five different series of sermons that I believe could be especially used to stir a hunger for revival in God's people. I have already preached the first two series of sermons and the other three series will be included in the church calendar in 2004. I actually prefaced the first series of sermons with a three part series from Psalm 119 entitled Learning to Love God's Word. The intent of that series was to ignite or re-ignite a love for God and His Word. The first sermon was entitled Getting to Know the Word and the Word-Giver. The second was God's Word in Your Heart and the third was Living God's Word. It was the following week that the first major series of sermons on revival began.

In all of my sermons, my plan is to study and present the Scripture in its appropriate biblical context. I intend to explain the Scripture and highlight that which provides teaching about revival. The outlines of my sermons are derived from the text, but are presented as relevant to the lives of those who listen to me preach. Each sermon has a basic proposition that drives toward one particular goal that can be accomplished in the lives of those listening. Each sermon also has one or more illustrations that come from historical revivals, demonstrating that what the Lord did in Bible times, He has continued to do throughout history, and can still do today. In addition, each sermon is intentionally applicable to those who sit in the pews. It is necessary that listeners receive accurate information that is interpreted properly, but the sermons must do more than fill the head with more knowledge. They must be that which is able to change lives as the Holy Spirit applies the Word.

Old Testament Series

Between the dates of May 18, 2003, and July 13, 2003, I preached the first series of sermons to stir a hunger for revival in the lives of our congregation. The Old Testament series was entitled Remember the Days of Old. I searched a number of Old Testament passages that have reference to revival and chose nine to develop a nine-part

series. Extended outlines of these sermons are found in appendix 4.

The first sermon was introductory to the subject of revival and was preached from Psalm 85 and 2 Chr 7:14. It is entitled Will You Not Revive Us Again? I began with a story of a revival as told by Elmer Towns (Towns and Porter 2000, 13-14). It was not the best revival story I knew, but it was a story in which I was directly involved in a very small way. I was present in Lynchburg, Virginia, in 1973, when revival came to Thomas Road Baptist Church. I did not attend that church, but was a senior in high school at Lynchburg Christian Academy and was impacted by what occurred on our campus. I honestly did not know what to make of what was happening at the time. I am still not sure whether it was true revival, but God did move in some way and lives were changed.

This first sermon in the Old Testament series that I preached challenged the congregation to desire something more spiritually (specifically revival) and to depend on God to do a great work. 2 Chr 7:14 presents an outline of what God's people can do to prepare for revival. It must be remembered that preparation is no guarantee that God will send revival.

The rest of the sermons are all derived from historical, biblical accounts of revival in the lives of God's people in the Old Testament. The Revival of One and of Many is the story of the revival of Moses and then, through him, the people of Israel. Exodus 3 and 32-34 are used to

demonstrate how God raises up leaders to give His people the Word, confronting them with their sin and provoking them to pray. Historical illustrations from the Welsh Revival of 1904 and the Cambuslang Revival of 1742 are included in this sermon.

The prophet Samuel is another example of a man who was prepared by the Lord to proclaim His Word to the people of Israel. His leadership powerfully impacted and turned his people back to the Lord. The sermon from 1 Samuel 7 was entitled It's Time to Return to the Lord. Stories from the Great Awakening in America in the 1730s were used, highlighting the ministries of Jonathan Edwards and John Wesley. The revival that was worldwide in the early 1900s was also used as an illustration in this sermon.

Elijah was another great leader of revival as seen in 1 Kings 17-18. The sermon entitled The Lord Knows How to Get Attention demonstrates how the Lord sometimes goes to great lengths to get the attention of His people. Five ways that He did so in Elijah's time form the outline for the sermon and present avenues through which the Lord might choose to get the attention of His church today. Illustrations from the Prayer Revival of 1857-1858 were used.

The next four sermons all came from 2 Chronicles and the four great revivals under Asa, Jehoshaphat, Hezekiah, and Josiah, all great kings of Judah. When Good Times Become the Best Times was preached from 2 Chronicles 14-16 and the

revival under Asa. It demonstrated that the Lord sometimes brings revival when things are going well for God's people and spiritual reformation is already taking place. Sometimes the Lord uses those times to cause His people to seek Him so that He graciously sends revival. Illustrations for this sermon came from two main sources: the Reformation led by Martin Luther and the Welsh Revival of 1904. Both were used to demonstrate the power of God at work in the sixteenth and twentieth centuries in different parts of Europe.

The revival under Jehoshaphat as found in 2 Chronicles 17-20 demonstrated The Power of the Word and Prayer in Revival, the title of the sermon. The linking of the dual priority of the Word and prayer is clearly seen in the text. Illustrations for this sermon came from the times of revival as experienced by Jonathan Edwards and those to whom he ministered in Northampton, Massachusetts.

When God's People Return to Him is the title of the sermon that was derived from the life of Hezekiah as found in 2 Chronicles 29-32. The theme of the sermon was concerned with what is required for God's people to return to Him and what happens as a result of that return. Illustrations for this sermon came from the Welsh Revival of 1904 and the Frontier Revival of 1800 in America in Logan County, Kentucky.

The fourth sermon from 2 Chronicles considered the revival under Josiah in chapters 34-35. It was entitled Humility and Revival and demonstrated how humility is so vital

for those whose lives are revived. It is necessary for them to see their own sin and humbly listen to those who call them back to God. Illustrations came from the Second Great Awakening and specifically the ministry of Asahel Nettleton.

The final Old Testament revival in the series was found in Nehemiah 8-9. The title of the sermon is Are You Longing for Revival? Those who are longing for revival will pray, will hunger for God's Word, will repent of sin, and will rejoice in what God does. Illustrations for this sermon came from the life of James Edwin Orr and also from revivals that took place around the United States in 1994-1995, in places such as Wheaton College and Corinth, Texas.

The Old Testament series of revival sermons concluded with a challenge to come together in the front of the church and pray that God give us a hunger for revival. Further encouragement to pray individually and corporately was also provided.

A further use of the Old Testament to teach about revival has occurred recently as well. A series on the book of Judges has been part of the Sunday night services since July 6, 2003, and will continue throughout the end of the year. The intent of the series is to teach the entire book and the lessons that are found in it. One of the very important lessons found in the book of Judges involves the cycle of sin, judgment, crying out to the Lord, returning to Him, and then being delivered by the Lord from one's enemies.

The cycle demonstrates the need of periodic revival among God's people and how even those who are revived can gradually turn back to sin, once again needing the powerful touch of God upon their lives.

New Testament Series

Between September 7 and October 12, 2003, I preached a five-part series of sermons from the New Testament about revival. It was a follow-up series, continuing the revival preaching from the Old Testament. The series title was God Can Do It Again! The purpose of the series was to persist with the revival theme and demonstrate that God has continued to revive His people throughout history. Just as God sent revival in the Old Testament, so He sent revival in the New Testament. The outlines of these sermons are found in appendix 5.

The first sermon came from Matt 3:1-12 and the ministry of John the Baptist. It was entitled Preparing for Revival. Preparing for revival means turning away from sin and turning to Christ, which leads to significant life change. Some reminders about what revival is were included in this sermon, as well as some powerful words from Ray Ortlund, Jr. I did not use any historical illustrations in this sermon.

The second sermon was derived from Acts 1-2 and other passages in the book of Acts. It was entitled The Greatest Revival of All Time! The coming of the Spirit at

Pentecost is a one-time event, but there are principles for revival to be learned in that foundational event of grace and power. In it, I made it clear that there are three priorities for every revival. The first two, prayer and preaching, I presented in this sermon. I used a plethora of scriptural passages in Acts to verify my assertions. I used illustrations from the ministries of Theodore Jackobus Frelinghuysen and Jonathan Edwards in America during the Great Awakening, along with the revival in Cambuslang, Scotland. I also spoke of the Puritans of the 1600s, as well as modern day revival among the Christians in South Korea.

The next sermon also came from Acts 1-2 and other passages in Acts and was entitled Revival Power. It dealt with the third priority for every revival, which is the power of God. The power of God is vital for true revival and is evident among God's people and through God's people in times of revival. Churches grow and unbelievers come to faith when true revival occurs. An illustration from the revival in Uganda in the 1990s was utilized to support the theme of the sermon.

The fourth and fifth sermons in the New Testament series on revival came from Revelation 2-3. Five of the seven churches of Asia Minor needed revival by the time John wrote Revelation. The titles of the sermons were, When Does a Church Need Revival? and When Does a Church Need Revival?--Part 2. Each of the five churches, Ephesus,

Pergamum, Thyatira, Sardis, and Laodicea, all needed revival. Jesus Christ pointed out the positive spiritual traits of each church, if there were any, and told them what was necessary to return to the Lord. A church needs revival if it has left its first love, if it has compromised with worldliness, if it tolerates false doctrine and sin, if it believes image is everything, or if it is asleep in the light. The first sermon from Revelation 2-3 was illustrated historically with the 1949 and 1952 revivals in the Hebrides Islands off the northwest coast of Scotland. The ministry of Duncan Campbell and others was powerful in that revival. The second sermon from the same text was illustrated with the Shantung revival that took place in China in 1932. The sermons about the five churches presented an excellent opportunity to call God's people to return to Him.

Great Doctrines Series

A third series that I have not yet prepared will be preached in the year 2004. It will be based on an idea from the preachers of the Great Awakening and will involve preaching about the great doctrines of the faith. Some doctrines that may be included are: the glory of God, the sinfulness of man, the necessity of repentance, the love of Christ, the work of the Holy Spirit, justification by faith, and the reality of hell, among others. The exact time for this series is yet undecided. I hope to clearly explain the

scriptural teaching on these doctrines and then challenge the congregation with the necessity and relevance of these doctrines for their lives. Some preachers are very good at explaining the Word without touching the lives of their hearers. Others are excellent communicators who are always practical, but not deriving their sermon directly from the source of truth. I intend to preach a series that will make the essential doctrines both easy to understand and potentially life changing for the lives of all who hear.

Ray Ortlund, Jr. Series

Every time I pick up When God Comes to Church by Ray Ortlund, Jr. (Ortlund 2000), my heart is stirred. The scholarship and the warmth touch both my head and heart. I would like to preach a series in 2004 that is derived from his book. He divides his book into two main parts: what God can do and what we must do. I do not plan to preach the whole book, but there are parts that would provide sound material for a few sermons that are designed to challenge people to long for revival.

Forty Days of Purpose Series

Ever since Rick Warren wrote The Purpose Driven Church, the Lord has used his ministry mightily, both in my life and church. When Warren came out with The Purpose Driven Life, I was thrilled. I had listened to a tape series that he had developed a few years before the book and knew the book

would be solid. When I heard that he was further assisting the ministry of the church of Jesus Christ by instituting the 40 Days of Purpose campaign, I knew it would be vital for our church ministry. The plans are for our church to become involved in the spring of 2004. Warren's ministries have been willing to work with our church, which is smaller than many churches, to provide the materials necessary for a fraction of the normal price. I believe that these seven weeks of preaching, daily readings, and focus on God's purposes for His people will provide further opportunity to prepare God's people for revival. I am thrilled that approximately 5000 churches are using the 40 Days of Purpose campaign during the fall of 2003. We will begin planning for this powerful ministry early in 2004.

Special Meetings

The value of special meetings must also be considered in a comprehensive plan to stir a hunger for revival in the local church. Gifted men will be scheduled to preach series of sermons to encourage spiritual awakening among God's people and to call the unsaved to salvation in Christ.

There is no substitute for the preaching of the Word of God. The pastor of the local church must always make the preaching of the Word of highest priority in his ministry, and there should be those times when God's servant calls God's

people to humbly cry out to the Lord to send revival. He must preach so that they are willing to repent of sin and return to God. It is the preaching of the Word that the Holy Spirit will most often use to accomplish this.

Prayer in the Church

The second major part of the plan to stir a hunger for revival in Hainesport Community Baptist Church involved prayer. If God's people truly hunger for a God-sent revival, they will pray, but the Lord may use a planned, concerted church effort to cause His people to pray for revival. A plan to promote prayer for revival was developed for Hainesport Community Baptist Church. This plan was very simple, which means that it was also attainable by the largest number of people possible. The plan to improve the church prayer ministry included the following facets.

Prayer Challenges

I have discovered throughout the years of my ministry that it is the basic truths of the Christian faith that need to be consistently presented to God's people. Everyone knows that prayer is important, but prayer can often be set aside because of the busyness of life. My plan to stir a hunger for revival included weekly reminders to the church family to pray. If prayer for revival is imperative, then regular reminders are of benefit to the church. These reminders occurred in a few different ways in our ministry. I

provided both verbal and written reminders to the congregation each week. Verbal reminders came through the preaching of the Word as well as announcements of regular prayer meetings for revival. Written reminders came by means of bulletin announcements, verses of Scripture, and quotes from writers of revival literature.

Corporate Prayer Meetings for Revival

Beginning on Sunday, May 18, 2003, I announced to the congregation that the following Sunday, May 25, 2003, our church would begin special weekly prayer times for revival. The time was scheduled for every Sunday morning from 9:00-9:40 A.M. in the church facility. Men would meet upstairs in an unused room above the church auditorium and women would use the church meeting room, located in the basement. I would lead the men's group and my wife would lead the ladies' group. Soon after the meetings began, my oldest teenage daughter also began a Sunday night prayer group for teens. The plan includes turning over the leadership of the prayer times to lay leadership in the future.

Announcements were made beginning on May 18 and have continued weekly in the bulletin since that time. I have also occasionally announced these prayer meetings verbally from the pulpit. The purpose of the prayer meetings is to pray for revival. This purpose makes these prayer meetings different than other prayer meetings of the church that are open to any

prayer requests and usually focus on the individual needs of the congregation. A list of revival prayer requests is composed each week and handed out to the participants of the prayer meetings. A typical prayer list begins with a very brief passage of Scripture that is intended to stir the heart for revival. After the reading of Scripture, praise is given to the Lord for who He is and what He has done in times of revival in the past. A time of confession of sin and repentance follows. Next, come requests for the Lord to use His Word to impact the lives of His people and those who do not know His Son as Savior. The group then proceeds by praying for a greater burden for our entire church to pray for revival. Then there are special requests made which include any other requests that the Lord brings to mind concerning revival. Finally, the meeting concludes with the group praying for revival that is personal, church wide, national, and international in scope. Copies of two of these prayer lists are found in appendix 6.

The use of lists makes it possible to spend almost the entire time in prayer, rather than just sharing requests. Normally, one person prays for a category of requests, such as the impact of the Word, and then the next person prays concerning the same basic requests. All in the group pray until the last person has finished. Then the group proceeds with the next category, such as special requests, until all are finished.

The prayer time begins promptly at 9:00 A.M. and concludes by 9:40 A.M. The Bible study hour follows and so the prayer time must conclude before the time of Bible study commences. Forty minutes of prayer provides adequate opportunity for those who desire to join together in seeking the face of God for revival.

The time of the prayer meeting is scheduled so that people will not have to come to church on another day to gather for prayer. It must be noted at this point that the church family has been made aware that those who desire to gather in groups and pray at other times, or on other days may do so with the wholehearted support of the church leadership. The church will provide the facilities and the prayer lists and any other help requested by those who desire to begin other prayer meetings for revival.

Personal Prayer for Revival

Personal prayer for revival has been encouraged for everyone to practice since the outset of the project. Each member is consistently challenged to pray that the Lord both stir a hunger for revival in the church family and also send revival to Hainesport Community Baptist Church.

Beginning in October 2003, one of the adult small groups developed a simple and very practical plan to increase the personal prayer habits of the church family. During the Sunday morning announcements, they presented a brief skit to

commence the beginning of a challenge to involve the entire congregation in praying for revival around the clock. There was an insert in the bulletin that explained the challenge (a revised copy designed to fit the basic formatting of this project is found in appendix 7). The challenge was to pray for revival at the same time each day for the entire month of October. Each person could choose to sign up for whatever time personally determined and then turn in the form to a small group member in the church lobby after the service. The small group members then transferred all the names of those who agreed to pray to a poster board clock, thus demonstrating the prayer coverage that continues around the clock.

The plan was to make commitments to pray for revival for one month at a time, renewing those commitments each month for as long as the Lord burdens the church to pray for revival, or until He sends revival.

Days of Prayer and Fasting

Special days of prayer and fasting have been scheduled as part of the plan to bring the entire church together to pray specifically for revival. The intent is to convey to the congregation how important it is for the entire church to gather to pour out their hearts to God for revival. The challenge for the people is to fast for a day or a part of a day and give that time to prayer. Fasting is also intended to remind the congregation that we need God even more than we

need His good gifts that He provides. Food is a wonderful gift from God, but we must remember that it cannot take the place of God in our lives. Those who may not be able to fast for even one meal are encouraged to fast in some other way, such as not watching television, or refraining from some other pleasurable habit of life.

Two days of prayer and fasting were scheduled in 2003. The first was on Thursday, May 1. That day was chosen before the actual plan was fully instituted because it was the National Day Of Prayer for our nation. The church was invited to come together at 1:00 P.M. to pray. The second day of prayer and fasting was scheduled for Saturday, October 25. The entire day was dedicated as a day for fasting and prayer for revival. The church family was invited to meet corporately at 9:00 A.M. for prayer. Basic requests for revival were included on a list for each person attending and part of the time was dedicated to praying for those requests. Other requests for spiritual needs or the salvation of lost loved ones and friends were received from those who gathered. Those gathered also prayed for those requests. The corporate prayer time was partially patterned after the times of prayer during the 1857-1858 Prayer Revival.

The command to pray is well known, but the challenge to pray must continually go forth from the pulpit. The church has been consistently challenged to pray for revival for many months during this time of preparation for revival.

Means of Promotion

The plan to promote a hunger for revival did not utilize extraordinary measures to attempt to make revival happen, but there was consistent, almost weekly communication about revival. This was done primarily through bulletin and public announcements concerning our corporate times of prayer for revival. The bulletin announcements provided quotes about revival from godly men and brief, written challenges from the pastor to stir a hunger for revival. The intent was to gain continual impact by presenting both the need for revival and the power of God at work in times of revival in the past. The almost continual promotion of revival was important in aiding the growth of the desire of God's people to experience revival.

CHAPTER 4

THE EVALUATION OF THE PLAN TO PROMOTE REVIVAL

The evaluation of the plan to promote revival is in some ways very simple to assess, but in other ways extremely difficult. Revival has not come to Hainesport Community Baptist Church, yet. It is very difficult to tell us how close we are to seeing God move in great power. At the same time, it is clear that the church has begun to prepare for revival and that there is a greater desire for revival than there was previously. This will be explained shortly.

This chapter will first reveal my own personal evaluation of what has happened in my life, from the formulation of the plan in my heart until the present time. It must be said that by the grace of God, the plan will continue in my life well beyond the completion of the project. The results of the survey of other pastors and Christian leaders and the lessons I have learned from them will also be explained. The second part of the chapter will include the evaluation of the local church as to its response to the stirring of their hunger for revival.

Personal Evaluation

My personal evaluation of what the Lord has done in my life through this project, in some ways presents the most difficult challenge of the evaluation process. I recognize that I have been stretched, challenged, encouraged, and convicted by the Lord throughout the time and efforts involved in this project. My own hunger for revival has grown significantly. On the other hand, I also find that my hunger for revival is not as strong as it could be. I pray and hope that my longing for revival will continue to grow, and that the Lord will continually draw me closer to Himself. With these things in mind, I will examine four areas of revival emphasis in my own life that are being touched by the Lord.

Prayer Ministry

A few years ago I did not even think of revival on any kind of a regular basis. My prayer life rarely included prayer for revival. I began to pray for revival occasionally between two and three years ago, but it was not until this past spring that I became more consistent in my prayer efforts. For the past few months, praying for revival has become a daily habit, with few exceptions. There are some days that I pray several times throughout the day for a hunger for revival and for revival to come to Hainesport Community Baptist Church. I have come to the recognition that I must

make prayer for revival a vital part of my life if I will lead our people to make prayer an imperative for their lives.

I am thankful to the Lord that both my awareness of the necessity of praying for revival and my practice of praying for revival have increased because of this project. It is also true that my prayer life needs great improvement, both in time spent in prayer and in the fervency with which I pray. I realize that neither the time I spend praying or the fervency with which I pray can "force the hand of God," but I do believe that they are both reflective of my relationship with the Lord and my desire for Him to move in power in my life and church. My plan is to continue to pray daily for revival in the weeks, months, and years ahead.

Fasting

My first viable experience with biblical fasting came in the summer of 1999. Fasting had always been ignored because of my lack of understanding of the biblical doctrine. I had also never been seriously challenged to fast until a class I took at Trinity Evangelical Divinity School with Dallas Willard. Since that time I have fasted fairly often, but never for long periods of time. In May of 2003, I began fasting weekly, usually for only part of a day. There were a few weeks that I failed to fast and a few occasions in which I fasted for an entire day. During the times of fasting, I spent time in prayer and attempted to remember that the Lord

really is the one who is most important in my life. The discipline of those times was important. I ate no food, but did drink coffee, tea, fruit juice, or water. The experience was good and will be continued in the future on an almost weekly basis.

The negative side of the experience for me was that my focus was often weak. My times of prayer and fasting could have been much more effectively used. I see the weakness of my human flesh all too often.

Scriptural Studies

I have been greatly challenged by my study of the various accounts of revival and challenges for revival that are found in the Scriptures. The historical accounts of revival in both Old and New Testaments have demonstrated to me that God has always been gracious and powerful to revive His people. I am reminded that the Lord can still revive His people today. Part of my background in biblical fundamentalism stressed the pretribulational, premillennial rapture of the church. Some who held to this viewpoint also taught that things are becoming worse and worse in the world and the hope of worldwide revival is just a dream with no real hope of fulfillment. I always wondered if this pessimistic worldview was true. I am still pretribulational in belief, but I have come to believe that God can bring revival whenever

He so desires, and that, biblically, He often did so at the worst of times.

The challenges of the Psalms have been powerful in my life. There are so many references about the nations praising God. There are many others that tell God's people to give Him praise among the nations. I believe that in the coming earthly kingdom of Christ all nations will give Him praise, but I also have come to believe that it is possible for many nations to fall down and give Him praise even before the millennial kingdom. Christ is king today and He can revive His people in small enclaves or by means of national and international movements of the Spirit. I believe that if He sends revival on a worldwide scale, the whole world will be powerfully touched and tens or hundreds of thousands, maybe even hundreds of millions of people could turn to Christ in faith.

The call of Christ to the seven churches of Asia Minor in Revelation 2-3 was a call to seven real churches of the first century. The call to revival for five of those churches is a call that the church of Jesus Christ needs to hear today. I believe that the same sins are present in many churches in the twenty-first century. God's people still need to repent and have the Holy Spirit powerfully work in and through them.

My study of the Scriptures continually challenges my heart to preach about and pray for revival.

Revival Reading

Every time I pick up another work on revival, my heart is touched. I have read books that explain what revival is, books that provide histories of revival, books that are biographical in nature, books that contain sermons preached during times of revival, books by Calvinists and books by Arminians, books written by scholars who have studied revival, books written by those who have experienced revival, books that emphasize preaching in revival, and others that emphasize praying for revival. My life has been touched in some way by every book that I have read having to do with the subject of revival.

The historical and firsthand accounts of revival challenge me as the Scriptures do, in that they give me hope that God can still revive His people today. They have helped me understand that revival cannot be programmed, but those who desire revival can prepare for it, especially through prayer and the preaching of the Word. The historical material is so vast that I have mainly read the history of American revivals, but I have become fully aware that the Lord has sent revival to His people all over the world throughout the centuries. I have also come to recognize that He is still reviving His people in various corners of the earth today.

Survey of Pastors and Other Christian Leaders

The survey of pastors and other Christian leaders was profitable in many ways. It primarily demonstrated the hunger that many have for true revival in their respective places of ministry. It also demonstrated that many have already been praying for and challenging their people to seek revival. It is encouraging to know that men and women all across the nation, and even around the world, who serve the Lord Jesus Christ are hungering for revival. It was also thrilling to learn that a few had been challenged by the survey to hunger and pray more for revival.

Two hundred ninety-six questionnaires were emailed to men and women who are currently enrolled in the Doctor of Ministry program at Trinity Evangelical Divinity School. Thirty of them were returned as undeliverable. Of the 266 that were delivered, seventy-three were completed and returned. That means that over 27 percent of those surveyed completed the questionnaire. I was greatly encouraged and deeply thankful that so many used their valuable time to provide answers to the four demographic questions and the nine questions about revival. I used the first seventy surveys that were returned by email. The other three came back too late to utilize them in the final results.

The answers to each of the questions are summarized below. Some of the answers vary according to the ministry position of the respondent. The responses to each question

are recorded according to seven ministry categories. Senior pastors, associate pastors, interim pastors, missionaries, administrators, educators, and military chaplains are those categories. For a complete list of all of the answers provided, please see appendix 8.

The answers to the demographic questions will be summarized first. The first question asked of those in ministry was, "Are you a missionary, senior pastor, associate pastor, educator, or other?" Thirty-seven who returned surveys are senior pastors, ten are associate pastors, one is an interim pastor, seven are missionaries, eight are administrators (including administrators of missions organizations, a denomination, a publishing house, an elder care facility, and a Bible translation society), five are educators, and two are military chaplains.

The second question asked was, "How long have you been in ministry?" The senior pastors have been in ministry between six and thirty-two years with an average of 19.2 years of service. The associate pastors have been in ministry between seven and fifty years with an average of 18.9 years. The average years of ministry decline significantly to 15.4 years if the one who has been in ministry for fifty years is not included. Of course, 15.4 years is still a significant time in ministry. The interim pastor has served for five years, but most of that time was not in an interim pastorate. The missionaries who responded have been in ministry between

thirteen and thirty-one years with an average of 20.5 years of service. Administrators have been serving the Lord between three and thirty-five years with an average of almost twenty years of service. Educators have been in ministry between six and thirty-six years with an average of 26.4 years of service. Finally, the one chaplain who responded has been in ministry for nineteen years (one other chaplain responded but did not answer questions because of his current arena of service). It is very clear to me that almost all of those who are in ministry have been serving the Lord in a variety of fields for many years. There are very few who are novices in ministry. Most have a wealth of experience.

The third question asked of those in ministry was, "Do you serve in an urban, suburban, or rural setting?" The response to the fourth question will be considered in this paragraph as well. It was, "Is your ministry intercultural?" The senior pastors serve in all three ministry settings, urban, suburban, and rural. Nine of them serve in urban ministries. Eighteen serve in suburban ministries and ten serve in rural ministries. Approximately half of those who serve in urban and suburban churches have intercultural ministries. Only one of ten rural ministries is intercultural. Of the ten associate pastors, five serve in urban churches and five serve in suburban ministries. Three of the urban churches are intercultural and none of the suburban churches are. The interim pastor is serving in an

urban church that is intercultural. The seven missionaries all reported serving in intercultural ministries. Four of them are serving in urban areas, two are in rural settings and the other one serves in a mixed setting. Of the seven administrators, six serve in intercultural ministries. They are almost evenly spread among urban, suburban, rural, and mixed settings. Four of the five educators serve in urban, intercultural ministries. The fifth educator is in a mixed area that is not intercultural. The military chaplain serves on a base that is intercultural. There is great diversity in the settings where these men and women serve. As will be noted below, the hunger for revival among these Christian ministers was widespread, regardless of whether their setting was urban, suburban, or rural, and whether the ministry was intercultural or not.

There were nine questions for those in ministry concerning the subject of revival. The first question was, "In your own words, what is revival?" Senior pastors emphasized that revival is a movement of God, especially through the person of the Holy Spirit. It is the church that God revives through an extraordinary work of His grace, restoring it to spiritual life and vitality. The church once again functions as it ought. Associate pastors also defined revival as a sovereign work of God in the person of the Holy Spirit, convicting His people of sin and bringing them back to abundant life in Him. The interim pastor said that revival is

a renewal or new beginning to serve the Lord. Missionaries defined revival as a coming back to life of a larger than usual number of Christians. Sin is recognized and dealt with when revival comes. Administrators said that revival is a sovereign movement of the Holy Spirit in the lives of people, transforming their lives. Educators said that revival is a refocusing and reviving of one's spiritual life and is empowered by the Holy Spirit. The military chaplain who responded defined revival as living each moment with the awareness of the presence of God. Most of the respondents attribute the work of revival to the Holy Spirit and see that it is something extraordinary that God does in the lives of His people, dealing with sin and changing lives.

The second survey question was, "What are some marks of revival?" Senior pastors said that some of those marks are: a desire for purity, repentance, confession of sin, reconciliation between believers, freedom of expression, renewed vision for ministry, godly living, heightened interest in worship, prayer, and evangelism, joy, church growth, changed lives, spiritual power (a limited number mentioned miracles and spiritual gifts), and a hunger and thirst for the Word. Associate pastors listed the marks as: confession of sin and repentance, unity, conversions, prayer, spiritual hunger, obedience to Scripture, church growth, and the fruit of the Spirit. The interim pastor believes that revival is marked by an increase in the commitment to Bible study, prayer

and personal disciplines, along with a developing concern for evangelism. The missionaries said that the following things mark revival: confession of sin, repentance, holiness, increase in commitment, church growth, restoration of broken relationships, and conversions. Administrators listed the following marks of revival: genuine love and unity in the body, larger numbers of people coming to Christ, renewed desire among God's people for spiritual things, and an openness to go in a new direction. Educators answered the question with these marks: a renewed passion for the Lord, repentance, restoration, confession and forsaking of sin, spiritual growth and outreach to unbelievers, and love for God and His people. The military chaplain said that prayer, vibrant worship, and a desire to hear the Word of God proclaimed are marks of revival. The marks that I noticed most among those in ministry were confession of sin and repentance, renewed spiritual life, a hunger for God and His Word, and an outreach to those without Christ, leading to the growth of the church.

The third question in the survey was, "Have you ever experienced revival in a local church setting?" Among senior pastors, twenty-three have experienced revival, but several of them admit that the extent of the revival was limited. Fourteen of the senior pastors have never experienced revival. Of the ten associate pastors, only three have experienced revival. One of those three has only experienced personal

revival. Seven of the associate pastors have never experienced revival. The interim pastor has never experienced revival either. Six of the seven missionaries have experienced revival, though some relate that the extent of the revival was very limited. Among the administrators, five have experienced revival, two have not, and the other administrator does not see the question applicable to his manner of ministry. One of the educators has experienced revival, but four have not. The military chaplain has also experienced revival. Thirty-nine of the seventy respondents have experienced revival of some kind at some time in their ministries.

The fourth question asked was, "Was the revival scheduled?" Fifteen of the senior pastors said that the revival they experienced was not scheduled and only four said the revival they experienced was scheduled. Three of the men said they had experienced both kinds. One pastor said that revival that is prayed for happens. Two associate pastors had been involved with revival that was not scheduled and one had experienced revival that was scheduled. Four of the missionaries experienced unscheduled revival and two had been involved with scheduled revivals. Four administrators also said that they experienced revival that was not scheduled and one said he had experienced revival that was scheduled. The educator who had experienced revival said it was scheduled and the chaplain said the revival he experienced was not

scheduled. Approximately 75 percent of those who have experienced revival did so at a time that was not scheduled by man.

Those who have experienced revival were asked the question, "What was positive about it?" The respondents provided many responses. Some of the responses from the senior pastors were: enthusiasm, passion, cooperation between local churches, relationships restored, seriousness about sin and holiness, people saved, public testimony and confession, church growth, impact on the community, and more prayer. The most prominent positive result of revival was the witnessing of God's people and the resultant turning to Christ of the lost. The associate pastors said that confession and repentance were prominent in the revivals they experienced. One pastor also emphasized the absolute freedom in Christ that came with revival. Missionaries emphasized the impact the revival had on lost people coming to Christ. They also mentioned repentance, church growth, enthusiasm, and changed lives. The administrators said that changed lives, enthusiasm, a hunger for the Word, and lives given to serve Christ were positive factors in the revivals they experienced. Educators said that changed lives and a renewed interest in studying God's Word were positive results of revival. The military chaplain said that there was a renewed excitement about, and emphasis on, evangelism.

The sixth question for the respondents was, "What was negative about it?" Seven of the senior pastors said there were no negative effects of the revival in their setting. Six of the men said that the impact of the revival did not last long. Two said that there was a lack of solid biblical teaching about revival. Four senior pastors said there was too much emotionalism involved. Three said that people problems arose, hindering the revival and its effects. Two said that the number of people responding were difficult to handle. Associate pastors said that the results did not last long and that there was a struggle between those who had experienced revival and those who had not. Two missionaries said there were no negative results of revival for them, while one said that there was too much pressure to respond during the revival meetings. Another said that those who did not respond were critical of those who did. Administrators listed the following negative results of revival: emotional turmoil, a church split, and the scariness of the unknown. One educator said that people came from other churches to enjoy the experience, but did not contribute to the host church. Another said that the revival did not last. The chaplain saw nothing negative in the revival he experienced.

All of the pastors were asked to respond to the question, "Would you like to see revival come to your present ministry?" All thirty-seven of the senior pastors said they would like to see revival come to their present ministry, but

four of them said they would not like to see it if it was shallow or had negative results. All ten associate pastors said they also would like to see revival come, but one of them said he would not like to see it if it was just a "flash in the pan." The interim pastor agreed that he would like to see revival come to his ministry. All seven of the missionaries would like to see revival come to their ministries. Seven of the eight administrators agreed that they would like to see revival, but one said that the question did not fit his manner of ministry. All of the educators would like to see revival. The military chaplain believes that revival should be present everywhere God's people are present. It is clear that, almost without exception, the respondents would like to experience revival in their current ministries. A few wrote that they believe they might be on the edge of revival at this time.

The eighth question asked was, "What do you believe your role is in stirring a hunger for revival in your church?" Senior pastors had many answers to the question. Some of the most prominent were: modeling holiness and vulnerability, praying and encouraging others to pray for revival, preaching the Word with passion and conviction, personal hunger for revival, vision casting, and reaching out with the gospel. Prayer (both personal prayer and encouraging corporate prayer) and the preaching of the Word are the two most consistently expressed responsibilities of the senior pastor. Associate pastors agreed that prayer and the faithful exposition of the

Word are the two most important responsibilities of the pastor in stirring His people to hunger for revival. They also listed the following: a hunger for God, purity, and obedience. One associate pastor said that we play no role in revival. The interim pastor said that his responsibility was first to focus the people on God and prepare them for their new pastor and then to lead them to revival through evangelism and discipleship. Missionaries believe that the two primary responsibilities they have are to pray and preach the Word. They also said that holy living and the recruiting of laborers for the harvest are very important. Administrators believe overwhelmingly that their main responsibility is to pray for revival. One also said he believes he can help network churches that are kingdom-minded. Another said that preaching and teaching about the history of revival is important. Educators also believe that their main responsibility is to pray and enlist others to pray for revival. They also believe that lifestyle and preaching are important for their lives. The military chaplain said that his role is to challenge people to live with an awareness of the presence of God. Prayer (including encouraging others to pray) is the most prominent answer from all ministry categories. The preaching of the Word is the second most prominent part of the role of those in ministry. This survey confirms my study of the Word and emphasis in this project on prayer and preaching.

The final question asked of those in ministry was, "What are you currently doing to stir a hunger for revival in your church?" The question is similar to the previous question, but more personal. The busy life of one in ministry can so easily keep one from some of the most important things because of the tyranny of the urgent. The responses overall demonstrated that almost all are clear about their role in stirring a hunger for revival, but are not as focused in what they are actually doing. My hope is that this survey has awakened a greater desire in the hearts of many to seek the face of God for revival.

Most senior pastors said that they are praying and preaching, but not many were specifically focusing on praying for and preaching for revival. Most, and rightly so, are attempting to do the work of the ministry as it should be done at any time, but are hoping and praying that the Lord will send revival in the midst of their service for Him. A few have recently preached sermon series about revival. Many are concerned about intensifying their own spiritual formation. Prayer is foundational for all that they are doing to promote revival and they are encouraging their people to develop their prayer lives as well. Associate pastors are seeking to walk with the Lord while preaching and praying for revival. Discipleship is also a key part of the ministry for some of them. The interim pastor is preaching about the preeminence of Christ and the attributes of God and the development of

those attributes in the lives of believers. Missionaries are also praying and preaching the Word. One of them emphasized the importance of solid spiritual values and others wrote about mobilizing the laity for evangelism. Administrators are primarily praying for revival, though two admitted that they are not doing enough at this time. One is helping to network the body of Christ. Educators are praying and encouraging students to pray. They are also modeling and teaching to encourage students to have a hunger for God. The chaplain is placing the challenge and joy of living with an awareness of God's presence before his people.

The surveys of pastors and others in ministry reveal a widespread hunger for revival. Prayer and preaching are the two main factors that most believe are essential to stir a hunger for revival in the hearts of God's people and those in ministry are responsible to model and encourage their people to pray and respond obediently to God's Word. Most do not appear to be interested in "scheduling" revival, but whether scheduled or unscheduled, most desire something that is from God, is for real, and will have lasting impact. I was greatly encouraged to read of so many who are praying and preaching with the hope that God do a great work of power among His people in our world today.

Local Church Evaluation

A scientific survey of the church concerning its response to revival is not possible, but there is evidence that can be examined to determine the effectiveness of the plan to promote revival in the local church. Two surveys were utilized to gain direct response from the church. Other means of evaluation are gleaned from personal observations of the congregation through the eyes of the pastor. It is hoped that I have been able to accurately determine the pulse of the church throughout this time of attempting to stir this hunger for revival.

Surveys of the Church

The evaluation of the two surveys of the church reveals some very interesting things about the knowledge and hunger for revival on the part of those who attend. Some of the most prominent answers are recorded below.

First Survey

In May 2003, the church family was surveyed and a total of forty-seven participated. Eleven were teens, four were between the ages of twenty and thirty-nine, seventeen were between the ages of forty and fifty-nine, and fifteen were sixty or over. Complete results of the survey are found in appendix 9.

The first question asked of all was to write their definitions of revival. The church as a whole responded that

revival is for God's people and is a work of God who reawakens His people with the lost being evangelized as a result. The teens in the church were almost equally divided three ways in their answers. Some said that revival is a spiritual awakening; others said that it is a lot of people being saved; still others did not know how to define revival. Those who were between the ages of twenty and thirty-nine said that revival is Christians having a heart change so they live closer to God. Others said it is people coming to Christ. Those who are in the forty to fifty-nine age group responded that revival is the stirring of the Holy Spirit and renewing of that first love for Christ that causes a fresh awakening of God's people. The oldest group surveyed said that revival is a spiritual renewal and recommitment in which everyone has a hunger for revival.

The second question in the survey requested a list of marks of revival. The church as a whole believes that revival has a significant impact on the lives of believers and their commitment to Christ. They also believe that revival will issue in the salvation of many unbelievers. The teens said that revival is marked by the spiritual growth of believers and many lost people coming to Christ. Revival also leads to a dramatic increase in church attendance and a true passion for Christ. Five of those who responded did not have an answer to the question. Those who are between the ages of twenty and thirty-nine believe that the marks of revival

include Christians confessing and forsaking sin, God blessing, and the lost being saved. The next older group reported that revival is marked by many things in the lives of Christians, including, joy, growth, repentance, love for others, and people being saved. Those who are sixty and older said that the marks of revival are holy living, repentance, loving people, church growth, and a desire to reach others for Jesus.

The third question was, "Have you ever experienced revival in a local church?" Fourteen responded that they had experienced revival at some time in the past. Twenty-five had never experienced revival. Seven others said they did not know if they had, or else did not answer the question. Only one person under the age of forty had ever experienced revival. Almost half of those over forty had experienced revival at some time in their lives.

The fourth question was asked of those who had experienced revival at some time. The congregation was asked if the revival was scheduled. Nine people answered that the revival they experienced was scheduled and only four answered that the revival was not scheduled. Two respondents were unsure. Of the four who had experienced an unscheduled revival, all are between the ages of forty and fifty-nine.

The fifth question requested a list of those positive aspects of the times of revival experienced. To summarize the answers given: souls were saved, lives were

changed by the power of God, relationships improved, and joy increased.

The sixth question asked about the negatives that came along with the time of revival. Some said there were some emotional responses that were excessive. Others said that some who made commitments fell back into old routines months later. There was also some confusion about the "gifts." Some religious people were upset about what was happening in some cases.

The seventh question was, "Would you like to experience revival?" Thirty-seven respondents answered that they would like to experience revival. Only one said he or she would not like to have revival come. Nine more were unsure, did not know, or did not answer the question.

The eighth question asked, "Why or why not?" Most said they would like to see revival come to please the Lord, put life back into His church, and wake up the community. Those who did not want revival or were not sure said that there was some fear of what God might do.

The final question asked of the church family was, "What can I do as your pastor to help you desire revival?" Many of the answers focused on the preaching of the Word of God, prayer, and encouraging the congregation to pray for revival.

The first survey was helpful in ascertaining the level of knowledge of revival and the desire for revival among

the church family. It demonstrated that some have had past experience with revival in some form. It also demonstrated that the occasional promotion of revival prior to the major teaching about revival had already helped to educate and begin to excite the congregation about the possibilities of revival.

The Second Survey

The second survey of the congregation was completed in October 2003 after two sermon series about revival had been preached and prayer for revival had been heavily promoted. Forty-five members and attendees of the church responded to the survey. There were ten teens, six adults between the ages of twenty and thirty-nine, fourteen adults between the ages of forty and fifty-nine and fifteen adults who were sixty or over. The complete answers to this survey are found in appendix 10.

The first question asked was, "What have you learned about revival that you did not know six months ago?" The teens responded that they did not know that revival cannot happen without God at work and they also did not know that God works powerfully in times of revival. They also learned that we need to pray for revival and that God can still bring revival today. Those who are between the ages of twenty and thirty-nine learned about the history of revival, understanding that revival occurred in biblical times and has proceeded to the present. They also learned that prayer is

important for revival. Those who are middle-aged adults learned that revival comes from God and our responsibility is to pray and prepare for it. Our senior adults had similar responses to those who are between the ages of forty and fifty-nine. Every age group was fairly uniform in that they learned that revival is of God and that His people must pray for Him to send it.

The second question in the survey was, "What has God done in your life through the two series of sermons about revival?" Only about half of the teens answered the question, but those who did respond said that God had placed a desire in their hearts and showed them their need to repent of sin and pray for revival. Those who are between the ages of twenty and thirty-nine said that they were reading the Word and praying more and saw their need for revival. Most adults between the ages of forty and fifty-nine said they were hungering for and praying for revival. Those adults over the age of sixty said that the Lord had made them more aware of their need of revival. They were learning to pray for revival more. Most of the church family believed that God had worked in their lives to give them a hunger for revival that led them to also pray for revival.

The third question in the survey asked, "Are you praying for revival more than you were six months ago?" Forty-three respondents said they were praying for revival more than they were six months before. One said, "possibly"

and the other respondent said, "not yet." It is clear that there is much more prayer for revival because of the working of the Lord during these past months.

The fourth question about revival was, "If so, how much more?" The answers ranged from "a lot" to "every day" to "often each day." It is amazing that a church that rarely, if ever, prayed for revival is now praying daily.

The next question for the congregation was, "Do you expect our church to experience revival?" Twenty-nine respondents believe that our church will experience revival. Three said they hope revival will come. Eleven said they do not know, or that it is possible. Two said they do not believe we will experience revival. Most do believe that God will send revival.

The sixth question asked was, "What do you believe is necessary for revival to come to our church?" Those between the ages of twelve and nineteen said that prayer was necessary as well as a desire for revival and the work of the Spirit. The twenty to thirty-nine age group said that obedience, prayer, changed hearts, deep personal commitment, and a willingness to go outside our comfort zones are necessary. The middle-aged group said repentance, going back to our first love, prayer, feeding on God's Word, and changed lives are necessary, among other things. The senior group said that prayer, God's power, repentance, returning to our first love, changed hearts, and total dependence on God are

necessary for revival to come. All of the groups heavily emphasized the responsibility of God's people to pray for revival.

The seventh question asked of the congregation was, "How much do you want revival to come?" Thirty-three responded by saying that they very much want revival to come. Three want revival, but with not as much passion as they would like to have. Eight did not answer the question. I am concerned about the veracity of this answer. If so many really do want revival to come, there should be many more who are involved in scheduled meetings to pray for revival. Almost everyone in the church committed to personally pray for revival, but very few will come together to pray corporately for revival.

The final question in the survey was, "How have I (the pastor) helped you gain a hunger for revival?" The teens expressed that I taught them what revival is and how it can come again. Making them aware of the need for revival and the reading of revival history in sermons encouraged them. The group between the ages of twenty and thirty-nine said that I made them aware of our need for revival and that my hunger for revival prompted them to also hunger for revival. The middle-aged group said that I made them aware, was an example to them, and encouraged them to pray for revival. The sermons and stories from past revivals helped spur them on to desire revival more. The group that is sixty and over said that the

challenge to pray more for revival helped them. They also said the sermons about revival were preached with passion and gave them a desire to see revival. Frequent reminders also helped raise their awareness of our need of revival. The preaching of the Word, along with the historic accounts of revival, was used by the Lord to stir an awareness of and hunger for revival in the lives of people. The encouragements to pray caused many to change their prayer lives during their private times of prayer.

It is obvious that in six months time the congregation has become more committed to pray for revival. It is also obvious that their knowledge of what revival is and how God sends it has increased dramatically. It is also true that the hunger for revival, though increased, has not yet brought revival to our church family.

Old Testament Series

Remember the Days of Old was effective in promoting a hunger for revival for several reasons. Each sermon was derived directly from Scripture and demonstrated to the church that God has always had a heart for revival. The place of prayer and the ministry of the Word have always been vital when God has stirred a hunger for revival in the hearts of His people. Because the series lasted for nine weeks, there was time to emphasize the need for revival and our dependence on God to revive us. There were excellent opportunities to share

instances of God brining revival to His people throughout history as well. Challenges to pray for a hunger for revival were numerous. Our small groups also had opportunity to further discuss and apply what was learned each week.

New Testament Series of Sermons

God Can Do It Again! was a five part series of sermons from the New Testament that was intended to balance the biblical picture of revival. It accomplished that goal, demonstrating to the congregation that God's people have needed revival throughout history. From the commencement of the church to the call of Christ to His churches in Asia Minor, the place of revival for God's people was made clear. Like the Old Testament sermons, there was ample opportunity to share illustrations from the revivals of history. Because of this series of sermons, one of the small groups developed a plan to promote daily prayer for revival among our entire church family. Challenges were made to the congregation for personal revival during this series. There were very few obvious responses to the challenges made, but there are clearly some who have been affected by the working of the Spirit of God through His Word.

Prayer

The evaluation of the plan as it relates to prayer is one that is mixed. It is very positive that people are praying for revival. Prior to the execution of the plan, very

few were praying for revival. Of those who were praying, there was no regularity to their prayers for revival prior to this project. The challenge to pray for revival began to be accepted and the numbers of those who began to pray increased steadily.

When the challenge to privately, daily pray for revival was presented, it was well received and a very high percentage of those who attend Hainesport Community Baptist Church committed themselves to accept the challenge. When it was time to renew the commitment at the beginning of November, all desired to continue to pray for revival on a daily basis.

Another positive aspect of the prayer ministry for revival is seen in the revival prayer meetings scheduled on Sunday mornings prior to the services of the day. These prayer meetings began in May 2003, and continue to the present day. Those who have attended have been consistent in arriving at church about forty minutes earlier than they had been accustomed to arriving. Any time a church member changes habits to accomplish something of value, it must be God at work in his or her life. Three men, including me, and five or six ladies have made it a practice of attending every week for the express purpose of praying for revival. Three teens have also become consistent in their prayer efforts together. I have noticed a difference in our services and in my own personal freedom in preaching the Word since the prayer times began. I have felt like the Holy Spirit is more powerfully

empowering me when I preach. I have noticed a greater responsiveness in some of the people who are present as well. One of the men who prays with me each week has been very solid for a long time, but the other man who prays with me has only begun to really grow significantly in the past year. I believe that his commitment to the prayer times has been a major step in his spiritual life, as well as a major factor in our preparation for revival.

It was also good to have two days of prayer and fasting in 2003. I believe that the scheduling of such days is vital for the church family. They demonstrate to the church that we not only say that prayer is important, but that we will make a special time to do it.

The prayer ministry of the church for revival has increased dramatically in the past several months, but there is much growth that still needs to occur. I sense, even among many who pray daily for revival that they are not ready to make significant changes in their own lives, if necessary, to better prepare for revival. I have also been disappointed that more key members in the church have not chosen to become involved in the Sunday morning revival prayer meetings. They are conveniently scheduled at a time when most are coming to church anyway. All they require is a commitment to come to church earlier. Few have chosen to do so. I know that the Lord hears the prayers of His people when they pray privately, but I am convinced that the church must come together in unity

and cry out to God to give us a hunger for revival. I have also been disappointed in our days of prayer and fasting. Attendance has been very small. Many, because of work schedules could not attend the meeting scheduled on a Thursday in May, but the meeting in October was announced for a Saturday morning. There was ample notice given of the opportunity to fast and pray together. The reasons why we needed to come together to pray were explained as well, but many chose not to place it into their schedules.

Looking at the prayer ministry of the church as a whole, there has been a wonderful response to the call to pray. It is hoped that we will see a growing hunger for revival that will lead us to further increase our prayers for revival.

Means of Promotion

The means of promotion, including bulletin quotes and public announcements have had the effect of keeping the need for revival continually before the people. Communicating consistently has had the desired effect and has helped the flock grow in their desire for revival.

CHAPTER 5

CONCLUSIONS

There have been thousands of books and many doctoral works written about revival. The enormity of the subject is overwhelming, yet the Lord has moved powerfully in my life and church because of this project. When I was determining what to do for my project, I could not escape the desire to pursue a hunger for revival. The Lord, through all I have read and done, has indelibly impacted my life. The project became far more than a requirement for completion of my doctorate. It became a dream, a goal, a longing, and a driving force in my life and ministry. I know that it is something I cannot cease hungering for just because the project is complete. The time and work have been enormous, but worth it. The impact on the lives of some in the church family has been powerful. I am encouraged to continue to pursue revival by some in whom I have helped plant seeds of longing for revival.

Has revival come to Hainesport Community Baptist Church? It has not come yet. It is interesting and exciting that in the past month, between October 26, 2003, and November 22, 2003, some very interesting things have occurred. It is obvious that God has been at work in some amazing ways.

The second series about revival in the New Testament was completed on Sunday, October 12, 2003. It was immediately followed by a short series about giving. The condition of the church at that point was such that I wondered if we would have revival or close the doors. Some in the church were greatly longing for revival and growing in their walk with Christ, but attendance had not increased noticeably since the project had commenced. Offerings were actually down so that we were operating in the red for the year and some predicted we would run out of money before the end of the year. Some even began to panic and push for major cuts in missionary giving and pastoral salary.

In the midst of the trials and the negativity of some, God began to move. On October 24, 2003, I received a telephone call from a man who did not attend our church. I had helped bury his brother well over two years prior, but had not seen him since. His two-year-old grandson had tragically died in a fire and the family wanted me to handle that funeral as well.

On Sunday morning, October 26, a large part of the bereaved family walked into church and sat down together. I preached the second sermon in the series about giving, but at the end sensed that God was doing something powerful. I asked those who wanted to receive Jesus Christ as Savior to meet me at the front of the church after the service. I said, "Amen", turned around to take off my microphone and a man who had

attended for a number of years gave me a bear hug and said he wanted to give his life to Christ. I talked with him briefly and prayed and then looked around and almost the entire family that was bereaved was at the front of the church desiring to talk about faith in Christ. Ten people from that family responded by professing faith in Christ at that time. I had never seen anything quite like it during all of my ministry years. The funeral was the next day and was another powerful opportunity to preach the gospel to many who needed to know Christ as Savior. Later that week, I met with five of the newly saved family members to help them get started in their new Christian life.

In the next three weeks, the giving in our church increased dramatically. It was the first time in my ministry that I had preached about giving and had seen an obvious positive response to what I preached. I thought again that God must have been doing something out of the ordinary in our church. When giving is affected positively, God must be moving in hearts.

On Sunday, November 16, 2003, the Lord continued to work in wonderful ways in our church. During the time of commitment at the end of the service, an older gentleman walked forward from the back of the church to publicly profess his faith in Christ. There were two amazing things about his profession of faith. People in New Jersey are very slow to respond to a public invitation and the man is in his

seventies. Our church had prayed for his salvation for many years and I had seen the Lord gradually draw him closer and closer to salvation for several years. Once again, the timing of his profession of faith occurred in the midst of many other blessings.

In recent weeks, I have also witnessed the commitment of a number of Christians in the church increase. I have also noticed that Satan is working harder to stop the work that God is doing.

I do not know if the Lord will revive our church soon, but I do know that He is working powerfully and graciously at this time. I believe that more has occurred spiritually in the past year than in the previous seven years combined. Praise the Lord for His marvelous grace!

The Lord has begun a good work in my life, stirring a hunger for revival in my heart. This project has shown me that revival is of God and that man cannot make revival happen. It has also taught me that I am responsible to prepare for revival and that the best way I can do that is to pray and preach the Word. I believe that revival is primarily for God's people, but that a lost world is impacted powerfully when God's people experience revival.

A pastor of a local church can be used by God to stir a hunger for revival in his flock. He must first believe that God wants to revive His people. He must also study the Scriptures and read books about revival, asking the Lord to

stir his heart, giving him a longing for revival. He must then intentionally preach and teach about revival so that his flock will receive a glimpse of the power of God, reviving His people in the past. He should then challenge them to hunger for revival in their own lives, in their own church, and in the whole world.

My intent is to continue to grow in my knowledge of revival so that my hunger for revival will grow and so that I can be used by the Spirit of God to stir a hunger for revival in the lives of those whom God has entrusted to my care.

"Praise be to his glorious name forever; may the whole earth be filled with his glory. Amen and Amen." (Ps 72:19).

APPENDIX 1

PASTORAL SURVEY FORM FOR EMAIL

Dear Fellow D.Min. Student,

I am sending you this survey as a part of my D.Min. Major Project for TEDS. It is entitled The Role of the Pastor in Stirring a Hunger for Revival in the Local Church. You have been selected because you are currently enrolled in the D.Min. program at TEDS. Dr. Marty Crain has given me permission to email this survey to you, requesting your help. Your help is greatly appreciated and your name will never be used, nor will I use your email address for other purposes. If you are able to assist me, please hit the reply button on your email program and then fill in your answers. After completing your survey, just hit the send button and I will receive your completed form. Thank you so very much and may God send revival to your life and ministry.

Demographic Questions:

1. Are you a missionary, senior pastor, associate pastor, educator, or other?
2. How long have you been in ministry?
3. Do you serve in an urban, suburban, or rural setting?
4. Is your ministry intercultural?

Revival Questions:

1. In your own words, what is revival?
2. What are some marks of revival?
3. Have you ever experienced revival in a local church setting? (If you answer "yes" to this question, please proceed to question 4. If you answer "no", please proceed to question 7).
4. Was the revival scheduled?

5. What was positive about it?
6. What was negative about it?
7. Would you like to see revival come to your present ministry?
8. What do you believe your role is in stirring a hunger for revival in your church?
9. What are you currently doing to stir a hunger for revival in your church?

Thank you so very much for your help. I deeply appreciate you. I know your time is very valuable.

Christ's servant and yours,

Steve Putney

APPENDIX 2

CONGREGATIONAL SURVEY FOR MAY 2003

Informed Consent Cover Letter
for
Hainesport Community Baptist Church
May 2003

The research in which you are about to participate is designed to investigate the perception of our congregation concerning the role of the pastor in stirring a hunger for revival in the local church. This research is being conducted by Pastor Steve Putney as part of his Doctor of Ministry Major Project. In this research, you will be asked to answer some questions concerning your current understanding of revival, and any expectations you might have of a pastor in promoting revival. Please be assured that any information that you provide will be held in strict confidence. Do not write your name on this questionnaire. At no time will your name be reported along with your responses. Please understand that your participation in this research is totally voluntary and you are free to withdraw from this study at any time. By your completion of this questionnaire, you are giving informed consent for the use of your response in this research project. Please answer the questions to the best of your knowledge. Please return responses to Pastor Steve or the church office.

First Congregational Survey

May 2003

1. In your own words, what is revival?
2. What are some marks of revival?
3. Have you ever experienced revival in a local church? (If you answer "yes" to this question, please proceed to question 4. If you answered "no", please proceed to question 7.)
4. Was the revival scheduled?
5. What was positive about it?

6. What was negative about it?
7. Would you like to experience revival?
8. Why or why not?
9. What can I do as your pastor to help you desire revival?

Please circle your age group 12-19 20-39 40-59 60+

APPENDIX 3

CONGREGATIONAL SURVEY FOR OCTOBER 2003

Informed Consent Cover Letter
for
Hainesport Community Baptist Church
October 2003

The research in which you are about to participate is designed to investigate the perception of our congregation concerning the role of the pastor in stirring a hunger for revival in the local church. This research is being conducted by Pastor Steve Putney as part of his Doctor of Ministry Major Project. In this research, you will be asked to answer some questions concerning your current understanding of revival, and any expectations you might have of a pastor in promoting revival. Please be assured that any information that you provide will be held in strict confidence. Do not write your name on this questionnaire. At no time will your name be reported along with your responses. Please understand that your participation in this research is totally voluntary and you are free to withdraw from this study at any time. By your completion of this questionnaire, you are giving informed consent for the use of your response in this research project. Please answer the questions to the best of your knowledge. Please return responses to Pastor Steve or the church office by Sunday, October 18, 2003.

Second Congregational Survey
October 2003

1. What have you learned about revival that you did not know six months ago?
2. What has God done in your life through the two series of sermons about revival?
3. Are you praying for revival more than you were six months ago?
4. If so, how much more?
5. Do you expect our church to experience revival?

6. What do you believe is necessary for revival to come to our church?
7. How much do you want revival to come?
8. How have I (the pastor) helped you gain a hunger for revival?

Did you complete the first survey in May 2003?

Yes _____ No _____

Please circle your age group 12-19 20-39 40-59 60+

APPENDIX 4

OLD TESTAMENT SERMON SERIES OUTLINES

May 18, 2003

WILL YOU NOT REVIVE US AGAIN, LORD?
Psalm 85 and 2 Chronicles 7:14

Introduction

It was the fall of 1973. Revival came to Thomas Road Baptist Church in Lynchburg, Virginia. I was a student at Lynchburg Christian Academy at the time.

There was another brief revival I was part of when I was in Bible College. It was also of short duration.

Today we begin a series of sermons from the Old Testament on the subject of revival. The title of the series is Remember the Days of Old.

What is revival? Let's see some definitions from Edwin Orr, Charles Spurgeon, Brian Edwards, and Walt Kaiser.

Revival is primarily for God's people.

We need revival in our world today. I want to do all I can to help stir a hunger for revival in our church.

Some of you say that it is the last days and God is no longer doing great works of revival. God can still do great things. He can still send revival to His people who need to learn how desperately we need a touch from Him.

Proposition--Today, I want to help you gain a hunger, a longing for revival. What needs to happen in your life and mine? Let's look at Psalm 85.

- I. Desire Something More Spiritually--vv. 1-6
 - A. Stop resting on past blessings--vv. 1-3.
 - 1. The people of Israel were resting on the blessings of God from the past.
 - 2. The blessings of God to His people in the past.

3. The Lord has blessed His people today as well.
4. Like the people of Israel we must not rest on past blessings though.
5. There is hope for both the present and the future as well.
6. We need God's blessings today.
7. Remember the things God has done in the past so that you will hope for great things in the future.

The 1857-1858 Prayer Revival that saw about 1,000,000 people saved out of a population of 30 million.

- B. Understand God's anger with those who choose the status quo--vv. 4-5.
 1. The people of Israel were not involved in any great sins that we know of when this psalm was written, but they still needed revival.
 2. They were apparently just spiritually mediocre, status quo.
 3. Sin must be dealt with, even those sins that are not usually listed as sins.
 4. God becomes angry for our good. He wants to turn us back to Himself.

- C. Cry out to God for something more.
 1. Our spiritual mediocrity is irritating to the Lord.
 2. We have been too long in a state of spiritual boredom and dryness.
 3. Revive us--revitalize or renew us.

II. Depend On God To Send Revival--vv. 4-13

- A. Only God can send revival.
 1. The Psalmist depends totally on God for revival.
 2. We cannot make revival happen.
- B. Only God can change His people.
 1. He brings joy to His people--v. 6. Ps. 16:11; 5:11b. Walt Kaiser quote
 2. He brings deliverance from sin--vv. 7, 9.
 3. He brings peace to His people--v. 8.
 4. He gives righteousness--vv. 10, 11, 13.
 5. He puts His glory in the land.
 6. He gives what is good to His people--v. 12.

- C. God wants His people to experience revival.

III. Prepare For Revival--2 Chronicles 7:14

Background to this passage of Scripture

- A. Humble ourselves.
- B. Pray--Arthur Wallis quote.
- C. Seek God's face.
- D. Turn from sin.

Conclusion--We can all prepare for revival. 2 Chronicles 6:32-33. Pray for revival in your own life this week. Commit yourself to pray on Sunday mornings at 9:00-9:40.

May 25, 2003

THE REVIVAL OF ONE AND OF MANY
Exodus 3:1-14; 32:1-34:9

Introduction

Story of Evan Roberts and revival in Wales in 1904

John Armstrong's quote about revival

We continue today our series entitled Remember the Days of Old. In this series we will be looking at revivals that are found in the Old Testament and learn from them many principles for revival in our day.

Background to the life of Moses

Proposition--What led to that revival of the nation of Israel in the time of Moses? What may the Lord do in our day to bring His people back to Himself? Do you see how much we need revival in our lives, in our church, in our nation, in our world? What may God do?

I. Raise Up A Leader--3:1-14

- A. The Lord initiated the contact with Moses--vv. 1-6.
 - 1. Moses was watching his sheep.
 - 2. The Lord came to him unexpectedly, suddenly.
 - 3. He made His presence known. Fire is often a symbol of the presence and holiness of God.
 - 4. The Lord spoke to him and Moses came to know God better.
- B. Moses responded to the Lord.
 - 1. He was first afraid to look at God because of His holiness.
 - 2. He later responded to the Lord and saw how unable he was to lead the people out of Egypt.
- C. God was raising up a leader for the revival to come and in the process he brought personal revival to the life of Moses.
 - 1. Often throughout history, God has raised up men to lead his people to revival. King Hezekiah, John the Baptist, Jonathan Edwards, George Whitefield, Jeremiah Lanphier, and Evan Roberts.

2. Could the Lord be working to raise up one or more leaders among us to lead His people to revival?

II. Speak To His People--33:1-5; 34:5-7

Richard Owen Roberts quote

A. God's Word commands.

1. Moses was coming down the mountain of God with two tablets of stone, written on by God, giving His commandments to the people--32:15-16.
2. God's Word is not a list of suggestions from Him.

B. God's Word convicts--33:1-5.

1. He gave His people the command to go to the land He had promised them.
2. He warned them to reject sin before it became too late--v. 5.
3. God's Word penetrates the heart and changes people, turning them from sin to righteousness.

C. God's Word helps us come to know Him--34:5-7.

1. The Lord told Moses who He was.
2. Moses was powerfully affected as he came to know the Lord better--v. 8ff.
3. When God's Word goes forth in power, marvelous things can happen.
4. William McCulloch in Cambuslang, Scotland in 1742

III. Confront Sin

A. God woke up His people--33:3.

1. He told them to go up to the land of promise, but He would not go with them.
2. They immediately became afraid that God would leave them--v. 4
3. It finally became clear to them that judgment was coming and that they better get serious.

B. He pointed out their sin.

1. Sin messes up our vision of God--32:9; 33:5.
2. Israel though a young nation had a history of sin.
3. They asked Aaron to make them some gods to worship--32:1-6. They wanted to have a religion on their own terms. America today.
4. Israel became involved in idolatry and then immorality and drunkenness, seeking pleasure for themselves.
5. Conviction should have run deep after Moses confronted them with their sin.

C. He required repentance--33:4-6.

1. The people repented.
2. The evidence of this is seen in two ways.
3. Evan Roberts preached to the people of Wales.

IV. Provoke Prayer

- A. Moses' prayers.
 - 1. He asked God to turn away His wrath from the people--32:11-14.
 - 2. He confessed the sin of the people--32:31-32.
 - 3. He asked to know the Lord and find favor with Him. He wanted the Lord's presence with His people--33:12-16.
 - 4. It is the presence of God that makes God's people different than the world.
John 13:35
2 Cor. 3:18
 - 5. Moses prayed for the people of God that He might revive them.
- B. The people's prayers--33:7-11.
 - 1. The Tent of Meeting was the place of prayer and surrender.
 - 2. Evan Roberts said in 1904, My mission is first to the churches. When the churches are aroused to their duty, men of the world will be swept into the Kingdom. A whole church on its knees is irresistible.

Conclusion--The words of Lewis Drummond from 1949 on the Island of Lewis in the Hebrides.
Will you join me as we pray together for God to give us a hunger for revival in our church?

June 1, 2003

IT'S TIME TO RETURN TO THE LORD
1 Samuel 7

Introduction

Spiritual conditions in the days of Jonathan Edwards were not good. Revival was needed and revival was just around the corner.

Spiritual conditions in our day.

Our world needs revival. Our church needs revival.

This morning we look at the time of the prophet Samuel and the conditions of his day. Revival was needed badly and revival came.

Proposition--It was time for the people of Israel to return to the Lord and it's time for His church to return to Him today. What does God do to cause His people to return to Him?

I. The Lord Prepares A Leader

- A. He prepared Samuel before the revival came.

1. Hannah, prayed that God would give her a son--1:9-11.
2. The Lord chose Samuel to be His prophet and continued to deal with him as he grew up--3:19-21.
3. Samuel, from childhood, developed the practice of listening to the Lord--3:10, 21.
- B. He can use anyone He chooses.
 1. He has chosen men such as Jonathan Edwards and George Whitefield, great preachers, men whose names are known yet today, men who were leaders in the Great Awakening of the 1730s and 1740s.
 2. He has chosen to use men like Jeremiah Lanphier, a simple layman who started a prayer meeting that exploded with blessings from God--the great Prayer Revival of 1857-1858.
 3. Often God will use a team of people to lead His people in revival.
 4. Do not attempt to limit God.
- II. The Leader Proclaims The Word
 - A. The Word of God is essential for true revival.
 1. True revival does not happen apart from God's Word.
 2. The Word of God in Samuel's day.
3:1, 7, 21; 4:1
 - B. Samuel proclaimed the Word of God to the people. It was a message of revival--7:3. It was a call to return to the Lord.
 1. Put away your false gods.
 2. Commit yourself to the Lord and serve Him only.
 - C. God's men have always preached His Word.
 1. Jonathan Edwards and George Whitefield were great preachers who knew the church needed revival. They knew it would not come apart from the Word.
 2. This is God's Word and there is no substitute.
- III. The Word Impacts The People
 - A. The people mourned over their sin and its consequences--7:2.
 1. They had sinned horribly.
2:12-25
They believed they had God in a box.
The sins of today.
 2. The Lord had disciplined His people.
4:2, 10, 11, 12-18, 22
 3. The Lord convicted His people.
7:3
John Wesley's preaching.
 4. The whole nation responded--v. 2ff.
 - B. They desired the Lord's presence--v. 2b.
 1. They wanted to walk with the Lord again.

2. For 20 years the ark had been gone and they finally became sick of the sin that consumed them.
- C. They repented of their sins. Here is the evidence.
 1. They got rid of their false gods--v. 4.
 2. They committed themselves to the Lord to have Him first.
 3. They confessed their sins--vv. 5-6.
 4. They fasted to show their humility before the Lord--v. 6.
- IV. The People Pray

If revival will come, God will set His people to praying.

 - A. The people recognized their dependence on the Lord. They really did need Him.
 - B. They asked Samuel to pray for them--v. 8.
 1. A leader must be ready to pray for people.
 2. We all must be people of prayer.
 3. They asked Samuel to not stop praying.
 - C. The Lord heard their prayers.
 1. The worldwide revival of the early 1900s began with special prayer meetings.
 2. Revival spread around the world.

Conclusion--What happened as a result of the revival God brought to the nation of Israel in the time of Samuel? Conflict and opposition came. The Philistines did not want good things to happen--v. 10. Satan and his crowd always hate and fight against revival. Great things also happened. Sin was forgiven. People lives were changed. The Philistines were defeated. When God brings revival, marvelous things occur. During the revival of 1904, revival spread quickly from Pennsylvania to New Jersey. In Atlantic City, not more than fifty unconverted people were reported to be remaining in a population of sixty thousand. Newark reported, "Pentecost was literally repeated . . . spacious churches crowded to overflowing . . ." Are you ready to pray for revival? Ask the Lord to give us a hunger for revival.

June 8, 2003

THE LORD KNOWS HOW TO GET ATTENTION

1 Kings 17-18

Introduction

In June of 1795, Timothy Dwight was elected the new president of Yale College in New Haven, Connecticut. Most of the students were unsaved and even some of the faculty could not claim to be Christians. For seven years, Dwight preached and taught the Word, expounding theological truth and answering the questions of the skeptics. When Dwight arrived at Yale, Christianity was literally dead at the school that began as a

bastion for truth. As time went on, more and more students turned to Christ and revival broke out on the campus. The Lord used Timothy Dwight and the consistent preaching of the Word to get the attention of people. When God got the attention of the people, revival broke out and spread from campus to campus and church to church.

How do you get the attention of someone? Sometimes it takes a lot to get the attention of a person.

Proposition--How does the Lord get the attention of His people? There are lots of ways He does so. We will see 5 ways He did so in Elijah's day. When He got their attention, revival came. How might the Lord get our attention today?

I. By His Anger

- A. Sin was out of control.
 1. In the kingdom of Israel, Ahab was king.
 2. It had been 58 years since the kingdom of Israel had divided into two kingdoms.
 3. Ahab formed an alliance with the Phoenicians, a nation to the north by marrying Jezebel, the daughter of the king.
 4. The capitol of Israel was moved to Samaria and Ahab built an elaborate palace.
 5. Morally, things had never been worse.
 6. Ahab led the people into great sin--16:33.
 7. He followed in the footsteps of his father--16:25.
 8. Cruelty, murder, power-grabbing, self-centered living became the norm.
 9. Jezebel brought Baal worship with her from Phoenicia. Jezebel's influence caused Baal worship to be the prominent religion of the land of Israel.
 10. The people of Israel basically sat on the fence.
- B. Sin came with a price--the anger of a holy God.
 1. A drought came on the land for three and one-half years--James 5:17.
Normal rain patterns in Israel
What will it take to get our attention?
September 11, 2001?
 2. Later the prophets of Baal all died because they opposed God.
- C. Sin causes the Lord to be angry with His people.

II. By His Servant

- A. The background of Elijah's life.
 1. He was from Gilead--17:1.
 2. He was called as a prophet of God.

3. He was not a popular person. In fact, he became a wanted man, living in hiding for three and one-half years.
 - B. The character of Elijah.
 1. He spent time with God at Cherith and Sidon.
 2. He learned to be quiet and know and obey God.
 3. He truly believed that God was alive and present, that He was powerful and holy.
 4. He was a man of the Word and prayer, faith and courage.
Deut. 11:16-17
James 5:17
 - C. The Lord will use His servant to get the attention of His people.
- III. By His Word
- A. He pointed to the greatness of God in 17:1-4.
 1. He focused the attention of those who heard on the Lord who lives as opposed to Baal who was dead.
 2. The content of his preaching was provoking.
 3. The preaching of God's Word must exalt Him.
 - B. He pointed to the sinfulness of man--18:17-19.
 1. Ahab had led the people into sin and away from God.
 2. He had disobeyed God's commands.
 3. He had followed the false gods of the day.
 4. Elijah ordered Ahab to gather the false prophets with the people on Mount Carmel.
 5. Our world is full of sin today.
 - C. He pointed to the need to decide now--18:21-24.
 1. The people must not continue to limp between two opinions.
 2. There was no room for them to sit on the fence.
 3. Elijah challenged them to choose whom they would worship.
 4. Isn't it time we decided whom we will serve.
- IV. By His Power And Presence
- A. Baal was not present nor was he powerful--vv. 25-29.
 - B. God was both present and powerful--vv. 30-38.
 - C. When the Lord's presence is with His people and He is working powerfully, great things can happen. A story from the Revival of 1857-1858.
- V. By His Answers To Prayer
- A. James 5:17 tells us that Elijah prayed and God stopped the rain.
 - B. Elijah prayed on the mountain that everyone would know that the Lord is God and God answered the prayer--vv. 36-38.
 - C. Elijah then went and prayed again for it to rain and God caused it to rain--vv. 41-46.

- D. Elijah prayed prayers of faith and God answered-- James 5:17.
- E. Another story from the Revival of 1857-1858.
- F. If we want the Lord to do great things and bring us revival, then we must pray, crying out to Him for His forgiveness and mercy and power to be at work.

Conclusion--vv. 38-39. God's people bowed before Him and revival came. The Lord did much to get the attention of His people. They were slow to hear, slow to respond. Years passed until that day on Mount Carmel. Finally the Lord got their attention. They had felt His anger. They knew that His servant was Elijah. They heard His life changing Word. They experienced His power and presence on the mountaintop. They felt the rain fall in answer to prayer. Does the Lord have your attention yet? Choose now. Will you serve the Lord and Him only? Confess sin and ask the Lord for forgiveness and tell Him you want Him to be Lord of your life. What will it take for the Lord to get your attention?

June 15, 2003

WHEN THE GOOD TIMES BECOME THE BEST TIMES

2 Chronicles 14-16

Introduction

Do we need revival today? Much of the world is in bad shape spiritually and morally, but there are some churches that really do believe the Word of God and really are serving Christ. Do those churches still need revival?

Most revivals have come during times and in places where God's people have strayed far from Him, resulting in His hand of discipline falling on His people.

Sometimes God raised up a leader who led God's people to change and become more serious about spiritual things. The reformation of the people spiritually then led to revival.

Martin Luther launched the greatest recovery of the gospel in history.

The times in which we live are confusing. On one hand, things are very bad spiritually and on the other hand, great things are happening in the churches that honor the Lord, including our own.

Proposition--Could revival come at this time in America, in New Jersey, in Burlington County, in HCBC?

I. Revival May Come When Times Are Good

Things were going well for Asa and the kingdom of Judah.

- A. Economic prosperity--14:6-7.
 - 1. The land was at peace for much of Asa's reign.
 - 2. Much building took place, the defenses of the nation were improved and the prosperity was great.
 - 3. It was much like our nation in recent years.
- B. Military success--14:8-15.
 - 1. Judah had a powerful army.
 - 2. Asa and his army won a resounding victory over Zerah and the army from Egypt.
 - 3. Does this sound familiar to you
- C. Spiritual reformation.
 - 1. Rehoboam, son of Solomon, began to fall away from the Lord. See 12:1-2, 5, 8, 14.
 - 2. His son of Abijah allowed foreign altars and high places to remain in the land. 1 Kings 15:3.
 - 3. When Asa, son of Abijah, took the throne of Judah, he began to reform the spiritual life of the nation--14:2-5.
 - 4. We are not to wait for revival to come to obey the Lord.

II. Revival Comes When God's People Seek Him

We will notice that first Asa sought the Lord and then the people did. 29 times in Chronicles the word "seek" is found. It is found 9 times here chapters 14-16 in the life of Asa. See 14:4, 7, 7; 15:2, 4, 12-13, 15: 16:12. The word itself has great meaning. It includes a longing for God, an inner attitude of dependence on Him and devotion to serve Him, a decision to turn away from evil, a decision to obey Him, a total commitment to the Lord that is wholehearted and voluntary. As we look at Asa's life and the people of Israel we will learn from the context what it means to seek God and how we can do the same today. Seeking the Lord includes:

- A. Prayer--14:11.
 - 1. In time of real need Asa called on the Lord.
 - 2. Evan Roberts longed and prayed for revival.
 - 3. If we want to seek God, we must pray and never stop praying.
- B. The Word--15:1-7. We must pay attention to God's Word.
 - 1. The prophet told Asa and the people to seek the Lord and not forsake Him.
 - 2. He told them to remember what the Lord had done in the past.
 - 3. We too should stop and remember those times in history when God was not present with His people. Evan Roberts when he was very young

4. The prophet also told Asa and the people to be strong and not give up.
 - C. Repentance--15:8a, 16.
 1. As Asa sought the Lord he realized that he must do all he can to get sin out of the land.
 2. He even kicked his grandmother out.
 3. True repentance.
 - D. Renewed worship--15:8b, 10-11.
 1. Asa repaired the altar of the Lord at the temple.
 2. The sacrifices took place again.
 3. Our worship of the Lord should always be essential in our lives.
 - E. Full commitment--15:12, 17.
 1. The people entered into a covenant to seek the Lord with all their heart and soul.
 2. Their king, Asa, also had a heart that was fully committed to the Lord.
- III. Revival Brings Awesome Results
- A. Large numbers showed up--v. 9.
 1. Many of the people of the northern kingdom of Israel crossed the border when they saw that the Lord was with Asa.
 2. The presence of the Lord at work among His people will surely draw people to see what God is doing. It always happens in times of revival.
 - B. The presence of God was with His people--vv. 2, 9. Evan Roberts so experienced the presence and power of God that at times it seemed like the room was full of the Holy Spirit.
 - C. Joy became the norm--v. 15.
 1. When God is moving, joy is obvious.
 2. Jonathan Edwards claimed that for Northampton.
 - D. Peace--vv. 15, 19.
 1. The Lord gave His people peace in the land for about 25 years.
 2. There is a peace that comes to God's people when revival is present.
 - E. The Lord was found--v. 15.
 1. The people sought the Lord and they found Him.
 2. Deut. 4:29
 3. Jeremiah. 29:13-14a

Conclusion--Are you ready for revival to come? The Lord is blessing us even now, but we are not having revival, not yet. Let's seek the Lord with our heart and soul. The Lord is giving us some good days. Let's thank Him for them and cry out to Him for revival. When we truly seek Him, He may just send us that revival. If you read further in chapter 16 you see that the revival did come to an end. Asa stopped seeking the Lord as fully as at one time. He made an alliance with

Syria in a time of war. Earlier in his life he had depended on the Lord for help. 25 years later he decided to depend on men instead. He also refused to listen to God's prophet, Hanani, who pointed out his lack of reliance on the Lord. Then when he became sick he refused to seek help from the Lord. He trusted the doctors instead. Will we seek the Lord or rely on ourselves for what we need in life? Let's seek the Lord in prayer, in the Word, in repentance, in worship, and with full commitment.

June 22, 2003

THE POWER OF THE WORD AND PRAYER IN REVIVAL
2 Chronicles 17-20

Introduction

Their main occupation was prayer. There were about 120 of them gathered. They prayed almost constantly. Suddenly, a sound like a violent wind blowing from heaven filled the house where they prayed. They were no longer to wait quietly inside the room. It was time to go outside and tell the world. Thousands came to saving faith. A great awakening of the Spirit came upon many. The newly born church was alive and vibrant. Thousands joined its ranks the very first day.

The Word of God and prayer are two elements that are always present in times of revival. It was that way in during the days of Jehoshaphat.

After Asa died, Jehoshaphat led the people to seek the Lord once again. He wanted to see revival come to his people as it had in the days of his father.

Proposition--If you are hungering for revival, then the Word of God and prayer must be your priorities.

I. God's Word Is Powerful--17:3-11

A. The impact on Jehoshaphat--the Lord was with him--17:3-9.

1. From his earliest days he walked in the ways of his father David--v. 3.
2. He stayed away from false gods--v. 3.
3. He sought the God of his fathers--v. 4.
4. He obeyed the Lord's commands--v. 4.
5. He did not yield to the pressures around him to sin--v. 4.
6. He devoted himself to the ways of the Lord--v. 6.
7. He removed idolatry and false worship from Judah--v. 6.

8. He took responsibility to get the Word to all the people--vv. 7-9.
Jonathan Edwards preached with a threefold aim: to make men understand, feel, and respond to the gospel. He believed that God's Word was powerful and could have great impact on the lives of people.
 9. He repented of sin in his life.
18:28; 19:2; 20:36-37
 - B. The impact on the people.
 1. Judah was taught the Word by Jehoshaphat's appointed men.
Great revival must have come to the people--17:9.
The awakening of 1734 in the church of Jonathan Edwards was caused by a series of solidly biblical sermons.
 2. The nations--the fear of the Lord fell on them--17:10.
The world will notice when God's people turn from sin to Him.
- II. Prayer Is Based On The Word--ch. 20
The setting of 2 Chronicles 20
One who really, fervently, earnestly, seriously, biblically prays:
- A. Believes God is in control--vv. 6-7a.
 1. He is God in heaven.
 2. He rules over all the kingdoms of the nations.
 3. His power is greater than the combined power of all the nations and all their weaponry.
 - B. Remembers the promises of God--v. 7b.
 1. The Lord gave the land to Abraham and his descendants forever.
 2. The Lord had sent great revivals to His people in the past.
 3. Jonathan Edwards' believed in the need of prayer to ask God to awaken His people.
 - C. Relies on the Lord--vv. 8-9.
 1. Jehoshaphat and cried out to the Lord, relying on Him to hear the prayers and save His people.
 2. 20:20--later he told the people to have faith in the Lord and His prophets who speak God's Word.
 3. Believe that what God says in His Word is true and that He can be counted on to come through.
 - D. Makes requests with boldness--20:10-12.
 1. He admitted to the Lord that they had no power to defeat the invading army and did not even know what to do.
 2. Jonathan Edwards in 1746 wrote a treatise entitled A Humble Attempt to Promote Explicit

Agreement and Visible Union of God's People in
Extraordinary Prayer for the Revival of
Religion.

- E. Gives God all the credit for His answers.
1. Even before they saw the answer to their prayers, he and the people bowed down and worshiped the Lord--vv. 18-19.
 2. On the way to see the victory God would give without them even fighting, they praised the Lord--vv. 21-22.
 3. As they looked back after the battle was over, they were full of joy because the Lord gave them reason to rejoice--vv. 27-28.

Conclusion--It is the Word of God and prayer that the Lord uses to bring revival and unleashes during revival. It is the Word of God and prayer that God uses to make an impact on the nations as well--20:29. Are you spending time in the Word and in prayer each day? Are you seeking the face of God for revival of your life, of our church, and of our world? Are you a part of a group in the church that gathers and prays for the Lord to send us revival?

June 29, 2003

WHEN GOD'S PEOPLE RETURN TO HIM
2 Chronicles 29-32

Introduction

Two years ago I was preparing to go on one of my trips to Chicago to take a course for my doctoral work.

As the week approached the end, I was also looking forward to getting back home to the family and to the church. There is always something special about returning home. As I sat in O'Hare International waiting for my flight, I learned that there was bad weather between Chicago and Philadelphia and it was supposed to be bad around the Philly area. Finally, ten hours late, my flight took off, the only flight of any airline to go out that night to Philadelphia. Finally, in the early hours of the morning I arrived home. I had returned.

After the days of Jehoshaphat, king of Judah, the nation of Judah began to slide away from the Lord. From about 848-715 the nation went downhill spiritually. Things were bad. Let's look at 2 Chronicles 28:22-25 to see just how bad. Judah needed revival badly.

Proposition--If revival will come, God's people must return to Him.

I. How Do God's People Return To Him?

A. Do what is right--now!

1. Return to right living--29:2-5a.
Hezekiah chose to do what was right and also led the people to do what was right.
Evan Roberts determined to do the right thing no matter what.
2. Turn away from sin--vv. 5-9.
It was time to turn from the sins of the past.
How about you?
3. Obey God's Word--vv. 15, 18-19.
Hezekiah followed the Word of the Lord.
4. Worship the Lord.
Hezekiah restarted the worship services.
I cannot stress highly enough the need to come together to worship the Lord with your whole being.

B. Fully commit to the Lord.

1. Personally--29:10.
Hezekiah chose to first commit his own life to the Lord by making a covenant or special relationship with the Lord.
Before Evan Roberts was so mightily used by God, he surrendered his own life fully.
2. Corporately--29:31.
The people also dedicated themselves to the Lord.

C. Lead others to return to the Lord--30:1-12.

1. Hezekiah gave the people a direct challenge to return to the Lord v. 7.
Acts 7:51-53
Submit to the Lord, yield to Him--v. 8.
Come together to worship the Lord--v. 8. The Revival in Wales in 1904.
Serve the Lord--v. 8.
2. Expect something to happen.
Some will reject the invitation of God--30:10.
Others will accept the invitation--30:11-12.
Sometimes revival explodes--30:18-27.
We often expect so little, ask for only crumbs.

II. What Happens When God's People Return To Him?--ch. 31-32

A. Attention is focused on the Lord.

1. False worship is thrown out--31:1.
2. Public worship becomes widespread--29:28, 34; 30:13, 21, 23.
3. Generous giving to the Lord becomes a delight--31:5-10.
4. People seek the Lord and work wholeheartedly--31:21.
5. Reliance on the Lord is noticed in all things.

Hezekiah prayed for the people and the Lord heard Hezekiah's prayer--30:18-20.
When faced with an overwhelming attack by the Assyrian army, Hezekiah relied on the Lord and told the people to do the same--32:7-8, 20.

- B. Joy is contagious.
 - 1. The Levites sang the words of David, the Psalms with gladness--29:25-26, 30.
 - 2. The Israelites at the Passover celebration also sang to the Lord with great rejoicing
 - 3. Their joy overflowed and came out in their music.
- C. Obedience and holy living are immediate.
 - 1. 30:15--the priests and Levites consecrated themselves. During the Frontier Revival of 1800 in America people were completely changed.
 - 2. 31:4-5, 21--The priests and Levites were concerned about their devotion to the Word.
- D. Unbelievers are affected--32:23. Hezekiah was held in high regard by the surrounding nations, opening greater opportunities to talk about the true God.
 - 1. Lost people take notice when Christians are truly walking with God in power.
 - 2. When the Lord revives His church, our neighbors and friends will see that we have something they desperately need.

Conclusion--Do you long for revival to come to your life and to our church? Are you praying fervently for it? The people of Wales had that longing. When revival came to Wales in 1904, church prejudices and denominational barriers collapsed. The quarrels of local Christians were either forgotten or instantly healed. Confession of sin swelled over from the unsaved to the saved as both were broken and humbled by the revelation of the cross of Christ. Bitterness and resentment seemed unthinkable. Churches that struggled to keep the doors open for the few saints who attended were now faced with the problem of how to accommodate the multitudes that were causing even the prayer meetings to overflow. Fully commit your life to Him and start right away calling others to hunger for revival as well.

July 6, 203

HUMILITY AND REVIVAL 2 Chronicles 34-35

Introduction

Asahel Nettleton was one of the greatest leaders of revival in the 1800s in America. It is estimated that he was used of the Lord to lead about 30,000 people to know Jesus Christ. Asahel

was a modest man, refusing to claim any superior talents or take credit for what was taking place under his ministry. He had a powerful ministry and was used to spread the fires of revival with great humility wherever he went.

Hezekiah, became proud for a short time, but repented when he realized his sin. After Hezekiah died, the following kings of Judah became proud and had no desire to see revival come. Manasseh and Amon were prime examples of this kind of pride. See 33:23.

Along came Josiah in 642 B.C. It was time for God's people to humble themselves before Him.

We too need to be humbled before the Lord.

Proposition--Let's humble ourselves as we seek revival. How? Humility has the idea of turning to the Lord. It is a modesty that rejects pride and arrogance. It sees all as coming from God's hand and desires to turn to God with a repentant heart. Romans 12:3. How can we humbly seek revival from the hand of the Lord?

- I. Understand The Tendency Of People To Fall Away From God
 - A. Great revival had occurred early in the reign of Hezekiah.
 1. Hezekiah and the people had experienced revival, but it had come to an end.
 2. Some believe that we can live in a constant state of revival, but that has never happened in history.
 3. Great times of revival come, and sooner or later, leave.
 - B. Sin crept back in.
 1. Hezekiah's time--32:24-25.
 2. Manasseh's time--33:2-6.
 3. Amon's time--33:22-23.
 4. It's hard to stay away from sin.
 - C. Lessons for today.
 1. We all have the tendency to sin.
 2. People quickly forget the Lord.
 3. Sin's power is great.
Romans 3:10-18, 23
Ephesians 2:1-3
 4. Sin can easily enter the church.
 5. No revival lasts forever. The Great Awakening, the Second Great Awakening, the Prayer Revival of 1857-1858, the worldwide revival in the early 1900s and other touches of revival since, including the ministry of Billy Graham and the Jesus movement of the 1960s and 1970s.

II. Listen To Those Who Call People Back To God

A. The Lord raises up certain people to call His people back to Himself--Josiah was God's man in that day.

1. Josiah began to seek the Lord when he was 16 years old--v. 3.

Also see vv. 21, 26.

2. Josiah refused to tolerate sin--vv. 3-5.

3. Josiah restored worship to Israel--v. 8.

4. He responded to the Word of God--vv. 19-21; 35:26.

5. He was humble of heart--v. 27--2 times.

B. Those who hear the Word must listen with humble hearts--v. 27.

1. The people listened to the words of Josiah as he proclaimed the Word of the Lord.

2. Another story from the life of Asahel Nettleton.

C. Listen to those who preach the Word to you.

III. See The Indispensable Nature Of God's Word

A. Without God's Word, people are without direction or hope.

1. The Bible had been lost to the people--vv. 14-15.

2. All they had were the traditions and memories.

3. You must see the Word as indispensable for your life.

B. God's Word can change people.

1. It points out the sin and disobedience--vv. 19-21.

2. It points out God and His requirements for people--vv. 19-25.

C. God's Word can bring revival.

1. The Word was read to Josiah--v. 18.

2. The Word was read to the people--v. 30.

3. Asahel Nettleton fully believed that God's Word was powerful and must be preached.

IV. Renew The Relationship With The Lord

A. The agreement to obey the Lord.

1. A covenant is a special relationship between two people or two groups. In this case, Josiah made a covenant with God agreeing to obey Him--vv. 31-32.

2. The Word should have that kind of affect on God's people. See Deut. 31:10-13.

3. Nettleton's ministry at Saratoga Springs, New York, in 1817.

B. The reality of God at work in the relationship.

1. Josiah did away with sin in the nation.

2. He and the people served the Lord and followed Him as long as Josiah lived.

3. They celebrated Passover and it was the best celebration of it since the days of Samuel.
4. Is God at work in your life?

Conclusion--If we are humbling our hearts before the Lord in this time of seeking a hunger for revival, then we must come to Him with humility, crying out to Him, knowing we are totally dependent on Him to change us, to give us a hunger for revival, to see a multitude of lost people come to Christ, to see the church filled to overflowing with people who are hungry for God. Do you understand the tendency you have to fall away from the Lord and into sin? Do you listen with your whole being when the Word is preached to you and you are called back to the Lord? Do you see that revival cannot happen without the Word of God? God's Word is powerful. Are you ready to renew your relationship with Christ today? Humble your heart and life before the Lord and cry out to Him right now to do what is needed in your life to seek Him for revival.

July 13, 2003

ARE YOU LONGING FOR REVIVAL? Nehemiah 8-9

Introduction

James Edwin Orr and his dream for Ireland to experience revival.

Edwin Orr's ministry around the world for the promotion of the revival of God's people.

His longing for revival is evident in his books.

Nehemiah and Ezra were used by the Lord to stir a longing for revival in the lives of the people of Judah.

Proposition--What will happen when God's people long for revival?

I. They Will Pray

A. Personally--Nehemiah prayed--1:4-11.

1. He was a very important person in Persia.
2. When he heard about Jerusalem, he immediately went to the Lord in prayer.
3. He mourned and fasted and prayed.
4. The heart of Nehemiah was set on revival.
5. Are you praying that the Lord will work powerfully to bring revival?

B. Corporately--9:4-38--the leaders and the people.

1. The leaders and people came together as one to pray for revival.

2. They remembered God's past works and also His promises to His people. They gave praise to the Lord as they prayed, but also admitted their sins.
3. At Wheaton College in the fall of 1994, there were several indications that God was burdening people's hearts to pray. On March 19, 1995, revival came when the Lord sent some students from Howard Payne University to share what the Lord was doing in a revival on that campus.
4. Do you desire to join other Christians in this church and pray for revival?

II. They Will Hunger For God's Word

If you have a hunger for God's Word, you will . . .

- A. Long to hear it--vv. 1-6.
 1. The people came together and requested that the Word be read to them.
 2. Everyone who was old enough to understand was present to hear the Word read. Unity!
 3. They stood out of respect.
 4. They also listened carefully.
 5. Their attitude was one of total openness to the Lord.
 6. How much do you really want to hear the Word?
- B. Long to understand it--vv. 7-8.
 1. The Levites were there to help the people understand what they were hearing.
 2. The Levites gave the people the proper understanding, explaining it with clarity.
 3. Later, the heads of families had another session.
 4. When you come to church and hear the Word preached you should want to really understand what it says.
- C. Long to obey it.
 1. Heb. 4:12
 2. The Word of God can change your life as God works through it.
 3. They were determined to obey it--vv. 13-18.
 4. They did not believe they could just hear the Word and understand it without doing what it said.
 5. The people cleaned up the Temple and obeyed the forgotten Sabbath laws--chapter. 13. They gave their offerings again and began to worship as they should.
 6. It was obvious that they were obeying the Word because they began to show concern for others--8:10, 12.

III. They Will Rejoice--vv. 10, 17

- A. The Word of God caused them to have joy in the Lord.

1. As we know and obey God's Word we will have joy in our lives and our church will be seen as a body of believers that are full of joy.
 2. The more the Lord works in your life, the more joy you will have.
 3. When revival comes to God's people, joy will overflow.
- B. The people of God celebrated together--v. 17.
1. The celebration was the greatest for the nation for about 1000 years, since the days of Joshua.
 2. We should be able to celebrate the Lord and His goodness and all His great works together.
- IV. They Will Repent Of Sin
- A. The proper view of sin is necessary for true repentance--v. 9.
1. The people saw how far away they were from obeying the Lord.
 2. They did some real heart searching and began to mourn and weep.
 3. Their repentance was real.
 4. 1995 in Corinth, Texas in the Corinth Baptist Church.
 5. Do you see your sin the way God does in His Word?
- B. Confession of sin is necessary for true repentance--9:2.
1. How do you know what your sin is? Listen to the Word.
 2. The people listened to the Word for 3 hours and then confessed their sin and worshiped for 3 hours.
- C. Turning away from sin was necessary for true repentance--9:2.
1. It was time for the people to turn away from their sinful, worldly ways and follow the Lord.
 2. What sins do we need to turn away from?

Conclusion--J. Edwin Orr died of a heart attack on April 22, 1987. He had spoken the previous night to a large group of people attending a Conference on Prayer For Spiritual Awakening. He had challenged those listening to pray for spiritual awakening. Orr never gave up. His burden remained throughout his life. His hunger for revival was enormous. How much do you long for revival to come? You can tell by looking at your prayer life, by looking at your hunger for God's Word, by checking the joy in your life, and by repenting of your sin.

APPENDIX 5

NEW TESTAMENT SERMON SERIES OUTLINES

September 7, 2003

PREPARING FOR REVIVAL Matthew 3:1-12

Introduction

We too easily settle for mediocrity in our spiritual lives and in our church ministries. We too often rely upon our own resources in our attempts to accomplish the purposes of God. Our joy is lacking. Our outreach to a lost world is weak. Our prayer times are poorly attended. We do the many right things, but we do so without power. We need revival.

This morning we begin a short series of sermons on the subject of revival in the New Testament entitled God Can Do It Again!

As we begin this morning, let's take a look at Matthew 3 and see some very important background to what was going on in that day. Read vv. 1-6.

In those days--the world was in turmoil. There was much sin and corruption, but lots of religion too.

John the Baptist was a very interesting character. Luke 1:15-17. Jesus later attributed to John greatness--Matt. 11:11.

He preached about repentance and its fruit. He preached the kingdom of heaven. He preached about Christ. He preached about judgment. He was just one person, yet God used him to send revival to His people.

Revival is an extraordinary and powerful work of the sovereign God for the purpose of breathing fresh life into His people, who have gone to sleep spiritually.

Proposition--Let's see what it takes to prepare for God to send revival.

I. Turning Away From Sin--vv. 1-6

- A. What does it mean to turn away from sin? Repent.
 - 1. The word speaks of a turn around, a change of direction, a change of mind and will, a change from sin to righteousness.
 - 2. It will include a sorrow for sin that leads to a change of thinking and living.
 - 3. The idea of turning away from sin and coming back to the Lord is found over 1000 times in the OT.
 - 4. If people will turn away from sin, they must first recognize their own personal sin.
 - 5. The knowledge of sin must lead to a deep feeling of wrongdoing in the sight of God.
 - 6. That sense of wrongdoing must then lead to a changed life.
- B. Whom does God call to turn away from sin?
 - 1. On one hand it is a call to be converted for those who are without Christ.
 - 2. It is also a call to God's people who have sought their fulfillment in life from anything or anyone else other than God.
 - 3. John called tax collectors, soldiers, and religious people, among others--See Luke 3.
- C. When is the right time to turn away from sin?
- D. Why is it time to turn away from sin?
 - 1. John said that the kingdom of heaven was near.
 - 2. There is the idea that has been conveyed throughout Christianity that a person can come to Christ and receive forgiveness of sins, but then tell Christ to keep His hands off our lives.
- E. Is turning away from sin really necessary?
 - 1. Jesus said so--Mark 1:15.
 - 2. Jesus' disciples believed so--Mark 6:12.
 - 3. Acts 2:38, 3:19; 20:21; 26:20
 - 4. Is it time you turn away from sin?

II. Turning To Christ--vv. 3, 11-12

- A. Who is Christ?
 - 1. He is the One spoken of in the OT.
 - 2. He is far greater than John who was great--John 3:30.
 - 3. He is the Lamb of God who takes away the sin of the world--John 1:29.
 - 4. He is the King who rules in heaven.
- B. How do you turn to Him?
 - 1. Turn away from your sin.
 - 2. Do not attempt to handle your own sin problem.
 - 3. Turn to Christ in faith.
- C. Why should you turn to Him?

1. Only He can give you the life and satisfaction you are looking for in life.
2. Turning to Him will find the smile of God on your life, the nearness of God, the power of God.
3. It costs too much to not turn to Christ.

III. Significant Life Change--vv. 7-12

- A. Who needs significant life change?
 1. John addressed all those to whom he preached.
 2. John also addressed the Pharisees and Sadducees.
Pharisees--Matt. 23:5-7.
Sadducees compromised spiritual things.
Both depended on themselves to make them right with God and get them into heaven.
 3. Everyone needs significant life change.
- B. How can a changed life be seen?--v. 8.
 1. It will be seen in our attitudes and actions.
 2. It is your present fruitfulness that will demonstrate if Christ has truly done a work in your life.
- C. Why should you desire to have Christ change your life?--v. 12.
 1. If you know Christ and are following Him, you can have a life that is filled with His joy and power and the surety of life in His kingdom.
 2. If you do not turn from your sins to Christ and see your life changed, then you will suffer His judgment

Conclusion--It is God's kindness that leads you to repentance--Rom. 2:4. God is calling you today to turn from your sin to His Son Jesus Christ with a desire to see your life changed by the power of God. Will you repent today? Ray Ortlund, Jr. quote. We need a work of God in our midst today. We need to repent of our individual and church sins. We need to fall on the grace and mercy of God to change us and make us a church that is on fire for Christ. Will you repent of your sins and seek the face of God in revival today?

September 14, 2003

THE GREATEST REVIVAL OF ALL TIME!
Acts 1-2

Introduction

Theodore Jacobus Frelinghuysen came to New Jersey by way of Germany and Holland in 1720. The center of his four churches was in the area of New Brunswick today. He came to the New World with a burning passion for revival among God's people.

Much of the church of that day was orthodox, but dead. Other parts of the church had begun to drift away from orthodoxy.

The preaching of the Word was powerful under Frelinghuysen, but that was not all that God used to begin to bring revival to His church. Other ministers began calling people to seek God's face in prayer, in order that He would lead people into revival. It was both the preaching of the Word and the prayers of God's people that were vital in that time of revival that soon erupted throughout the colonies, as well as the British Isles. God was at work and great things were about to happen.

It was much the same, except even greater, almost 2000 years ago. It was just fifty days since Passover.

Then it happened. All over the city people were changed by the power of God. God's people became seriously in love with Christ. Their lives were radically changed and thousands upon thousands came to faith in Christ. As the gospel spread from Jerusalem around the world, the impact of the revival continued for some time.

Proposition--There are three priorities for every revival. They are all seen in this greatest revival of all time. We will look at the first two this morning. The first priority for revival is . . .

I. Prayer

- A. Prayer requires commitment (devotion, persistence).
 1. 1:14
 2. 2:42
 3. 6:4
 4. Romans 12:12
 5. Colossians 4:2
 6. How easy is it for prayer to get pushed out of your schedule, or just become a part of your schedule?
- B. Prayer means dependence.
 1. The disciples of Jesus knew they could do nothing by themselves that was of eternal value.
 2. They were totally dependent on God if anything would happen.
 3. Do you recognize that revival is of God?
 4. Only God can do things that will last forever.
- C. Prayer is for all God's people.
 1. 1:14--the 120 prayed together in the upper room.

2. 2:42--the new believers immediately began to pray throughout the city as they gathered together.
 3. 4:23-30--the church gathered to pray together.
 4. 6:2-4--the apostles refused to allow anything to interfere with their times of prayer.
 5. In Eph. 6:18-19, Col. 4:2 and Rom. 12:12, Paul told God's people to pray.
 6. After seeing God bring revival to his church in Northampton twice, first in 1734-35 and then again in 1740, Edwards wrote a treatise "A humble attempt to promote the agreement and union of God's people throughout the world in extraordinary prayer for a revival of religion and the advancement of God's kingdom on earth, according to scriptural promises and prophecies of the last time."
 7. A revival in Cambuslang, Scotland in the 1740s led a number of pastors to promote prayer societies that were asked to meet once a week to pray and then once a quarter to gather to unite in larger prayer meetings for a solemn day of prayer.
 8. It is time we come together to pray.
 9. We must come together in unity of mind and purpose and pray!
- D. Prayer is more important than ministry--1:4-5.
1. Jesus told the disciples to wait for the Spirit, not to go to the world with the gospel. They needed the power to go before they could go.
 2. We do ministries for the Lord, but are we doing them in our own power?
- E. Prayer moves God to do great things.
1. 3000 thousand were saved on the Day of Pentecost.
 2. A healthy church was formed.
 3. 4:31--they received the power of the Spirit.
 4. John 14:13-14
 5. Let's fervently ask Him for revival in our church.
 6. David Bryant leader of Concerts of Prayer traveled to South Korea and gathered there with 1 million Korean Christians on an airport landing strip to pray the "knowledge of the glory of God might cover the earth as the waters cover the sea." A prayer meeting with one million people!

II. Preaching

- A. Must be from Scripture.

1. When Peter preached on the Day of Pentecost, he used Joel and Psalms as he addressed the crowds.
2. All preaching must be from Scripture.
- B. Must focus on Jesus Christ.
 1. Peter's preaching was about Jesus Christ.
 2. He preached about His deity--v. 22.
 3. He preached about the death of Christ--v. 23.
 4. He preached about the resurrection--vv. 24-33.
 6. The Puritan preachers of the 1600s believed so.
- C. Must require repentance.
 1. 2:38
 2. 3:19
- D. Must be received by the church.
 1. The church was devoted to the teaching of the apostles.
 2. They were committed to hearing the preaching and teaching from God's preachers.
- E. Must be the unalterable commitment of the pastors.
 1. 6:4
 2. 2 Timothy 4:1-3
 3. I am committed to preach and teach the Word of God.
 4. No true revival will come apart from the Word of God.

Conclusion--Both prayer and preaching are essential for revival. They are always present before revival and they always flourish during revival and continue to be priorities of life as a fruit of revival. Prayer and preaching are the pillars that rise up to God, crying out for the revival that we so desperately need.

September 28, 2003

REVIVAL POWER Acts 1-2

Introduction

Power means a lot of things to a lot of people. Some go after political power. There are others, particularly nations who crave military power. Power in business may mean having control over others in your department or over other businesses that are in competition with you. Power can even be found on the playground.

There is one who truly has power in our universe and His name is God. Look at Psalm 148.

God is moving in many places around this world. One of those places is Uganda. A few years ago some of the believers there

began to become completely desperate and went into the bush country to cry out to God for help. As His people prayed, God began to work.

In Acts 1-2 we saw that the great revival that began at Pentecost and spread from there around the world began with the praying of God's people and the preaching of His Word. There is a third thing that we must see from Acts that always happens in times of revival--that is the power of God at work.

Proposition--True revival comes by the power of God. What must we believe about the power of God in times of revival?

I. God's Power Is Vital For Revival

- A. There is no true revival without the power of God at work.
 - 1. People cannot make revival happen.
 - 2. What power does man have to accomplish that which changes the hearts of people?
 - 3. God's servants are ineffective without the power of God at work.
- B. The power of One who is far greater than man is required.
 - 1. The God who created the heavens and the earth is able to bring revival to His people.
 - 2. It is the power of God the Holy Spirit that is vital for true revival. 1:4-5
 - 3. It is the power of God that we see at work in Acts 2 and throughout the book of Acts.
- C. How can we see God's power at work bringing revival to His people?
 - 1. We must pray and ask Him to work in power.
 - 2. We must preach the Word.

II. God's Power Is Evident Among God's People In Revival

We can see His power in two main ways in the book of Acts.

- A. Miraculous power.
 - 1. 2:1-4
 - 2. Chapter 3--Peter and John were used to heal a man crippled from birth.
 - 3. Others were healed and demons were cast out, and others spoke in tongues.
 - 4. Signs and wonders were not unusual in those days--Acts 2:43; 5:12; 8:6, 13; 19:11, etc.
 - 5. The apostles knew it was God's power and not their own--Acts 4:30.
 - 6. The main reason for the signs and wonders in the days of the early church is found in Hebrews 2:3-4. Can God still do miraculous works of power? Yes, but don't go looking for them.
- B. Ministry power.

1. This is also a power that comes from God.
 2. Those who had been hiding in fear after the crucifixion of Christ were now publicly proclaiming the message of Jesus Christ--2:4, 14ff.
 3. Even when arrests came and some were even martyred for their faith, the believers continued to preach the Word and live for Christ.
- C. When revival comes, God works powerfully among His people, doing great things in them and through them.
- III. God's Power Impacts The World When Revival Comes
- A. More people are saved during times of revival.
 1. Revival is what God's people need to stir them up spiritually.
 2. The impact of revival is then felt by the world.
 - B. The Word of God is preached with great effect to those who are without Christ.
 1. During the Second Great Awakening in America in the early 1800s there were many preachers of the gospel, but when God moved in power, the same message was used powerfully.
 2. The early church preached the Word of God powerfully and many people were saved. 2:41, 47; 4:4; 5:14; 6:1, 7; 9:31, 35, 42; 11:21, 24; 14:1, 21; 16:5; 17:12
 - C. Let's pray that God send revival so that the world begins to turn in great numbers to Christ.
- IV. God's Power Is Effective In Church Growth
- A. The number of those in the church grew.
 1. Church growth in numbers is a good thing. The problem with growth in numbers is when that is the only growth that occurs, but growth in numbers should mean that people are getting saved.
 2. Evangelism was happening as the church reached out to the lost so that the gospel spread out from Jerusalem to Judea and Samaria and from there to the uttermost parts of the earth.
 3. A healthy church should continue to grow and reach the lost.
 - B. The purposes of the church were accomplished--2:41-47.
 1. Evangelism was common among believers--vv. 41, 47.
 2. Discipleship was also common--v. 42.
 3. Fellowship was common--v. 42.
 4. Ministry was also common--vv. 44-45.
 5. Worship was also common as they met and prayed and observed the Lord's Table and met in the

Temple to worship the Lord as one body in Christ.

6. Are we seeing the power of God at work here at HCBC?

Conclusion--Our responsibility is to pray for revival. We must pray that God revive our hearts and revive our church and revive our world. We must also have eager hearts to hear the Word and obey it. Do you long to see the power of God at work in your life and in our church? Do you long to see God send revival?

October 5, 2003

WHEN DOES A CHURCH NEED REVIVAL? Revelation 2:1-7, 12-17

Introduction

The Revival in the Hebrides

When the Lord brings revival, He works with great power, using the prayers of His people and the preaching of the Word.

When does a church need revival? Today we come to Revelation 2-3 and will spend two weeks in these two chapters. As we look at these chapters we will see five churches that were in need of revival. We will also see why they needed revival and what they could do to prepare for revival. Let's see the first two churches this morning and see that . . .

Proposition--HCBC might need revival if we . . .

I. Leave Our First Love--2:1-7

A. It is possible to be a "sound" church

1. Background--Acts 19. Ephesus.
Paul, along with Priscilla and Aquilla.
The church there was a hub for many other churches.
Timothy was pastor after Paul was there.
The church was a good church.
2. Working hard for the Lord--v. 2.
3. Maintaining doctrinal purity--v. 2.
They knew doctrine well.
They easily recognized evil and sin. They refused to compromise with sin and refused to tolerate false teachers or their false teaching.
4. Enduring hardships--v. 3.

B. But still need revival--v. 4.

1. They had once loved Christ more than anything.
See Eph. 1:15; 3:17-19; 6:23.

2. The intensity of their love had waned over time.
A man marries a woman and is filled with passion for her, but gradually, over time he begins to lose that passion.
In the Christian life, we look at one who has newly come to Christ and see the excitement that is there, but somehow expect that passion to wear off after a while and so, many sit in churches bored and listless and without passion.

Has your love for Christ grown cold?

- C. So, preparation for revival is needed--v. 5.

1. Remember!
How life was before Christ.
What it means to really love Christ.
What happened to dim that first love for Him.
2. Repent!
Turn back.
Repent of anything that you love more than Christ.
Repent of something as small as a loss of our first love. Diagnosis of cancer often comes before the person appears to have cancer.
3. Return!

II. Compromise With Worldliness--2:12-17

- A. It is possible to be a "courageous" church.
 1. Background--The city of Pergamum
 2. They were faithful to Christ--v. 13.
- B. But still need revival--vv. 14-15.
 1. They had begun to compromise with their sinful culture. (The teaching of Balaam)
 2. Some were becoming more and more involved in immorality and idolatry.
 3. Some believed their freedom in Christ meant they could live as they pleased. (The teaching of the Nicolaitans)
- C. So, preparation for revival is needed--v. 16.
 1. Repent!
There was no room for God's people to compromise with worldliness.
 2. The alternative is judgment. Jesus Christ forgives those who repent but fights those who do not.

Conclusion--As I look at the first two churches in Revelation 2, I find that a church can be sound in the faith and working for the Lord and still need revival. I find that a church can be courageous in its stand for Christ but still need revival. To Jesus Christ it matters if you have put your passion for Him on a shelf. To Jesus Christ it matters if you have compromised with worldliness.

We need a work of God in our midst. We need something like what happened at another place in 1952. Again, the Lord used Duncan Campbell. There was a second wave of revival that occurred in 1952 in the Hebrides.

October 12, 2003

WHEN DOES A CHURCH NEED REVIVAL? Part 2
Revelation 2:18-29; 3:1-6, 14-22

Introduction

The Shantung revival in 1932--China

In the book of Revelation, the Lord wrote seven letters to seven churches located in what is today western Turkey. Two of the churches were doing fine, but five of the churches needed revival. They were not all terrible churches, in fact, some of them were doing pretty well, or so it seemed.

What if we received a letter directly from the Lord to our church? What would He say to us?

Proposition--HCBC might need revival if we . . .

I. Tolerate False Doctrine And Sin--2:18-29

A. It is possible to be a "model" church--v. 19.

1. The church at Thyatira
2. It set an example for other churches.
It was a loving church.
It was a faithful church.
It was a serving church.
It was a persevering church.
It was a growing church.
How could Christ have problems with this church?

B. But still need revival--vv. 20-21.

1. They had begun to tolerate false teaching and false teachers.
Jezebel
Her sin was great, but the church had failed by allowing her to continue to teach.
2. They had begun to tolerate sinful behavior as well.
3. When we come to the point where people can teach in the church who teach false doctrine or teach a lifestyle of freedom that points us away from what God's Word says, we are in serious trouble even if we are doing many other things well.

C. So, preparation for revival is needed--vv. 22-25.

1. Repent of wrong beliefs and wrong living.
2. Hold on to the truths of God's Word.
3. We must be on guard and know our Bibles so well that we cannot be led away by the sinful teaching of the world.

II. Believe Image Is Everything--3:1-6

Most of you remember the Nike ads with Andre Agassi when the ad would end with the words, "image is everything."

- A. It is possible to be a "stain-glass" church--v. 1.
 1. The church at Sardis.
 2. The church had a good reputation.
 3. It was an active church.
 4. St. Patrick's Cathedral in NYC and the stained-glass windows.
- B. But still need revival--v. 1.
 1. The church was dead, spiritually lifeless.
 2. Only a few in the church remained truly faithful to Christ and pure from the sin of the world around.
 3. Image and reputation alone are useless and can lead to the belief that a church is thriving when it may need serious life support.
 4. Chuck Swindoll listed five church killers.
 - Worship of the past.
 - Greater concern for cosmetics than character.
 - Love of tradition over love for Christ.
 - Inflexibility and resistance to change.
 - Losing evangelistic and missionary fervor.
 5. If we settle for having a good image, then we fall far short of what God expects and requires of us.
- C. So, preparation for revival is needed--v. 2a, 3a.
 1. Wake up, the church needed to see the spiritual mess it was in.
 2. Strengthen what remains--.
 3. Remember our purposes and priorities.
 4. Live the truth of God's Word.
 5. Repent.
 6. A visit to a funeral home. Throughout my years I have heard people say all kinds of things when they approach the body in the coffin. "He looks good!" "She looks so natural!" That may be so, but I have to tell you that every body I have ever seen in the casket is dead. The image may be good, but the person is dead.

III. Are Asleep In The Light--3:14-22

- A. It is possible to just exist as a church, to be a sleeping church.
 1. There was nothing good to say about the church at Laodicea.
 2. The background to the area.

3. It was a real church though.
- B. And still need revival--vv. 15-17.
 1. The church was lukewarm like the water that came into the city.
 2. This may mean that they were not even saved, but only professed to have faith. Like Matt. 7:22-23. Or it could mean that they were saved, but had gone to sleep spiritually.
 3. Either way, they were self-focused, apathetic, indifferent, etc.
 4. Their condition is seen in v. 17b--horrible.
- C. So, preparation for revival is needed--vv. 18-20.
 1. They needed true spiritual riches instead of earthly ones. They needed true righteousness instead of their own filthy rags. They needed spiritual sight instead of the spiritual blindness with which they lived.
 2. They needed to repent.
 3. They needed to open the door to the church to Jesus Christ who greatly desired to enter again.

Conclusion--More from the Shantung Revival in China in 1932.
How much are you willing to tolerate false doctrine or sinful ways of living?

How much of your life is built around the image you have?

How much of your life is spent spiritually asleep, not really caring about Christ, other believers, or the lost?

Could it be time for God to send revival to HCBC?

APPENDIX 6

SAMPLE PRAYER LISTS FOR CORPORATE PRAYER FOR REVIVAL

REVIVAL PRAYER BULLETIN May 25, 2003

Read Psalm 13

Praise to the Lord for:

Who He is--powerful, holy, gracious, loving, etc.
His great works of the past

Confess sin

Ask God to show us our sins
Personal confession
Church confession--spiritual mediocrity, lack of concern
for the lost, etc.
Turn us away from sin

Desire to see revival

Growing desire to see God bring revival
Righteous lives
Focused attention on Jesus Christ
Impact on lost people
See the need of our area, nation, and world

Ministry of prayer

Daily prayer for revival
Corporate prayer on Sundays and other times

Ministry of the Word

Sermon series--Remember the Days of Old
Preparation and delivery of sermons
Receptive hearts to the Word
Obedience

Leadership

Pastor--stir his heart for revival and him stir the
hearts of the flock
Deacons and others whom God raises up to lead revival

Congregation

Changes needed in our lives
 Unity
 Burden for the lost
 Ask the Lord, "What will you have me to do?"

REVIVAL PRAYER BULLETIN
 November 23, 2003

Read Matthew 9:37-38

Praise The Lord

He is great!
 He is a God of power and grace!
 He is faithful!

Thank The Lord

For what He has done in your life
 For revivals of the past
 For new believers
 For commitments of other believers

Ask Him

To show you your own sinful heart, attitudes, words, and actions
 For a clean heart and life
 For a hatred of sin, especially your own

Confess Your Sins To Him

Pride, selfishness, unloving attitudes, unkind words, unclean thoughts, etc.

Ask Him

For growth of new believers
 For lives, money, and possessions to be used for God
 Walk by faith, not by sight
 For return to first love for Christ
 For purity of thought and life
 For spiritual fervor
 For a personal hunger for revival
 For our church to hunger for revival
 For open hearts to the Word and a hunger for God's Word
 For a closer walk with Christ
 For a burden for reaching lost people
 For the power of God to be at work in and through us
 For a greater prayer ministry
 For our services today
 For worldwide revival

Special Prayer For Today

Pray by name today for unsaved people that you know and for opportunities to share Christ

Growth of revival prayer meetings

PRAISE THE LORD FOR WHAT HE WILL DO TODAY AND IN THE DAYS
AHEAD!

APPENDIX 7

PRAY AROUND THE CLOCK FOR REVIVAL CHALLENGE

Pray Around the Clock for Revival
Hainesport Community Baptist Church
My Daily October Commitment

1st Watch--12-4 AM
2nd Watch-- 4-8 AM
3rd Watch--8-12 AM
4th Watch--12-4 PM
5th Watch--4-8 PM
6th Watch--8-12 PM

Please indicate below when you
will be able to join our round
the clock prayer cover for
revival in our hearts and our
church:

Name:

Time:

Pray Without Ceasing.

1 Thessalonians 5:17

REMINDER:

It's time to pray for revival!

I signed up to pray sometime during the _____
watch from _____ to _____.

Tear off this section and keep as your reminder to pray around
the clock.

APPENDIX 8

RESULTS OF SURVEYS OF PASTORS AND OTHER CHRISTIAN LEADERS

Demographic Questions--70 total responses

1. Are you a missionary, senior pastor, associate pastor, educator, or other?
 - 37 are senior pastors
 - 10 are associate pastors
 - 1 interim senior pastor
 - 7 are missionaries
 - 8 are administrators (missions, denominational, publishing house, elder care, Bible translation society)
 - 5 are educators
 - 2 are military chaplains (one did not provide answers because he was currently serving in a sensitive area)
2. How long have you been in ministry?

Senior Pastors

Ministry years from 6 to 32. The average length of ministry years is approximately 19.2 years. Some served in other ministries for part of their ministry years.

Associate Pastors

Ministry years from 7 to 50. The average length of ministry years is 18.9 years. Some have served in other ministries besides their current ones.

Interim Pastor

Ministry years are 5. He served in other ministries prior to this ministry.

Missionaries

Ministry years from 13 to 31. The average length of ministry years is just over 20.5 years.

Administrators

Ministry years from 3 to 35. The average length of ministry years is almost 20 years. Some have served in other ministries prior to their current ministries.

Educators

Ministry years from 6 to 36. The average length of ministry years is 26.4 years. Some have served in other ministries prior to their current ministries.

Military Chaplains

Ministry years are 19. Has served in other ministries prior to the current ministry.

3. Do you serve in an urban, suburban, or rural setting?
4. Is your ministry intercultural?

Senior Pastors

Urban--9	4 are intercultural and 5 are not
Suburban--18	8 are intercultural and 10 are not
Rural--10	1 is intercultural and 9 are not

Associate Pastors

Urban--5	3 are intercultural and 2 are not
Suburban--5	0 are intercultural and 5 are not
Rural--0	

Interim Pastor

Urban--1	1 is intercultural
----------	--------------------

Missionaries

Urban--4	4 are intercultural
Mixed--1	1 is intercultural
Rural--2	2 are intercultural

Administrators

Urban--2	2 are intercultural
Suburban--1	1 is intercultural
Rural--2	1 is intercultural and 1 is not
Mixed--2	2 are intercultural

Educators

Urban--4 4 are intercultural
 Suburban and rural--1 1 is not intercultural

Military Chaplains

Navy base--1 1 is intercultural

Revival Questions

1. In your own words, what is revival?

Senior Pastors

--Where God's people are stirred in their desires to re-encounter God. This would then include a renewed desire for holiness and purity, as well as getting right with fellow man where there has been wrong. Basically, it is getting a glimpse of God in His personal holiness again.

--A time of renewed manifestation of the work of God. When believers are revived in their faith and commitment to the Lord.

--When the saints of God are living such Spirit-filled lives that our culture is impacted for Christ similar to the Great Awakening. A byproduct of this will be new converts.

--An extraordinary outpouring of God's grace upon the people of a specific location.

--A work of God bringing brokenness, repentance, an awareness of His nature and character and our need for Him to a people, or group, especially in a community, city, state, nation, etc.

--A fresh stirring of spiritual passion.

--Christians in close communion and fellowship with Christ making Him their primary concern in all areas of their life and the life of their church.

--A movement of the Holy Spirit where people stirred by the Spirit repent of sin, come into obedience and fall more deeply in love with God. A deeper hunger for the Word, prayer, and the salvation of souls.

--A reawakening of religious fervor.

--A pouring forth of God's Spirit that results in people repenting, and seeking God more intensely than at other times.

--A pervasive, deep movement of the Holy Spirit intended to bring Christians back to first-love relationship with God.

--A reawakening of the urgency of the gospel message.

--A restoring of spiritual life and vitality. It think it is primarily pertaining to the church, but having impact on the community as a result of a transformed and awakened church.

--The stirring of new life among people who claim to be children of God.

--The renewing of God's work in the life of believers and His church so that they do what He has desired all along. Holy living and people won to Christ.

--An unusual movement of the Spirit of God by which the church is renewed in her love and zeal for the Lord and His cause, and where unbelievers are awakened to their need for God's saving grace in Christ.

--God moves vitally once again.

--The stirring of God in the hearts of his people so they live lives that are distinctively Christian; this results in an impact on the lives of non-saved people and social institutions around them.

--God's people getting serious about their relationship with Christ and their mission to make disciples brought on by earnest prayer and the special moving of the Holy Spirit in people's lives.

--An extraordinary movement of the Spirit of God and the hearts of people that causes a deep enjoyment of Jesus Christ that overflows in His glory manifested in the transformation of lives for Him.

--The work of the Holy Spirit on the hearts and minds of people so they are highly receptive to the Word of God and eagerly respond to it with faith.

--When the church has a renewed sense of mission and purpose, evangelism and spiritual hunger comes to the forefront.

--A renewed passion for God.

--Seeing the church come alive, and people having a renewed, growing interest in spiritual things.

--A renewal or quickening of a person's heart toward God in which they realize they have become apathetic to and disengaged from God, they feel a sharp sense of separation from God, they grow sad and sorrowful for their drift away from Him, they genuinely and honestly repent of their condition, and they experience a renewed commitment to love, serve and know God.

--A fresh stirring of one's personal walk with God, or of the corporate life of a group of believers, resulting in obvious positive biblical change in attitude, passion or behavior of the recipients.

A return back to God.

--Renewed obedience to the great commission and great commandment.

--Spiritual renewal, usually on a church wide or broader basis; do not use the word, too much negative baggage.

--Some kind of spiritual awakening and great improvement or rapid growth.

--A convicting movement of the Spirit of God among His people, which causes a significant number of them to seriously evaluate their lives in terms of compromises they have made with the world. This personal evaluation leads the group to heart felt repentance and a renewed submission of the whole of their lives to obedience to God's Word and the leading of God's Spirit. It also leads to a renewed heart for being witnesses of God's amazing grace to the world that had previously seduced them.

--A special outpouring of God's Spirit graciously given by God to His people, resulting from prayer, preceded by the Word, restoring the joy of salvation to backslidden Christians, refreshing faithful Christians for effective service, awakening unbelievers with conviction, repentance and faith in significant numbers.

--A powerful move from God, manifested through an increased sense of his presence in the church and affecting all areas of church activities. People's response is visible in vivid and spontaneous worship, longer and more earnest prayers, fire in sermons and a greater commitment to serve the Lord in every day life.

--God working in people's hearts to bring them to a place of wholehearted devotion to Him.

--Times of refreshing from the presence of the Lord. It begins with the believer.

--Revival is a special time of a sovereign outpouring of God's Spirit on God's people, that bring the effectiveness of "routine" facets of ministry and disciple making on a whole new level. It's the church "on steroids" if you will.

--An unusual wind of the Holy Spirit when unbelievers are stirred to greater holiness and passion for the lost, resulting in a great harvest of souls.

Associate Pastors

--When the Spirit of God rests on a person or persons in extraordinary ways of conviction of sin, righteousness, and judgment.

--People are convicted of sin, confess, repent and are filled with the Spirit.

--The awakening of God's people to God's person, presence and passion that leads them to seek to accomplish God's purposes.

--A period of time when the heart of a believer is renewed in its intentional commitment to holiness and mission.

--A providential intervention of God in the life of the church to bring about spiritual renewal; a daily spiritual refreshment as one walks in fellowship with God.

--A special visitation of God amongst His people that leads to repentance, renewal and a fresh outpouring of the Holy Spirit.

--Bringing back to abundant life a comatose born-again believer.

--When God through the Holy Spirit convicts his people of sin to such an extent that believers and non-believers alike repent of their wickedness, and pursue the character and priorities of God with great passion.

--Lifted by the Holy Spirit, re-commit self to Christ to live and serve Him

--A sovereign intervention of God into the life of the church which results in greater sensitivity to sin, a greater willingness to repent, and a greater sense of commitment to live in uncompromising obedience to the Word.

Interim Pastor

--Renewal, recommitment, a new zealous beginning to serve the Lord.

Missionaries

--When Christians in greater than usual numbers demonstrate a greater than usual interest in following Christ, associated with seeking God, confessing sin, desiring reconciliation with God and others. When nonChristians likewise want to know more about God, to follow Christ, and the previously mentioned characteristics of Christians.

--A spiritual renewal with the gospel of Christ.

--Return to life.

--A coming back to life that happens when the Spirit moves people to recognize and turn from their sin.

--A personal or corporate turning point of spiritual revitalization, as evidence by a marked increase in spiritual commitment, passion for God and active evangelism.

--Dealing with sin in the lives of believers and their responding in repentance and showing works demonstrating repentance and a desire to live a godly life.

--People greatly recognize their sins.

Administrators

--A movement of God that results in life transformation.

- What happens to God's people, whether individually or corporately, when they are restored to a right relationship with Him.
- The moving of God's Spirit for an unusual faith awakening of groups of people across a country or given area.
- A sovereign move of God in the lives of his people, stirring them to renewed repentance and consecration of their lives to Him.
- An event in which a person or community (church) experiences a new burst of life through the influence of the Holy Spirit.
- Not applicable to this particular manner of ministry.
- A process through which the Holy Spirit works on the hearts of believers to accomplish a number of things including, conversion, new ministry direction, renewed vision, etc.
- The idea of stirring up the ashes and/or the coals of a campfire (or the hearts of men) which in turn allows the wind (the Holy Spirit) to flame up and ignite the latent heat (passions and spiritual gifts) that already exist in believer's hearts.

Educators

- It is for the believer to be refocusing on the person of Christ and being challenged in the transforming work of the Lord personally and to the unreached world.
- Total surrender to the will of God in all areas of one's life.
- The stirring of God's Holy Spirit to bring about repentance in the lives of thousands of non-believers and the calling again of believers to the foot of the cross in true repentance, culminating in new life in the church.
- A renewal of enthusiasm for spiritual things, leading to greater acts of faith and service, empowered by the Holy Spirit.
- A reviving of one's spiritual life from spiritual declension. It is a renewed commitment to obedience and total submission to the Lord and His Word.

Military Chaplains

- When God's people are reminded of the presence and power of God and are encouraged to live each moment and each day with an awareness of that presence.

2. What are some marks of revival?

Senior Pastors

- Desire for purity and holiness, desire to get right with others, longing to know God better
- Repentance, confession, reconciliation between believers, genuine worship, freedom of expression, transformation of believers' lifestyles toward more holy living, conversion among the unbelieving
- Confession of sin, increased prayer for the lost, people giving their lives to Christian service, increased giving, renewed vision for ministry, laws changed to reflect changed hearts, world takes notice something is happening that brings glory to the Father
- Increased prayerfulness, deep, heart-felt confession of sin, revitalizing of believers, conversions to Christ, unity of the believers
- Awareness of sin, seeking God, hunger for His Word, changed attitudes and actions towards others
- Heightened interest in prayer, worship and evangelism
- Godly living, consistent witness to those without, obedience to the great commandment first and then the great commission
- Prayer, repentance, obedience, grief over the lost
- Spontaneous movement of the Spirit, multiple conversions/rededications, renewed lives, vigorous application of biblical world and life view to all of life, deeper love for God's people and others, fruit of the Spirit
- Seeking God, prayer, confession and repentance, joy, sense of urgency
- Intense focus on God, confession, openness and honesty before one another, renewed sense of biblical priorities, deepened concern for the spiritual welfare of others
- A real united sense of the presence of God, a recognition that evangelism and discipleship are key to church growth and renewal
- Repentance, including public confession and restitution being made, a crying out to God in prayer, people being saved as a result of seeing the reality of Christ in a revived body
- Prayer, confession with a lot of weeping, dramatic behavioral changes, intense fervor for God
- Prayer, sense of unworthiness, renewed teaching and preaching on holiness, the Spirit-filled life, many turning to Christ
- Prayer, conviction of sin, repentance, confession, humbling of Christians before the Lord, tears, making things right with God and others, testimony to God's mercy and grace, experiences of God's immediate power, renewal of first love among Christians, boldness of witness to the gospel before the unsaved, conversions,

longer than usual services of teaching and worship, power of preaching

--Miracles, signs, spiritual gifts, repentance, spiritual awakening, God's presence

--Hunger for personal holiness, sense of God's manifest presence, appetite for Scriptures and spiritual conversation, concern for the lost

--Reformation and transformation, greater sense of God's presence, importance of prayer, urgency of getting right with God and one another, increase of compassion for the lost, conversions, baptisms, church growth

--Conviction, prayer, religious affections, repentance, the fruits of the Spirit, lay mobilization, freedom, spiritual power, tangible feeling of God's presence, extraordinary worship, deep community, hunger for God's Word, humility, awe, holiness

--Fervent message to God's answer to humanities problems that is relevant and clearly understood, possibly special signs that the Holy Spirit is working, deep concern for the lost, consistent prayer for the lost

--Evangelism, corporate renewal in worship, renewed sense of mission and purpose, unified congregation, people over programs, increase in prayer

--Changed lives

--Increased commitment, numerical growth in the church through people coming to know Christ, greater passion for the things of God, joy in serving Christ

--Awareness of sin, awareness of God's great holiness, repentance and confession, a desire to please God and to experience the goodness He offers when people are obedient and fully seeking Him

--A more fulfilling devotional life, a more intense witness, a clearer character of holiness, a deeper burden for the lost, a change in attitudes

--A greater sensitivity of God and the biblical worldview, a fuller presence of the fruit of the Spirit

--Increased prayer, hunger and thirst for the Word, greater courage in sharing Jesus, obedience to God's commands, repentance and greater dependency on the Lord
Life change

--To know God more clearly, to follow more nearly and to love more dearly

--Repentance, a thirst for God's Word, obedience to the Spirit's leading and convicting work, a heart for personal witnessing to God's grace

--Convictions that something is wrong, it is our fault, God is ready to work, and He must be sought

--Repentance, desire to pray more and spend more time in Christian fellowship, interest in the Word of God, desire to witness to those lost in sin, generosity and love in

relations with others, people in the neighborhood are impacted

--Desire to read God's Word more in the sense of wanting to obey it and live under the Lordship of Christ, humility, sensitivity to one's sin in the sense of wanting to turn from it and live God's way with a pure heart

--Re-dedication, reinvigorating, renewal, refocusing, accentuating and prioritizing God's holiness in our lives

--A heightened sense of sensitivity to sin, injustice, lack of holiness, combined with the more positive aspects of fruitfulness in evangelism, preaching, love confession, passion for God, and the Body of Christ becoming more and more what they were meant to be

--Extraordinary prayer, evangelism, holiness of lifestyle, repentance of sin, joy in the Lord, reconciliation of stressed relationships

Associate Pastors

--Confession of sin, repentance from sin, decision making toward righteousness, genuine love for others, fresh praise writings, brokenness of spirit from true self-realization, soul healing from "Spirit and truth" connection, awareness of sin and seeking protection from it or destruction of it, boldness, courage, strife resulting from the interpretation of "new" spiritual experiences

--Honesty, obedience, worship, freedom, unity, laughter, confession, crying, conversions

--Humility, prayer, spiritual hunger, humanly unexplained ministry accomplishments, and the radical life change on a far greater than normal scale

--Personal decisions which "put off the old, and put on the new", intentional efforts to be more of a witness in one's circumstance of community, neighborhood, workplace, and church

--An increased desire for obedience to Scripture and the delight of fellowship with God

--Repentance from sins, turning away from wicked ways, deep passion for God, conversion of lost souls, spiritual awakening outside the church, outpouring of the Holy Spirit

--Renewed participation in believing prayer, renewed study, acceptance of and practicing God's Word, listening for God to speak to me personally, obedience to God's Word and the promptings of the Holy Spirit, allowing the Holy Spirit to renew the mind

--Possible decline in church attendance by lukewarm believers and insincere seekers, numerical growth in the

body of Christ, evangelism, unity amongst believers, personal holiness

- Greater tolerance, patience, forgiveness, love, passion, yield the fruit of the Spirit
- Greater sensitivity to sin, greater willingness to repent, greater sense of commitment to live in uncompromising obedience to the Word

Interim Pastor

- A definite increase to commitment for Bible study, prayer, personal discipline in living for the glory of God and a developing concern for evangelism

Missionaries

- Seeking God, desire for holiness, confession of sin, reconciliation with God and others, restoration of broken relationships, fervent prayer, changed behavior, new godly attitudes towards other races, toward opposite sex, toward money, and toward ungodly behavior
- Conversion, life change, increased church activity
- Victorious Christian living, hunger for God's Word, church growth, evangelism
- Holiness, love that shows in service to everyone including the unlovely, or the apparent enemy
- Increase in spiritual commitment, passion for God, active evangelism
- Repentance and following works of righteousness, plus restitution for wrongs to others, witnessing to the lost
- Confession of sins publicly and turning from them

Administrators

- Conversion, a coming together of the body, genuine love expressed between believers, resolution of problems and difficulties between individuals
- Restores first love, rebuilds a desire for God's Word, prayer, praise, and obedience, resolves conflicts, refreshes the spirit, renews the mind, reenergizes to act in brotherly love
- Larger numbers of people in a given area coming to know Christ, new emphasis of joy and music in community celebrations, more public repentance of sin
- An increased practice and benefit of spiritual disciplines and an increased level and fruitfulness of service and witness to the church and community
- Renewed desire to read God's Word, pray fervently, live faithfully, honor Christ, etc.
- Not applicable to this manner of ministry

- Convicted hearts, new course of action, tears, active response, openness to go a new direction
- Revived hope and confidence in God with a turning towards God and away from sin, souls saved, restoring and rebuilding of lives individually and corporately

Educators

- Rededication, spiritual renewal, deeper sense of who God is and my relationship with Him through Jesus Christ, increased sense of need of reaching the unsaved
- Renewed passion for the Lord and for the lost, passion for prayer, evangelism, and radical obedience to the will of God
- Repentance, restoration, receiving salvation, strengthening the church
- Repentance for sin, increased love and fellowship for other believers, more enthusiastic outreach to unbelievers, increased involvement in spiritual disciplines, increased personal holiness and avoiding sin, numerical and spiritual growth in the church, manifestations of the working of God's Spirit
- Confession and forsaking of all known sin, restoration of interpersonal relationships on the horizontal level, restitution when necessary, praise and joy in the Lord, love for God and His people, concern for the eternal destiny of others world-wide

Military Chaplains

- Prayer, vibrant worship, desire to hear the Word proclaimed

3. Have you ever experienced revival in a local church setting?

Senior Pastors

23 have experienced revival (several relate that the revival they experienced was very limited in scope)
 14 have not experienced revival

Associate Pastors

3 have experienced revival (one relates that the revival he refers to was only personal revival)
 7 have not experienced revival

Interim Pastor

1 has not experienced revival

Missionaries

6 have experienced revival (some relate that revival was very limited in scope)
1 has not experienced revival

Administrators

5 have experienced revival
2 have not experienced revival
1 does not see the question as applicable to his manner of ministry

Educators

1 has experienced revival
4 have not experienced revival

Military Chaplains

1 has experienced revival

4. Was the revival scheduled?

Senior Pastors

4 said that the revival they experienced was scheduled
15 said that the revival was not scheduled
3 said that they have experienced revival that was scheduled and not scheduled
1 said that revival that is prayed for, happens

Associate Pastors

1 said that revival was scheduled
2 said that revival was scheduled

Missionaries

2 said that revival was scheduled
4 said that revival was not scheduled

Administrators

1 said that revival was scheduled
4 said that revival was not scheduled

Educators

1 said that revival was scheduled

Military Chaplains

1 said that revival was not scheduled

5. What was positive about it?

Senior Pastors

- Church family mended fences with one another, men's study and prayer time began, greater freedom in times of corporate worship
- Public times of testimony and confession, enthusiasm for the Lord, spirit of cooperation between local churches, people were saved
- Passion of teens to pray for older folks to see them come to Christ
- People became more aware of God and His Word
- Occurred among the young people of the church, great seriousness about sin and holiness, great desire to obey Christ and bring others to Him
- People had a new love for the Lord
- Many came to Christ, church was stirred to action and involvement, some went into ministry/missions
- Confession of sin before the Lord, the church and the community, restoration of material things, money, fellowship with God and with others, new zeal for God in the church resulting in young people being called into service for Christ, more conversions, baptisms, and church growth, some effect on the community and the society at large
- Spiritual transformation, spiritual reality in every way
- Return to first love, old conflicts resolved, confession of sin, dependence on the Spirit to live the Christian life, evangelism with greater boldness and compassion for the lost
- People got God at a new level
- Many came to Christ, the church could not hold the people who wanted to attend, especially youth
- Commitment to Great Commission vision, disappearance of divisive incidentals, worshiping and witnessing community in the church
- Fresh vitality of people's faith, increased interest in loving each other, stronger desire to know and serve God, self-sacrifice
- Greater concern for the lost, more willingness to surrender preconceived agendas and traditions to have greater evangelistic effectiveness, greater dependency on God and less on self
- Regular conversions, scheduled corporate prayer with repentance and specific prayer for revival

- People saw sin and cultural compromises in their lives for what they really are, depth of sorrow and repentance
- Growth, more men joining the ministry in full time and part time capacity, tremendous home mission effort
- People coming to Christ and people getting excited watching people growing in their faith, experiencing life change
- Rechallenged to fulfill God's commission to His church
- More effective outreach, sense of God's presence in services, slow growth

Associate Pastors

- Confession and repentance of sin, genuine love for others, fresh praise writings, brokenness of spirit, soul healing, awareness of sin, boldness, courage
- Total and absolute freedom in Christ
- Greater sensitivity to sin, greater willingness to repent, greater sense of commitment to live in uncompromising obedience to the Word

Missionaries

- Every teen within five years of my age accepted Christ
- Immediate church growth, people got involved in the church's ministry, new sense of enthusiasm
- People repented and softened to the Lord's leading
- Active evangelism, fresh, vibrant, growing group of new believers, simple faith steps taken by young saints, power of God to change lives
- People were saved, Christians were challenged to live for Christ and some demonstrated changed lives
- Change of lifestyles

Administrators

- Lives were radically changed
- Many came to know Christ and were released from the bondage of sin
- People's lives and witness were transformed, many continue in a life of service, both in vocational ministry and in many other vocations
- Sense of the Holy Spirit's presence, convicted heart, hunger for God's Word
- Enthusiasm, joy and harmony among the brethren, expectant waiting to see what God will do next, prayer

Educators

- Renewed interest in studying the Word of God

--Lives were changed permanently, private and public confession of sin, atmosphere of honoring God, honesty about one's spiritual condition

Military chaplains

--Renewed excitement about and emphasis on evangelism

6. What was negative about it?

Senior pastors

--Many in the church family did not make the steps of faith that others did and were left behind spiritually, they began to act more fleshly than before, persecution of those who were growing

--Not many long-term effects

--Nothing

--Nothing

--Some of the change was not real, maybe a little too emotional

--Came after sharing the story of the deaths of two men in strange accidents

--Not long-term, not enough to sustain growth in Christ or in the church

--Emphasis on experience, too much emphasis on public confession of private sin, lack of biblical grounding after the revival, physically exhausting ministry because of the hectic and prolonged pace of the meetings and services

--Everything that comes from human flesh imitation

--Insufficient teaching on what revival is and what God expects is evident, emotionalism, lack of discipleship and solid biblical teaching afterwards

--Did not last

--Emotionalism that could not be sustained, tongues and prophecy were pushed and practiced in immature and destructive ways by some, too much credit given to Satan for poor choices and sins of Christians, teaching that if enough faith, God had to answer prayers in the affirmative

--Nothing really, except for some negative people

--Nothing

--Some do not like change or to have their comfort zones unsettled, some leave or respond negatively

--The whole thing blew up eventually over a failure to recognize the gifts of the body and the equal value they play, especially staff disagreement

--The "experience" of submission to God and His Word did not last for many of the youth, fell back into cultural compromises

- No serious negative effects
- Nothing in our setting
- Nothing
- Fear and unease about what we are becoming and whether or not we will be able to handle the people God sends to us

Associate Pastors

- Struggle between those who had true revival experience and those who had not, those who felt left out became irritated by those who had
- Waited too long to experience it
- Results were short-lived, little remaining evidence within a few months

Missionaries

- Nothing
- Nothing
- (Answer not clear)
- Those who were not involved were critical at times
- The pressure to respond at times when God was not in it
- Many side effects

Administrators

- Nothing
- Some emotional turmoil, fruit did not last
- Caused a split in the church, some were caught up in emotion without lasting change
- Scary because of the unknown
- Things happen too fast to get an overall perspective

Educators

- Many came from other churches to enjoy the experience, but did not contribute to the local church
- Did not last, may have been an exercise in pseudo-introspection in some cases

Military Chaplains

- Nothing

7. Would you like to see revival come to your present ministry?

Senior Pastors

37 said they would like to see revival come to their ministry (one has prayed for it for over 10 years)
 4 of the 37 said they would not like revival to come if it was shallow or had negative results

Associate Pastors

10 said they would like to see revival come
 1 of the 10 said not if it would be just a "flash in the pan"

Interim Pastor

1 said he would like to see revival come

Missionaries

7 said they would like to see revival come

Administrators

7 said they would like to see revival come
 1 did not respond because the question did not fit his manner of ministry

Educators

5 said they would like to see revival come

Military Chaplains

1 said it should be present everywhere God's people are

8. What do you believe your role is in stirring a hunger for revival in your church?

Senior Pastors

--Modeling holiness both in personal life and in preaching, modeling vulnerability of my need to repent daily and seek favor with God afresh
 --Create worship services where people see and participate with others whose worship is genuine, pray and encourage others to pray for revival, prepare sermons which expose people to the Word of God
 --Set a God-vision for it, pray for it both privately and publicly, preaching on holy living, schedule guest speakers, outreach to the lost, local radio and newspaper outreach to the community

--Pray continually for revival in our church, preach the Word with conviction and passion, wait for God's timing
 --Be faithful as a shepherd of God's people, model His character, pursue Him personally, preach His Word
 --Preach, teach and encourage people to growth in Christ and making God a greater priority
 --Be revived myself, speak on it, grow in the Lord
 --Lead the congregation to a deeper intimacy with God through concentrated personal and corporate prayer, faithful teaching of the Word and teaching the people to see God at work around them and acknowledge it by joining Him
 --Pray more, cannot make people respond though
 --Setting an example in prayer and expectation
 --Practice what I preach, have a vital, passionate, ongoing relationship with Jesus
 --Equip people for ministry, instill within them the need for evangelism and discipleship
 --Being hungry myself, praying, proclaiming truth
 --Call the people to revival, invite people into His holy presence, personal hunger for it
 --Modeling and teaching a longing for a deeper life in Christ, preaching the Word with the Spirit's anointing, making prayer our first work, personally and corporately, engaging the church in intentional evangelism
 --To place before people the wonder of the gospel and the beauty of the Lord as manifested in Jesus Christ and His church from the Scriptures, pray for a movement of God's Spirit in our midst, share with our people instances where such a move of God has been known in history
 --Pray, seeking His face and obeying His will
 --Lead by example, have a heart that is hungry for God and the glory of His Son
 --Hunger and be desperate for Christ in my life, consistently exercise spiritual disciplines, make the great commission my everyday commission and the great commandment my everyday commandment, be filled with the Spirit daily, character conformed to that of Christ, priorities set according to kingdom priorities
 --(Answer unclear)
 --Encourage the believers, particularly the leadership, to a prayerful spirituality and the expectation that God will work in and through us to reach our community for Christ, make the church open to those seeking truth, preach sermons that are theologically sound, culturally relevant, and call people to a decision, encourage outreach programs that are non-threatening
 --Be the active model others can see
 --Prayer
 --Have passion for God, communicate that passion, seek God personally, obey God, pray

- Be a passionate example of a person in love with God, speak out of my own experience with God, speak to and about the desires God has for us to really love Him and serve Him, give people the means to prepare themselves for revival, speak to specific sins among us
- Vision casting and reminders through preaching, teaching, leading a group, leadership meetings, personal conversations and prayer with people
- (Answer unclear)
- Practice and promote humility, personal and corporate confession, repentance and united prayer
- Teacher, leader, only the Spirit can change hearts
- Pray and invite the congregation to pray for it, convince the congregation it is vital, lead the congregation to experience the faith and confirm such experience
- Preach the Word with careful attention to real life application, pray
- Pray for it, bring others together for prayer, reach out with the gospel, preach on the subject on a regular basis, remind people that "normal" will not sustain us through the supernatural challenges we face
- Inspire them with a fresh vision, impart the Word of God with power and sincere faith, stimulate every well-motivated initiative
- Preach on revival from a historical and biblical perspective, Edwards, Finney, Graham, Kaiser, Cymbala
- Prayer and emphasizing the importance of God in our lives every day
- Be the chief leader of repentance in the church, seek God in the beauty of holiness as I have never before and share with leaders and congregation what God is doing
- Faithful prayer and be ready and prepared if God chooses to send revival

Associate Pastors

- Keep righteousness and its consequences in our remembrance
- Prayer, purity and obedience in my own life, discipling others to obey Christ
- Pray for it, look for it, and work for it
- Solid, expositional preaching every week, setting an example for the believers in speech and purity
- We do not play a "role" in revival
- Passionate spirituality in my own life, prayer and preaching the whole counsel of God's Word
- Be a living example of what freedom in Christ is all about, praying in the morning, afternoon, and evening for revival, getting others with like passion to pray, talk to God about it and listen for His answers

--Hunger for more of God first, pray for God to raise up others with the same desire, regular prayer meeting to pray towards those ends

--Through prayer and Bible study

--Preach the Word with clarity and passion, pray with diligence and expectancy, urge a willingness to continue trusting and obeying God even if He does not "intervene"

Interim Pastor

--Get the people focused on God and prepare them for their new pastor, but if the time is longer, focus them on revival and their responsibilities of evangelism and discipleship

Missionaries

--Stir up churches around the world to get involved in AIDS ministries, especially the church leaders to deal with issues such as the care of the infected and affected, prevention, care for orphans, encourage prayer

--Do the ministry, pray

--Pray for it, live a holy, sanctified life and preach God's Word faithfully

--Prayer, living holiness, encouraging repentance

--Promote prayer, promote and be actively involved in evangelism, preach the Word with accuracy, passion, authenticity, and application, develop true worship, pray

--Preach and teach the Word, promote the missionary outreach of the church, recruit laborers for the harvest

--Prayer and counseling

Administrators

--Networking the kingdom-minded churches in the city

--Prayer

--Prayer, being open to the Lord to "shake" things up

--Prayer and providing resources to pastors and churches

--Praying, preaching, teaching something about the history of revival

--Did not respond because the question did not fit his manner of ministry

--Lead in prayer and example, openness to the Spirit's leading

--Wait and pray, stir the embers

Educators

--Pray and have a consistent Christ like walk

--Prayer, modeling, living in continual personal revival, preaching

--Pure personal living, fasting, prayer, seeking God with our whole hearts

--Cast a vision and set an example and invite others to join him in prayer and other spiritual disciplines, mentor others and focus attention on a relatively small core of receptive potential leaders who can carry the vision out to others

Share the truth that challenges people to be honest with God and themselves, model a walk with God, share revival truth and accounts

Military Chaplains

--Continue to place the challenge and joy of living with an awareness of God's presence before His people

9. What are you currently doing to stir a hunger for revival in your church?

Senior Pastors

--Praying for such to happen, praying for God to move upon us and break us from our resistive noncompliance to His will for our personal lives and for our church

--Nothing special except the priorities of praying and preaching, have created a new leadership position of "prayer coordinator"

--Periods of fasting and prayer to grow in my walk with the Lord, wait upon God for His direction and look for open doors, do the work of an evangelist

--Praying, preaching, waiting for God's timing

--Seeking to intensify my own spiritual formation, model and encourage that among our leadership, pray, pray, pray

--Encourage prayer and obedience to God's Word, encourage evangelism and a more complete submission to God

--New vision of Matthew 22:37-40 and 28:19-20 and 1 John 2:6 and John 13:34-35, multiply care and prayer groups, lead staff to grow in their relationship with Christ

--Concerts of Prayer, in 2004, will be devoted to "Renewing Our Hearts Through Prayer", prayer preaching, prayer emphasis week, prayer retreats for adult and youth

--Looking for a better "spoon" to stir with
Preached a ten part series on revival last year, encouraging prayer for it from the pulpit, empowering people to go on prayer walks

--Seeking to know Christ and praying for my people

--Preaching, teaching, equipping people for works of service

--Hopefully, being hungry for revival, praying and proclaiming truth, but am less fervent about these things than desired

- Be an example of spiritual passion, preaching, the question is convicting and probably need to do more
- Currently involved in a Missions Festival to fire us up with the need to share Christ to reach our neighbors and the nations for Him, planning a new series for the new year on the Holy Spirit
- Emphasizing prayer as a greater means of change
- Do what the Lord wants me to do
- Calling people to focus on God's purposes for their lives through the 40 Days of Purpose Campaign
- Praying through the Psalms, writing out prayers, preaching on the great commission living church, prayer
- Preached a revival series entitled "Real" that produces fruit, striving to lead self into personal revival so that preaching and leadership drip with it
- Encourage believers, particularly leadership, to a prayerful spirituality and expectation that God will work in and through us to reach our community for Christ, preaching, encouraging outreach
- Preach, pray, teach
- Prayer, preaching for revival
- Casting a vision for what could be, attempting to build a church based on fulfilling God's purposes in the world
- Being a passionate example of a person in love with God and telling others about it, giving people the means to prepare for revival (personal devotional guides, consistent reminders that spiritual growth is never finished), speaking to specific sins among us
- Sermon series on "Surrendering To Greatness", about total surrender to the will of God, vision process beginning for the church for 2004-2008, just began a third service, seeker-driven on Saturday evening
- Trying to bring people to a closer relationship with God
- Shepherding, leading and protecting the flock, equipping others to do the same, praying for and with others
- Teaching the Word, with focus on personal application, not just biblical knowledge dumping
- Preaching from the New Testament about church growth, 40 day prayer launch that requested each to fast once each week and pray for each member of the church
- Preach the Word with attention to real life application, pray
- Praying, bringing others together to pray, reaching out with the gospel, preaching on the subject on a regular basis
- Inspiring a fresh vision and correcting some unbiblical tendencies regarding their understanding of church growth, active involvement in worship services and prayer meetings

- Studying The Purpose Driven Life by Rick Warren together with great impact
- Praying and in the process of scheduling a messenger to proclaim the Word
- Monthly prayer covenant, a 12 week Sunday School curriculum called "Back To The Future", a return to our revival roots
- Prayer, expository preaching, loving shepherding

Associate Pastors

- Soul healing through Freedom in Christ ministries, Theophostic and Support Groups, prayer for self and church for the Spirit to rest on this place and break us down and build us up into what He desires
- Prayer, purity and obedience in my own life, discipling others to obey Christ
- Discipling a group of men who need revival in their own lives, praying for revival to spread
- Preaching, setting an example in speech and purity
- Seeking to walk with the Lord and live in daily obedience while challenging our people to share in God's passion for the nations of the world
- Helping our people to love the things that God loves through a renewed passion for ministry
- Preaching, teaching, and living the freedom we have as born again individuals and by accepting, experiencing and practicing the biblical truth that we have the mind of Christ
- Growing in my personal hunger for holiness
- Prayer and Bible study
- Preaching, praying, urging a willingness to continue trusting and obeying God no matter what

Interim Pastor

- Preaching on the preeminence of Christ, the importance of holiness and the development of the attributes of God that can be developed in our lives

Missionaries

- Running capacity building workshops in Africa for those in AIDS ministries, raising awareness in the church of the opportunities and challenges presented by AIDS and the church's responsibility to respond
- Stand against wrong, stand consistently for right, teach spiritual values, insist upon spiritual values lived out, prayer
- Pray, live a holy life, preach God's Word
- Am doing my project on repentance and revival

- Praying and pushing prayer, mobilizing for evangelism, teaching and preaching the Word, developing heart-felt worship
- Preaching and teaching the Word, promote missionary outreach, recruiting laborers for the harvest
- Studying object relationship

Administrators

- Networking the body of Christ, telling the story of what God is doing and inviting others to join Him
- Praying
- Praying
- Praying and working to promote healthy churches and pastors and church planting
- Not a lot to be honest
- Did not respond because the question did not fit his manner of ministry
- Not enough
- Trying to be faithful and do what God commands, pray and wait

Educators

- Be aware of what the Spirit would have us do
- Prayer, modeling, seeking personal revival, preaching
- Not applicable as I am not in a church
- Encourage students to pray and spend time praying with them, try to be a prophetic voice in classes and call for repentance, help students with involvement in urban ministries and mission trips
- Modeling a godly lifestyle, teaching and preaching to cause students to hunger for God

Military Chaplains

- Place the challenge and joy of living with an awareness of God's presence before His people

APPENDIX 9

RESULTS OF MAY 2003 CHURCH SURVEY

1. In your own words, what is revival?

Ages 12-19--11 respondents

- A spiritual reawakening or rebirth, a total turning towards God
- An awakening of God's people to true seriousness in living for and knowing Him, a forsaking of sins
- Accepting Jesus or the Holy Spirit into your heart
- A renewing of a passion to do what God wants
- A lot of people getting saved
- Many people coming to Christ, getting into the ministry, or "on fire" for Jesus
- A time when a fire is re-ignited inside oneself for God
- Four respondents said they did not know

Ages 20-39--4 respondents

- When Christians live a closer life with God, confessing, obeying and witnessing, as a result, we will see God working and the lost should come to Christ as a result
- When more people are saved
- God's work in our lives to "wake up the Spirit" in us to want to witness more and see others come to Him
- A heart change to God, on fire for God's way

Ages 40-59--17 respondents

- A real rekindling of the hunger to know the Lord in a deeper relationship, to understand Him better and to daily work in close communion with Him
- The Holy Spirit moving in people's lives, bringing them to obedience, a love for Him, passion for the lost and focus on God in their lives, total "kingdom attitude"
- Stirring of the Holy Spirit in believer's hearts and lives
- Renewing of that first love for Christ that spills into reaching others with the Word

- When God's Spirit is allowed to lead and reign without man's interference, Jesus Christ is lifted up, God's will is done, the kingdom is come in man's heart and life in a congregation
- Complete surrender of one's life to Christ, stirring of God's Spirit in the heart and lives of believers
- Resurrection
- Reanimation of one's spiritual life, being renewed in spirit and desire for the Lord
- Change of heart attitude toward God, return to first love
- Turning heart and soul back to God, seeking Him in all areas of our lives
- The coming alive of a church community
- Awakening or reawakening of the need for Christ, church, God, religion in life
- Renewal in our faith, stronger faith
- Historically, an outpouring of the Spirit of God
- Service devoted solely to bring people's awareness and souls to Jesus
- Recommitment to Jesus Christ, changing daily life, confessing personal sinfulness
- Fresh awakening of our consciousness to the Holy Spirit

Ages 60+--15 respondents (only 14 are usable)

- God working through the Holy Spirit in lives to revive and restore and reach the lost
- Heartfelt concern for sin that separates the person from a relationship with God
- Spiritual renewal
- More people coming to church, people being saved, people growing in the Lord
- Renewing commitment to the Lord
- When a Christian attempts to give his life back to God and strives to live a holy life by the power of God
- Talk to others
- Reawakening and recommitting to Christ
- Getting back on line
- Many people either coming to know the Lord the first time or returning to Him
- When the congregation becomes more aware of spiritual truths and personal closeness to Jesus our Lord
- Learning more of how it would benefit you
- When everyone has a hunger for Jesus
- 1 respondent said that he did not know

2. What are some marks of revival?

Ages 12-19

- Large groups of people becoming saved, greater awareness of the importance of spiritual things, people excited about God
- True passion and love for Christ and people, confessing of sins, love for God's ways, desire to reach the lost
- Signs
- More attention to what God wants (as in paying more attention to when He speaks and doing His will), praying for it
- More people coming to church and getting saved
- Dramatic increase in church attendance, more people getting saved, more people willing to share their testimony
- Spiritual growth, fellowship, a change in one's life or actions
- Five respondents said they did not know

Ages 20-39

- Christians confessing and forsaking sin, seeing God bless individually and corporately, the lost saved
- When the church grows
- Lives that are turning to live for God, less for self, ready to be obedient and to glorify God with our lives
- One respondent did not answer

Ages 40-59

- A love for others, desire to see folks saved, seeing folks saved, Christians being convicted of sin and turning to God in repentance, more desire to spend time in prayer
- Personal spiritual growth, passionate God-focused worship, church growth through new converts, active discipleship and outreach
- When many believers experience the same working of the Holy Spirit in their lives
- Many are reached and accept Jesus
- Confession of sin and repentance for every person in the congregation
- Willingness to serve Christ, sharing Christ with others, excitement about Jesus and His Word
- Born again
- Positive life toward others
- Change in outward behavior as a result of change of heart
- Church growth, repentance
- Excitement, joyful steps in life, cannot help but tell others of your joy

- Conviction of sin, repentance, renewed interest in holiness
- Singing, altar calls, witnessing
- Total surrender, being more obedient to change, being involved or participating in activities, being of the same mind
- Repentance, new dedication, rededication, service to others
- Two respondents did not answer

Ages 60+

- Prior to it, much prayer and then saints on fire for the Lord
- Desire to be made closer to God, deep emotional response to sin in my life
- Increase in fellowship, membership, finances
- Church growth, Christians growing in the Lord
- Being a Christian
- Increased desire to serve the Lord and see souls saved
- Individual is living a holy life, being obedient to God, giving oneself to helping others, inviting the lost to hear the Word of God
- In your heart
- Repentance and renewed life in Christ
- Loving people, loving caring churches, saved individuals living for Him
- Desire to reach others for Jesus
- Love for everyone, compassion for all
- Two respondents did not answer

3. Have you ever experienced revival in a local church?

Ages 12-19

- 8 respondents had not experienced revival
- 2 respondents did not know
- 1 respondent responded in the affirmative

Ages 20-39

- 4 respondents had not experienced revival

Ages 40-59

- 8 respondents had not experienced revival
- 8 respondents had experienced revival
- 1 respondent may have experienced revival

Ages 60+

5 respondents had not experienced revival
 5 respondents had experienced revival
 4 respondents did not answer

4. Was the revival scheduled? (Answered only by those who had experienced revival).

Ages 12-19

1 respondent said the revival was scheduled

Ages 20-39

There were no responses (see question 3)

Ages 40-59

4 respondents said the revival was scheduled
 4 respondents said the revival was not scheduled
 1 was not sure

Ages 60+

4 respondents said the revival was scheduled
 1 respondent was not sure

5. What was positive about it?

Ages 12-19

--The time of worship with one another, seeing God at work in lives

Ages 20-39

--There were no responses (see question 3)

Ages 40-59

--I changed, became really serious about my walk with the Lord
 --True brokenness, joyful, noncritical, loving, fellowship was real
 --Uplifting messages
 --Christ risen in three days
 --Looked forward to coming to church, desire to get closer to the Lord
 --Included all people from old to young, rich to poor, hippies, colors, broke all barriers

- People were brought closer to the God
- Church was part of daily life, committed to godly life, on fire for the Lord
- Everyone became busy for the Lord

Ages 60+

- Many souls were saved
- Lord glorified and souls being saved
- Bring people back to the Lord
- Souls were saved and lives changed

6. What was negative about it?

Ages 12-19

- Nothing

Ages 20-39

- There were no responses (see question 3)

Ages 40-59

- Some emotional responses that did not seem to bear much fruit
- Religious people were upset by it
- Some fell back into the same routines months later
- Acknowledgement of sinful nature
- Focus began to shift from God and His will to a gray area of all acceptance, leadership became more concerned with making people "happy", too much looking for spiritual gifts
- Confusion about the gifts
- Fire faded
- Not enough room in the building
- One respondent did not answer

Ages 60+

- Man cannot schedule a revival
- Nothing
- Two respondents did not answer

7. Would you like to experience revival?

Ages 12-19

- 5 respondents answered "yes"
- 2 respondents answered "do not know"
- 1 respondent answered "no"
- 1 respondent answered "Yes and no"

2 respondents did not answer

Ages 20-39

All four respondents answered "yes"

Ages 40-59

15 respondents answered "yes"

1 respondent answered "do not know"

1 respondent did not answer

Ages 60+

12 respondents answered "yes"

1 respondent answered "not sure, do not understand what it is"

1 respondent did not answer

8. Why or why not?

Ages 12-19

--If the marks of revival are not seen we are not doing our job as Christians in following the Great Commission

--It sounds exciting and scary and hard and am not sure what God will want me to do in it

--Because it would please God and be cool to see

--God wants revival

--There is a lot of sin in the world, if there are more Christians, then there are more moral values, a lot of people will witness

--Everyone should want to feel God closer in their lives

--One respondent did not know

--One respondent was not sure

--Two respondents did not answer

Ages 20-39

--Revival has connotations that something was dead or dying and has been brought back to its intended state which is life, I want to be alive for Christ and have His blessing

--See more people

--Our community needs to wake up, many would be saved

--Would like to see my life and the lives of all in the our church become so focused that we are a light in the world, that many would see us and desire the love, joy, and peace in our lives

Ages 40-59

- Want to know more of the Lord
- Because I/we need it
- Recognize a loss of something in my heart
- Many need saving
- Want Jesus Christ and God to be glorified, want His life, promise of joy, peace and power
- That joy in Christ be full and abundance of fruit
- He is in my heart
- Without constant revival, one becomes constantly stagnant
- Church and personal growth
- It's what God expects of us and wants for His people
- Sharing with more of God's people
- Fear
- Renewal of our faith
- Nearness to God
- Whole purpose of church is centered around Jesus
- Personal need to confess sins and change my life to be more obedient to Jesus
- We are surrounded by a dying world

Ages 60+

- Desire to be part of God's plan whenever and wherever He chooses
- Draw closer to the Lord
- See more folks saved
- See more people come to the Lord, Christians returning to church on a regular basis
- Church and individuals need it
- To live a holy and righteous life before God is what all born again should always want
- Closer relationship with Christ
- Could bring people back
- Time is short, Christ is returning
- Would be good for the church and community and personal closeness to the Lord
- Feel the need
- Two respondents did not answer

9. What can I do as your pastor to help you desire revival?

Ages 12-19

- Encouragement to pray more regularly
- Show results of other revivals, real life testimonies about it, pray for the church for revival
- Keep helping us grow by giving as much of the Word as possible

- Keep preaching about it
- Keep preaching God's Word and living faithfully
- Four respondents did not know
- Two respondents did not answer

Ages 20-39

- Remind the church of who God is and what He has done
- Keep telling the truth and preaching God's Word
- Pray, continue as an example, show what God says, do not give up, more prayer
- One respondent did not answer

Ages 40-59

- Be faithful in pointing us in that direction in teaching, prayer and life
- Preach, teach, encourage, pray, pray, pray
- Desire is already there
- Pray, confess sin, not fear, be humble
- Encourage prayer, seeing God, service, praise
- Pray
- Preaching centered on His Word
- Continue to speak and challenge regarding heart change, importance of the heart and how the Word affects it
- Keep praying for the whole church family
- You do already
- Educate
- Pray for us and for revival
- Pray and fast, seek God's will in all areas of decision-making, daily prayer time where people can pray and seek God with seven volunteers for each day of the day of the week to lead prayer
- Start a choir, music is so important
- Invite the congregation to become committed to Jesus and the church and turn away from sinful ways, teach God's Word, lead to daily revival
- Keep doing good, do not get discouraged
- One respondent did not know

Ages 60+

- Revival emphasis in small groups
- Make all conscious of sin through the Word
- Use KJV Bible, sing more hymns
- Keep preaching the Word, sermons shorter and just the Word
- Teaching is excellent
- Messages from the Word so the importance of revival can be better understood

- Help us believe it is the most important thing we as believers should want
- Preach
- Continue what you are doing now
- Be there
- Preach the gospel--Jesus and His message of salvation
- Keep up the good work
- Already doing it, powerful sermons
- One respondent did not answer

APPENDIX 10

RESULTS OF OCTOBER 2003 CHURCH SURVEY

1. What have you learned about revival that you did not know six months ago?

Ages 12-19--10 respondents (8 completed the May survey)

--Did not know what kind of powerful things God does in a revival

--We need to pray for it

--That God is necessary for it and we cannot make it happen by ourselves

--Revival is for Christians to renew their love and commitment to Christ

--Need prayer for it and it cannot happen without God's help

--Revival is more than hopeful thinking

--Revival comes when God's people have been revived rather than when many unbelievers are saved (result of revival)

--Have learned what it is

--God has brought it before and sometimes it takes awhile to come

--One respondent did not answer

Ages 20-39--6 respondents (2 completed the May survey)

--Revivals have happened more recently and how they happened

--History of revival, biblical and more recently

--Some of the history of past revivals

--With lots of prayer, great things can be done, the prayer clock is a great idea because the whole church is praying for the same thing

--Church revival is precipitated by a small group who have felt a burden to pray for it

--One respondent did not answer

Ages 40-59--14 respondents (9 completed the May survey)

--God sends revival, we can only pray and prepare for it

--Holy Spirit guides the church to growth

--Needed for people to grow

- Some of the old revivals came about because of endless prayer by God's saints
- Not entirely an emotional response
- Comes from God
- Needed for growth in our church family
- That I need it desperately
- It must be from God, I cannot force it
- Pray for personal revival, that revival can happen at the least probable place
- More emphasis that God's Spirit brings the revival
- Pray and have the mindset that God can do anything
- Two respondents did not learn anything new

Ages 60+--15 respondents (8 completed the May survey)

- Consistent praying
- Revival can happen if and when the Lord decides
- Need to pray for God to send revival
- Only God can make revival happen
- God brings revival, not us
- That we need it
- It has to come from God
- Real value of revival for any church
- Importance of revival, number of revivals in the Bible and in the world in the past
- God's timing has become more clear
- 1 respondents had learned nothing new
- 3 respondents did not answer

2. What has God done in your life through the two series of sermons about revival?

Ages 12-19

- He helps me more
- God has placed a desire for revival in my heart and taught me the importance of praying for revival
- I really want revival
- Praying a lot more than I did before
- Shown me I do not see Him very well, need to desire Him more and be willing to repent
- 5 respondents did not answer

Ages 20-39

- Have grown closer to Him and praying more
- Realized my responsibility in praying for revival
- It has gotten pretty crazy, I do not know
- Has kept me reading His Word more, to revive my own heart before I can help others

- Raised an awareness and understanding of revival which has created a burden in me
- 1 respondent did not answer

Ages 40-59

- Encouraged to pray more diligently and specifically for revival
- Praying and reading God's Word more
- More aware of trying to get self right with God
- Conviction, desire has intensified
- Better understanding of the need to turn earnestly back to God
- Opened my eyes
- Given me a hunger for Him
- Made me desire it more
- Pray more specifically for revival
- Keep me focused and thinking about revival more, seeing the desperate need for it
- Burdened the small group to come up with a method to get more people committed to pray for revival
- 2 respondents did not answer
- 1 respondent's answer missed the point

Ages 60+

- Taught patience "in His time"
- Renewed a personal commitment to search one's heart to prepare and pray for revival
- Made me more aware
- More aware that we need revival and we need to pray for God to send revival
- Much more sensitive to the need for revival
- Showed me to pray often
- Pray more each day
- Hunger to pray more for revival in our church and in the world, hunger to reach people who are lost to bring them to salvation and to church to learn the Word
- See that God is in control
- Made aware that we need revival

3. Are you praying for revival more than you were six months ago?

Ages 12-19

- 9 respondents said "yes"
- 1 respondent said "possibly"

Ages 20-39

6 respondents said "yes"

Ages 40-59

13 respondents said "yes"
1 respondent said "not yet"

Ages 60+

15 respondents said "yes"

4. If so, how much more?

Ages 12-19

--A lot more
--All through the day
--Almost every day
--Pretty much every night
--A lot
--Never crossed my mind before to pray for it, now at least twice daily
--Try to pray every day
--Pray every day now, not before
--Daily
--Praying about different aspects of revival

Ages 20-39

--Every day, sometimes twice daily
--Three times as much
--Daily versus never
--Twice as much
--Try to pray every night
--Seven days a week

Ages 40-59

--Daily now, not always in the prayers in the past
--Would like to pray more for personal revival
--Daily or more
--Twice daily or more
--Trying to be more sincere in praying
--Daily
--Every day
--Often each day
--Daily
--Daily versus occasionally
--Every day

--Almost daily
 --Twice daily
 --1 respondent was unsure

Ages 60+

--Sunday AM prayer group, at home, any time
 --Twice as much
 --Five on a scale of 1-10
 --Every day
 --25 percent more
 --Every day
 --Daily
 --Daily
 --Three times daily
 --At least once each day and whenever it comes to mind
 --Every day
 --Every day and many times during the day
 --Almost daily
 --Every morning
 --1 respondent did not answer

5. Do you expect our church to experience revival?

Ages 12-19

5 respondents said "yes"
 1 respondent said "hope so"
 4 respondents said "maybe" or "possibly"

Ages 20-39

3 respondents said "yes"
 1 respondent said "eventually in God's time"
 1 respondent said, "hope so"
 1 respondent was unsure, did not know if we are willing to change

Ages 40-59

7 said "yes" or "absolutely"
 3 said "not sure" or "do not know"
 1 said "it is up to the Lord"
 1 said "something has to happen"
 1 said "it depends on how faithful we are"
 1 said "no, not yet, we are not ready or willing"

Ages 60+

9 respondents said "yes"
 2 respondents said, "yes, God willing"

1 respondent said "yes, if we humble ourselves"
 1 respondent said "yes, God has the power as in the past to revive"
 1 respondent said "I hope so"
 1 respondent said "no, but I wish we would"

6. What do you believe is necessary for revival to come to our church?

Ages 12-19

--More prayer
 --The Holy Spirit
 --Prayer
 --All of us to pray for it
 --Genuine desire and connection with God
 --Prayer and hearts recognizing that they need God to refresh them
 --God's heart and our repentance and our asking Him
 --1 respondent was unsure
 --2 respondents did not answer

Ages 20-39

--Obedience to God
 --People need to go out of their comfort zone, need to reach out to friends and neighbors
 --Changed hearts, desire for revival, prayer
 --Showing unconditional love and giving to neighbors
 --Prayer, determination, fasting, in His Word
 --Deep personal commitment

Ages 40-59

--For most to go back to their first love
 --For eternal life
 --Repentance, feed on God's Word deeply or will never grow spiritually, understand the depth of God's love for us
 --Willing hearts directed by God
 --Getting self right with God
 --Surrender
 --Deeper conviction
 --Unity, desire by all, repentance, God-focus
 --Pray and purpose in hearts not to sin
 --Change in our lives
 --Need to see Christ more and less of ourselves
 --People's hearts to change and speak to unsaved more
 --1 respondent was unsure
 --1 respondent did not answer

Ages 60+

- Prayer, change of heart
- God's power, prayer, obedience, repentance and total dependence turned towards God
- To see ourselves as God really sees us
- Prayer and the preaching of the Word
- More members
- Everyone to want revival and pray to God for it to happen
- More prayer power
- A lot of prayer
- Deep heart for the Lord
- Everyone must pray
- Pray and ask God to revive each one of us in our hearts
- 100 percent participation of church members
- Return to first love
- Turn from sin, turn to Christ, pray
- People to be ready

7. How much do you want revival to come?

Ages 12-19

6 respondents wanted it very much
 1 respondent wanted it, but was scared and not as passionate as could be
 3 respondents did not answer

Ages 20-39

- Ache for it, real hunger for it
- Really bad!!
- 90 percent
- A lot
- Want to see God's will done in this church and all of His churches
- Somewhat, I pray for the Lord to burden my soul

Ages 40-59

4 respondents said "very much"
 1 respondent said "100 percent"
 1 respondent said "desperately"
 1 respondent said "wholeheartedly"
 1 respondent said "a lot"
 1 respondent said "it has to"
 1 respondent said "I want it now so more can be done to do God's work"
 1 respondent wants what God thinks is best for our church
 1 respondent would like to see the church filled with

people and the parking lot packed
2 respondents did not answer

Ages 60+

6 respondents said "very much"
1 respondent said "a lot"
1 respondent said "100 percent"
1 respondent said "we need it today"
1 respondent said "enough to take time each day to talk
to God to make it happen"
1 respondent said "absolutely, necessary for our
survival"
1 respondent said "as soon as possible"
2 respondents did not answer
1 respondent answered but did not understand the question

8. How have I (the pastor) helped you gain a hunger for revival?

Ages 12-19

--Taught me what revival is and how it can come again
--Informed as to what is needed for it and what it does
--Preached about it and explained it
--By preaching about it
--Made me aware
--Brought up the subject and encouraged prayer for it
--Showed me I need it
--Reading revival history in sermons
--2 respondents did not answer

Ages 20-39

--By you having the hunger and desire for us to be obedient and have the hunger and desire
--Made a point to show how much we need revival
--Made me aware of its necessity
--Helped to focus
--Showing through God's Word, personal example of the Christian I strive to be, God has blessed you as a pastor
--Your knowledge and desire is something I admire and would like the Lord to work in me

Ages 40-59

--Brought it to my attention how it happens
--Pray for us
--By encouraging prayer
--By prayers and messages of past revivals and how they brought people back to God

- Learned some about old time revival and that revival must start in each of us and spread to one another
- Your example, desire, prayers, devotion to be godly
- By sharing from history what can happen when God's people experience revival
- Immensely
- Showed the need from Scripture, been an example
- Spurred my thinking
- Raising the awareness level of the possibility
- Encouraging more involvement in Bible reading and prayer
- The more you hear of what God has done in the past, the more you know anything is possible, more focus to pray and speak to others
- 1 respondent did not answer

Ages 60+

- Extra prayer group times, frequent reminding
- Seeing it as necessary for God's glory, blessings for the church and the lost finding Christ as Savior
- Through God's Word
- Helped me to understand we really need to want revival and need to pray for revival, be in God's Word daily
- Handle things very well
- Inspired me to understand what it takes and how it could happen
- Strong constant reminders
- Had me think about it more
- Sermons have passion for revival
- Just by speaking on revival and how important it is
- Knowledge of Christianity
- Have a hunger for revival by preaching the Word accurately, by his love and compassion for the congregation and the lost, by his prayers, and by lessons of believers from the past and how the Holy Spirit revives
- By showing how important it is
- Through sermons preached
- One respondent did not answer

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