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THE ROLE OF PRAYER AND MISSION FOR CHURCH REVIVAL THROUGH A
CASE STUDY OF MYUNG DONG PRESBYTERIAN CHURCH

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BY

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ABSTRACT

THE ROLE OF PRAYER AND MISSION FOR CHURCH REVIVAL THROUGH A CASE STUDY OF MYUNG DONG PRESBYTERIAN CHURCH

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Liberty Baptist Theological Seminary, 2014

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The purpose of this project is to suggest the role of prayer and mission for church revival through a case study of Myung Dong Presbyterian Church (MDPC located in YangSan city South Korea). MDPC has been in a revival for 10 years that has resulted from prayer and mission, as used in this thesis project. The case study focused on the principles, critical components, and elements that have been important for the revival. This project included questionnaires and interviews with MDPC members. Based on the questionnaires, this project explained the current conditions of MDPC and identified the strengths and weaknesses of the MDPC revival. This project emphasized specifically the principles of prayer and mission for church revival through the principles that were discovered from the MDPC revival. Finally, this project suggests effective principles for church revival to MDPC and other churches in South Korea for the next decade.

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I want to dedicate this dissertation to exhorter my mother, Young-Ja Song and parents’ in-laws, Myung-Soo Kang and Hyun-Oak Lee, should be appreciated. Not only do I owe them my life, but also they prayerfully and financially supported me to study further. I especially thank my wife, Yu-Jung Kang, whom I love the most in the world. She has sacrificed much during my dissertation effort and study, and ministry throughout my life. I would not be here without her sacrifice and prayer. The best gift God has given me is my two children, Ye-Rom and Ye-Chan, who are my joy and hope. They should be honored because they refreshed me when exhausted.

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CHAPTER ONE

INTRODUCTION

Christians are losing trust in the South Korean church. On March third of 2014, the Christian Ethics Movement of Korea and Global Search, which is a company that surveys public opinion, announced the ‘the public opinion of Korean Church’s confidence in 2013.’ \(^1\) (Figure 1)

![Bar Chart: Reliability of the Korean Church](image)

Figure 1. The Reliability of the Korean Church

Among the other religions, the reliability of Korean Church was only 19.4%. Only two out of ten trusted Christians. Christian Ethics Movement of Korea surveyed after three years since 2008 (18.4%), 2009(19.1%), 2010(17.6%). The four researches show only 20% of public trust to Christians; it is another warning to churches. Christians 21.3%, Buddhism 28%,

and Catholic 29.2%, Christians placed lowest among the three main religions. Christians, except one time (2009 2nd place, Buddhist 3rd) out of four, was recognized as the religion that cannot be trusted between the three major religions. The Korean public’s reliability on Christians was only 19.4%. Only two out of ten people trust Korean Churches. Then why does Christianity seem as the most untrustworthy religion? The main reasons were the decline of Christian’s reliability in the Korean Church, distrust of atheism towards Christians, and immoral behavior of Korean Church leaders and members.  

(Figure 2)

![Figure 2. The Reasons of Non-Reliability of the Korean Church](image)

Yonggi Cho’s retired pastor of Full Gospel church in Yeouido suspicious household incident, Chunhyun Oh’s Sarang church pastor’s plagiarism on paper and construction of fancy new church, the Presbyterian Assembly usage of gas gun, and disunion of the Christian

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2 Ibid.
council of Korea provoked the public from 2011 to 2013 and impacted major influences to
Korean Churches.3

Professor Wonkyu Lee stated, “The task that Korean church must follow in order to
gain reliability from public is to restore the ethical life that has righteous and faithful spiritual
that never get obsessed on secular value.” 4

Pastor John MacArthur mentioned the following statement when he spoke of Korean
Church’s reliability,

Not only Korea but also American has the same problems. As society becomes
more personalized, we create our own world, value, and spiritual realm. The society
has changed that people decided their beliefs based on consumer’s conception based
on materialism and relative or strategic value, and the church lost their voices as
Christians because they followed the same pattern except being distinguish from
secular society. . . . Although, America in the past, Christians highly impacted secular
culture, as “centered on Christ” changed into a “culture of Christianity”, Christians
has been changed into even Neo Paganism’s conception. If it all take about 200 years
in United States, South Korea, due to brief history of Christianity, never had time to
settle down as Christian therefore churches sought and gained only power and honor
and eventually lost essence of Christianity by wave of Post Modernism. 5

Han Hum Oak, as Sarang church retired pastor, compared secular minded Korean
church with secular church in Revelation chapter 3, he reproached using verse, “’I know your
deeds, you have a reputation of being alive, but you are dead’ (Revelation 3:1). Does Korean
Church have more dark sight or bright sight? Korean Church has more dark sight. Right now,
Korean Christians say a confession of faith but are engulfed by an overflow of secular’s huge
wave.’”6 The stated his rebuke, he also indicated a key to revival of Church.

3 Sangwon Song, “The Reliability of the Korean Church,” February 5, 2014,

4 Won Kyu Lee, The Sociological Diagnosis of the Reality in Korean Church and Ministry, (Seoul: The
Christian Thought, no 10, 2013), 205.

5 John MacArthur, “John MacArthur talk to Korean Church” March 4, 2014,

6 Han hum Oak, “ Han Hum Oak talk to Korean Church” February 13. 2007,
http://blog.daum.net/dream4060/11236746.
First, Korean Church must seek for Holy Spirit’s power. God never closed the door of grace. Does Korean Church have repentance mind? In reality, churches do not even have power to repent. Holy Spirit must be present. The one, who makes new, Holy Spirit, is the only answer.

Second, we believe that there are 7,000 people who pray without kneeling down to Baal. God left 7,000 ministers and saints who do not kneel down to idols. The Korean church must seek for revival of the church by praying.

Third, we have passion for North Korean church. North Korean’s underground churches have work of the Holy Spirit that looks like Pentecost. South Korean churches must prepare for restoration of North Korean church as they prepare for unification of Korea. South Korean churches are fighting where they will place their building in Korea. Churches must be transformed into mission churches that work for kingdom of God.

This crisis in the Korean Church is the sign of revival of the church as Mark I. Bubeck stated.

Certainly the very desperation of our times can give us hope of a revival in our day. In the revival that must come, Lewis A. Drummond lists three awakening signs that precede revival. They are (1) social, political, and economic crises; (2) feelings of hopelessness within the church; and (3) a concern for world evangelization and missions. These signs are evident in our day.

Also he suggests several things to promote revival. They are (1) walk in personal victory over the world, the flesh, and the devil; (2) commit to personal prayer for revival; (3)

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9 Ibid.
become part of a revival prayer group; (4) wait upon the Lord with persistence for revival; and (5) protect the results of revival.\textsuperscript{10}

Some people expressed that Korean Church has completely died. But the Korean Church has the hope to accept those as a sign of revival. When enrolled in Chong Shin University, the author was concerned about healthy revival of church. Among thousands of Korean Churches, there were only few real healthy churches. The main topic that was mentioned with senior pastors in meetings was the healthy revival of churches. But, the definite answer for the revival was not found. The author read many books about revival and applied these to churches while ministering in Korea. In the last church that he ministered in before studying aboard, the author found the model of a healthy revival church. And to strengthen the model, the author decided to study aboard and realized the practical biblical revival of church. The author came to have confidence that God had given him a vision for church revival. The author confidently believes that the church revival is possible by applying successful revival factors. This thesis will consider God’s hope and vision by investigating the model of a revival church. Myung Dong Presbyterian Church (MDPC) that he served as a associate pastor during three years. The author saw the revival in this church. The author expects this thesis will help failing churches plan to revive from a dying or declining church to a revitalized church.

The Purpose of the Paper

The purpose of this thesis is to determine the role of prayer and mission for church revival. This will be investigating what the church revival should be, how to do it practically, and how it was done in MDPC through a case study of the MDPC. This thesis will analyze

\textsuperscript{10} Ibid., 237.
the principles of MDPC revival and suggest the role of prayer and mission for church revival to another church that has been either successful or unsuccessful at church revival.

This thesis has a secondary purpose. It will make several meaningful suggestions to Korean churches which are the balance between prayer and mission for church revival. The key of the MDPC revival are prayer as input and mission as output for church revival. The author will challenge to apply this pattern in Korean churches.

The Statement of Limitations

This thesis will be limited in the following ways. First, this thesis will only be on the revival of MDPC. The history of the church, structure, vision, philosophy and the current situation will be discussed, especially the effective strategies of church revival. The strategy for revival will come from the South Korean culture and context. Therefore, to make general suggestions on the issue is outside of the interest of this thesis.

Secondly, this thesis will not deal with all aspects of church revival. It will be concerned with a focus on revival of an unhealthy church into a healthy church.

Thirdly, this thesis deals with prayer, but presents no personal prayer method. It is not a general study of prayer, but a study of the relationship of prayer and church revival. In this thesis, prayer for church revival is studied, that is, how prayer contributes to church revival.

Fourthly, this thesis will not deal with all aspects of mission of church, but deals with role of mission for church revival. That is, how mission contributes to church revival.

Lastly, this thesis will not survey all the churches in Korea, neither other denominational churches, or rural churches. This thesis examines only the MyungDong Presbyterian Church specifically, a fairly large church twenty- two years old. MDPC is located in Yangsan city South Korea and is one of the many Presbyterian churches in Korea.
This thesis on MDPC is not so wide a research geographically, but it shows a deep insight of the church as past, present, and future.

The Biblical and Theoretical Basis

This chapter contains a brief theoretical foundation and chapter 2 presents a more detailed explanation.

Biblical Basis

In revival of a church, prayer is from the beginning of revival\textsuperscript{11}, and mission, which is fruit of revival,\textsuperscript{12} are the visions for God’s churches that are flowing in the entire Bible, including Old and New Testament. Therefore in God’s word, it is not hard to find the Biblical basis for revival. The author, will express first biblical revival, second relationship between pray and revival, and last mission that is related to biblical revival.

On revival

The English word ‘revival’ could be found. In the Bible, revival, as verb form revive, could be find in Psalm 80:12; 85:6, Isaiah 57:15, Hosea 6:2. The derivation of a word “revive” means subsist, and subsist represent the concept of breathing. Breathing represents life to living creatures. This meaning is well presented in Ezekiel 37:5 “This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life.” In other word, the life is God’s breathe. To find the meaning of the word restore and revive in the

\textsuperscript{11} Orr J. Edwin, \textit{The Role of Prayer in Spiritual Awakening}. Randolf Productions, inc dvd.

Bible, the life change to the prodigal son who came back to his father’s house,\textsuperscript{13} in other words, the changing moment when son was alive again after death is the meaning.

Other Bible verse that represents revival includes 2 Timothy 1:6 “fan into flame the gift of God” and Philippians 4:10 “renew your concern” can be examples.\textsuperscript{14} Revival, as Old and New Testament represents, is ‘God’s breathing’ therefore we can assume the derivation of life is God. The phrase God is breathing and alive again after death can be related to the changing into the holy form that God created in the beginning. To say again, the real meaning of revival is not to live by desire of ourselves but to know the truth of God. To transform into the perfect figure that God created in His image from the sinful nature is real meaning of revival. Therefore, the meaning of revival, in the Bible, is not about flesh but spiritual problems.\textsuperscript{15} In other word, revival means restoration from the death of spiritual, or really close to death, and stagnation of spirit. As the almost dead spirit is revived with vitality, revival means to obtain God’s disposition as escape from sinful nature from the death spirit that keeps people away from God. Martyn Lloyd Johns stated “realized more the truth deeply and newly that knew just from head from realizing to restore and make vigor from being lethargic and dying church’ \textsuperscript{16}

On prayer related to a revival

The commission of prophets, leaders, and judges in Old Testament was to preach of God’s judgment and salvation. God showed His rage to the people who left God with the

\begin{itemize}
\item \textsuperscript{13} Han Hum Oak, \textit{What is the Problem in Korean Church Revival Movement?} (Seoul: Chungum Publisher, 1983), 84.
\item \textsuperscript{15} Ibid.
\item \textsuperscript{16} Martyn Lloyd Johns, \textit{The Puritans : Their Origins and Successors} (Seoul: The Word of Life Press, 1993), 14.
\end{itemize}
perishing of countries and communities. Therefore, the prayer of the people for judgment was the key to restore their lives from death.  

It is not hard to find the role of prayer from the revival moments in the Old Testament. Also, as Jesus’ disciples prayed in Mark’s garret in Pentecost and waited for Holy Spirit after Jesus was ascended in to heaven and the prayer of the early church are the motives of revival in Jerusalem churches. Therefore, the entire Bible, including Old and New Testament, clearly demonstrated that revival came from prayer.

On mission related to a revival

The history of Christian that began from Jesus Christ can be described as Jesus’s mission history. The hands of God who sent Jesus Christ were activated since the Old Testament, and even before the universe were created. The God in the Old Testament is a God of mission and from “The Great Commission,” God called the church to be a tool for mission. This mission contributed to revival. The revival in the early church is leading toward mission. The three mission trips of the Apostle Paul were a motivation that revived church and the action that executed “the Great Commission,” which is the mission of church. Therefore revival of church must end with obeying the word of “The Great Commission”

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17 McDow & Alvin L. Reid, FireFall (Nashville: B&H, 1997), 27.
18 Ibid., 84-85.
21 Sam Soo Park, Mission is the Great Commission (Seoul: Korea Christianity, 1979), 144.
Theological Basis

The definition of revival based on theology is various. In chapter 2, an opinion about theological revival will be presented. Revival is better experienced than defined and is God’s strategy to build the church as church and people restore spirit. Beckham stated new definition of revival, he explained “Revival is to be church in New Testament” he also said revival is to became a community where God indwells in the church, receives Holy Spirit’s power, and accomplishes God’s kingdom purposes. 22 Therefore it is clear that revival is related to essence (prayer) of what church is and to work (mission) what church should carry. Therefore revival church is the vision and dream of God.

Historical Basis

The history of the church can be looked at as the document of revival of church and decline. Like a long history, the views of revival are various and can be arranged into three types, 23 yet those are usually about view of initiative and repeatability.

First is the tendency of “once and for all” of revival. Typical scholar of puritan theologian Abraham Kuyper can be an example. 24

Second, many understand the revival as thing that can be repeated without limit by human effort and this idea derived from Charles Finney’s theological revival. 25

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Third is the tendency to believe that revival can be repeated by God’s sovereignty. This argument typically can be found in Jonathan Edwards, who led the American great awakening. After representing the typical three tendencies, this thesis will study the prayers for revival and historical background of mission for revival that can be found in history.

The Statement of Methodology

The chapters of this thesis will include the following.

Chapter 1, as the introduction, will discuss the problems, the purpose, the limitation, the briefly biblical and theoretical basis, the methodology, the review of literature, and a review of Scripture of this thesis.

Chapter 2 will explicate the theoretical bases for church revival, including biblical basis, theological basis, and historical basis on the role of prayer and mission for church revival. First, the biblical basis will divided into two parts that appear as the revival associated with prayer and mission in the scripture. Second, the theological basis will divided into three parts; on revival, on prayer, on mission. Lastly, the historical basis will divided into two parts that appear as the revival relationship with prayer and mission in the revival history.

Chapter 3, as case study will investigate the current MDPC as a revival church and will include the church’s history, vision, and pastoral philosophy, process of revival and factors of church for the church revival. All was conducted based on the role of prayer and mission for church revival. This chapter contains the story of MDPC’s revival presented with the view in biblical, theological, and theoretical.

Chapter 4 will suggest some lessons from literature research and evaluation of the result of MDPC revival. This is the analysis of the survey of 50 people who worshiped on April 13, 2014 at MDPC. This survey examines how saints experienced revival of church

practically and how they think about the real principal of revival. By this survey, the author analyzed the paradigm of revival of MDPC.

Chapter 5 will describe a strategy of revival that would be the most effective for the established church. This chapter will clearly present that MDPC’s revival by prayer and mission became the model of biblical revival in South Korea. The revival of the church must begin with prayer for revival and end with world missions.

Chapter 6, as conclusion makes useful suggestions to Korean churches on the subject of the role of prayer and mission for church revival.

The Review of Literature

From the view of the distinctiveness of this thesis, a review of the literatures is divided into three subjects: on revival, on prayer for revival, and on mission for revival.

On Revival

Iain H Murray, *Pentecost Today? The Biblical Basis for Understanding Revival*. London: Banner of truth, 1998. The author explained views of revival, in other word the work of Holy Spirit while Pentecost, using three types of opinions which are, first, only for one time, second, the view that revival can be repeated by human effort (Charles Finney), and third, the opinion that revival can be repeated by God’s sovereignty. Author criticized two views with biblical reasons. In fact, author realized the idea of “Emphasis the God’s sovereignty” for church revival and firmly believed that mighty presence of Holy Spirit is promised today as repeated emphasis of Bible based on Acts.

culture, as well as the culture of the US in general. Murray does a great job of laying out the history of the revivals (both genuine and false) and shows us principles to avoid false revivals in the future. We can avoid the false revival through the teaching of this book.

Oak, Han Hum. *Called to Awaken the Layman.* Seoul: Duranno, 1984. Oak Han Hum is the retired pastor of Sarang Community Church in Seoul, South Korea, and his book is another key literature resource. Sarang Community Church is the best healthy and largest church because of layman discipleship training. In his book, he proclaims that a healthy church is based on the awakening of laymen as Disciples of Christ. “Discipleship is the essential strategy of the Bible for recovery of the layman’s identity and the essence of the church.”

Oak points out that a healthy church is made by a healthy congregation being disciples of Jesus Christ. He came to know that pastoral theology and the ecclesiology of “what is the church?” are the most important principles in pastoral ministry and discipleship training. This writer obtained insight of essence of church revival.

Neil T. Anderson & Elmer L. Towns, *Rivers of Revival,* California: Regal, 1997. This book consists of two parts, Neil wrote the first part, which explores selecting and training the twelve and the seventy in preparation for the day of Pentecost. This small band of people turned the world upside down in their generation it is our presupposition that the same preparation in needed to prepare the church for the final harvest. The timeless principle of selecting, training and sending will be clarified. This is the micro- revival that precedes the macro-revival Elmer Towns shares in part two.

Elmer examines nine different streams that represent what could be the first refreshing waters of revival. This book is very useful to build a step of church revival.

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27 Han Hum Oak, *Called to Awaken the Laity* (Seoul: Duranno Press, 1984), 122-125.

Aubery Malphurs, *Pouring New Wine into Old Wineskins*, Grand Rapids: Baker Books, 1993. This book gives three major sources for the statistical account of the current church situation and two sources for society’s attitude in relationship to the church. Understanding people and biblical principles for renewal can pave the way to implementing a five-stage revival process. Worksheets to help in the process are included. This book is actually suitable for this thesis topic, how established churches are having revival including the five steps of church revival.

Gregory R. Frizzell, *Releasing the Revival Flood: A Churchwide Journey to Miraculous Unity and God-Glorifying Fellowship*, Union City: Bethany Press, 2005. Frizzell contends that revival is hindered in the local church by broken relationships. He identifies 24 patterns of broken relationships and with each pattern includes a course for correction, a prayer of repentance, and questions for a church. He was convinced the flood of God’s revival in the church. He says two premises of the church revival – Loving God means Loving people. This is essence of church.

**On Prayer**

Alvin Reid and Malcolm McDow, *Firefall*, Nashville: B & H, 1997. This book provides historical insight into revivals, renewals and awakenings from Old Testament through New Testaments times and up until the latter part of the Twentieth Century. Through each era, the authors identify the characteristics of the revival and the social landscape prior to and during revivals. They also have endeavored to paint a picture for what the landscape looked like after the revival, in other words the affects revival had on the community, the city, the country and in some cases the world.
Moving through this treatise, there is a predominant focus leaping off the pages. The prevailing theme is one of prayer. So crucial to the work of revival, the authors say the only time power comes before prayer is in the dictionary. Prayer in all cases is promoted as preceding revival. Whether there is a single leader, a group of leaders or no one designated leadership, prayer, as the believer’s position, ascends to heaven as a Holy God desires to bless His people with His power and presence. Prayer is instrumental in sustaining revival. Without prayer, revival dies. This writer found the role of prayer for church revival through this book.

Henry Blackaby & Claude King, *Fresh Encounter: God’s Pattern for Revival and spiritual Awakening*, Nashville: B & H, 2009. The book starts with an overview of God’s pattern for revival. Revival is a return to spiritual health after a period of decline into sin and broken fellowship with God. Spiritual awakening is when large numbers of people experience new birth to spiritual life in a short period of time. The authors use 2 Chronicles 7:14 to show that revival comes when the people of God return to Him and God restores them. God’s people must humble themselves, pray, seek His face, and turn from their wicked ways in order for revival to come. Therefore certainly church revival needs the pray of the repentance returned to God.

R. A. Torrey, *How to Promote and Conduct a Successful Revival with Suggestive Outline*, Chicago: Fleming H revel company, 1901. As author presented in the introduction that thoughtful ministers and Christians everywhere are talking about a revival, expecting a revival, and, best of all, praying for a revival. The author demonstrated the importance of prayer in revival. Also, the author described the methods of revival. But they are methods that have been tried and proved effective. There is absolutely no mere theorizing in the book. Men, whom God has used in winning souls to Christ and building up believers, have been asked to write out of their own experience. Therefore revival cannot be accomplished by human
efforts. Only true revival of God’s work can be an answer. To the one who dreams the healthy revival of church by God, this book will be a guidepost for revival journey.

Ed Stetzer & Mike Dodson, *Comeback Churches*, Nashville: B&H, 2007. This research-oriented book shows that most churches plateau and eventually decline. To counter this trend, authors Ed Stetzer and Mike Dodson surveyed 300 churches from across ten different denominations that recently achieved healthy evangelistic growth after a significant season of decline. What they discovered is an exciting method of congregation reinvigoration which they describe in their book. It identifies five crucial issues for church revival: leadership, vibrant faith, lay ministry, intentional evangelism, and celebrative but orderly worship. Also they suggested the top three factors of comeback churches as prayer, evangelism and preaching. 29 This is the most helpful, practical book on church revival.

Bob Stoke, *Repentance, Revival and the Holy Spirit*, Chicago: Moody press, 1975. This book is a step of personal revival. The book is composed of three parts. First, it proved that the first step of revival is repentance; pointing out that the reason why revival has disappeared is easy believism. Second, the real individual revival should be a sacrificing life that shines the light of salvation with light of the salvation that dwells in heart with repentance. Third, the only way to preserve the revival is Holy Spirit. It is possible to accelerate and accomplish revival only when Holy Spirit dwells in heart. This paper clearly shows individual revival begins with prayer as church revival begin with prayer. Also, the only way to carry out the commission that God gave is a life of being filled with Holy Spirit.

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29 Ed Stetzer and Mike Dodson, 200.
On Mission

Warren, Rick. *The Purpose Driven Church*. Grand Rapids: Zondervan, 1995. This book presented a new paradigm and biblical picture of church growth at a time when many churches and pastors were pursuing the spiritual growth of the church. This book’s author, Rick Warren, is the senior pastor of Saddleback Church, and he clarifies that for true church growth and maturity, churches need to pursue quality over quantity. Thus, if the church grows in quality, growth in quantity will follow, and the truth that the church needs to pursue health, not growth, was emphasized. The basis for this principle is found in Acts 2, where the church can become healthy if it is dedicated to the five missions or purposes: worship, fellowship, discipleship, ministry, and mission. The five principles that he emphasizes have become the fertile soil for the revival and growth of Saddleback Church, which he founded, and as a result, Saddleback Church has grown into a mega-church in the United States. We found the purpose of church from this book. The revival church is need to the purpose driven church certainly.

Kennon L. Callahan, *Twelve Keys to an Effective Church*, San Francisco: Jossey-Bass, 2010. This book purports to draw upon Callahan's twenty plus years of experience with over seven hundred and fifty churches across the U.S. The book's aim is to assist local churches in their strategic long-range planning to be effective churches in mission. This general aim is further defined by two objectives for the book: (1) to deliver a general understanding of strategic long-range planning and (2) to deliver an understanding of each of the twelve keys to an effective church. The author identified one mission outreach among twelve keys as important in part two. Also we have one major mission outreach for the church revival. The church’s one major mission came from “The Great Commission”. It is time to focus on one mission for church revival.
Rainer, Thom S. & Eric Geiger. *Simple Church: Returning to God’s Process for Making Disciples*. Nashville: Broadman, 2006. This book begins with the story of a pastor who is trying to be everything to everyone and is scrambling from meeting to meeting trying to be a model for everyone else in the church. Later the authors contrast two churches, one that is program based and one that is simple. One is about trying to be all things to all people and the other about making disciples. The simple church is more geared toward having the people within the church grow in Christ rather than having the church grow in numbers. The authors emphasize that in order for the church to grow and to accomplish Jesus’ Great Commission, the church needs a simplistic structure. As a result, they exhort that the church structure must be in four stages: Clarity, Movement, Alignment, and Focus.

Jerry Rankin, *To the Ends of the Earth*, Nashville: B&H, 2006. Jerry Rankin puts forth his vision for how churches can engage in the task of world missions. At the time of publication, Rankin had served 12 years as president of the International Mission Board (IMB). This book is meant to be tool for local churches, by which they can be aware of the God’s activity among the nations, the ministry of the IMB, and ways that churches can join in the work of global missions. The book is best seen as a survey meant simply to introduce the IMB’s constituency to its governing principles and missiological practices. His chapter titles suggest Rankin equates the missionary mandate and the spread of God’s kingdom. Accordingly, topics in the book include the biblical basis for missions, the necessity of prayer, the strategic value of cooperation, and the universal call upon every Christian to advance God’s kingdom among every people group, whether by going, sending, or praying.

promise to be with the church to the end of the age. Understanding the basic mission of the church as a co-mission with God has broad application across the age spectrum in local congregations. The church which makes a disciple and sends a missionary in the world is the key of revival.

Ed Stetzer & Rainer, Thom S. *Transformational Church*, Nashville: B&H 2010. This book is the result of an intensive study of 7,000 churches. Developed and conducted by Life way Research, the study looked carefully at a set of churches that met certain criteria. Their findings led to the identification of seven elements in three categories (discern, embrace, and engage) that formed what they now recognize as a transformational loop. The seven elements are Missionary Mentality, Vibrant Leadership, Relational Intentionality, Prayerful Dependence, Worship: Actively Embrace Jesus, Community: Connect People with People, Mission: Show Jesus through Word and Action. This book includes the important of prayer and mission for church revival.

**The Review of Scripture**

**On Revival**

2 Kings 23:24~25

“Moreover, Josiah removed the mediums and the spiritists and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. Before him there was no king like him who turned to the Lord with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him”

The reformation in king Josiah’s period is connected with revival. King Josiah abrogated idols and led people to live with ethics that God’s peoples should have by
spreading God’s commandments. Josiah renovated promise of God by discarding abominable idols and keeping the Passover. This revival was the movement of spiritual awakening that made people to repent based on scripture as finding book of God’s commandments, pointing out that people lost spiritual quality as walking the wrong path.

Psalm 85:6

“Will you not revive us once more? Then your people will rejoice in you!”

The word “revival” and “alive again” are usually used in this passage, which means the new grace of God from the Holy Spirit who saves God’s people that became powerless like dead people. Revival is to make people to live again and repent by special grace of God. Therefore revival is God’s compassion that breathe spiritual live and resuscitate people who have the life from God or who live like dead people without vitality.

Acts 2:46-47

“Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.”

The early church in Acts, like the Jerusalem church in Acts 2 is the biblical model for all the revival churches. This passage shows the core acts of the early church -teaching, fellowship, breaking of bread, prayer, wonders, sharing needs, and evangelism- and pastors who want to establish the revival church need to learn and study the Jerusalem church in Acts 2:42-47.
Acts 11:20-21

“But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a large number who believed turned to the Lord.”

The Antioch church, along with the Jerusalem church is one of the early church models. When the great persecution broke out against the Jerusalem church, many people dispersed to other districts and villages. At that time, some of them preached the gospel to Antioch people, who listened to the gospel, and became the Antioch church. The Antioch church is the first Gentile church and the church was started by laity, not the apostles. A perfect church does not exist on the earth but biblical revival churches do exist, like the Jerusalem and Antioch church.

Ephesians. 4:11-12

“And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ”

The book of Ephesians deals with ecclesiology. Paul emphasizes the role and position in the church. As a leader of church, this passage indicates the role of the pastor. The mission of the pastor is to equip saints, and the saints must do the work of service. In other words, revival churches need to equip saints. Because the church revival starts came from mature people. This passage is very important for church revival. This ecclesiology of church is model of church revival.
Revelation 2:5

“Therefore remember from where you have fallen, and repent and do the deeds you did at first”

Revival means the repentance that leads back to God. In other word revival is spiritual reestablishment. Repent is transforming life to God and requires not only exterior behavior but also transfiguration of spirit. According to passage, revival is the restoration of God’s calling to people as God’s people.

On Prayer

Exodus 32:14

“And the LORD repented of the evil which he thought to do unto his people”

While the people were engaged in revelry in the valley, the revival leader was in communion with God on the mountain. God abruptly interrupted the proceedings and informed Moses of the apostasy in the valley and his impending judgment upon the people. Revival at Sinai was the product of God using intercessory prayer to change the people. The power of this prayer and the product of every revival is evidenced in the words, “And the LORD repented” (Ex. 32:14). When a person repents, the person’s will is changed. When God “repents,” He shows compassion. 30

1 Samuel 7:5-6

“Then Samuel said, “Gather all Israel to Mizpah and I will pray to the Lord for you.” They gathered to Mizpah, and drew water and poured it out before the Lord, and fasted on that day and said there, “We have sinned against the Lord.” And Samuel judged the sons of Israel at Mizpah.”

30 Alvin Reid and Malcolm McDow, 27.
Samuel was a Godly person, and God was always with him since young and protected him as God’s word never falls down to the ground. Samuel urged the prayer of repentance, removed idols and made people to confess sins in Mizpah. Because of this reformation by God’s minister called Samuel, Israelites confessed their sins and fasted and writhed to go back to God’s arm. The Mizpah revival movement was accomplished by prayer.

1 Kings 18:37-38

“Answer me, O Lord, answer me, that this people may know that You, O Lord, are God, and that You have turned their heart back again. Then the fire of the Lord fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.”

The revival at Mt. Carmel under the leadership of Elijah was the only recorded spiritual awakening in the history of the Northern Kingdom. The extraordinary difference of this revival from most other awakenings was the miracle. God who raged when Israelites served idols punished with a harsh famine for three and a half years. Therefore Israel fell into extreme distress and experienced harsh drought and famine. At this time, they experienced God’s revival that won the fight with prophets of Baal and Asherah in Mount Carmel through Elijah. Then by Elijah’s prayer, the huge rain fell down to ground. God repented of His rage through Mount Carmel revival movement.

2 Chronicles 7:14

“And My people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land”

Most will agree that the divine response given to Solomon, when he prayed that great dedicatory prayer, after the completion of the temple of God, forms one of the great hallmarks in Scripture for expecting revival in any period of history. Solomon prayed that God would forgive the sins of Israel when they would confess their guilt, after being visited by some future drought, famine, or pestilence as a result of their sin. Based on this passage, people should humble oneself, pray, have desire for Holy Spirit, confess sin, turn away from Idols, and repent in order to have revival.

Ezra 8:21-23

“Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God to seek from Him a safe journey for us, our little ones, and all our possessions. For I was ashamed to request from the king troops and horsemen to protect us from the enemy on the way, because we had said to the king, “The hand of our God is favorably is posed to all those who seek Him, but His power and His anger are against all those who forsake Him.” So we fasted and sought our God concerning this matter, and He listened to our entreaty.”

There, by the Ahava Canal, I proclaimed a fast, so that we might humble ourselves before our God and ask him for a safe journey for us and our children, with all our possessions. I was ashamed to ask the king for soldiers and horsemen to protect us from enemies on the road, because we had told the king, “The gracious hand of our God is on everyone who looks to him, but his great anger is against all who forsake him.” So we fasted and petitioned our God about this, and he answered our prayer.

Habakkuk 3:2

“O Lord, revive Your work in the midst of the years, In the midst of the years make it known”
The word revival means to restore the life power or to resuscitate. The revival is to make one whose spirit once was sleeping but now is awakening by God’s light of divine grace. The prayer that prophet Habakkuk prayed for the restoration and revival in perished Israel should be the prayer that this generation that desire the revival.

On Mission

Jonah 3:8-10

“But both man and beast must be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands. Who knows, God may turn and relent and withdraw His burning anger so that we will not perish. When God saw their deeds that they turned from their wicked way then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it.”

Jonah proclaimed, as God commanded, in Nineveh that Nineveh would be destroyed in 40 days. The people in Nineveh digressed from their sinful ways when they heard Jonah’s proclamation. They proclaimed fasting in order to turn to God and wore sackcloth, however, Nineveh’s king heard this story and stood from the throne and wore sackcloth instead of king’s clothes and ordered to escape from brutality of evil. God, who saw Nineveh’s people turned away from evil way, dropped his destroying plan. The revival through Jonah can be great and typical example in Old Testament that shows the revival through missions.

Matthew 28:19-20

“And Jesus came up and spoke to them, saying, “All authority has been given to me in heaven and on earth. “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”
This passage is called “The Great Commission” which Jesus gave His people to do until His second coming. Jesus commanded His people to go and to make disciples of all nations with baptizing and teaching to obey everything that He commanded. Jesus’ commission is directly connected to influence others with the gospel. To reach to the end of the world, disciples should develop Christian leaders who can influence others around them with the gospel. The leaders should reproduce other leaders for the Great Commission. Furthermore, Jesus promised to His people that He will be with them always, to the very end of the age in 28:20. Therefore the purpose of church is to fulfill “The Great Commission”.

John 20:21

“So Jesus said to them again, “Peace be with you. Just as the Father has sent me, I also send you.”

Jesus sent the church to participate in God’s mission in a foundational verse: “Just as the father has sent me, so I send you” (John 20:21). The theology of mission does not consider mission as simply one important priority for God; rather, mission is the very essence and nature of God.

Acts 1:8

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the farthest part of the earth.”

While “ends of the earth” in Acts 1:8 refers to the church’s mission to all people everywhere, disagreement exists as to when the “ends of the earth” mission has reached its goal. The church must go anywhere, anytime, and to anyone in the world with mission of Gospel.
CHAPTER TWO

THE THEORETICAL BASES FOR CHURCH REVIVAL

INTRODUCTION

This chapter demonstrates theoretical background. It will represent ideas in three ways, as biblical, historical, and theological, about the theoretical background of revival, prayer, and mission.

First is to answer the question of what is revival? The meaning of revival in Bible, from an analysis of the word that represents revival, is to restore the first love, faith, and passion of saints who lost the faithfulness to God. In the Old Testament, the revival represented as Israelites who deserve the punishments of God repented of their sins and got saved and in New Testament, the revival is represented as the revival of early church’s prayer and mission. Following will be a few examples of how revival occurred in Bible.

Second, the third tendency, out of three theological categories represented in chapter one, which emphasized the authority of God without throwing away the duties of church and responsibility of individuals must be considered. Thinking that revival occurs only one time and putting too much emphasis on the human roles in order to revive limit the power of the Holy Spirit. Revival is evident in God’s sovereign history and involvement. This chapter will prove the theological foundation of revival, prayer, and mission.

Third, this chapter will briefly present the few examples that God allowed to happen in the Middle Ages and through Modern Era’s revival that occurred as a result of
prayer. Also, the purpose of this chapter is to examine that how the Christian mission proceeds by revival.

Biblical Basis

Definition of Revival

What is revival? The word "יִ֕חְּתוֹ" has the closest meaning biblically which means "restore" or "alive again." The root of the word "יִ֕חְּתוֹ" means "to resuscitate," "to live," "to foster," "to keep alive," "to revive," "to restore," "to repair," "to reestablish," or "to make intact." In the Old Testament, these words were used as meaning of revival 14 times.

Psalm 85:6 is an example that implicated those words. It says “Will you not revive us again, that your people may rejoice in you?” This Hebrew word is used again when Habakkuk cries out tearing his heart. “O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years revive it” (Habakkuk 3:2). But the revival is not a magical phenomenon.

In Old Testament, there are seven times of noticeable revival beside the revival caused by Jonah. The revival from Jacob family (Genesis 35:1-15), the revival that was lead by Asa (2 Chronicles 15:1-15), and Josiah’s revival (2 King 22,23/ 2 Chronicles 34,35) are examples and Zechariah and Haggai took important positions in two movements (Zechariah 5,6,) after return from Babylon by Zerubbabel. For the last, there is revival movement in Nehemiah period and Ezra took important charge (Nehemiah 9:9/ 12:44-47). Besides those revivals, there are still Sinai revival by Moses and Elijah’s
revival at Mount Carmel which are examples of revival though Bible does not use the word “revival” to describe those movements.

The verb ‘revive’ was used first in Genesis 45:27. Jacob expressed his thought when Joseph was found after 20 years of depression. Bible says ‘But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.’(Gen 45:27). The original meaning of revival is to gain new power from depression. ¹

The same word also can be seen in Isaiah 57:15, it says, “and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.” Revival means “to restore life” or “to resuscitate.” Revival is to awake spiritually from sleeping by divine light of God. ² The New Testament used the word revival in these ways. In the New Testament, the word “to revive” in Greek, with the same meaning as Hebrew in the Old Testament, is only used five times.

The Greek “To revive” or “ἀναζάω” is used when a prodigal son is alive again (Luke 15:24, 32), when the resurrection of Christ occurred (Roman 15:9), when the dead bodies relived again in last day (Revelation 2:5), and to describe the fatal influence of sins (Roman 7:9).

Like a good, evil can also experience “revival.” As holy prosperity exists, the evil prosperity can also exist. The synonym in New Testament is used by Paul in 2 Timothy 1:6. It says, “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.”

¹ Han Hum Oak, What is the Problem in Korean Church Revival Movement? (Seoul: Chungum Publisher, 1983), 83.

² Ibid., 84.
The Greek “ἀναζωπυρέω” means “to fan flame until huge fire,” or “to revive.” People prefer to use this word as “spiritual awakens” as Act 2:17’s promise was accomplished. This can be experience of recovery of individual. But, the meaning of revival not only represents spiritual awakening but also a further meaning. In Revelation 2:5, it says, “Remember therefore from where you have fallen; repent, and do the works you did at first. If not,” and in 3:15, it says, “I know your works: you are neither cold nor hot Would that you were either cold or hot!” In New Testament, the word revival is used to describe “to be prosperous,” “to make secure,” “to have first behavior,” “to make an effort.”

The word revival in Bible means to restore ones’ life. The biblical meaning of revival is to restore the first passion and love toward God and restore the vitality of depressed faith.

**On Prayer for Revival in the Bible**

First, revival at Mount Sinai, a prayer for revival is described as occurring at Mount Sinai under Moses (Ex. 32:1-33:23). In this context, Israel began worshipping a golden calf god while Moses was on the mountain collecting the law of God. Upon the return of Moses, the people were called to repent and reaffirm their commitment to the Lord. Three thousand men who remained loyal to the golden calf were killed by Levites and the people were called upon to consecrate themselves as Moses returned to God to pray for the nation. Also the Levites led a prayer of confession, calling the pilgrims to arise. They praised God as great and gracious. From Abraham’s call to Moses’ experience at Sinai, God protected and provided for Israel. In contrast to the long
suffering of God, Israel was stiff necked and rebellious throughout its history. Still, the Lord remained merciful. The prayer concluded with supplications. They admitted that God had justly chastened them by Gentile oppression, but now they prayed that God might see their economic distress and rescue them from oppression. Their prayer of confession concluded with the nation entering an oath of commitment to obey the law of Moses.3

This prayer of Moses may be the most significant example of intercessory prayer in Scripture (Psalm 106:23). In a number of subsequent revivals in the Old Testament, intercessory prayer came to play an important role for revival. As noted earlier, Martyn Lloyd-Jones uses this prayer as a basis of a sermon on prayer and revival and suggests it serves as a pattern for revival praying.4 The power of this prayer and the product of every revival is evidenced in the words, “and the Lord repented” (Exod. 32:14). When man repents, it presupposes wrong. Repentance is a part of every revival and the evidence is expressed through various methods, including confession and restitution. In the renewal at Sinai, a prayer is very important for church revival.

Second, revival of four Northern Tribes, not all the revivals of Israel were national in the sense of impacting the entire nation directly. The revival under Gideon and an unidentified prophet was apparently limited in scope to four northern tribes (Judge. 6:1-9:57). While much of the account of this revival deals with its effects in Gideon's victory over Midian and his subsequent history, this revival is unique in its emphasis on repentance. Although circumstances in the land were sufficient to lead the people to turn

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4 Martyn Lloyd-Jones, Revival (Seoul: The Word of Life, 2002), 216.
back to God, God's initial response involved the raising up of a prophet who called Israel to a deeper repentance. (Judge 6:6) Ridout notes this need for a deeper repentance. In his exposition of this passage, he writes,

> What holy wisdom we have here. The people are bitterly oppressed, and they cry to God, but instead of sending relief at once, He deepens in their souls the sense of the evil of their course. Our first thought is to get out of the consequences of our folly and disobedience: God's desire is that we should thoroughly judge what led us into it. His patience and His pity combine in divine proportions, that we may get the profit of the lesson. Let us remember this in our dealings with others, and ourselves, for Him. Let us not be too eager to deliver His people from an embarrassing position, but rather to see that they have been to the bottom of the matter with God. Were this always done, there would be fewer cases of disappointment at apparent lapses of those whom we thought recovered.\(^5\)

The book of Judges, which is believed to have been written by the prophet Samuel around 1050 – 1000 BC, presents us with a sad and turbulent period in Israel’s history. Contrasted greatly with the victorious book of Joshua that precedes it, Judges shows the failure of Israel to conquer their enemies, claim their inheritance, and the huge effect that this had on their life and relationship with God. Throughout this entire book, we see a repeated cycle, one that we will call the cycle of revival.\(^6\)

Judges 2:18-19 Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the LORD had compassion on them as they groaned under those who oppressed and afflicted them. But when the judge died, the people returned to ways even more corrupt than those of their fathers, following other gods and serving and worshiping them. They refused to give up their evil practices and stubborn ways.

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In these two verses we find the pattern for the entire book – a pattern of sin, bondage and repentance that would last for nearly 350 years (around 1380 to 1050 BC). The following Table 1 shows how this was repeated over and over.  

Table 1. The Analysis of Judges

<table>
<thead>
<tr>
<th>Enemy</th>
<th>Years of Bondage</th>
<th>Judge</th>
<th>Deliverance and Rest</th>
<th>Scripture</th>
</tr>
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<tbody>
<tr>
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<td>Othniel</td>
<td>40</td>
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<td>Moab</td>
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<td>Ehud</td>
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<tr>
<td>Canaan</td>
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<td>Deborah</td>
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<tr>
<td>Midian</td>
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<td>Gideon</td>
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<td>6:1-8:28</td>
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<tr>
<td>Ammon</td>
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<td>Jephthah</td>
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<td>10:6-12:7</td>
</tr>
<tr>
<td>Philistia</td>
<td>40</td>
<td>Samson</td>
<td>20</td>
<td>13:1-16:31</td>
</tr>
</tbody>
</table>

Third, revival under Elijah at Mount Carmel, one of the more dramatic of the revivals through prayer took place under Elijah at Mount Carmel (1 Kings 18:1-46). At the conclusion of three years of drought, Elijah called the nation and their prophets of Baal to Carmel for a power encounter to demonstrate the supremacy of Jehovah over Baal. Each of the prophets were to call for fire to fall from heaven to consume the prepared sacrifice. When the prophets of Baal failed to persuade their god to demonstrate his supposed power, Elijah prayed to Jehovah and "the fire of the LORD fell and consumed the burnt sacrifice" (1 Kings 18:38). This sign was effective in leading the people to reaffirm their faith in the monotheistic faith of Israel.  

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<sup>7</sup> Ibid, 180–181.  
<sup>8</sup> Malcolm McDow & Alvin L. Reid, 34-35.
The biblical account of this revival tends to emphasize certain preparatory measures taken prior to the demonstration of the power of God and subsequent confession of the people. Stressing this aspect of the revival, Oswald Sanders writes, The crux of the drama which followed was the falling of the fire. All else had been preparatory to that moment, and important lessons can be learned from what preceded it. The fire fell when Elijah prayed the prayer of faith.9

One of the most obvious of these is the presence of repentance. According to Murray Phillips, Therefore, the two themes or principles of revival in the Old Testament are: first of all, the identifying of oneself with the purposes of God for Israel both nationally and individually within the economy; and secondly, the turning from sin (which often expressed itself in idolatry or hardness of heart) to the God of Abraham. This awareness of sin and subsequent repentance is one of several features of revivals outlined by C. E. Autrey. His complete list includes,

1. Spiritual degradation and despair precede revival.
2. A deep sense of sin and concern characterized each revival.
3. A revival provides spiritual impetus for mighty accomplishments.
4. Great leaders are discovered by revivals.
5. Great joy characterized the revivals.
6. Prayer is one feature which is found in every great revival, whether it be local or continent-wide.10

Lastly, the Mizpah revival movement, the leader of the Mizpah Revival Movement is Samuel. As the last person in the Judges’ period, he was the person who had the divine rights and power. The motive of this revival was from the request of needs


of national repentance and revival for Israelites in Mizpah when Philistine invaded Israel.\textsuperscript{11}

The Israelites became a generation of vulgarity in religious and ethical matters that was ruled by Judges after the death of Joshua. Because people in this period acted as they wanted and the leaders of Israelites who were sons of Judges had miserable lives when they touched the offerings of God. The needs of revival were detected in many areas of Israel.\textsuperscript{12} Of course there was some repentance and change to come back to God in the Judges Period. In other words, as comprehensiveness, there was revival in the Judges Period too. However, unfortunately, the repentance did not lead to lasting change of life. The incident that can be an example of sin and evil came from families of the chief priest as this generation goes on. The son of Eli snatch away the sacrifices of God,\textsuperscript{13} sleep with the servants in entrance of tents of God, and rejected God’s words. Therefore, as the evil of people grows, God’s commands became rare. Though the Ark of God was abandoned as the center of Israelite’s religion life for 20 years, nobody even tried to restore the Ark. This incident clearly indicates that the society of this period was evil, sinful, and decomposed. However, as Israelites walked the way of depravity, the huge wind of change was blowing.

In 1 Samuel 7:2-4, the revival movement was begun by the shouting of Samuel that led to loving God and discarding the Ashtoreth. The force of Philistines made Israelites to be humble and to look at themselves before God.\textsuperscript{14}

\begin{itemize}
\item \textsuperscript{11} Henry Blackaby & Richard Claude King, \textit{Fresh Encounter} (Nashville: B&H, 2009), 68.
\item \textsuperscript{12} Ibid.
\item \textsuperscript{13} 1 Samuel 2:14-16.
\item \textsuperscript{14} Henry Blackaby & Richard Claude King, 67.
\end{itemize}
The history of contrition was aroused. They fasted and confessed their sins saying “they had sinned to God.” They “sought God with sorrow” and David Erdmann explained sorrow as “the mind of a young kid who seeks for parents crying.” The fact that we should not overlook Israelites contrition and repentance prayer is because there was the “sounds of one who shout.” This shout was from Samuel, who was a good prophet of God. 1Samuel 7:3 “If you return to the Lord with all your heart, remove the foreign gods and the Ashtaroth from among you and direct your hearts to the Lord and serve Him alone; and He will deliver you from the hand of the Philistines.”

Samuel was a godly person and God always was with him since youth and protected as God’s Word never falls down to the ground. Samuel urged the prayer of repentance, removed idols and made people to confess sins in Mizpah. Because of this reformation by God’s minister, Israelites confessed their sins with fasting and writhing to go back to God’s arms. “They gathered to Mizpah, and drew water and poured it out before the Lord, and fasted on that day and said there, “We have sinned against the Lord.” And Samuel judged the sons of Israel at Mizpah” (1Samuel 7:6).

The action of Israelites to confess their sin can be seen in two ways. First, Israelites drew water and poured it on themselves in order to confess. This was external symbolic behavior of internal spiritual experience. The significance of this behavior is explanation of custom condition and great spiritual condition of nation that implied “Just like we pour the water ourselves, we recognize the necessity of cleanse and heal therefore,

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16 Henry Blackaby & Richard Claude King, 67- 68.
we pour our mind in front of God”. The behavior of drawing and pouring the water on themselves symbolizes the hope of people who wish their sins flow away just like water flows away. In addition, this symbolizes the punished spirit that prepared for spiritual awakening by debt of God’s outstanding confine ability.

Second, the fast is another behavior that Israelites showed. Although this behavior was never written in the Law of Moses, if Israelites felt special modesty and sorrow and fasted God heard them. Therefore, the fast was considered as extreme behavior more than just confessing in front of God and imploring for God’s mercy and compassion. The Israelites fasted at Mizpah. Moreover, this behavior was perfectly coincidental with having truthful and humble mind in front of God. In addition, fasting was one of the affliction behaviors which symbolized people’s proper confession of their sin. When people went to the Mizpah, they frankly confessed by saying “we have sinned against the Lord.”

The shout that insists the awakening of knowledge of evil, self-awareness, and the reaction from contrition became the revival movement that led to God as the spirit of Israelites was restored from lethargy and depression and the knowledge of the spirit grows.

In summary of the typical characteristics of Mizpah revival movement, first, there was repentance prayer and the sign of fasting and pouring water that represented the pain of sins. Second, there was a movement to discard all other idols, and last, there was the

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18 Henry Blackaby & Richard Claude King, 69.
movement to go back to God. Mizpah revival movement was the movement to solve the problems of nation with prayer.\textsuperscript{19}

\textbf{On Mission for Revival in the Bible}

First, \textit{the mission and revival of Jonah}, the first mission for revival was that of the Assyrians under Jonah (Jon. 3:1-10). The Book of Jonah dates from the 8th century, probably around 760 B.C. Unlike the other Minor Prophets, this book is written as a story of the prophet’s personal struggle with God over a mission on which he had been sent.

Each chapter in this small but important Bible book is rich in application to the Christian life. The book can be outlined to reflect its nature as a historical narrative telling Jonah’s story. (Table 2)\textsuperscript{20}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
I. & Jonah’s Disobedience & Chap. 1 \\
\hline
II. & Jonah’s Submission & Chap. 2 \\
\hline
III. & Jonah’s Mission & Chap. 3 \\
\hline
IV. & Jonah’s Motives—and God’s & Chap. 4 \\
\hline
\end{tabular}
\caption{An Outline of Book of Jonah}
\end{table}

Among the many wonderful contributions of this short book are: God in grace gives His people a second chance. God’s warnings contain an implicit promise of blessing if we repent. God’s motives are shaped by a deep love for all people.\textsuperscript{21}


\textsuperscript{20} Larry Richards and Lawrence O. Richards, 471.
C. I. Scofield called this "the greatest revival in recorded history."²² Scofield's claim was probably based on the scope of this revival in that it reached from the highest member to the lowest level of society. Also, this revival impacted what is generally considered an extremely evil nation causing them to turn to God. In contrast to other Old Testament revivals which involve a prophet as an awakening agent, this revival appears to have taken place in spite of Jonah rather than because of him. The prophet is portrayed as both reluctant in going to Nineveh to preach the sermon which stimulated the nation to repent and then displeased at the response of God to the revived Assyrians. The revival of Nineveh eventually led to the repentance and prayer through preaching.

Second, the mission and revival of Pentecost, the revival of Pentecost is the typical event in the New Testament. Mainly with Jesus’s disciples, people strived in prayer. This prayer was the preparation step of receiving the Holy Spirit. After repenting and praying for a long time, the Holy Spirit poured down like water in Pentecost.²³ At this time, Peter stated like this. He said, “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.”²⁴ The token or symbol for real revival is the pouring down of Holy Spirit like water with power and sometimes even in large extent. Therefore, quite a few

²¹ Ibid.


²⁴ Malcolm McDow & Alvin L. Reid, 87.
times the preacher stopped preaching because his voice was covered by the sounds of people praying for God’s mercy. “While Peter was still saying these things, the Holy Spirit fell on all who heard the word. (Acts 10:44). Also he said, “And Peter said to them, Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.” (Acts 2:38).

The Pentecost revival demonstrated dynamic power by the presence of God. Because of the presence of God, they experienced the presence of God and became one minded under the Holy Spirit. Therefore they broke away from possessive mind and behaved as God’s persons no matter what they were. Also, the language barrier was destroyed as the gospel of Christ spread out like a fire although there were warnings from ecclesiastical authorities. The Jerusalem churches that were established after Pentecost could not exuviate from Jewish church although churches were apostle’s mother church.25

Third, The Great Commission, the primary mission of the Church is declared in “The Great Commission,” which Jesus gave to the Apostles before His Ascension. A form of the commission is found in all four Gospels and in the book of Acts, each writer reporting only a selected part of the total commission.26 Therefore, it will be necessary to examine all five occurrences of Jesus’ charge to the Church, in order to grasp the full scope of the commission.

25 Ibid., 88-89.

Mark emphasizes the Church’s mission to “preach the gospel”: “… Go ye into all the world and preach the gospel to every creature” (Mk. 16:15). The importance of preaching may be indicated by the fact that the words for preaching are found more than 115 times in the New Testament. There are two principal Greek words translated “to preach”: (1) κηρύσσω which means “to herald” (as a royal proclamation) and (2) εὐαγγελίζω which means “to preach the good news”; each of the above words occurs more than fifty (50) times. In addition to preaching as a mission of the Church, Mark also accents the supernatural power of the Holy Spirit that would accompany the preaching of the Gospel (Mk. 16:17–20).

The part of “The Great Commission” reported in Luke’s gospel also emphasizes preaching: “And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Lk. 24:47–49).

Luke’s gospel discloses some of the content of the church’s preaching: “repentance and remission of sins should be preached in His NAME.” This content can be summarized as follows: (1) unbelievers are called upon to repent of sins (2) the offer of the Gospel is forgiveness of sins (3) the church’s preaching is in the NAME of Jesus (salvation from sin is by virtue of the redeeming work of Jesus). Luke records, both in his gospel and in Acts, the Lord’s charge regarding the necessary preparation for preaching:

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27 Ibid., 46.

28 Ed Stetzer, Planting Missional Church (Nashville: B&H, 2006), 41.

29 Ibid., 42.
“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8, cf. Lk. 24:49). (See also Jn. 20:21–23.)

According to both Luke and Acts, Jesus commissions the church’s preachers to be His witnesses; they are not to preach the Gospel as hearsay, but to herald what they have first experienced: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (1 Jn. 1:3). (cf. Lk. 24:48; Acts 1:8; 10:40–43; 1 Cor. 1:17–24; 9:16).

Matthew’s account of “The Great Commission” emphasizes the TEACHING mission of the Church:

All authority has been given to me in heaven and in earth. GO therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, TEACHING them to observe all things that I have commanded you, and lo, I am with you always, even to the end of the age (Mt. 28:18–20, NKJV).

An account of Jesus’ final words to his disciples are included in each of the four gospels; a parallel incident is recorded in Acts. Each passage is set in the immediate context of a post – resurrection appearance. (Table 3)

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31 J. Herbert Kane, 48.


Fourth, revival of church in Antioch, the Antioch church had already reached out to Gentiles in its own city. While some of its leaders were fasting and praying for further leading, the Spirit directed them to send Paul and Barnabas on a mission. The others then “commissioned” Paul and Barnabas to the new ministry, fasting, praying, and laying their hands upon them as an expression of solidarity and support. The Antioch church would be Paul’s sponsor on all three of his missionary journeys.\(^{34}\) The next mission for revival recorded in the Acts appears to have taken place in Antioch. There a group who had left Jerusalem at the time of Stephen’s stoning began preaching the gospel to the predominantly Gentile community. Once again, Gentiles were converted and the church

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at Jerusalem sent one of their own to investigate the situation more carefully. When Barnabas arrived in Antioch and witnessed what had taken place, "he was glad, and encouraged them all that with purpose of heart they should continue with the Lord" (Acts 11:23). While there is no specific mention of the Holy Spirit in the initial description of the church, the hand of the Lord (Acts 11:21) may be viewed as a title of the Holy Spirit (cf. Luke 11:20). The effective ministry of the Holy Spirit in the church is later specifically identified in the sending out of Barnabas and Saul on the first apostolic missionary journey (Acts 13:2).  

Fifth, the first apostolic missionary journey, although specific mention of an outpouring of the Holy Spirit is not made in the context of the first apostolic missionary journey, that outpourings did in fact occur during this tour is implied several times. First, in the power encounter with Elymas the sorcerer which resulted in the conversion of Sergius Paulus, Paul is described individually as being "filled with the Holy spirit" (Acts 13:8). Second, despite the opposition to the apostolic ministry in Antioch, Pisidia, those converted through that ministry are described as "filled with joy and with the Holy spirit" (Acts 13:52). Third, although it has been demonstrated above that the presence of miracles and wonders is not necessarily an evidence of an outpouring of the Holy spirit, Barnabas's and Paul's emphasis on this in a report to the Jerusalem Conference may be significant in that it followed a statement by Peter reminding the gathering of his own involvement with Gentiles at the outpouring of the Holy Spirit in Caesarea.  

Sixth, the second apostolic missionary journey, the second apostolic missionary journey was marked by outpourings of the Holy Spirit in both Thessalonica and Corinth.  

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36 J. Herbert Kane, 88.
In both cases, references to these outpourings are found not in the historical account of Acts but rather in epistles written by Paul during the tour. In an epistle to the Thessalonians, Paul reminded them that both his preaching of the gospel and their reception of it was exercised in the context of the Holy Spirit (1 Thess. 1:5, 6). While in Corinth, Paul wrote the Romans and reported one of the effects of an outpouring in that city (Rom. 5:5). It may be that this second reference to an outpouring in the literature of the second apostolic mission should be understood in a broader context than the single city of Corinth.37

Lastly, the third apostolic missionary journey, the third Missionary Journey (Acts 18:23–21:14). After a brief stay at Antioch, Paul resumed his missionary endeavors, traveling northwest into Asia Minor.38 He revisited the churches of Galatia and strengthened the believers in the face of a threat posed by the Judaism described in Galatians. Paul’s destination, however, was Ephesus, the great commercial emporium located on the western coast of Asia Minor. This third journey actually was an extended stay of over two years in Ephesus (Acts 19:10). Paul’s work in Ephesus advanced the gospel along the valleys that descended westward from the Anatolian Plateau (Hermus, Cayster, and Meander Valleys, and perhaps the Caicus Valley as well). Paul sent disciples such as Epaphras up the valleys to evangelize key cities (Col. 1:7). Many of the churches mentioned in Revelation 2–3 must have been established in these years.

Paul approached Ephesus from the east, perhaps traveling by Pisidian Antioch through Phyrgia into Asia and then down the Cayster Valley. A city of over a quarter million people, Ephesus controlled important land and sea routes. Thousands of pilgrims

37 Christopher J. H. Wright, 521.

came to Ephesus yearly to honor the great goddess Artemis, whose temple stood in Ephesus.

Paul’s stay in Ephesus was fraught with anxieties and danger. He wrote about being “burdened immensely, beyond our strength” (2 Cor. 1:8–9), and compared his experiences in Ephesus to “fighting wild beasts” (1 Cor. 15:32). Despite the obstacles, Paul persevered, preaching first in the synagogue and then teaching daily in the lecture hall of the rhetorician Tyrannus. Paul extended his ministry through letter writing (1 and 2 Corinthians, possibly Romans) and by dispatching assistants by sea to the troubled church at Corinth (1 Cor. 4:17) and to Macedonia (Acts 19:22).

In Ephesus, Paul’s labors affected local magicians, who subsequently burned their books containing magical incantations. Moreover, Paul’s preaching caused a reduction in the sale of idols of Artemis to pilgrims visiting the temple of Artemis (Diana), prompting a riot led by Demetrius the silversmith. Calmer heads prevailed when the city clerk persuaded the mob that they courted Roman reprisals for such unlawful actions.

Shortly thereafter, Paul departed for Macedonia and Greece, fulfilling a previously expressed desire to revisit the troubled church at Corinth (2 Cor. 1:15–16). His route is not stated, but he probably sailed from Troas, as in his earlier visit. After exhorting believers in Macedonia, Paul went to Corinth for a three-month visit. When spring came, he determined to sail for Syria. A plot on his life forced Paul to retrace his steps back through Macedonia, where he sailed for Troas. At Troas, Paul restored life to the unfortunate Eutychus who, while slumbering during Paul’s sermon, suffered a deadly fall.
Traveling on to Assos by land, Paul rejoined his ship and passed through the Samos Straits to Miletus, where he said farewell to the elders of Ephesus. From Miletus, Paul journeyed homeward to Jerusalem, going first to Patara by way of Cos and Rhodes and then to Caesarea with stops at Tyre and Ptolemais. Although repeatedly warned by friends not to go to Jerusalem for fear of reprisals because of his work among the Gentiles, Paul nonetheless was determined to report his work to the Jerusalem church.39

Theological Basis

The Theology of Revival

First, *the presence of God*, the revival of spirit made people to fall when in the presence of God.40 The most powerful phenomenon of revival of the spirit is the presence of God. During the spirit of revival, the presence of God is clearly demonstrated in the daily life of saints and churches. When there is revival, the knowledge of God overflows into the life of the saints, also on the church, therefore, church does missions for God. If church does not experience the powerful presence of God, the church will become a mechanical organization. In the Bible, and also in history of church, the presence of God must appear when there is revival. (Exodus 3:6, Isaiah 64:1-4, Act 3:1-9).41 In the presence of God, people experience overwhelming power and get the open mind toward


41 Henry Blackaby & Richard Claude King, 3-4.
the God and his words. Also, in the presence of God, the sins of the world and individuals get a strong challenge. Therefore, during the revival period, the resistance of the problems of sin and structure of sinful life and sinful society is inevitable.

We can also demonstrate this idea from the Jonathan Edward description about the Massachusetts revival. He said, “It was like the presence of God covered all cities. I never experienced same love, rejoice and bitterness of sin before. There was absolute token or symbol on every house that God presence was there.” 42 The revival happens when people experience the living presence of holy God and awakens the knowledge of sins.

The manifest presence of God, as in worship and life, is the presence of God that can be experienced in specific or particular place. Also, revival not only leads to experience God but also to desire the presence of God in life and worship.

Second, the revival of word of God and worship, the spiritual revival demonstrates the power to recover worship. 43 The one who experiences true revival not only expands the knowledge of the Word of God but also desire for the Word of God. The Bible is not approached as just text but as the vivid word, and as rejoicing and delightful feeling of holy God. The true revival makes worship as true worship in church. 44 Although lots of churches and pastors in these days focus on types and appearance of worship, the most important element of worship is the mindset of worship. If there is no presence of dignity or holiness of God in worship, all worship is useless.


43 Kennon L. Callahan, Twelve Keys to an Effective Church (San Francisco: Jossey-Bass, 2010), 84-85.

44 Henry Blackaby & Richard Claude King, 91.
Through the worship and the amazing history of God’s salvation, people will experience the absolute salvation as their heavy burdens of sins disappear and they experience rejoicing that cannot be suppressed because of the fullness of the love of God. The revival always occurs when the spirit of worship pours down, and this is never happened by some manipulation but the grace from God that is given to the one who desires God.  

The revival always restores the holiness of worship and contains the characteristics that lead to experience walking into the presence of God, as experiencing holy worship. Also, the revival ignites through the words of God and makes one desire to know the words of God. Therefore the spiritual revival not only remains as the knowledge of true words but also sublimate to the point where mind and heart also experience the revival. 

Third, the moral impact and change of life, the spiritual revival contains the moral impact on society and church communities and appears as the revolution of life changing. When there is spiritual revival, there is always the influence of the gospel, and it appears as a reformation through spiritual awakening. The revival always has the role that changes the prodigal life and culture and leads the change on cultures, politics, economy, and other policies. One historian stated as analyses the outcome of Puritan movement. He stated, “Slowly, but continuously, the revival planted the chasteness and

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46 Henry Blackaby & Richard Claude King, 91.

47 Ibid., 15-16.
earnestness on policies and culture of England.”  

Like this, the true revival accompanies reformation and makes the power of gospel that changes society.

The gospel generated “the gentle, ethical, and happy people from the most rude and vulgar earth that seemed as impossible to fix it.” Men who heard the preaching of Jonathan Edward digressed from vulgar, depressed, alcoholic life and those who heard preaching of John Wesley pursued the holy life. The one who is with the holy affection from revival always leads to the holy practice or action. Therefore the spiritual revival should be the movement that restores moderation movement, faith practice movement, moral restoration movement, and life movement that restore the life of humanity and nature. The spiritual revival should always appear as the starting point of holy life.

Although it is true that there is comprehensive theological understanding about the diversity of meanings of revival, the revival is the gift by grace of God in sovereignty of God. God always responds to the people who pray, desire His holy will, and desire the revival to revive some place. Therefore, the revival restores churches that cannot be expected to revive, makes them experience God so they are filled with the knowledge of God, and show that Jehovah is true God and they are the people of God. Although there can be mission and worship to serve God without revival, the reason why church should desire revival is because they have powerful influence on the world and demonstrate the holiness of Gospel. Also, it is because that true revival corrects the focus point of faith to the one who experience the true revival.

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49 Henry Blackaby & Richard Claude King, 4.


51 Ibid., 375.
Lastly, the work of God, prayer, and mission, the spiritual revival occurs through the mission for God and prayers and accelerates the mission. Spiritual revival is like an attribute of fire that there was fire of revival always spread out when there was the revival of spiritual things. This phenomenon contains the enthusiasm about missions for God, about prayer, and the characteristics of devotion on spreading the gospel. Prayers are not only sign for revival but also one part of revival. As historically, any time there was revival, there were powerful praying and people who were devoted to prayer. Also, the acceleration of spreading gospel was always one of the signs of revival. There were many of God’s workers who were devoted to preaching on inside and outside of country and preaching Gospel had characteristic that makes the devoted workers for God’s commands. Iain Murray explains the characteristic in this ways. As more experience living, there are more workers for Christ. Also, as the faith of true gospel grows, the devotion toward other spirit grows. As historically, in the period when there was the most rapid growth of churches, there was the full recognition that they were in debt to Jesus Christ and recognition of His love.

When there is revival of God’s people, the huge missions and evangelization movement occur. They always have a deep caring for the other lost spirits and look at the world with God’s vision. Although the preaching not always lead to the revival, revival always come with effective preaching. This leads to the spread of gospel in not only just local area but also to the other cultures outside of local. Therefore the spiritual

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52 Henry Blackaby & Richard Claude King, 15.
53 Iain H. Murray, 251.
54 Brian Mills, Preparing for Revival, (Seoul: The Word of Life, 2003), 125.
revival always expanded to the world mission. America’s second awakening quickened the modern mission movement and British revival movement mainly with John Wesley played a role to the New World America missions. The Pietism movement produced people who devoted to missions like Moravian believers.

**The Theology of Prayer**

A theology of prayer should examine the nature of prayer and its contribution to a better understanding of God and our relationship with Him. Prayer takes place within a set of theological basis.

First, *prayer presupposes biblical theism*, biblical prayer distinguishes itself from eastern meditation, which seeks integration into cosmic consciousness while prayer seeks communion with a personal God. Since the biblical doctrine of God is unique, Christian prayer is also unique in a very special way. It operates within a Trinitarian understanding of God. When we pray, we address the Godhead with the faith-conviction that each of them is actively involved with us as we lift our souls to Him. The Holy Spirit listens to our feeble expressions and articulates them in order to express the real intent of our being (Rom. 8:26). Then the Son mediates them to the Father, who is the object of our prayer (Ps. 5:2), and the Father releases the power we need in response to our request. This specific view of God provides a theological frame of reference to prayer. All our prayers participate in Christ

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55 Malcolm McDow & Alvin L. Reid, 247.
and in His high priestly prayer to the Father. He is the one who mediates our prayers to God. His high priestly prayer incorporates every prayer we offer in His name.  

Second, prayer and God’s immanence, Biblical God is! He is the “I AM” (Exod. 3:14). He is not only the Self-existing One, He is also here with us. He is so near that He can hear us when we pray (Deut. 4:7; Ps. 6:8,9; Matt. 6:6). The prayer operates within the theological conviction that God is with us, that He experiences our joys, sadness, and fears, and that He listens to us when we invoke His name (Exod. 3:7). He is not the hidden God of the philosophers, but the God who is so near to us, we can touch Him through our prayers and He can caress us through His loving response.

Third, prayer as communion with God, the communion and fellowship we have with God is unique because through it we enter into a dialogue with the very source and fountain of our life. There is indeed a profound koinonia in prayer. In order for fellowship to be real and meaningful, the parties involved must have a common gravitational center that brings and holds them together in a communality of interest and goals. Prayer finds this gravitational core in the person of Christ, in whom God was present reconciling the world to Himself (2 Cor. 5:17).

We hardly understand or comprehend what happens to the human mind and soul when through prayer we enter into communion with God (cf. James 5:19). In this encounter with God through prayer, our minds become morally and spiritually renewed, with our being nurtured and reenergized, and we are enabled to stand before Him to serve

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57 Ibid., 4.
58 Ibid., 13.
Him (Luke 22:32; Acts 6:4; 1 Tim. 2:8). The power and the grace of God directly and personally reach us through prayer. The tax collector poured out his soul to the Lord and went home justified before God, spiritually renewed and strengthened (Luke 18:10–14; cf. 21:36). It was during prayer that Jesus was transfigured before some of His disciples (Luke 9:29). At times we are brought so close to the Lord that we experience a renewal of even our emotional and physical energy (1 Sam. 1:10, 18; cf. 3 John 3). The experiential significance of our communion with God through prayer reaches so deep about which we now know very little.  

Fourth, *prayer and God’s love in Christ*, prayer presupposes that something took place at a cosmic level that made it possible for us to move from inaccessibility to God to accessibility to Him.  

We have accepted as an unquestionable reality that God, in His love, manifested in the redemptive and sacrificial death of His Son, made Himself accessible to us. The condition of the human race has changed in a radical way, thanks to Christ’s achievements for us. We are no longer alienated from God’s heavenly temple (1 Kings 8:49; Jon. 2:7).  

Lastly, *prayer and the cosmic conflict*, from the perspective of the church and the heavenly family, we offer prayer to God from a world of sin and death that has neither accepted nor universally recognized God’s sovereignty. Our prayers reveal to the universe and to the forces of evil that we have taken God’s side in the conflict.  

Within that conceptual and experiential setting, prayer can be described as an act of rebellion against the forces of evil. When we pray, we witness to the fact that we have not

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62 Henry Blackaby & Richard Claude King, 42-44.
submitted ourselves to the claims of the enemy, that we only recognize the claim of Christ over us as Creator and Redeemer. Like Daniel, we have chosen to pray publicly, before the universe, in order to reveal where our true loyalty lies (Dan. 6:11).

Through prayer we ask God to manifest His power over the forces of evil that oppose our service to Him. We intercede for others in order for God’s power to work for the benefit of others (Rom. 15:31; cf. Col. 4:3; Heb. 13:18, 19). We can pray because we know that Christ was victorious over evil powers and that His victory is now by faith our victory. Prayer is not a crusade against the enemy but the appropriation of Christ’s victory over him through communion with our Savior. We approach God in prayer, not because we fear the enemy but because we want to have fellowship with God, who through Christ already defeated the enemy. Out of that fellowship with Him through Christ’s blood we overcome by appropriating His victory.63

The Theology of Mission

A century ago Martin Kahler stated, “Mission is the mother of theology.” In order to live out a missional mandate the church must rediscover that part of its nature.64

First, the sending God, sends the church. We, the church, are His sign in the world and to the world. Paul, in Ephesians 3:10, wrote of the church's calling to be a divine instrument for the divine mission. The fact that God is a sender is connected with the very existence of the church. The fact that Jesus was the “sent one” is the most

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64 Martin Kahler as quoted in Mckaugha, O’Brien, and O’Brien, Choosing a Future for U.S. Missions, 21.
fundamental identification of Jesus. Jesus said, “as the Father has sent me, I am sending you” (John 20:21). Because of our identity in Christ, we are to continue the mission of Jesus: “There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world mission.”

Second, *the sent ones*, in the New Testament, Jesus’ final directive to the twelve disciples, recorded in Matthew 28:19-20, begins with the command to “go.” The Great Commission in Matthew is Jesus’ best-known word of sending, and it clearly explains that the task of world evangelization is given to his disciples- then and now. Acts 10 reveals that God’s love extends beyond the Jews. When Peter went up to the rooftop to pray, God gave him a vision and told him, “Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them” (Acts 10:19-20). God sent Peter to the home of Cornelius, a Gentile, to bring the gospel to his home. As Peter took the gospel to the Gentiles, Paul, Barnabas, and other “sent ones” began to spread the gospel to the world.

Third, *Jesus and the missional church*, Jesus defines his purpose in coming to earth in missional terms when he says, “The Son of Man came to seek and save what was lost” (Luke 19:10). Jesus’ primary means to “seek and save what was lost” was and is the church. Jesus made explicit reference to the power and importance of the church in response to Peter’s confession of Jesus as the Christ. Jesus says, “And I tell you that you

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67 Ibid., 38.
are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it” (Matt. 16:18). In this verse, Jesus establishes that he will build the church, that the power of hell cannot overcome it, and that his followers will be the chosen vessels to usher in the kingdom of heaven on earth. In Acts 1:8, Luke records that Jesus continues to give emphasis to the Spirit-empowered, missional church when, just prior to ascending into heaven, he says, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Matthew also contains a version of the Great Commission in which Jesus states, “All authority in heaven and on earth has been given to me” (Matt. 28:18). Jesus’ response when given “all authority in heaven and on earth” is to command His followers to evangelize the world.

The church begins in Jerusalem just weeks after Jesus gives the Great Commission to His followers. A short time later, in response to persecution, the believers disperse throughout Judea and Samaria. In Acts 13, Luke begins to give the detailed account of the missionary journeys of Paul and others as they established local churches from Antioch to Philippi. Paul’s zeal for missions indicates that he did not view missions as one more activity of the Church. For Paul, missions defined the church.69

Lastly, missional Ecclesiology, it is important to study ecclesiology and missiology together. Craig Van Gelder says, “This conversation is finally making a clear

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68 Ibid.

connection between missiology and ecclesiology in developing what has become known as a missional church.”

Ecclesiology is the study of the church. Christians have always struggled with defining the church. A missional ecclesiology invites one to see the church and a way of understanding the church. This concept opens a new way from locally to globally. First, the church is a witness of community. This concept sees the church as being a witness and all congregations as a missional congregation in their community. Second, the church is a missionary. This concept sees the church as being a missionary. Bosch says, “God is a missionary God; God’s people are missionary people.” Jesus explained, “As the Father has sent me, I am sending you” (John 20:21). All Christians have to realize that they are missionaries. Many churches will send money to missionaries and mission agencies but they do not want to be a missionary. They think that God did not call them.

All Christians have already received the missionary call. The missional concept invites all congregations to join the missions work. The word church, used in the Bible, comes from the Greek “ἐκκλησία,” which comes from a root word, made up of preposition ἐκ (out of) and a verb καλέω (to call). ἐκκαλέω means “to call out of.” Like the early church that continued to gather together in the temple because that’s where their major target group met the Jews. The church can use any building and location to gather the church. Christianity is not buildings, religious meetings, or programs. There is no limit to where they can go.

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70 Craig Van Gelder, The Missional Church in Context, 27.


Historical Basis

On Prayer for Revival in Church History

The history of Christianity can be recognized as the history of revival through prayers. In many revivals, we can see that prayer is the starting point and has an important role. For the following, they are the prayer revival as historical events.

First, Cornwall revival, On 3:00 AM on Christmas of 1718, when the First Great awakening became still, the faithful believers who lived in Cornwall, England, gathered to pray and to rejoice about Christmas. God answered the prayers that were cried out for six hours. As the prayer meeting went on continuously, the meeting continued until the midnight after March of the next year. When 83 old men with John Wesley visited this place in 1784, he said, “All of England is standing on fire and the fire is spreading from cities to cities.” The Christmas Cornwall prayer revival spread out through other countries like England, France, and North America.73

Second, Cane Ridge revival, from Kentucky-Tennessee in 1801, which was the starting point of western development, people experienced the history of salvation and changes when 20 thousand people met on “Cane Ridge Revival” and prayed for six days.74 The Methodist preacher, Peter Cartwright, said that the number of people was


larger than the number of ravens in the forest and Baptist preachers had great roles and because of this, lots of churches were established.

For example in 1802, when Timothy Dwight, who was grandson of Edwards and president of college, preached, one out of three students experienced and found religion and the revival spread out thorough other colleges like Dalmia, Williams, and Amherst.

Third, the revival of Charles Finney, among the other revivals throughout lots of decay in New England and New York, “the father of Modern revivalism” Charles Finney’s revival is popular because of his preaching that was like a thunderstorm.

Sometimes, among the towns that turned to Jesus Christ by Finney’s revival movement, eighty-five out of one hundred never went backward on their faith. But, the surprising secret of this revival is intercessory prayer. Hidden intercessors like Father Nash and Abel Clary! Although Clary was preacher, Clary is considered as the intercessor of pray. Finney was surprised when he saw Clary, who prayed with putting face down to the floor because of God’s strong presence. Clary had a burden of intercessory prayer for Charles Finney’s commission. However, Pastor Nash also had an intercessor prayer life, and he prayed according to schedule of Charles Finney and seminary and some people said that they heard Nash’s praying at dawn.75

Fourth, the Great prayer revival, the Great Revival reached peak by 1857-1858. The Great Revival, also known as the third awakening, was started from the prayer movement by one believer who worried about spiritual condition in his city. In autumn of September 23th of 1857, in a church that was located at corner of William and Fulton streets, in Manhattan, New York, the prayer meeting on Wednesday noon was held. As

75 Malcom Mcdow & Alvin L. Reid, 240.
the noon time came up, only one person’s footprint out of millions of Manhattan people was heard. It was Jeremiah Lanphier who was a normal believer and 48 years old. In the meeting that was the answer for calling of Jesus saying “Can you be awake with me even one hour?” only six people attended, 20 people next week, and 40 people participated on 3rd week. The workers and business men in New York who received the power of prayer began to meet every week, and thousands of people meet by November and repented, received salvation, and prayed for revivals and world missions.  

At noon, the stores that posted “Sorry for closing, but will open again after prayer meeting” increased. Next year, main newspaper company wrote about this meetings and New York Times in March 20th stated, “After the reformation, the wave of the most surprising revival sweeping around the nation…. Tourist also take time to talk about this prayer meetings, churches are filled with people, the schools and bank offices became the place of preaching, and thousands of people made changes to Christ.” This wave of prayer revival spread out from New York to California, and to Florida, even judges, college students, businessmen and housekeepers experienced changes, Even Civil War could not stop the wave of this revival and mission and more than 150 thousand Confederate Soldiers received Jesus Christ as Savior. Through this revival, millions of new believers came to the American church. Even crossed the Atlantic Ocean, more than million people in England became Christens and attended church.

Lastly, 1907 Great Revival Pyongyang in South Korea, 1903, in October, Methodist missionary experienced Holy Spirit in WonSan while praying and repenting mainly with pastor Hardy by establishing a Bible study and having Bible study with prayer every week. Pastor Hardy spread the repentance movement that repented in front

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76 Henry Blackaby & Richard Claude King, 159.
of God about the luxury life in hardships of nation, individual sins and individual’s limits of preaching. As this prayer meeting develops, the meeting continued every day in WonSan, and Bible study in other areas was established. This fire of revival was ignited from a missionary from Puritan and spread out and resulted in the 1907 Pyongyang Great Revival. 77

On Mission for Revival in Church History

Because of the industrialization, philosophy, and science that emphasized the rationality of humanity, the Great revival was aroused. In the last of 17th century, the Pietism that occurred by Lutheran Church and reformation mainly took a charge for missions. Pietism placed emphasis on individual repentance, ethical standards, and deepened spiritual life. And they distinguished themselves on missions towards the formal Christians and non-Christians. Because evangelism emphasized the life that is appropriate to Gospel, they were similar to Pietism spiritually. From them, the Gospel was spread out, and Methodism was born. The main characters of Methodism were John Wesley (1703-1791), younger brother Charles Wesley (1707-1777) and George Whitfield (1714-1770). 78 In America, similar awakening movement like evangelism occurred. It became bigger movement in 1790. It represented the transition from God’s sovereignty to authority of Christ, prearranged to grace, and the doctrine to love. 79


78 Kenneth Scott Latourette, Christianity through the Age (Seoul: Korean Christianity, 1986), 209.

The revival in Germany

First, The mission of Jacob Spener, Jacob Spener, as the founder of Pietism movement, carried out reformation through the preaching and education as admonished the luxury and depressed life when he saw the immoral life of Frankfort. He pointed out the corruption of Christians in three classes: men in power, pastors, and believers. through “Devotional hope,” he recognized the reason which was the lack of the living and faithful life and represented the solution for the problems. The Pietism movement was the movement that occurred in German Christians for piety and renewal of church and the Christian mission movement begins in earnest by after-effects of Pietism movement that was aroused when the Christians were in depression spiritually and the churches became formal organization. Jacob Spener emphasized these events in his sermons, and as the mission movement arose rapidly with Hermann Francke, the continuity could be found by the fact that 60 people were dispatched in 18th century and mission organization in American like Moravian exercised the mission movement in 19th century.

Second, the mission of Hermann Francke, Francke proceeded the interior mission toward Christians by establishing a pauper school in Halle. Also, through Francke’s Halle, the mission for other countries started since 1706 and Bartholomew Ziegenbalg and Heinrich Plutschau dispatched to the missionaries in India and they are the first people among lots of missionaries who were sent to other countries.

81 Ibid, 9.
82 N. Kurpp, The Church Triumpant at the End of Age (Shippensburg: Destiny Image Publishers, 1988), 97.
Third, *The mission of Nicolaus Zinzendorf*, by the mission calling of Zinzendorf, the Moravian church was established. On October 26\(^{th}\) 1727, 24 brothers and 24 sisters committed to pray one hour individually from midnight to midnight on the next day. This prayer continued over hundred years and led the dispatch of hundreds of missionaries to every continent over 200 years. Until Zinzendorf’s death in 1760, Moravians produced 226 missionaries in 28 years, and in 1760, 29 brothers and 17 sisters took responsibility of 6126 spirits in Mid North America, west India, and 13 areas in Greenland.\(^83\) The revival that came from the German Pietism movement became the most important reason of world mission.

Revival in England

First, *the mission of John Wesley*, John Wesley began organized preaching that mobilized believers to devotional life and vision of world is my parish through his experience of change. Also, the theological idea of lightening of gospel supported his preaching. As a result, he could change society. Therefore this movement never lost influence over one century and supported the power and desire for church missions. He averaged preached about two to three times each day and traveled 90 miles to preach.\(^{84}\)

Second, *the mission of William Carey*, William Carey dreamed about missions influenced by David Brainerd. He published the thesis called “An Enquiry into the obligation of Christians to use means for the conversion of the Heathen” in 1792. He


\(^{84}\) Jong Nam Cho, *John Wesley* (Seoul: Korea Christianity, 1997), 12.
opened many Christians’ eyes about missions by establishing the Baptist missionary department. He sacrificed entire 40 years of life in India as missionary for missionary works. The statement “Plan and wait for greater thing from God for God” in his sermon ignited the heat of missions.  

85 Also, the most influential character who led the 19th century to missions was Carey. Therefore Carey is known as father of Modern Missions in these days.

Third, the mission of Dwight L. Moody, Moody did revival rally through entire America and aroused revival movement as he traveled in England and Scotland. Moody led the third awakening and was active in doing mission in other countries. Moody’s revival propelled the students who volunteered for mission. Also, Moody influenced huge amount in YMCA.

The revival composed with the mission and was accelerated by the history of Holy Spirit and also through the continually revival, the mission became expanded.  

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CHAPTER SUMMARY

This chapter represented the theoretical background of revival. Revival is God’s desire and aspiration. Therefore God’s sovereignty leads revival. Those revivals could be found biblically and historically and confirmed that there is possibility of revival in South Korean church which is dead right now. In the revival that God is leading, we should

85 J. C. Hefley, How Great Christians Met Christ (Seoul: The Word of Life, 1997), 58.

keep our passion and time for prayer and fulfill the duties of God’s mission in order to not just experience only one revival.

Revival is the one that finds the vitality of faith. It is the one that develops the decayed things, and add up things that are scant. The fundamental concept of revival can be defined as “The God’s beautiful mission that seeks his people, restores his people’s vitality, and leads to the abundant blessing life.” Revival is the outcome of the love that can be experienced in history of Holy Spirit by repenting to go back to God’s word life. Revival is to walk with God as devoting to accomplish the Commission for mission and by Holy Spirit through restoration.
CHAPTER THREE
THE HISTORY, VISION, AND MINISTRY OF MYUNG-DONG
PRESBYTERIAN CHURCH FOR CHURCH REVIVAL

INTRODUCTION

This chapter will deeply analyze the Myung Dong Presbyterian Church (MDPC)’s revival history. MDPC, unlike other Korean churches, has kept growing. This is grace and blessings of God. Saints in MDPC experience revival in daily life by grace of God. How can this church keep experiencing revival and growth of church while other Korean churches are walking the path of decline? This chapter will explain process of MDPC’s revival that occurred by ministry philosophy, vision of church, and ministries and things that impacted revival that MDPC experienced.

We will be in the scene where revival that Pastor Kim began with struggling before God became the local and even world revival. We will experience excitingly the grace and blessing that God offers. Author thanks and praises God who allows revival and will allow Great Revival again in this period.

The History of Myung Dong Presbyterian Church

The Beginning (1989~1991)

On March 8, 1989, the pastor Yonggi Kim established MDPC alone. In the basement of shopping district building, he did the prayer revival alone for two years since he established the church. In 1990, when church grew and the budget of church was
about $50,000, he decided to do missions and gave mission offering to Philippines.\footnote{J. Barton Payne, \textit{The Theology of the Old Testament} (Grand Rapid: Zondervan, 1973), 188.} The beginning of MDPC was prayer and mission.

The Development of the Church (1992~2004)

God blessed MDPC and church kept growing. Pastor Kim believed that the only way for church to grow was God’s grace.\footnote{Stephen A. Macchia, 27.} He kept leading the church to pray and this included overnight prayer. Also, he taught about Jesus’s life and discipleship in four Gospels using only Bible. He published this discipleship as a Bible study textbook. Those were the disciples making books that were popular in Korea and Korean Christian broadcasting.

He only focused on the words of God and prayer in ministry and saints adopted his philosophy of ministry well therefore the church was viewed as the church that was filled with the Holy Spirit. The first building, which had two floors, was not enough as number of people grew and people prayed over three years for new building for church.

The Maturity of Church (2005~ Now)

MDPC became the most influential church in the local community. The dedication to prayer, ability of preaching, power of mission and worship that was filled with Holy Spirit accelerated the growth of revival. The individual life of saints was filled with Holy Spirit and was caught by passion for mission and the ability of prayer solved all problems of life. After MDPC prayed over three years for new building, the new building was not enough as number of people grew and people prayed over three years for new building for church.
building was built in September 2004. Currently as of March 30, 2014, the adult Sunday worship service attendances are approximately 6,700 adults, and 1,500 children. These 8,200 people attend one of five different services on Sunday. This church’s pastoral team includes a senior pastor, 17 full time assistant pastors, three full time women assistant pastors, 120 layman women ministers. There are six elders, 2,000 deacons, and 800 little shepherds.\(^3\) The Church sent 48 missionary to 24 countries. MDPC is currently located in Yangsan-city, Gyeongsangnam-do South Korea.

The Essence of the Church

The main focus on Pastor Kim’s ministry is on the church that changes the world (Eph 4:12) by training saints.\(^4\) Church is the church that was restored by the blood of Christ (Acts 20:28). The master of church is Christ. Christ is the head of church and cornerstone. Therefore church exists for the glory of God.\(^5\) The church is the faithful community that exists for Christ. The church deals with the work of world changing by training saints to become disciples of Christ.\(^6\) In order to accomplish these things, there are three columns in church: God, saints, and the world. This is similar to Cross Church purpose statement. Rainer says, the purpose statement of Cross Church is good: “Love

\(^3\) The “Little shepherd” is Small group leader.

\(^4\) Ed Stetzer & David Putman, 29.

\(^5\) Stephen A. Macchia, 41.

\(^6\) Ibid., 59.
God. Love others. Serve the world.” It describes not only what the goal is but also how the goal will be accomplished. MDPC has biblical purpose statement for the church.

First, *Upward for God*, the first goal of church is to worship God. We worship God in Spirit and in truth that is filled with grace and rejoice in every worship times.

Second, *Inward for Church Member*, church cares and educates saints to foster them as disciple of Christ. Church should make saints to realize their own spiritual talent and commission in order to make them as servants for kingdom of God.

Third, *Outward for the World*, Church should preach to the ends of the earth, which is the last ground command of Jesus Christ. Church should proclaim out to the world and to people who never received salvation.

The Pastoral Ministry Philosophy

In 2009, the summer pastor prayer seminar was held in Beijing, China. The senior pastor and all assistant pastors from MDPC, went to where missionary who was sent from the church was ministering in Beijing, China. The missionary was working to establish a new church. All the pastors participated in relay prayer for 24 hours.

After the week of prayer seminar, on the way to come back to Korea, they shopped in Chinese market to buy gifts for saints. Everybody scattered and began to buy gifts that they were interested in. This writer, after some shopping, went down to the first

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8 Ibid., 165-166.
9 Jerry Rankin, *To the Ends of the Earth* (Nashville: B&H Publisher, 2006), 39.
10 Ibid., 165-166.
floor and found the senior pastor who just bought ten neckties that had pictures of lambs. Then, he gave one of necktie to this writer. When the senior pastor was asked about reason of buying so many neckties, pastor answered that he bought them because there were lamb pictures on the ties.

In this moment, one could hear the Ministry philosophy of the senior pastor. He stated the one verse from John ten which was “I am the good shepherd; the good shepherd lays down His life for the sheep.” (Jn. 10:11) Ecclesiology is not some territory nor field but the essential part that related to church’s essence. In other words, it is question of what is the main body of church.11 Is it ministers or saints? Pastor Kim thought that the saints are the main body of church. He thought this was biblical and saints should be priority of church ministry. This is the holy position and calling that cannot be exchanged with others and how to maximize those things as ministers are the nucleus of the ecclesiology.

Finally, Pastor Kim said that Jesus, who devoted himself for the one lamb, is the nucleus of his philosophy of ministry.12 This ministry philosophy leads to the ministry that believes the mission is to save other souls and carry out the Great Commissions of God. The essence of church begins with saving other souls and ends with saving lost souls.13 People believed that there will be healthy revival church that God will rejoice about when all saints, pastors, and ministries focus on this essence of Gospel.14

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12 Kennon L. Callahan, 53.
13 Ed Stetzer & David Putman, 33-34.
14 Ibid., 45.
The Vision Statement for Living Church

First, worship is the living in church, and through worship, people experience the presence of God\textsuperscript{15} and become filled with Holy Spirit. There are passionate prayers and preaching in every worship time in this church. It makes Christians taste victory in the world filled with prayers and gospel through worship.\textsuperscript{16}

Second, the prayer is living in church; this church hopes to save people by strategic prayers,\textsuperscript{17} that saves people and cities, and churches.\textsuperscript{18} Under the great people of prayer, the great people of prayer establish. The prayer is the life battle and makes people to unite.\textsuperscript{19}

Third, small group is the living in church, small group is the small church in the church. It is church that has no remiss, can be participated in by everyone, and allows experiencing the grace of God together. Small group is the life organization, biblical and adventurous, and faithful community that grows while sharing biblical visions. Everyone can be a small shepherd through growing.\textsuperscript{20}

\textsuperscript{15} Stephen A. Macchia, 27.

\textsuperscript{16} Craig Van Gelder, \textit{The Essence of the Church}, 151-152.

\textsuperscript{17} Jonathan Falwell, \textit{Innovatechurch} (Nashville: B&H Publisher, 2008), 250.

\textsuperscript{18} Ed Stetzer & Thom S Rainer, \textit{Transformational Church}, 162.

\textsuperscript{19} Jonathan Falwell, 249-250.

\textsuperscript{20} Ed Stetzer & Thom S Rainer, \textit{Transformational Church}, 175.
Fourth, the love of souls is alive; the influence of individual mission is alive. The small church missionary team is alive. There are churches with missionaries who are willing to sacrifice their lives as Jesus Christ died for every single soul.²¹

Fifth, the vision of city is alive; this church hopes that all of people in YangSan receive salvation. This church hopes that 480 churches in YangSan experience the seven times bigger revival. Also hopes that all sins of city vanish, that grace fills the city, and become a city that has no lack of society, economy, and environment in Jesus Christ.²²

Sixth, the mission is the living in church, not because of enough money but because of God’s command, church should be involved in missions.²³ Like the fire that is blazing, the church is doing missions, believing that church becomes real church when there is mission. This church hopes that the city mission, national mission, and Asia and world mission are accomplished by YangSan Church.²⁴

Seventh, the Sunday school is alive; Sunday school is the church that fosters the future faithful people who have visions and desires.²⁵ It has the education that succeeds the absolute faith to the next generation. It also has the education that allows to takes God’s absolute faith rooted in the mind. The final goal of education is to make next generation to resemble Jesus Christ. It is the knee prayer’s training school that fosters next generation to know the meaning of knee prayer by knee in prayer. This church hopes that our kids become vision seekers like Billy Graham, David, Daniel, and Joseph.

²¹ Ibid., 201-202.
²² Craig Van Gelder, 164-166.
²³ Ibid., 28-29.
²⁴ Christopher J. H. Wright, 403.
²⁵ Ed Stetzer & Mike Dodson, 193-194.
Lastly, the leaders are alive; there are leaders who desire the biblical ministry. All focus points of ministry are based on the action and biblical faith. There are people who desire the prayer ministry. Prayer is the only way to pull God’s wisdom and to continue the history of God. These are the leaders who are controlled by Holy Spirit. They do their ministry, believing that Holy Spirit is in the center of ministry. These are also leaders who sincerely desire to fulfill the love of Jesus Christ who died for us.

The Ministry of Myung Dong Presbyterian Church

The author served MDPC as an associate pastor for three years from 2008 to 2010. At that time, the author was asked to serve in Evangelism Ministry and a New Comer Class by senior pastor Kim. The author made a church prayer ministry system with lay ministers and in the New Comer Class planned a training program and a welcome party, which connected new comers in the small group. Also the author serves one large group (parish) in church. One large Group (parish) is composed of about 500 church members as small church.

MDPC does ministry with these following mission statement.

Our church always revive newly by the power of Holy Spirit
Our church always filled with Holy Spirit by prayer
Our church is one who accomplish the God’s commission and mission
Our church allows to flows the blessing from God to the world

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26 Stephen A. Macchia, 116-117.


28 The Large Group(parish) is Small Church in MDPC.
In order to accomplish those commissions, MDPC is ministering with six essential ministries. (Figure 1)

Figure 1. The Six Essential Ministries

The six essential ministries are Worship God, offering to God, Firefall from God, raise church members, Love people, and evangelism.

Worship

Worship ministry

The Worship ministry is divided into Worship proceeding part and Worship service part. In Worship proceeding part, there are choir, praise team, musical instrument team, and broadcasting team in order to prepare for worship that is fulfilled with Holy Spirit and truth.
Worship service part, which is divided into worship guide team and offering team, helps saints to concentrate on worship. MDPC’s services, which are Monday praise worship, Tuesday healing worship, Wednesday words worship, Thursday vision worship, Friday Holy Spirit worship, and Sunday main service, keep going with the right vision. The Sunday services are conducted six times, five times in morning and worship at 7 P.M. The MDPC’s worship is filled with the Holy Spirit. Discarding the traditional worship style, saints, with the clear worship vision which is to communicate with God,\(^\text{29}\) do the worship that is filled with gospels, prayer, and praise.

Especially, in the Friday Holy Spirit worship, the worship service starts at 9 P.M. and the prayer and worship ends after 1 A.M. In the Friday Holy Spirit worship, the MDPC’s prayer ministry can be seen clearly. All saints, who fill the 4,000 seats, earnestly pray with all efforts and all pastors, who take charge of parish, helps, impose hands, and do intercessory prayer. This worship is filled with the work of miraculous Holy Spirit and passion of prayer in order to please God.\(^\text{30}\) God longs for real worshippers. “But an hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth. Yes, the Father wants such people to worship Him. God is spirit, and those who worship Him must worship in spirit and truth” (Jn. 4:23~24). MDPC members are real worshipers which God finds pleasing.\(^\text{31}\)

In Wednesday worship, all parishes worship individually with the pastor who takes ministry of that parish. Although the worship proceeds in certain place, the worship

\(^{29}\) Stephen A. Macchia, 44.

\(^{30}\) Ed Stetzer & Thom S Rainer, Transformational Church, 162.

\(^{31}\) Stephen A. Macchia, 47.
sometimes proceeds with prayer on the mount. There is no worship service on Wednesday that people formally attend in MDPC. All worshipers only seek God.\(^{32}\)

The following data shows that the number of saints in MDPC keeps increasing.

(Figure 2)

![Graph showing increased attendance of church members](image)

Figure 2. The Increased Attendance of Church Members

Broadcasting ministry

Broadcasting ministry in MDPC controls the screen, sounds, and lights. They offer the live worship service and send to CTS Christian TV and put on church’s homepage after recording the sermon of senior pastor. They record the main ministries and put news in front of church. They also take responsibility on keeping all records. In broadcasting, they offer the English translation for the worship service.

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\(^{32}\) Ed Stetzer & Mike Dodson, 79.
Offering /Firefall

Prayer ministry

The MDPC’s actual spiritual power begins here. MDPC began with prayer and the power and time of prayer has increased as time goes on. They take care of commissions of God which are parish prayer meeting, fast prayer meeting, intercessory prayer meeting, 24 hours relay prayer meeting, prayer on the Mount meeting, world prayer school, and world prayer Army with spiritual power.\(^{33}\) MDPC prays for the revival in national church and world church. MDPC prays to restore churches, save the nation, and to revive the world.\(^{34}\) (Figure 3)

![Figure 3. The Categories of Church Prayer](image)

Also, in prayer ministry, all saints proceed through seven steps to develop into prayer warriors. (Figure 4)

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\(^{33}\) Ed Stetzer & Thom S Rainer, *Transformational Church*, 125.

\(^{34}\) Stephen A. Macchia, 180.
Figure 4. The Process to Make a Prayer Warrior

First, Beginner of Prayer is the one who needs prayer disciplines at least 30
minutes to become prayer.

Second, Trainer of Prayer is one who pray less than an hour like semi little
shepherd and new comer.

Third, Dedicator of Prayer is individual or family (kids, parents, and husband)
who is currently in painful circumstances that prayer is necessary for life.

Fourth, Gifter of Prayer is one who loves gift of prayer and wants to pray over
times.

Fifth, Maturer of Prayer is world prayer member and prays at least three hours per
day.

Lastly, Minister of Prayer is one who complete all course of prayer school and
participates in the world mission as raising other prayers and doing mission of prayer.
Prayer School. MDPC, through prayer school, establishes domestic and foreign prayers. Prayer school establishes prayer who prays for Korean churches and world with the vision to take responsible for the world. The course book of prayer school is composed of 10 chapters with contents that establishes correct biblical view of prayer and correct prayer. The class of prayer school does not proceeds like form of class but form of meeting. Pastor Kim displays theology and truth of prayer and familiarizes the participants about methodology of prayer. In South Korea, the prayer school is held not only on CTS Christian broadcasting, but also in Daegu, Ulsan, Gwangju, Busan and even in other countries.

Prayer school was established with vision to foster national intercessory prayers in World Prayer School in 2012. Missionaries from general meeting and MDPC and 168 intercessory prayers who pray for 70 different countries through local network hold starting ceremony after listening to the classes of Prayer school in South Korea to dispatch to other countries. Prayer school aims to establish 1,000 intercessory prayers for other countries. For the actual ministries, MDPC distributed books of Prayer school in eight different languages to prayers in different countries. Currently, MDPC is helping their ministries to establish Network to expand devotional communication.

Raise

Maturity ministry

Maturity ministry is ministry that raises the faith life of all saints. In Maturity ministry, there is Faith Raise Academy for saints who are in prime of life. They also take
Maturity ministry contains New Comer class, Spiritual training center, lay people training center, little shepherd academies. They are prepared for helps to raise life of faith of saints in several steps. (Figure 5)

![Figure 5](image)

**Figure 5. The Process of Raising Church Members**

New Comer class introduces new believer to Senior Pastor after the main service and introduces to parish leaders after the course of registering. The visit to new believer, from the individual parish, always occurs in one week and during the visit, leaders introduces the new believer membership course, the cell group that they will be in, and little shepherd to new believer. New families, after registering, take the new believer membership course for five weeks in MDPC. The following is the contents of the Membership course.

First, Christ is the only savior. It is about Christology and Soteriology.\(^\text{36}\)

\(^{35}\) Ed Stetzer & David Putman, 48.

\(^{36}\) Craig Van Gelder, *The Essence of the Church*, 129.
Second, what is the faith? Faith is the power of saints and the best weapon to hold the God’s promise words.

Third, how can I well live the life of faith? The life of faith, in one word, is to live in center of words, church, and God.

Fourth, Bible is the word of God. Bible has no errors and is guide book of life of faith.

Fifth, what is church? Church is Saints who became one body in Jesus Christ who is head of church. Therefore it is important to maintain the one body community in grace.

In Spiritual training center, they foster prayers. They lead people to participate directly in the prayer ministry which is the essential ministry in MDPC and they precede with the other disciplines.

In lay people training center they provide faith education that is required for Bible study and life of faith. Little shepherd academy provide all disciplines in two days as saints lodge in church. Only by finishing this procedure, people can serve the small group and be appointed as little shepherds. Little shepherd signifies the minister who does sheep-raising like Jesus Christ.

Education ministry

Education ministry is ministry that raises the life of faith of children. They, from toddler to mother school, educate each age in eleven departments. In each department, child expertise pastors educate and lead children and one department composed with about 10-20 teachers. One teacher and one volunteer take responsible for one class and one class is composed of 5-10 children.

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37 Ibid., 110.

38 Ed Stetzer & Mike Dodson, 156.
Young Toddler group (1~3 Ages) helps toddlers, parents, and teachers to become great believers as they serve worship, educate, evangelize, commune with each other and educate children to grow up as son and daughter of God as experiencing the presence of Holy Spirit. Young Toddler group implements a mother prayer meeting once a week to pray blessing prayer for children.

Kindergarten Class (4~7 Ages) educate children based on the biblical love of God and worship at 11 o’clock on Sunday.

Elementary Class 1 is department that educate 8~10 Ages kids. To foster them in prayer, they precede a prayer meeting in each class and educate them about mission.

Elementary class 2 is composed with 11~13 ages and they precede Bible study with small groups and worship.

Junior high youth group is between age 14~16 and have life of faith that advances toward kingdom of God with Kingdom Army as slogan. They do the ministry of God through evangelizes others and make disciplines.

High school youth group is between age 17~19 and they are students who are experiencing the most difficult time in South Korea. High school youth group lead high school students who are standing on big problem as entrance to university to walk a way that God wants as teaching their faith identity.

College group is composed mainly with people who are attending colleges and they foster their faith as doing campus evangelization on campus, short time missions volunteer, and worship.
Young adult group composed of people who graduated from college that take on a church’s role that connects the elderly people and children. They pray for premarital school and employment and strive hard to witness the commission of God to the world.  

**Love**

Pasture ministry

Pasture ministry is one of ministries of church that constitute the small group and leads small group worship. MDPC has small groups by regions therefore the small group meetings run smoothly and are filled with sharing and relationship. There are 15 parishes and director pastor with 5-10 lay leaders take care of each one. They check the individual’s life of faith and help their life of faith by having close access with them. One parish composed of about 500 people and contains 20-30 small groups. (Figure 6)

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39 Ed Stetzer & Mike Dodson, 148-150.

40 Kennon L. Callahan, 108.
Parish pastor communes spiritually with saints through the small group worship every week.\textsuperscript{41} One parish sends one missionary and takes all responsibility of life of parish pastor. The parish, first, offers the honorarium to missionary and then offers the honorarium to parish pastor. Pasture ministry does the ministry based on theological principle that if there is revival in one person, the small group, the parish, and even church experience revival. Every family receives at least two visits and those visits lead all the parish to pray about the prayer requests that are received from visiting families.

Little shepherd, as leader who was educated in little shepherd academy, is well armed with prayer and words of God. Little shepherd, by small group worship every week, leads people to share and pray about the vision and commission of church to saints. The small group worship takes about 30 minutes and proceeds with sharing the application of sermon from Sunday sermon. Through small group worship, church assures that they are body of Christ and community of Jesus that laugh when there are great happenings and cry when there are lousy happenings to saints.\textsuperscript{42} This small group is community of God, not programs.\textsuperscript{43}

The purpose of a church is to be the body of Christ-filled with the Christ-life. It is a Christ-filled body, living in a community, radiating the glory of Jesus’ indwelling presence. It becomes the light of the world and the salt of the earth. \textsuperscript{44} Healthy revival

\textsuperscript{41} Ed Stetzer & Mike Dodson, 151.

\textsuperscript{42} Craig Van Gelder, \textit{The Essence of the Church}, 111-112.

\textsuperscript{43} Ed Stetzer & Mike Dodson, 120.

\textsuperscript{44} Billy Graham & Darrell W. Robinson, 19.
begins with one individual revival and that leads to revival in small group and even church.

Welfare support ministry

Welfare Support ministry serves for welfare life of saints and voluntary service for people near church. They started from the faith that all blessings from God should be spread throughout local society, world, and mission places. They manage the recycling center therefore people live sharing life, visit nursing home for consolation, and remodel the houses of the poor. The Welfare Support Ministry received sanction from nation as NGO, BF World, by beginning in the foreign ministries.

For the welfare of saints the outreach program called Loving Rice (sharing rice) and progressed by donation from saints. Also, as awarding faith scholarship to families that are poor, Welfare Support fosters the next generation’s workers of God.

They serve the local community by two bazaars a year and provide free lunch for local people every Tuesday. Also, the cleaning campaign that proceeds once a month receives warm welcome from local community. Church does the best for welfare of missionaries. Church, when missionaries return to South Korea for sabbatical, always look for parish that sent that missionary. Parish provides all livelihoods and place to stay in sabbatical year for missionaries. Also, they maintain the organic relationship with missionaries by letters, calls, and mail and they sometimes visit mission places if missionaries need helps.

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45 Stephen A. Macchia, 180-181.

46 Ed. Stetzer, Planting Missional Churches, 72.
BF World, also called NGO, begins with well drilling movement in Tanzania. Church began drilling well by offerings from Sunday school department (3rd grade) as they began to collecting coins from parents who were impressed with Sunday School students therefore the Blessing Flowers world, as those facts became known widely in church, or NGO community was established and this ministry is proceeding without stopping.

Evangelism

Mission ministry

MDPC is a missional church from the beginning. The missional church is not just another phase of church life but a full expression of who the church is and what it is called to be and do. The missional church builds upon the ideas of church growth and church health. (Table. 1)\textsuperscript{47}

\textsuperscript{47} Ed Stetzer & David Putman, 49.
Table 1. Illustrate the Concept of Missional Church

<table>
<thead>
<tr>
<th>Church Growth</th>
<th>Church Health</th>
<th>Missional Church</th>
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<tbody>
<tr>
<td>Members as Inviters</td>
<td>Members as Ministers</td>
<td>Members as Missionaries</td>
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<tr>
<td>Conversion/Baptism</td>
<td>Discipleship</td>
<td>Missional Living</td>
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<td>Strategic Planning</td>
<td>Development Programs</td>
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<td>Staff-Led</td>
<td>Team Leadership</td>
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<td>Reaching Prospects</td>
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<td>Gathering</td>
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<td>Addition</td>
<td>Internal Group Multiplication</td>
<td>Church Planting Multiplication</td>
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<td>Uniformity</td>
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<td>Great Commission</td>
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<td>Missio Dei</td>
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MDPC, since establishment, has served World Mission wholeheartedly as thinking that the greatest commission for church and the history of MDPC revival has the same way of doing something as the expansion of World Mission. The MDPC is missional church from the beginning to now.\(^48\)

The mission ministry, which serves World Mission in spearhead, is composed of six departments which are East Asia Mission part, West Asia Mission part, West Africa Mission part, South East Africa Mission part, Europe Mission part, and America Mission part. MDPC currently dispatches 24 families, 46 missionaries, into 24 countries and supports Mission Works in many Mission places. MDPC hopes the Mission Works in Europe while praying for spiritually dying English and European churches. For Mission Vision, MDPC plans to send to 70 different countries by 2020 and to become the

foundation for the expansion of God’s kingdom as establishing prayers who pray for nation and people by education form the prayer school in the world. (Figure 7)

Figure 7. 2020 World Mission Vision

Not only MDPC sends the missionaries but also communicates with missionaries with mails and supports missionaries by visiting once a year and keep praying for missionaries. The prayer unit provides supplies to mission places and follows the commission of prayer units which is to pray passionately.

For the kids of missionaries, MDPC invites kids once a year and plants the vision to them through Missionary Kid retreat. All missionaries do the prayer revival meeting once a year in World Mission Conference in MDPC. Thing that is different with other churches is that MDPC does conference only by prayer and request prayer without
special mission reports. The church has plans to keep search and send missionaries for unreached people to obey God’s commission.49

MDPC thinks the commission of church as to disembogue the grace and blessing that they received into the World Mission. Therefore, when they check annual balance accounts, MDPC has nothing left. To the one clear plate, the next year’s blessings are stored. The question who takes more? This question cannot be found in this church. The health of church is to empty. The revival of church is possible when church flows the grace of God that they received to nonbelievers.50

Evangelize ministry

Ed Stetzer states, evangelism is for those outside the church needing a safe place and safe people to help them on their journey toward faith. God draws people to himself through a journey that includes making connections with a Christian community. 51

Evangelize ministry, for the city evangelization, hosts evangelic conference two times a year. With the every New Year slogan, for definite vision, they work to harvest in every local area. The power of church that flares up the fire of prayer is present in evangelize place. The power that strongly draws to God’s salvation commission is prayer. Before evangelize people, they discard all powers of Satan by prayer and evangelize people only with true gospel. Though many churches analyze about the education method on evangelization and provide lots of education, in fact, the power of evangelism is


50 Ibid., 42.

51 Ed Stetzer & David Putman, 123.
prayer. Because evangelism is a spiritual work. It must be done in the power of the Holy Spirit. Prayer and fullness of the Holy Spirit are preparation for evangelism.\textsuperscript{52}

The only way to strongly depend on Holy Spirit is to pray. Although we proclaim out the gospel in the evangelize place, author believe confidently that a person turns to God only when Holy Spirit deeply changes and moves the person’s soul.\textsuperscript{53} Fifteen parishes, as each parish’s method of evangelize challenges other parishes, proceeds the evangelize festival. Relational evangelism is the fundamental method of evangelize and the place where all parishes, once a week, meet and evangelize together is filled with organized mission teams from MDPC.

Like the following data, in the evangelize festival that is held twice in each year, they make out a list of new comers, place their names on podium and pray for them enthusiastically, and communicate with all new comers physically and spiritually. At the last day of festival, church invites new comers to church and preach the message of Gospel. For outcome, like following data, the new comers mostly join the church in May and October. (Figure. 8)

\textsuperscript{52} Billy Graham & Darrell W. Robinson, 181.

\textsuperscript{53} Ibid., 167.
Figure 8. Monthly New Comers in 2013

The Process of Myung Dong Presbyterian Church Revival

God’s revival shakes all the churches and Christians of an area to their very foundations. Revival takes place when God Almighty enters into the human condition, electrifies the church, empowers the pastors, and from that transforms society. This is the miraculous intervention of God, by the Holy Spirit. Only God can change people’s hearts; only God can bring about true revival. Followings are the steps of true revival that God supervises. (Figure. 9)

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Figure 9. The Process of Church Revival

**Acknowledge**

Every revival in history has started when that one or a few have recognized the need and have become desperate enough to offer unqualified commitment instead of qualified compromise to God.⁵⁵

Therefore to realize the question why the revival is necessary in these days? is first step for revival. The answers are below, ⁵⁶

1. **In the outside world.** Multitudes are without God and without hope in the world (Eph. 2:12); most of them are outside the churches, and revival is the only key to this tragic situation.

2. **In the Church.** Many churches are worldly, formal and lacking in spiritual power and vitality. Only revival can alter this state of affairs.

3. **In our own lives.** How powerless we are! How frequently we fail, our testimony seems ineffective, and how little we pray! Revival is our personal need.

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⁵⁵ Malcolm McDow & Alvin L. Reid, 16.

⁵⁶ Words of Life Ministry, “Study 7 SEVEN STEPS TO REVIVAL” bible studies series 14, http://www.wordsoflife.co.uk/bible-studies/study-7-seven-steps-to-revival/
There will never be any revival until we are willing to admit our desperate need for it. Also, people should realize the source of revival. Where does revival come from? It comes from God. In 2 Chronicles 7:14, the Lord told us that the HE is the source of revival. He stated it this way, “Then I will hear from heaven and will forgive their sin and heal their land.” The source of revival is God, Himself! We cannot make revival happen, but we can turn to the one who desires to revive us, stir us and fan into a flame the embers of our souls. Revival is God’s idea, not ours. God is waiting for us to turn to him and is ready to move when we do. God wants to send revival, but He needs channels of revival. The channels of revival are Christians “Revival is the outflow of the Spirit of God through the regenerated spirit of man” (Jn. 7:38-39). Thus, if revival is to come, Christians are to be ready to receive the full blessing of God and to be channels through whom that blessing can flow. Even right now, God is calling for the person who prepared for revival. To this calling, Pastor Kim in MDPC answered.

He, after graduating from Chong Shin Seminary, was concerned deeply about the ministry. He was concerned because churches, without Jesus Christ, promoted enlargement and became commercialized. He was poignant because there were too many dead churches and churches did not influence the world at all. Therefore he realized that church that God is leading is alive and healthy was necessary. This spiritual enlightenment was the starting point of MDPC.

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58 Malcolm McDow & Alvin L. Reid, 16.

Second step is to agonize before God about these gloomy days. The similarities in leaders of Old Testament who lead lots of revival are they acknowledged their sins, wore hemp clothes before God and fasted with agonizing.\textsuperscript{60} The revivals in Old Testament always began with the agonizing.\textsuperscript{61} For example, in Psalm 13:1, David is praying like this, “How long, O Lord? Will you forget me forever? How long will you hide your face from me?” David cried out to God about how long He would leave David in those situations. When you come to the end of this Psalm, you discover David giving praise to God for the answer. For example, in the final verse David states these words, “I will sing to the Lord, because he has dealt bountifully with me.” We find that David got his answer.\textsuperscript{62}

If one anticipates the true revival, one should wail and agonize first. God is waiting for person who agonizes to God, to church, and to oneself. In revival throughout history, confession has been a crucial element.\textsuperscript{63} Pastor Kim at MDPC began to immerse himself in agonizing day and night in Bulam Mount to God after watching Korean church society and thinking that it was disaster of nation. He thought that the only way to solve the disaster of nation is prayer. He, before he even began ministry, understood God’s mind. He could not sleep at night but only prayed to God when he thought about how much God’s mind hurts when God looks at the Korean Churches. Therefore he started to pray and agonized by holding up his hands. This agonizing prayer, as became the core of

\textsuperscript{60} Malcolm McDow & Alvin L. Reid, 41-42.

\textsuperscript{61} Henry Blackaby & Richard Claude King, X.

\textsuperscript{62} Ibid., 113.

\textsuperscript{63} Ibid., 17.
his ministry, lead to the 24 hour prayer in Mountain for 3~6 months without church ministry when newly appointed pastors came in. During this period, pastors experienced the prayer revival deeply in their mind.

**Repent**

Third steps is to know that whole prayer cannot be experienced when person stops in just agonizing. After agonizing, there should be repentance. The fundamental components of revival are humility, confession, and true repentance before a Holy God.\(^{64}\) Sin hardens our hearts. In a pattern of what we call “little sins,” you might say a crust builds up on our heart or conscience. God says, “Break up your fallow, or your unplowed ground (heart).” (Jer. 4:3, Hos. 10:12) This may be personally painful, but underneath that hardness there is a tender ground the Lord will water with the rain of His Spirit. In every revival, repentance has been crucial. \(^{65}\) The way to open your heart and be humbled before God is to confess sin.

The reason for darkness in these days is sin. The worst obstacle of revival is sin. Sins are both sins of commission and sins of omission. Therefore we should repent to God that we digressed from God’s way. Churches should also repent that they digressed from God’s commission. The world is dark because church, which should be the light of the world, lost their lights. For the essence and commission of church, the repent prayer is necessary. In the Old Testament, there were prophets who promoted the repent prayer

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\(^{64}\) Bob Stokes, 20-21.

\(^{65}\) Malcolm McDow & Alvin L. Reid, 16.
whenever Israelites committed sins. They first became the sacrifice of repent prayer.\textsuperscript{66} Those repent prayers brought the salvation for the Israelites nation. The revival in Old Testament began with the prayer of one leader and one prophet. (Ex. 32:1-33:23; Judg. 6:6) Also, in church history, God allowed individual revival whenever one individual repented. We should remember that one individual revival lead the revival in society and even to the nation. In these days, church needs one person who repents. When we really get desperate we will have more of God. We must truly pray and cry out to God. It is time to seek the Lord. He has promised us “showers of righteousness.” (Hos. 10:12) And, this is what a real revival is, the showers of righteousness that brings about righteousness in our life. Pastor Kim confessed like this. When he climbed up Sinai Mountain for pilgrimage to the Holy Land, Pastor Kim repented. Pastors, as they minister in church, make churches to exist for pastors not for God. He also learned those ministries. But, as he repented that church should emulate Jesus Christ who is shepherd, changed his ministry’s systems for the lambs of God. (Jn. 10:11) Therefore he claimed small group and the leaders as little shepherds. This repent prayer led three days of fasting prayer for nation, world and North Korea for six times in a year. In MDPC, while doing three days of fasting prayer, thousands repent sins of nation and churches.

**Decide**

Fourth step is to decide to change our life to life for revival. Make a decision to walk in integrity and truth in all of your actions and relationships. People should come back to the son and daughter of God as they clear their sins. Remember in Luke 15 where Jesus told the parable of the prodigal son. This foolish young man had abandoned his

\textsuperscript{66} Ibid., 27.
father and his principles and, for all practical purposes, was dead in sin. When life closed in on him and he was in the middle of an unbearable crisis, the prodigal came to his senses. His father’s redeeming love reached out over the miles, through the muck and the mire, to the heart of his son. In the familiar conclusion the father greeted his returning son with open arms, rejoicing, "For this son of mine was dead and is alive again" (Lk. 15:24).

The purpose of personal revival is to raise spiritually someone from the dead. Revival is miraculous, like a resurrection! Because of its effect upon those dead in sin, revival is, in a sense, more miraculous than the resuscitation of a person physically dead.

We, as spiritually dead life revived in God, should decide to live the life of revival. As Christians “stand up” to their responsibilities in Christ, they render obedience to Him. Obedience is the spiritual flag that is unfurled within the Christian life when the King is living in residence. Pastor Kim, after deciding to make church as revival church through his obedience, changed all church’s vision statement to alive. Like author explained before, MDPC’s vision state is not dead church but living church in order to become church that never dies. Through vision statement, all saints ardently try to become living believers.

**Discipline**

The fifth step is to discipline the life of revival. This is like Jesus, after choosing 12 disciples, disciplines them. Ultimately, the goal of the discipline is to grow up as

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67 Henry Blackaby & Richard Claude King, 113.

68 Ibid., 16.

mature Christian like Jesus Christ. Through prayer, people should listen to voice of God and give life as God’s will. It is to live spiritually and physically in God’s wanted personalities. To maintain holiness only by prayer and words of God is discipline of life of revival. In order to not go back to the dead life, we should live daily life in Jesus Christ. But, it is really difficult to live in God’s will as maintaining revival. It is only possible when there are constant spiritual disciplines in individual, society, church, and nation. The question how long will we dwell in God will influence the discipline of life of revival. In the spiritual interaction with God, the believer exercises faith which is indispensable.

Pastor Kim said that he read the four Gospels hundreds of times to publish textbook for discipline. He knew that the model of revival is Jesus Christ. Finally, as he describes the Jesus Christ in four Gospels, he published textbook called Making Jesus Followers. All saints participates this course and the Christian Broadcast precedes seminar for six weeks. People learned the life and characteristics of Jesus Christ through this textbook and keep disciplined the revival.

Maximize

The revival of oneself is supposed to influence spiritually on the world. Do spiritual warfare for revival in local church and then in community. Intercede for revival in the lives of governmental officials on the local, state, and national levels. Pray for revival in the nation.

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70 Stephen A. Macchia, 76.

71 Malcolm McDow & Alvin L. Reid, 16.
Finally, pray that revival would spread from nation to nation until "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Is. 11:9). Revival can be expanding to the end of the world with the wave of revival.\textsuperscript{72} All churches should anticipate those revivals. Not stop at revival in own church but also flow the wave of revival to the end of world as God’s Great Commission.\textsuperscript{73} People should have faith that their own revival can be a revival that changes the world. Although intermittent revival is occurring currently, the great revivals in 18\textsuperscript{th} and 19\textsuperscript{th} century are not happening. Pastor Kim surely believed that great revival will come again. Also, he believed that MDPC will accomplish great revival.

Pastor Kim believed that the life and revival of church should flow to the nation and even to the world. Therefore he chose the church slogan as Blessing Flower. It is to flow the revival blessing to the world. First, church flows to blessing to Yangsan city. Church lavishes money on local evangelization. Also, church sends evangelizers to the country that never heard about gospel. For next, the revival of MDPC flows to 24 different countries in the world. (Figure. 10)

\textsuperscript{72} Ibid., 21.

\textsuperscript{73} Jerry Rankin, 15.
Church is praying for the goal that sends missionaries in different 70 countries until 2020. Author strongly believes that those fires of mission and prayer will expand until God’s kingdom is establish entirely.

**Enjoy**

The last step of revival is to enjoy the result of revival. Also, it is to praise God with appreciation and exaltation. The revival comes from God. Therefore we should give the last glory to the God. In Psalm 85, the author of Psalm enjoys and praises the revival that God gave to him.

7 Show us your unfailing love, Lord, and grant us your salvation. 8 I will listen to what God the Lord says; he promises peace to his people, his faithful servants but let them not turn to folly. 9 Surely his salvation is near those who fear him, that his glory may dwell in our land. 10 Love and faithfulness meet together; righteousness and peace kiss each
other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. The Lord will indeed give what is good, and our land will yield its harvest. (Ps. 85:7-12)

First, he gives appreciation to God for salvation that came from revival (85:7)

Second, he enjoys the peace that God gave through revival. (85:8)

Third, he enjoys the glory from revival. (85:9)

Fourth, he enjoys the harmony that comes from revival. (85:10)

Fifth, he enjoys the increase that comes from revival (85:11)

Lastly, he enjoys the provision that comes from revival. (85:12)

It is appropriate to give appreciation to God who gave all the fruits of abundant revival. MDPC gives appreciation and enjoys when they see nothing left on the annual settlement of accounts because if something left, it is easy to believe that they did all works. Therefore in MDPC there is no balancing accounts but only budget. If there is something left, all things go to the mission places. Author believes that this appreciation will bring another revival and will continue the revival.

The Factors of Myung Dong Presbyterian Church Revival

Pastoral Leadership

Effective leaders are necessary for spiritual revival to have stability and enjoy

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74 Words of Life Ministry, “Study 7 SEVEN STEPS TO REVIVAL” bible studies series 14, http://www.wordsoflife.co.uk/bible-studies/study-7-seven-steps-to-revival/
longevity.\textsuperscript{75} Revival leaders who are used mightily of God have discernible qualities. They are servants of God who interpret the renewal to the people, organize to conserve results, and direct activities under the leadership of the Holy Spirit. Malcolm states about qualities of revival leaders,\textsuperscript{76}

Quality 1. Prayer
The effective revival leader is made within the school of prayer. E. M. Bounds explains, “what the church needs today needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use-men of prayer.\textsuperscript{77} Luther spent three hours a day in prayer for reformation. David Brainerd testified, “I poured out my soul before God that God should be known as God to the ends of the earth.”\textsuperscript{78}

Quality 2. Faith
The effective leader understands that “without faith it is impossible to please God” (Heb. 11:6). The revival leaders possess a deep conviction that God fulfills His promises.

Quality 3. Focus
Effective revival leaders have passionate single-minded obedience to God. Leaders are focused on the eternal, and the earthly conditions are stages upon which God demonstrates His sufficiency. Focus is indispensable, for it provides stability and longevity to the revival.

Quality 4. Vision
The revival messenger is a triumphalist as he serves with confidence in the omnipotent power, sovereign rule, and unfailing, glorious promises of God.

Quality 5. Industriousness
The effective revival leader is concerned to communicate Kingdom truths. 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.

\textsuperscript{75} Because of the lack of leadership, the Jesus Movement arguably did not enjoy the results that it could have had. The only revival leader in history who did not meet these standards was Jonah.

\textsuperscript{76} Malcolm McDow & Alvin L. Reid, 11-14.


\textsuperscript{78} Malcolm McDow & Alvin L. Reid, 12.
The leadership of senior pastor takes important portion in church revival. The question, will church become revival church or regression church, is depend on the ministry philosophy and leadership of senior pastor.

The first leadership that Pastor Kim has is biblical leadership. It is leadership that persists to follow the Bible even when everyone believes it is impossible but Bible says it is possible. It is leadership that comes from the Bible which has no errors and inspired from Holy Spirit. In the center of his ministry, Jesus Christ from four Gospels appears. As Jesus Christ walked the path of obedience, Pastor Kim puts the words of God as priority.\(^\text{79}\)

Second, it is leadership of prayer. Pastor Kim, before all ministries, receives insights through prayer. Also, in every step of ministries, he supports every step with prayers. He, as Jacob prayed and wrestled in Jabbok River, prayed day and night in Bulam Mountain. Also, in his office, the individual small prayer room was built. After he receives the answers of prayer, Pastor Kim preaches and explains about his ministries. Saints recognize Pastor Kim as the leader who prays and leads ministries with prayer.\(^\text{80}\)

Third, it is servant leadership.\(^\text{81}\) Pastor Kim decided his role model to Jesus Christ who sought for one lost lamb. (Mt. 18:12-14)

12 What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? 13 And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. 14 In the same way your Father in heaven is not willing that any of these little ones should perish.

\(^\text{79}\) Ibid., 16.

\(^\text{80}\) Ibid., 11.

\(^\text{81}\) Ibid.
He once said that he should serve entirely for one soul. In ministries, people should realize what church is and what the plan of Jesus Christ is. When the entire church serving towards one soul is accomplished, then the church accomplishes the plans of Jesus Christ. For example, when his church’s assistant pastors visit American church, he took all responsibilities on all ministries in MDPC for three weeks. He, as blessing assistant pastors that they will become pastors who impact the world’s churches, did those ministries to serve them.

**Prayer**

Prayer leads all ministries of MDPC. Prayer as the engine to the MDPC is identified as cause of revival. Prayer has always held a significant role in that church. Chuck Lawless states about prayer for healthy Church based on Bible 82

It is our prayer that this Church Health Survey will help you lead your church to be healthy in the areas of worship, evangelism, discipleship, ministry, prayer, and fellowship. While no single model of a healthy church is a perfect one, below is the model that the Lawless Group follows. The model is based on the Great Commission (Matt. 28:18-20), the Great Commandment (Matt. 22:34-40), the early church described in the book of Acts (Acts 2:41-47), and the theological/practical emphases of the book of Ephesians.

This is especially true of times the church is in the midst of revival.

Iain Murray wrote,

> What happens in revival is not to be seen as something miraculously different from the regular experience of the church. The difference lies in degree not kind. In an outpouring of the Spirit, Spiritual influence is more wide spread,

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82 Chuck Lawless, *Discipled Warriors: Growing Healthy Churches That Are Equipped for Spiritual Warfare* (Grand Rapids: Regel, 2002).
convictions are deeper and feelings more intense. But all this is only a highlighting of normal Christianity.\textsuperscript{83}

Although it is natural that church has to pray, MDPC’s prayer ministries are special in following aspects. MDPC not only ends the main service, early Morning Prayer, and midnight prayer with prayer but also every ministries starts and ends with prayer. Once the one prayer meeting began, it last at least 700 days. Also every parish and group prays for certain period. However, the minister’s prayer meeting is also unique. All ministers prepare all ministries by praying day and night for between 40~70 days in new year. The saint’s participation on prayer meeting does not end even in the weekday. Pastor Kim, in order to make prayer ministries more concentrated and effective, established the Prayer Bureau and put person in charge to lead the prayer ministry.

Pastor Kim has following convictions. He said confidently, “The ‘Prayer Mission’ will be the keyword of world mission. As the water flows to other places, I hope that the prayer of all people impact the whole world.” Therefore the prayer missions began with the church prayer revival. MDPC’s revival starting point was the school of prayer\textsuperscript{84} and the prayers kept with the history of revival. If author has to say MDPC in a word, it would be the church that revives with prayer.

**Evangelism/Mission**

The first primary reason why church exists is to preach the gospel to save at least one soul. Therefore the missiology, like following, has close relationship with Christology and ecclesiology. It is because the ultimate commission of church is mission

\textsuperscript{83} Iain Murray, *Revival and Revivalism*, 17.

\textsuperscript{84} Malcolm McDow & Alvin L. Reid, 11.
and the Christology also put the gospel in center to accomplish the commission of mission.  

MDPC knew very well about the reason why church exists and ardently did the evangelize ministries to evangelize the city of Yang San since initial period. Church also precedes the evangelism festival once a year in public stadium to flow the wave of revival to the entire city. All churches in Yang San also hold the unity evangelistic rally to spread gospel in city. Also MDPC sends prayer groups (The prayer Army) to dependent churches to save churches and cities. God precedes those things as giving the vision of world mission to MDPC. When church grew up and 50,000 dollars of offerings were saved, MDPC aimed for the Mission church. As the giving offerings to Philippines became priming, church expanded the mission places as church grew up. Church sent one missionary as one parish was established. For the next 20 years, God will send 50 missionaries to 24 different countries through this church. The MDPC’s internal evangelism and external mission were the blessing and grace of God since the beginning of church as church understands the essence of church. The revival and growth of church is the outcome of missional church which God enjoys.

The church growth movement was man focused, the revival and the church healthy movement was church/body focused. MDPC revival is focused body of Christ.

Worship

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85 Ed. Stetzer & Mike Dodson, 9.

86 Ed Stetzer & David Putman, 44-45.

87 Ibid., 55.
The vision that God gave to MDPC is the restoration of worship and revival. MDPC seeks biblical worship that is filled with Holy Spirit, worship that praise wholeheartedly, and worship that sacrifices the wounded souls. In every worship times, all saints, for the deep relationship with God, praise and prays deeply and put themselves before God. The prayers of tearing hearts and praise that can be healed only by Holy Spirit prepare the way to communicate with God. The key to effective worship in the revival settings is engaging people’s hearts, minds, souls, and strength. To be engaged in worship involves varying styles and forms, but is focused on actively drawing in and involving God’s people.  

The worship that ends with prayer of all individual saints is like the integration of revival in MDPC. MDPC’s worship, depending on the changes of society, keeps going through whole week.

Monday praise worship became the periodic worship service that many saints participate in although only few saints who loved some praise songs participated in the beginning. Worship mainly proceeds with praise and brief sermon.

Tuesday healing worship is for souls that are spoiled, wounded from world, and ailing. The saints who participated experience the comfort and consolation of God.

Wednesday words worship is worship that mainly focuses on the word of God. All saints participate with the thirst of word of God and receive visions and challenges.

Friday Holy Spirit worship is worship that experiences the fire of Holy Spirit as church prays enthusiastically. It is worship where every saint repents their weekly sins. It

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88 Stephen A. Macchia, 41-42.

89 Ibid., 44.
is worship that everyone absolutely put their individual sins, family sins, church sins, and nation sins before God.

Sunday main service is the worship that fills with the prayer and volunteers from church. During Sunday main services, which proceed for five times a day, all saints newly find vision of church and realize what light and salt of Christian is through the strong message from senior pastor. Pastor Kim is a fearless and emphatic preacher. The elements of Worship include praise, singing, prayer, hearing the word, giving, and preparing for service in the world. In all elements, they are filled with abundance of Holy Spirit and plays role of delight worship in grace of God. The life of revival of worship leads to the revival in Mission.

**Discipleship**

All of ministries at MDPC focus on making disciples of Christ. What is a disciple? Rodney Dempsey said, “A disciple is a person who has trusted Christ for salvation and has surrendered completely to Him. He or she is committed to practicing the spiritual disciplines in community and developing to their full potential for Christ and His mission.”

The discipleship of MDPC can be described in two ways, being and doing. To be a disciple of Christ requires that we be disciplined in our life of faith, which comes alive

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90 Ibid., 42-43.
92 Ed Stetzer & David Putman, 42.
93 Rodney Dempsey DSMN 630 Lecture note.
and becomes fruitful in love. It means that we exercise self-control, engaging only in activities that enhance our walk with the Lord.

First question is what should we be? The ultimate goal of discipleship is to become like Jesus Christ. The biblical model of discipleship is only Jesus Christ. Therefore the goal of discipleship is making follower of Jesus Christ. To have the characteristics of Jesus Christ is the first goal of discipleship.

Second, the question is what should we do? The person who became like Jesus Christ should live like Jesus Christ. Therefore the commission of Jesus Christ becomes the commission of us. The commission of Jesus Christ was to devote his life as God commanded. All saints of MDPC know that commission of Jesus Christ is commission of them. To do the mission that Jesus could not finish is the second goal of discipleship.

Rodney Dempsey states ten key facets of a disciple below,

1. A disciple is someone who seriously considers the cost before following Christ. (Luke 14:28)
2. A disciple is someone who is totally committed to Christ. (Luke 14:26)
3. A disciple is someone who is willing to carry his or her individual burden to sacrifice for Christ and His cause. (Luke 14:27)
4. A disciple is someone who is willing to give up all earthly possessions. (Luke 14:33)

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94 Henry Blackaby & Richard Claude King, 10.
95 Ibid., 2-3.
96 Jonathan Falwell, 88.
97 Ibid., 89-91.
98 Ibid., 91-94.
5. A disciple is someone who continues in God’s Word and experiences the freedom in Christ. (John 8:31-32)

6. A disciple is one who genuinely loves other believers. (John 13:35)

7. A disciple is one who abides in Christ, prays, bears fruit, and glorifies God. (John 15:5, 7-8)

8. A disciple is one who is full of the Holy Spirit. (Acts 13:52)

9. A servant is one who obediently follows the desires of the Master. (Matthew 26:19)

10. A servant is one who is intimately involved in the mission of Jesus to make disciples. (Matthew 28:16, 18-20)

The goal of MDPC’s discipleship is clear. The model of discipleship is Jesus Christ and commission of disciple is Great Commission. The one that send these disciples to the world and mission place is MDPC.

The process of discipleship in MDPC is similar to what Ed Stetzer stated about process. (Figure 14)99

First, **searching**; As Jesus searched for the 12 disciples, it is duty for church to search for believers who understood the essence and commission of church.

Second, **Believing**, It is process of believers to entrust their life to God. The devotion to live only as disciple of Jesus is includes in this process.

Third, **Belonging**, It is to recognize that church is one body. To live the life of Jesus by alone has to be confirmed in one body community in Jesus Christ.

Fourth, **Becoming**, It is to become like discipleship model Jesus Christ. It is to be change in life of devotion and sacrifice as having characteristics of Jesus Christ.

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99 Ed Stetzer & David Putman, 128.
Lastly, serving. It is to live like Jesus Christ. It is to become disciple who minister the commission of mission, save souls, and preach Gospel like Jesus Christ.

**Team Ministry**

MDPC accomplishes all ministries through team ministry.

The strongest team ministry is the team ministry from senior pastor and assistant pastors. Senior pastor completely trusts all assistant pastors and delegates the ministries to them. Also, he delegates all authority to assistant pastors when senior pastor devolve one parish to assistant pastors.\(^{100}\) Therefore assistant pastors can do the best in ministries with all talents that they have.\(^{101}\) The thirty pastors provide ministries like Marriage worship, childbirth worship, funeral worship, and hospital visits. For example, although senior pastor is right next to parish pastor, parish pastor lead all worship and does the prayer of imposition of hand. This ministries based on trust became huge motivation for the revival.

Second, it is team ministry of parish pastor and lay leaders. In MDPC’s parish, one parish pastor and 5-7 lay leaders minister together as a team. Unlike other churches, parish pays the honorarium to parish pastor and provides all needs of life. They, as became one body, serve parish saints wholeheartedly. Helper by prayer, supporter by materials, helper by visiting, and so on filled the needs the parish pastor.

Third, it is team ministry of Ministry Bureau in church. MDPC’s Ministry Bureau works, first as foundation Pasture Bureau leads all saints to be involved through Prayer

\(^{100}\) Craig Van Gelder, *The Essence of the Church*, 183.

\(^{101}\) Ibid., 182.
ministry Bureau and Church Ministry does ministries by getting powers from Prayer ministry Bureau. Therefore it is really easy that all saints participate in church ministry. The networks of Pasture ministry Bureau, Prayer ministry Bureau, and Church ministry Bureau is team ministry that create synergy effects in MDPC. (Figure. 1) 102

![Diagram of Team Ministries in MDPC]

**Small Group Ministry**

The key to small group is the leader. The success of small groups depends on who the leader is. 103 MDPC has a big principle that every ministry will be entrusted by trained people only without exception. If a new-comer desires to be a small group leader, he or she has must experience spiritual training in the little shepherd academy and in small group for at least four or five years. Trained leaders help his or her small group to live, to grow, to serve and multiply. It is based on Stetzer’s small group strategy. 104

Small group ministry of MDPC multiplies continually and grows at a rate of 20% minimum to 50% maximum per year. Every Friday morning or night, small group,

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102 Ibid., 148.

103 Kennon L. Callahan, 123.

104 Ed Stetzer & Thom S. Rainer, *Transformational Church*, 188.
“Mokjang”, comes together in members’ homes with praise songs, sharing the word of God, Intercessional pray, fellowship and visiting of sick people. MDPC holds small shepherd conference quarterly to encourage ministers and meetings to share about small group. Quarterly, about 3~5 new Mokjang are established in each parish. One assistant pastor serves as the leader in the new established Mokjang. Vigorous small group delivers spiritual revival to Mokjang.105

CHAPTER SUMMARY

MDPC, since beginning, ran church with prayer and mission as senior pastor’s ministry philosophy. God, as calling for ministry, gives individuals spiritual gifts. But, God appeared to Pastor Kim in prayer and clearly showed that the goal of church is missions.

In every ministry, the missions spread out through prayers. The reason why church could be revival church and not depressed church is because he keeps ministering with the first mind that God gave it to him. God gave world vision to MDPC although it was little local church. Therefore all saints lived their best to keep the life of revival without turning back. God blessed the MDPC that cried out for the dying churches and strove to become the model of revival. MDPC’s ministries, works, vision, and elements of revival caused the revival of God in church. Church could revive because all saints recognized church as one body of Christ and Senior pastors, assistant pastors, and all saints ran toward the vision that God gave as one body. Therefore Pastor Kim always

105 Ed Stetzer & Mike Dodson, 156.
answers to the question of “how church can revive in this way?” It is “only by grace of God” and thanks God for using us. Just pray for it.
CHAPTER FOUR

ANALYTIC EVALUATIONS OF MYUNG-DONG PRESBYTERIAN
CHURCH BASED ON RESEARCH OF REVIVAL

INTRODUCTION

In this chapter, author will analyze and examine process and factors of revival in
MDPC that were represented in chapter three. Author surveyed saints who experienced
prayer revival in MDPC and this survey provided data that proves the truth of revival there.

Fifty-six people (19 males and 37 females) anonymously participated in this survey
after MDPC’s main service on Sunday, April 27, 2014. (Figure. 1) The senior pastor
presented survey in small group meeting to participants after main service on Sunday. The
56 people that agreed to take the survey were from an attendance of about 300 that were
present in that worship service. Although the survey did not ask why they were willing, it is
felt that they agreed to participate because participants were interested in church revival and
experienced church revival with author in MDPC

![Gender Pie Chart]

Figure.1 The Gender of Participants
Participant’s ages were: Less than 20/ 8 people, 20-29/ 12 people, 30-39/ 3 people, 40-49/ 14 people, 50-59/ 19 people. (Figure. 2)

![Figure. 2 The Age of Participants]

Participant’s years attended church were: Less than 1 year/ 3 people, 1-5 years/ 14 people, 6-10 years/ 6 people, 11+ years/ 33 people. People who attended church for a long time mainly participated in survey. (Figure. 3)

![Figure. 3 Years of Attending Church]
Participant’s number of years since becoming Christian were: Less than 1 year/ 4 people, 1-5 years/ 19 people, 6-10 years/ 8 people, and 11+ years/ 25 people. People from new Christians to long Christian participated on this survey. (Figure. 4)

![Figure 4: Years from Became Christian](image)

Participant’s hours of spending for church work were: Less than 1 hour/ 9 people, 1-5 hours/ 22 people, 6-10 hours/ 5 people, and 11+ hours/ 29 people. People who willingly volunteer for Church participated for survey. (Figure. 5)

![Figure 5: Volunteer Hours](image)
The Evaluation of Myung Dong Presbyterian Church Revival

**The Experience of Church Revival**

When asked the question “**Question 1. I have experienced church revival in our church**” the response stated through data that they experienced church revival while other Korean churches are declining. (Figure. 6)

![Figure. 6 The Experience of Church Revival](image)

**THE EVALUATION OF THE FACTORS OF REVIVAL**

**The Relationship between Revival and Pastoral Leadership**

The survey asked “**Question 2. The leadership of our church greatly influenced revival in our church**” and the participants response was revival in MDPC began from leadership of ministry of senior pastor Kim. The desire for revival in one’s mind begins
before God produces revival.\(^1\) Saints strongly and willingly agree on leadership of Pastor Kim for revival. (Figure. 7)

![Pastoral Leadership Chart](image)

Figure. 7 The Pastoral Leadership in Church Revival

**The Relationship between Revival and Discipleship**

The author asked “**Question 3. Our Church makes the disciples of Jesus**” and their response was MDPC is a place that makes disciples of Jesus Christ. Although lots of dying churches are focusing on non-essential things, MDPC is keeping the essential of church which is to establish disciples of Jesus Christ.\(^2\) This discipleship led revival in MDPC. Following result proved this. (Figure. 8)

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\(^1\) Malcolm McDow & Alvin L. Reid, 11.

\(^2\) Stephen A. Macchia, 62.
The Relationship between Revival and Team Ministry

When asked the Question “Question 4. All saints participate in all ministries of our church” the responses was MDPC is faithful community that became one body of Christ. Therefore, saints perceived that revival occurs when all church members, as one body, work together. Even without alienation, as body of Jesus Christ, saints are accomplishing revival through communal ministries. Especially, on this data, disagree takes about 25% and undecided was 20% for a total of 45%. Although positive answer takes about 55%, it proved inadequacy of Team Ministry in MDPC for revival. Following outcome proved this statement. (Figure 9) However, when years of membership at MDPC were considered, those that were members less than five years had 30% that agreed or strongly agreed, but those that were members more than five years had 70% that agreed or strongly agree. It would seem from this that because members who attended less than five years took about 43%, there were 25%
of disagreements and 20% of undecided answers. Members who attended less than 5 years showed that there were scarce of discipline and understanding of Team Ministry of church.

Figure. 9. The Team Ministry in Church Revival

**The Relationship between Revival and Worship**

The survey asked “**Question 5. I experience fullness of Holy Spirit in worship**” and the participants response was saints in MDPC experienced revival through worship service. In worship service of MDPC turning from sin and deciding to believe in Jesus Christ as personal savior and acceptance of a new life in strongly preached. Not the symbolic and dying worship service but worship that has truth and is led by the Holy Spirit has helped produce revival. God is looking for the ones who worship in Holy Spirit and in truth because true worship is necessary for revival.⁴ Following result proves this. (Figure. 10)

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⁴ Ed Stetzer and Mike Dodson, 79.
The research asked “Question 6. Our Church is well accomplishing God’s mission” and their response was revival in MDPC was revealed in the process of accomplishing the commission of God. Church must follow commission that God gave. Because the one who gives revival is God, it is true that we experience revival when simply following the commission of God. Following data proves it. (Figure. 11)

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5 Craig Van Gelder, 128.

6 Henry Blackaby & Richard Claude King, 15.
The Relationship between Revival and Evangelism

When asked the Question “Question 7. There are increases of person who receive Jesus as savior and get baptize in our church” the responses was MDPC is famous in local society as church that evangelizes well. Saints who already experienced revival are looking for one soul that God is also looking for. Members are experiencing Jesus’s and God’s mind and are looking for one lost sheep, all saints applied those things for evangelizing others. Therefore one of results of revival is growth of church and salvation of souls. Following outcome proved this statement. (Figure.12)

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7 Ed Stetzer and Mike Dodson, 79.
The Relationship between Revival and Small Group

The survey asked “Question 8. Small group in our church have abundant sharing and fellowship” and the participants response was MDPC, like early church in Acts, has abundant sharing and relationship. Church revival must be proved in individual’s life and sharing like Jesus Christ in small groups. Small group in MDPC is not only for worship service but also for life community that laughs and cries in God. Following result proved this. (Figure. 13)

Craig Van Gelder, 152-153.
Figure 13 The Small Group in Church Revival

Figure 14 The Years of Membership
The Relationship between Revival and Influence of Faith to Local Community

The author asked “Question 9. Our Church gives influence of faith to local community” and their response was revival in MDPC revealed influences of faith on local society. It is to spread influence of revival through volunteers and services in local society.¹⁰ Revival in church gave influences of faith to local communities. Like this, MDPC also attributes influences of faith that establish kingdom of God to local society not just for church itself. Following outcome clearly demonstrated this. (Figure. 15)

![Diagram showing influence of faith to local community](image-url)

Figure. 15 The Influence of Faith to Local Community

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¹⁰ Ibid., 153.
The Relationship between Revival and Church Members

The research asked “**Question 10. All saints aggressively participate for the ministry of our church**” and the response was revival of MDPC is revealed in all ministries where saints minister. With delight and joy, saints participate in all the church’s ministries which assisted in producing church revival. Church ministries have foundation of saint’s participation in order to maintain revival. But, 18% of disagree shows that more saints have to participate in church ministries. Following data proved this. (Figure. 17)
Figure 17 The Involvement of Church Members

Figure 18 The Years of Membership
Prayer as Center of Church Revival

When asked the Question “**Question 11. Prayer is a central facet of our church Revival**” the responses was history of MDPC is history of prayer. Therefore it is impossible to say anything about MDPC without talking about prayer. At the center of revival in MDPC is prayer.\(^\text{11}\) Therefore, if one has to describe revival of MDPC in a word, it would be prayer revival. Following data shows that 98\% saints think that prayer is necessary for revival. (Figure. 19)

![Center of Revival](image)

**Figure. 19 The Importance of Prayer in Church Revival**

\(^{11}\) Henry Blackaby & Richard Claude King, 172.
Prayer as Ignition to Church Revival

The survey asked “Question 12. Before we attempt any major effort in our church, we bathe it in prayer” and the participants response was Revival in MDPC ignited from prayer-centered ministries of senior pastor Kim. The starting of the church was bathed in prayer and revival of church also was ignited with prayer. All saints absolutely believe that starting point of revival is prayer. This following data strongly and clearly proved this. (Figure. 20)

![Ignition to Revival](image)

Figure. 20 Prayer as Ignition to Revival

The Dawn Prayer in Spiritual life

The research asked “Question 13. I think dawn prayer has huge impact on my spiritual life daily” and the response was MDPC members believe that dawn prayer sternly

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influence daily spiritual life.\textsuperscript{13} Therefore, saints, before starting a day, participate in dawn prayer meeting to have deep quite time with God. This dawn prayer meeting influences greatly on individual revival and church revival.\textsuperscript{14} (Figure. 21)

![Dawn Prayer](image)

Figure. 21 The Impact of Dawn Prayer in Church Revival

**The Intercessory Prayer in Church Revival**

The author asked “**Question 14. Our church has an intercessory prayer ministry where many people participate**” and their response was MDPC is not satisfied only with their revival. The goal of MDPC is that God pours revival all over the world.\textsuperscript{15} Therefore they cannot stop intercessory prayer. The sound of intercessory prayer for church, nation, and world is increasing in MDPC.\textsuperscript{16} In MDPC, prayers for disaster in nation, for dying Korean

\textsuperscript{13} Mark. 1:35.

\textsuperscript{14} Henry Blackaby & Richard Claude King, 172-173.

\textsuperscript{15} Malcolm McDow & Alvin L. Reid, 319.

churches, and for revival in nation that lost God are not ending. Following data clearly shows it. (Figure 22)

![Pie chart showing responses to the question about intercessory prayer in church revival.]

Figure 22 The Intercessory Prayer in Church Revival

The Special Prayer in Church Revival

When asked the Question “Question 15. We have special prayer (fasting) emphases in our church” the responses was MDPC, in church schedule, is filled with special prayers. There are three days fasting prayer meetings seven times a year, 24 hours prayer meetings, Mountain prayer meetings, and many other special prayer meetings in the church. If Saints, even if they do not make their own prayer schedules for their life, participate in special prayer meeting that church offers, they would experience spiritual revival. Currently, the special prayer meeting in MDPC is on the peak as considering prayer school and world prayers army. Following data clearly shows it. (Figure 23)

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Figure 2.3 The Special Prayer in Church Revival

The Importance of Prayer in Church Revival

The survey asked “Question 16. The leadership in my church regularly emphasizes the importance of prayer” and the participants’ response was Leadership of MDPC always emphasizes importance of prayer because prayer is really important factor of church revival. Like following data shows, saints in MDPC think that prayer is the most important element of church revival. Almost 100% of respondents are telling that prayer is important for church revival. (Figure 2.4)

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18 Malcolm McDow & Alvin L. Reid, 11-12.
The Role of Prayer Room in Church Revival

The research asked “**Question 17. We have a prayer room in our church where many people pray each week**” and their response was Door of main service chapel in MDPC is always open. It is because there are 24 hours prayers. In the chapel, people who pray for 24 hours pray in many seats. Also, in a World Mission Center on fourth floor, they have prayer requests of mission places that MDPC dispatched and has picture of missionaries and flag of mission places. In that place, there are always some intercessory praying, people who pray for mission places.\(^\text{19}\) Also, because there are many individual prayer rooms in church, church forms an environment that anyone can pray freely in a room. Also, on mount prayer place is a significant place that can experience passion and power of prayer in MDPC. This prayer environment is one of important factors that ignite prayer revival. Following data shows it. (Figure. 25)

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\(^{19}\) Jerry Rankin, 59.
Figure. 25 The Role of Prayer Room in Church Revival

The Regularly Prayer in Church Revival

The author asked “Question 18. I pray regularly during the day” and the response was MDPC, like Jesus Christ who prayed habitually,\textsuperscript{20} formally has individual prayer time. This habit of praying, as becoming dynamic of individual revival, plays huge and important role. Prayer is not the thing that can be described theoretically but is to act out. Saints in MDPC know this well and actually are practicing it. But regrettably, 15\% of disagree pointed out that MDPC needs more individual and church prayer. Following data shows it. (Figure. 26)

Figure. 26 The Regularly Prayer in Church Revival

Figure. 27 The Years of Membership
The Answered Prayer in Church Revival

The researcher asked “Question 19. Our church communicates answered prayers to the people of the church” and the participants response was Members of MDPC are praying prayers that will be answered. They already experienced power of answered prayer in church revival and are living life of answered prayer. Saints in MDPC strongly believe that God listens and answers all prayers that they pray. Therefore, answered prayer is the key that let them to enter into revival. Following result shows it. (Figure. 28)

![Answered Prayer](image)

Figure. 28 The Answered Prayer in Church Revival

The Development of Prayer life in Church Revival

When asked the question “Question 20. People in our church are given good training on how to develop a prayer life and devotional time” the responses was MDPC

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21 Jeremiah. 33:3.

22 Mark. 11:24.
has prayer revival goal which is to discipline 7,000 people in prayer. For this goal, MDPC disciplines members in prayer systematically. From people who have just began praying to those becoming ministers of prayer, MDPC does prayer disciplines and quite time disciplines at the same time. This prayer disciplines play important role that sustains revival in MDPC. Following data shows it. (Figure, 29)

![Development of Prayer](image)

**Figure. 29 The Development of Prayer life in Church Revival**

**THE EVALUATION OF THE ROLE OF MISSION IN CHURCH REVIVAL**

**The Great Commission as Church Mission**

The survey asked “**Question 21. I think great commission is our church mission from God**” and the participants response was MDPC correctly knows the purpose of their responsibilities.

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23 Henry Blackaby & Richard Claude King, 243-244.
being.\textsuperscript{24} The commission of the church is based on the Great Commission that Jesus commanded.\textsuperscript{25} Therefore, church revival is a process to accomplish Great Commission of Jesus Christ. MDPC thinks that purpose of God establishing church is to be witness to the end of the world.\textsuperscript{26} Churches corrupt when they try to fill abundantly inside. Like Jesus commands, church should do work of salvation by sending disciples to outside of church. \textsuperscript{27} Because MDPC knows the definite commission of church, they are experiencing revival.\textsuperscript{28} Following results prove it. (Figure. 30)

![The Great Commission](image)

Figure. 30 The Great Commission in Church Revival

\begin{itemize}
\item \textsuperscript{24} Rick. Warren, \textit{The Purpose Driven Church} (Grand Rapids: Zondervan, 1995), 81.
\item \textsuperscript{25} Ed Stetzer & David Putman, 29-30.
\item \textsuperscript{26} Jerry Rankin, 15.
\item \textsuperscript{27} Ed Stetzer and Mike Dodson, 101.
\item \textsuperscript{28} Ed Stetzer & David Putman, 137-138.
\end{itemize}
The Process of Prayer- Revival- Mission

The author asked “Question 22. Our church is going to have a prayer revival to produce fruit in missions” and their responses was MDPC has ministry philosophy that flows the fruit of revival and blessing through world mission and revives through praying. Therefore, process of revival in MDPC has simple and definite pattern which is prayer-revival-mission. Members in MDPC believe and practice that revival occurs through prayer and use those revivals for kingdom of God not for their own benefits. Ninety-six percent of respondents strongly answered for this. Following result proves this. (Figure. 31)

Figure. 31 The Process of Prayer- Revival- Mission

The Challenge of Mission Trip

The research asked “Question 23. I experience the recovery of faith by challenge of spirit salvation after the mission trip” and the responses was Most saints in MDPC goes

29 Ibid., 49.
on mission trips inside and outside of country. They, in many mission places, see harmful effects of absence of God and come back with prayer requests. Also, they receive holy challenges from God about those nations that Satan is controlling. They do not stop just for one mission trip journey but those missions ignite other missions. Therefore, they put spurs to become a true prayer for revival. Following results prove it. (Figure. 32)

Figure. 32. The Challenge of Mission Trip for Revival

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30 Ibid., 137-138.

31 Malcolm McDow & Alvin L. Reid, 11.
The Mission as Maintain Church Revival

When asked the question “Question 24. I think the mission is the key of maintaining revival church” the participants response was Mission continually urges church revival. Church sometimes has tendency to stop revival when individuals are happy and church is healthy. But, those churches decompose and corrupt anyway. MDPC, in order to not become dying church, continually dispatches missionaries and helps mission places. MDPC members know very well that although it seems like church is serving mission places but actually, those missions save and maintain healthy church. Following result proved it. (Figure 34)

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32 Ed Stetzer & David Putman, 137-138.
33 Ed. Stetzer, Planting Missional Churches, 329-330.
Figure. 34 The Mission as Maintain Church Revival

Participation in Missions

The researcher asked “Question 25. I actively participate in mission of interior and exterior of church at least 1-2 times in a year” and the responses was Saints of MDPC participate in missions at least one or two times in a year. Most saints save their money for missions although they have financial problems.\(^{34}\) Therefore, they put forth major effort to participate in missions. This mind derived from vision for mission that God gave through revival.\(^{35}\) Following result proved it. (Figure. 35)

\(^{34}\) Ibid., 320.

\(^{35}\) Ibid., 326-327.
Figure. 35 The Participation in Missions

Figure. 36 The Years of Membership
The Development of a Mission Strategy and Mission Field

The survey asked “Question 26. Developing an overarching mission strategy and mission filed” and the participants response was 2020 vision of MDPC is to evangelize the world by dispatching missionaries in 70 different countries. Currently, they dispatch missionaries in 24 countries. They still have tasks to develop mission strategy and mission places.36 Those new mission developments are accelerating revival. It is because church cannot fulfill the commission of mission unless they experience revival. Therefore, the reason why church should keep revival is for vision of mission that God gave.37 Following result proved it. (Figure. 37)

![Development of Mission Strategy](image)

Figure. 37 The Development of Mission Strategy and Mission Field

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36 Ed Stetzer & David Putman, 89-90.

37 Ibid., 137-138.
The Regular Prayer for World Missions

The author asked “Question 27. I pray regularly for world missions as a church” and the participants response was MDPC’s prayer strategy toward missions is special. One parish wholeheartedly supports one missionary financially and spiritually. Therefore, as one parish is newly established, they dispatch one missionary. One parish, as keeping good relationship with missionary, keep exchange prayer request. In parish worship service and small group, they share those prayer requests and all members pray over those prayer requests. Also, World Mission Center is the place where people do intercessory prayer for missionaries therefore fire of prayer is delivered to them. This regular mission prayer plays role that spreads church revival. Following result proved it. (Figure. 38)

![Pray for World Missions](image)

Figure. 38 The Regular Prayer for World Missions

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39 Ibid., 224.
The Financial Support to Missions in Church

The research asked “Question 28. Our church uses our finances enough to support missions” and the responses was MDPC has basic financial usage policy which is to use all finances for mission. This thought began with senior pastor Kim’s ministry philosophy which is to obey God’s command which is to do mission first before establishing church in the beginning. Therefore, church sends all money to mission place first and manages church with the remainder. In end of the year, they send all remaining money to mission places to make zero balance. Usage of finance for mission in MDPC clearly understands goal of revival to saints. Following data proved it. (Figure. 39)

![Support to missions](image)

Figure. 39 The Financial Support to Missions in Church
The Financial Support to Mission Personally

When asked the question “Question 29. I personally provided financial support of a missionary/mission project” the responses was MDPC has following strategies for missions. It is to be either the one who goes or the one who sends.\textsuperscript{40} In other words, we all are missionaries from God. Therefore, we have to do mission work in foreign country or help foreign countries by sending missionaries. Therefore, finances of each saint’s family in MDPC is used to accomplish commission of God. Saints embrace mission support as mandatory thing like God’s command not just optional thing that they have to do.\textsuperscript{41} But as 19% disagreement response shows, among new believers, there are people who did not understand commission of mission. Following result proved it. (Figure. 40)

![Pie chart showing personal support to missions]

Figure. 40 The Personal Support to Missions

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\textsuperscript{40} Ed. Stetzer, \textit{Planting Missional Churches}, 38.

\textsuperscript{41} Ibid., 225.
The survey asked “**Question 30. Our church sends people regularly to do mission work around the world**” and the participants response was MDPC sends outreach teams out once a year.\(^{42}\) They send mission teams to dependent churches and distant territories. Church drives out saints to outside of church. It is because the only thing left in church is cause of dispute when they just stay in church. Therefore, MDPC keeps dispatching saints to mission places in order to share love and grace that is filled by revival to mission places.\(^{43}\) This is also a key to maintain healthy church with revival. Following result proved it. (Figure. 42)

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\(^{42}\) Kennon L. Callahan, 54-56.

\(^{43}\) Ed Stetzer and Mike Dodson, 101-102.
CHAPTER SUMMARY

As mentioned above, survey evaluation in this chapter proves MDPC is in revival. Revival in MDPC is experienced by all saints and MDPC is continuing accomplishing revival. This survey proves how the process and elements of revival are represented in the ministries of MDPC. It is hoped that revival of MDPC, which is proved, becomes a small flame of revival in the Korean church. This small flame could be revival that fires local, nation, and the world. The principle of revival and roles of pray and missions in revival that were found in revival of MDPC will be suggested to the Korean church.

The process and elements of revival that have been reviewed are shown in a list below that is arranged from the highest percentage of response strongly agreeing or agreeing to the lowest response in these areas.
Table 1: The Evaluation of the Factors of Revival

<table>
<thead>
<tr>
<th>Rank</th>
<th>Factor</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Discipleship</td>
<td>33.9%</td>
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<td>96.4%</td>
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<td>Pastoral Leadership</td>
<td>35.7%</td>
<td>58.9%</td>
<td>94.6%</td>
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<tr>
<td>3</td>
<td>Mission</td>
<td>28.6%</td>
<td>64.3%</td>
<td>92.9%</td>
</tr>
<tr>
<td>4</td>
<td>Worship</td>
<td>32.1%</td>
<td>60.7%</td>
<td>92.8%</td>
</tr>
<tr>
<td>5</td>
<td>Evangelism</td>
<td>16.1%</td>
<td>62.5%</td>
<td>78.6%</td>
</tr>
<tr>
<td>6</td>
<td>Small Group</td>
<td>12.5%</td>
<td>60.7%</td>
<td>73.2%</td>
</tr>
<tr>
<td>7</td>
<td>Influence of Faith to Local Community</td>
<td>12.5%</td>
<td>57.1%</td>
<td>69.6%</td>
</tr>
<tr>
<td>8</td>
<td>Church Members</td>
<td>17.9%</td>
<td>50%</td>
<td>67.9%</td>
</tr>
<tr>
<td>9</td>
<td>Team Ministry</td>
<td>12.5%</td>
<td>42.9%</td>
<td>55.4%</td>
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</tbody>
</table>

Table 2: The Elements of Prayer in Church Revival

<table>
<thead>
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<th>Rank</th>
<th>Element</th>
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<th>Total</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Prayer as Center of Church Revival</td>
<td>60.7%</td>
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<tr>
<td>1</td>
<td>The Importance of Prayer in Church Revival</td>
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<td>3</td>
<td>Prayer as Ignition to Church Revival</td>
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<tr>
<td>4</td>
<td>The Role of Prayer Room</td>
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<td>5</td>
<td>The Special Prayer in Church Revival</td>
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<td>The Answered Prayer in Church Revival</td>
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<td>7</td>
<td>The Intercessory Prayer in Church Revival</td>
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<td>8</td>
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<td>9</td>
<td>The Development of Prayer life</td>
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<tr>
<td>10</td>
<td>The Regularly Prayer in Church Revival</td>
<td>17.9%</td>
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<td>69.7%</td>
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Table 3 The Elements of Mission in Church Revival

<table>
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<th>Rank</th>
<th>Element</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>The Process of Prayer- Revival- Mission</td>
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<td>50%</td>
<td>96.4%</td>
</tr>
<tr>
<td>2</td>
<td>The Regularly Prayer for World Missions</td>
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<td>50%</td>
<td>92.9%</td>
</tr>
<tr>
<td>3</td>
<td>The Great Commission as Church Mission</td>
<td>57.1%</td>
<td>33.9%</td>
<td>91.0%</td>
</tr>
<tr>
<td>3</td>
<td>The Mission as Maintain Church Revival</td>
<td>30.4%</td>
<td>60.6%</td>
<td>91.0%</td>
</tr>
<tr>
<td>3</td>
<td>The Send People to Mission Work</td>
<td>46.4%</td>
<td>44.6%</td>
<td>91.0%</td>
</tr>
<tr>
<td>6</td>
<td>The Development of a Mission Strategy and Mission Field</td>
<td>26.8%</td>
<td>55.4%</td>
<td>82.2%</td>
</tr>
<tr>
<td>7</td>
<td>The Financial Support to Missions in Church</td>
<td>23.2%</td>
<td>53.6%</td>
<td>78.8%</td>
</tr>
<tr>
<td>8</td>
<td>The Financial Support to Mission Personally</td>
<td>10.7%</td>
<td>60.7%</td>
<td>71.4%</td>
</tr>
<tr>
<td>9</td>
<td>The Challenge of Mission Trip</td>
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<td>69.6%</td>
</tr>
<tr>
<td>10</td>
<td>Participation in Missions</td>
<td>21.4%</td>
<td>35.7%</td>
<td>57.1%</td>
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</tbody>
</table>
CHAPTER FIVE
THE ROLE OF PRAYER AND MISSION FOR CHURCH REVIVAL

INTRODUCTION

Myung Dong Presbyterian Church (MDPC) was famous in South Korea as a revitalization church by prayer and mission. The author has been an associate pastor for three years at MDPC which has become known as the prayer training-centered church (the prayer school). But that alone is not sufficient to explain the identity of MDPC, which also focuses on evangelism, spiritual leadership, worship ministry and small group ministry. The author concludes that MDPC is a revitalized church because it concentrated on all of these factors, not one or two. Church revitalization is synthetic and requires balance in all of a church’s ministries.

Church revival is a very important and time-consuming process. But it is a life-and-death matter for a church. The author researched MDPC’s revitalization process and its results of research. In one sense, success in revitalization is unintentional of any human, but God is intentional for revitalization. The Eight factors of MDPC’s revitalization are pastoral leadership, prayer, evangelism/mission, worship, discipleship, team ministry, and small group ministry. Revival is all about movement and change in church ministry. Avolio writes about leadership development, “I believe that leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic context, timing, resources, technology, history, luck, and a 91 few things we have not thought of yet.”¹ Church revival is one of the most complex processes involving both humans and Jesus Christ, the owner of the Church.

This chapter will explain about five roles of prayer and five roles of mission in overall revival in MDPC.

The Roles of Prayer for Church Revival

The role of prayer for revival can be described as five types. (Figure. 1)

**Figure. 1 The Role of Prayer for Church Revival**

**Acknowledges the Needs of Revival**

First, people realize the conditions before revival through prayer.
Prayer lets people see the secularized world. Charles Finney said that revival “presupposes a declension.” Historically, before all revivals, the decadent conditions existed in God’s people and secularized world. People of God were deteriorated and the world lost God. Secular people in the world established themselves as ultimate sovereignty for their life.

Prayer let people see the corruption of church. In church, corruption was proved through “spiritual death.” Through spiritual lethargic that permeated in church, the skepticism towards God, biblical sovereignty, kingdom demands, commission and essence of Jesus Christ, condition of people, purpose of church and meaning of salvation resurfaced.

Second, God let us to know the needs of revival in church through prayer. God gives desire to find out the purpose and essence of lost church. Church needs God’s sovereignty and divine invasion that establishes God’s awaken church in order to refocus its direction, redefine its ministry, and reclaim its purpose for existence. When the church is awakened, church is prepared to offer the answer that secular world requires to answer. In the divine providence of God, the depth to which the church sinks has its limitations. James Burns notes, “God has set a limit even to the defection of His church; when the night is at its darkest, the dawn is on its way.”

Third, we can realize God’s mind through prayer. Only one who is on position of prayer can look into God’s heart. God is not unwilling to send revival, but He must arrange events in the lives of His people in order to prepare them for the experience. Without

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2 Charles Finney, Lectures on Revival of Religion (n.p.:Fleming H. Revell Co., n.d.), 1. In the Old Testament, some of the Judean revivals occurred in the midst of reform. Even in reform, the spiritual declension was evident.

3 Malcolm McDow & Alvin L. Reid, 14.

4 Ibid.

5 Ibid., 15.

appropriate preparation, Christians with less than the proper response have a tendency to deal as events. Despair lead conviction, repent, purifying sin, and revival.\(^7\)

Fourth, prayer let us to look back at ourselves and plays a role to point out the condition that digressed from God’s way. We keep denying the life-giving water of Jesus Christ and looking for other worldly insatiable gods to replace life-giving water. The twofold tragedy is not only denying God who loves us but also replacing him as artificial replacement who cannot sustain us. They may offer temporary comfort and pleasure, but only God can grant profuse revival life.\(^8\) Henry Blackaby states,

1. Old Testament Pattern
   The Old Testament clearly details the self-destructive cycle God’s people repeatedly succumbed to. (See Chapter 2.) Church history echoes this same tragic pattern of deliverance, idolatry, betrayal, and repentance. Unmistakably people’s hearts tend to gravitate away from God.

2. Shifting Hearts
   How does a church depart from God? God explains: “but if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, I announce to you today that you shall surely perish” (Deut. 30:17-18)

3. Disobedience
   What are the symptoms of a heart that has drifted from God? Two clear indicators will be evident in an individual’s life or in a congregation: (1) disobedience and (2) substitutes for God.

4. Idols of the Heart
   The Bible is filled with examples of people who chose alternates for God. Throughout history God’s people have continually rejected God to pursue the favored idols of their day.

5. Common idols
   In the story of the woman at the well, (Jn. 4:10, 13-23) we saw two common idols: people and religious activity. Could devotion to a hobby, television, community service, or even to church work usurp our love relationship with God? Yes, anything, or any combination of things, that captures your heart, your love can become an idol.

6. Substitutes for God

\(^7\) Malcolm McDow & Alvin L. Reid, 16.

\(^8\) Henry Blackaby & Richard Claude King, 44.
When we move away from God, we replace Him, His purposes, and His ways with something from the world. A major tragedy of the Christian community is that individuals and churches often exchange work, ritual, religious activity, advertising, buildings, and programs for a love relationship with God. Where we once turned to Him, we now look to someone or something else.9

Revival in MDPC began as senior pastor Kim Yonggi’s recognition of revival. When pastor Kim established church and prayed wholeheartedly for three years, God let pastor Kim to see corruption of Korean church and Pastor Kim realized God’s earnest heart toward revival. This acknowledges became foundation of church revival and became revival of entire church and revival of leadership of church.

Ignite for Revival

How do revivals begin? Answers to that question vary widely. Jonathan Edwards believed Christians are passive beneficiaries in God’s movement.10 Charles G. Finney taught the opposite: revival is “a purely philosophical result of the right use of the constituted means.”11

Sovereignty of God and free will of people are important in process of revival. In His sovereignty, God does not take any responsibility about the source for His activity as He exercises total freedom in His expression and movement. The will of God, which His awakening is cooperative effort of God and His people, is composed in guidelines that God accomplished. Christians are not passive pawns above God’s divine chessboard and are not pawns that are waiting for next position in God’s divine plan. Christians are players in the arena. Christians, for a long time, waited in “Upper Rooms” to ignite revival. The wait ended

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9 Ibid., 44-54.

10 Jonathan Edwards, Thoughts on the Revival of Religion (Edinburgh: Banner of Truth Trust, 1834), passim.

11 Charles G. Finney, Lectures on Revival, 5.
at Pentecost. Christians are not waiting for the Holy Spirit; He is waiting for the Christians. Believers have not because we ask not. Revival is a promise from God. Just as all of God’s promises are conditional, revival is conditional.12

Tennent, Whitefield, Edwards, and other leaders of the first Great Awakening were men of prayer. Although Jonathan Edwards was strong Calvinist and strongly argued for absolute sovereignty of God, he secretly urged other ministers to “be much in prayer and fasting.” He stated “If our neighbor ministers foregather very often and live in fasting and ardent prayers, revival will accomplish in us.”13

Jonathan Edwards strongly believed that God’s sovereignty expands the prayer prompting in God’s people: “so it is God’s will… that the prayers of his saints shall be on great and principal means of carrying on the designs of Christ’s kingdom in the world. When God has something very great to accomplish for his church, it is his will that there should precede it the extraordinary prayer of his people.”14 Edwards wrote a humble attempt to promote explicit agreement to encourage others to prayer.

True revival is always ignited by a prompting of the Holy Spirit through prayer! 15 It creates an awareness of something missing or wrong in the person's life that can only be righted by a Holy God. In turn, the person must respond from the heart, acknowledging his or her need. Then, in a powerful way, the Holy Spirit draws back the veil the enemy has cast over the truth, allowing that person to fully see themselves in comparison to God's glory, majesty and holiness. The Holy Spirit accommodates to absolutely see them. Absolutely, this comparison not only brings great humility and repentance, but also brings an awareness and

12 Malcolm McDow & Alvin L. Reid, 15-16.
14 Ibid., 426.
15 R. A. Torrey, How to Promote and Conduct a Successful Revival with Suggestive Outline, 19.
awe of God in relation to His great love for them personally and His truly amazing grace for His creation. For the believer, unlike the original conversion experience that brings about a new relationship to God, revival represents a restoration of fellowship with God. This always brings depths of love and intimacy of new places, new level, and new creatures that God created. The first way to attack after salvation is to tempt to have worries of that life or to drive out to busyness of lifestyle of new ministry and even religious life. The concern of life, ritualization of religion, and even ministries will be weighted down and we will find out that just going through the motions - thereby losing our first love. It's then that we no longer experience the joy of serving Christ. True revival initiated by the Holy Spirit through fervent prayer helps restore that first love, passion and intimacy towards Christ.

MDPC can be defined as church that revived through prayer. All ministries in MDPC began with prayer. Therefore, starting point of church revival can be seen as prayer. Reason why church began with prayer is because we know that only God can give or allow revival. Prayer of MDPC is the primary key that raised revival.

**Repent for Revival**

It plays role to completely depend on God and to repent of incompetence of saints and corruption of church. Prayer can be described as first, agony at our condition about God’s salvation, second, supplication towards God to feel pity for us, and last, repent to deeply repent of our sins.

First, we already looked agony of Prophets who appear in history of Old Testament. (See chapter 3) Following is the agony towards revival in the Bible.

James speaks pointedly: “Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness” (James. 4:9) said Jesus, “blessed are they that mourn: for they shall be comforted” (Matt. 5:4) the psalmist prayed: “hear my prayer, O Lord,
and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spares me, that I may recover strength, before I go hence, and be no more”. (Ps. 3:11-13)\(^6\)

Also there are many agonies in the revival history. Jonathan Edward was converted and had been licensed to preach; but as his burdened for the souls of men, soul of prayer did not let him preach lots of times. He poured more time on praying. The burden of his soul would frequently be so great that he was unable to stand. Also he would wriggle and groan in agony.

For our agonies, we need the kind of praying that John Knox did when he landed on the shores of his beloved Scotland in answer to his prayer, after being a galley slave for those years. He fell on his face and cried out of a broken heart, “Lord, give me Scotland or I die!” Scotland, from that day to this, has been one of the greatest strongholds of Presbyterianism in the world. Why? Because of there is still a God in Heaven. It is said that Queen Mary of Scotland, “Bloody Mary,” said that she feared the prayers of John Knox more than all the armies of Scotland.\(^7\)

We need the kind of praying that was done, nearly a hundred years ago now, by a young man just graduated from Yale University who set out as a missionary to Texas. That man was Rufus Burleson. He crying, “O God, give me Texas! O Lord, give me Texas for Christ! Give me Texas for Christ!”\(^8\) For spiritual revival, we should pour agony over our nation, and the world.

Second, it is to supplication a mercy of God toward us. For preparation of revival, we should check our life. We should look closely on what we consider more than the relationship

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\(^7\) Robert J. Wells & John R. Rice, 11.

\(^8\) Ibid.
with God. We should check ourselves that we are in real danger which is in suffocated situation by the thorns of distraction. This is serious problem and not just simple problem that we can solve. We should sometimes ask ourselves that whether we have improper prejudice on worries of life or not. Do we keep putting off our time with God until we can fit those in our schedule? Don’t we have anxious on what we need instead of trusting God? God already knows our needs. But, we should not distract ourselves from trusting God, keeping relationship with God, and responding to Holy Spirit.

Matthew Henry said, “When God intends great mercy for His people, the first thing He does is to set them to praying.” It has been said, “Satan laughs at our toil, mocks at our wisdom, but trembles when we pray.”

E. M Bounds wisely stated: “talking to men for God is a great thing, but talking to God for men is greater still.”

“Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:10)

There is such a thing as a humility that is proud of itself, and there is an appearance of humility that is the expression of a secret subtle pride of the wicked heart. The secret pride of the heart is one of the most deceptive and deadening of all known sins.

The confession of sins toward God is self-humiliation. This is, as acceptance of witness that is defying ourselves, self-humiliation. It is weeping, it is agonizing, and it is succumbing ourselves in peak of agonizing supplication. It is ceaseless, day by day, earnest, anxious, personal witness-bearing that wins the day. What is connection that exists between our tears and God’s grace? When a group of us get brokenhearted enough, so that in the agony of our souls we weep in our hearts, and say to God, “you must give us a revival or we will die,” a revival will come. This is to request God’s divine mercy. David says, “Have

19 Arthur Wallis, In the Day of Your Power, 211.


21 Charles W. Carter, 44.
mercy upon me, O God.”

David, though he lived in ancient days when the sacrifices of animals, fowls, and fruit were made for the sins of the people, looks clear beyond these types to the great sacrifice that was to be made for the sins of the world; and with the penetrating mind of a prophet he beholds the Lamb of God slain for the sins of the world and cries out, “Have mercy upon me, O God.” His request for mercy was correct. The only hope for sinner is in his mercy not God’s righteousness.

Knowing we ought to pray for revival is part of the equation. But if we do not have burden for revival or if we do not be sorrowful on the fact that God’s kingdom did not reach yet to all hearts, all churches, and all nations, we will be, in prayer, stagnant inevitably. The burden that we have for revival must come from heart of God not from our noble souls. When we pray for revival, we are not praying in order to convince God He should move among His people. God does more works than what we imagine. Arthur Wallis noted: “Let us not think, as we plead for revival, that we move God to share our concern and burden about the matter. We feel as we do because God has stirred us to share but a fraction of His concern. Our longing is but a feeble, pale reflection of His own.”

Third, the role of prayer does role of repentance for revival. Genuine repentance is an experience that involves a person’s total personality, the intellect, emotions and will. Edgar Young Mullins says:

Repentance includes three elements: (1) first, there is an intellectual element. It is a change of thought. A man’s view of sin and of God and his relation to God undergo a change when he repents…. (2) There is also a change of feeling. A penitent man has genuine regret. But this regret is of a godly kind which leads to a real change (2 Cor. 7:9-10). It is to be distinguished from the form of regret which has no godly influence…. (3) There is also a voluntary element in genuine repentance. The will is changed. A new purpose is formed. As a consequence of the change of will and purpose there is an actual forsaking of sin and an actual turning to God.

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22 Psalm. 51:1.

23 Charles W. Carter, 60-61.

24 Arthur Wallis, 172.
This is the most vital and fundamental element in repentance. No repentance is genuine without it.25 One way to repent is to request to Holy Spirit to let us to see our sins and failures. Also, it is to make those things in list. The greatest commandment is, “Love the Lord your God with all your heart and with all your soul and with all your mind,” (Matt. 22:37). We are corrupted in every aspect of life. Therefore we have to start from here. We should make list of our related people and seek for God’s forgiveness on our wrong behaviors that we behaved toward those people. We should go to them for forgiveness. This may be part of the humbling process – call it “sin,” (Matt. 5:24). This confession and repentance may be a process, like peeling an onion. The sin might be in finances, sexual failures, addictive behaviors and attitudes, or the deep root of materialism -- all areas of sheer lust. Do not justify ourselves; if God points out sin, agree with him! Holy Spirit will come to us gently and will point out those things. Through confession to the Lord, we have the promise of His complete forgiveness (1 John. 1:9).

The process of listening to the voice of God and obeying Him by confessing sin breaks open our hearts. We receive what He wants to give us – His pathway of revival. God will let the rain of righteousness water our thirsty soul. The seed of word of God will grow up, and we will see righteous harvest that springing up inside of us. We have to remember, Jesus taught, “Where your treasure is, there your heart will be also” (Matt. 6:21). At the core, revival is about our heart before Almighty God. Jesus promised us “streams of living water will flow from within,” (Jn. 7:38).

Paul explained how new life in Christ reflects repentance: “I have crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the

flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20).

The evidence of repentance is that once again Christ freely lives His life in and through you.

MDPC describes intercessory prayer as sacrifice prayer. All individuals become sacrifice prayer and sacrifice oneself to God in order to pray for world and individual sins. The most important key in revival is repentance. As MDPC does corporate repentance by three days fasting prayer for six times in a year, daily pulpit prayer, and night prayer meeting, MDPC brought revival.

**Sustain of Revival**

Revival is God’s means for bringing His people back into an intimate, loving fellowship with Him. Once people have returned to God, the key is to maintain the relationship God has restored. Jonathan Edwards believed that sustaining of revival depended on the vigilance with which excesses were kept in check. He knew some were always enthralled with pushing the limits farther and farther. A simple return to the Lord was not enough for them. They wanted to experience the miraculous, the emotional, the spectacular, or the demonic. While many unusual things can occur during revival, the essence of revival is returning to God in repentance. When that has happened, revival has occurred.

Therefore for sustaining revival we need only live out the renewed walk with God we are enjoying and let our relationship with God provide its own evidence of the reality of what God has done in our life. Edwards’s friend, George Whitefield, prayed: “God give me a deep

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29 Henry Blackaby & Richard Claude King, 243
humility, a well-guided zeal, a burning love and a single eye, and then let men or devils do their worst.”

Also Henry Blackaby stated about maintaining revival
First, be sure you do not attempt to take over the work God accomplished.
Second, beware of excess.
Third, beware of opposition.
Fourth, to maintain the work of revival in your life, you must diligently guard your heart and mind so sins such as pride and unbelief do not enter.
Fifth, keep your heart receptive.

Prayer always precedes revival. It plays a prominent role during revival, and revival always leaves a praying people in its wake. The way by which a revival originates is the way by which a revival is sustained. Prayer, confession, humility and seeking God bring revival, and they also sustain revival. The revival leaders throughout history maintained powerful prayer lives. John Wesley had a prayer altar in a room in his London home. The New Testament Christians devoted themselves to prayer even to the point that the place where they prayed shook. Without prayer, revival dies.

After cleansing from sin, there is no greater or more essential foundation for revival than prayer — not casual prayer, but intercession that involves time and commitment. This is serious business because when we enter into prayer for revival, we are immediately thrust into the middle of a spiritual battle: a battle for the eternal destiny of the souls of men, women, and children. Our adversary does not take this struggle lightly, so we should not either. We must seek the filling and empowering of the Holy Spirit for effective spiritual warfare, and keep a continually cleansed heart before the Lord.


31 Henry Blackaby & Richard Claude King, 243-244.

32 Ibid., 23.

33 Malcolm McDow & Alvin L. Reid, 22.
The spiritual work of God sustained for a period of time of revival. The length of a revival is determined within the mind of God, although Christians can hinder God’s activity through non-biblical responses. Sometimes Christians hinder by attempting to manufacture response.\textsuperscript{34} (Table. 1)

Table. 1 Example of Revival Length

<table>
<thead>
<tr>
<th>Revival</th>
<th>Dates</th>
<th>Length(Years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First Great Awakening</td>
<td>1726-70</td>
<td>44</td>
</tr>
<tr>
<td>2. Evangelical Awakening</td>
<td>1735-91</td>
<td>56</td>
</tr>
<tr>
<td>3. Second Great Awakening</td>
<td>1787-43</td>
<td>56</td>
</tr>
<tr>
<td>4. Layman’s Prayer Revival</td>
<td>1857-59</td>
<td>2</td>
</tr>
<tr>
<td>5. Global Revival</td>
<td>1901-10</td>
<td>9</td>
</tr>
<tr>
<td>7. Mid-Century Revival</td>
<td>1949-60</td>
<td>11</td>
</tr>
<tr>
<td>8. Jesus Movement</td>
<td>1967-75</td>
<td>8</td>
</tr>
</tbody>
</table>

Therefore, in order to keep revival of God, Christians should not disturb ministries of God. To live as God’s will, we have to continually keep right relationship with God. Only way to do this is to seek for God’s will. Prayer plays role that sustains revival of God. Some revivals have been short-lived, while others have lasted for decades. James Burns wrote, “Luther set the limit to a revival at thirty years; Isaac Taylor at fifty years.”\textsuperscript{35} While the length may vary according to the nature of the awakening, the participants will remember the experiences for their lifetimes and will not be satisfied with anything less. The length of a revival correlates with the prayer of the God’s people.

\textsuperscript{34} Ibid., 18-19.

\textsuperscript{35} James Burns, 56.
MDPC is church that prays continually. MDPC, refusing to pray just for one revival, prays for revival of Korean church and world prayer revival. Author believes and prays that fire of revival in MDPC will lead to revival in Korea and world. Like vision of MDPC, author hopes to revive Korean churches by establishing 7000 prayers. Also, author hopes to revive world by dispatching missionaries in 70 different countries until 2020. Therefore, author never stops praying. Churches die when they cease praying.

“Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead” (Php. 3:17). Like this verse, MDPC keep prays for vision of kingdom of God and revival.

**Spread of Revival**

Jeremiah Lanphier’s prayer meeting in New York can be best example. In 1857, the leadership of the Fulton Street Church in New York City saw a sharp decline in church attendance. They tapped Jeremiah Lanphier to lead the effort to reach the unchurched of the city. Lanphier was a former merchant with no formal theological training. He wasn't sure how to proceed, so he organized a noonday prayer meeting. He printed up notices and handed them to anyone who would take one. On the day of the meeting, Lanphier waited.

Jeremiah Lanphier announced he was a city missionary and there was going to be a prayer meeting. No one showed up and he began praying. Twenty minutes later he heard someone coming up the stairs and that first time maybe two or three joined him. The next time someone joined him and then the room was filled. And so he went from one room to two rooms to three rooms and he went to the church sanctuary.37

36 Henry Blackaby & Richard Claude King, 179.
37 Ibid., 179-180.
Almost simultaneously, prayer meetings were begun across the city. Many churches sponsored such meetings without knowledge of other activity similar to their own. Within six months fifty thousand were meeting daily in New York, while thousands more prayed in other cities.  

The revival in New York spread to many cities through prayer meeting. 

Lanphier and the church set up seven rules for the meetings:

1. open with a brief hymn;
2. opening prayer;
3. read a passage of Scripture;
4. a time for requests, exhortations, and prayers;
5. prayer would follow each request or at most two request, while individuals were limited to five minutes of prayer/comments;
6. no controversial subjects were to be mentioned;
7. at five minutes before 1:00 a hymn was sung so the meeting could end at 1:00 promptly.

The New York Herald reported meeting places, denominational affiliation, and the number of those attending. The numbers reported March 26 included the following. (Table. 2)

Table. 2 The Report of Prayer Meeting by New York Herald

<table>
<thead>
<tr>
<th>Place</th>
<th>Denomination</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fulton Street</td>
<td>Dutch Reformed</td>
<td>300</td>
</tr>
<tr>
<td>John Street</td>
<td>Methodist Episcopal</td>
<td>600</td>
</tr>
<tr>
<td>Burton’s Theater</td>
<td>Union Service</td>
<td>1200</td>
</tr>
<tr>
<td>Ninth Street</td>
<td>Dutch Reformed</td>
<td>150</td>
</tr>
<tr>
<td>Pilgrims Church</td>
<td>Congregational</td>
<td>125</td>
</tr>
<tr>
<td>Waverly Place</td>
<td>YMCA</td>
<td>200</td>
</tr>
<tr>
<td>Madison Square</td>
<td>Presbyterian</td>
<td>200</td>
</tr>
</tbody>
</table>

38 Malcolm McDow & Alvin L. Reid, 258.

The Layman's Prayer Revival had the motivation that we must pray one hour. Jesus said, 'Could you not tarry with me one hour?' And they wanted to go pray during their lunch hour so there was fasting and great prayer. The editor of the Herald Tribune was looking out of his window at a few minutes before twelve and he was shocked to see men running from their places of business, bumping into one another and within a minute they all disappeared into churches. And he said what's going on? So he sent a reporter down to see what it was and he said, 'they are all praying.'

The next day he got all of his reporters together, put them on horses to cover the whole city. They came and said there must be fifteen thousand people. So he began to write stories, and then before you know it, there were twenty-five thousand. The more stories he wrote the bigger the meetings got. And he put them on horse to cover the whole city and they came back and they said there must be about forty thousand men praying through the lunch hour. What's happening here? Because New York was center of the world at that time, all over America, in Cleveland, Chicago, Denver, Los Angeles, people would read the New York papers and then revival began to break out.

Prayer meetings organized by lay leadership spread like wildfire across the United States. By 1859, more than one million unchurched Americans were won to Christ. God was pouring out His spirit, preparing America for one of its darkest chapters in history. Then he started holding prayer meetings in the home of a friend by the name of Asbury. For maybe two weeks they prayed and fasted. And then they began to speak in tongues in that prayer meeting in the home. And the crowds grew so large until he would speak on the front porch to hundreds of people on the streets.

They had to find a place to meet. They looked around downtown Los Angeles and found an old AME (African Methodist Episcopal) Church, which is now the First AME

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Matthew 26:40.
Church of Los Angeles. It was the first black church building in Los Angeles. But it had been sold and used as a stable and a lumber warehouse and all kinds of stuff. It was a broken-down shambles of a building. It had been burned and it looked terrible. But Seymour and his followers, made up mainly of black porters, washer women, maids -- just very poor people -- started a meeting in April of 1906. The central attraction was speaking in tongues and healing. People came from all over Los Angeles and then it got into the religious press. Stories were printed all over the country that people were speaking in tongues just like the apostles did. And so there was a lot of curiosity. People came from all over the country, and even from Europe. That meeting went on for three-and-a-half years -- three services a day, seven days a week. The pastor was a black man, but soon the majority of the people were white. And so it was Azusa Street with Seymour that made this a worldwide movement through Frank Bartleman, who wrote articles that went all over the world. Soon people were speaking in tongues in Jerusalem, in Stockholm, in London and Rome -- all over the world, it just spread like an explosion.

One of the philosophies of ministry of Pastor Kim is to flow fruits of revival and blessing into the world. Therefore, the ultimate goal of all ministries of MDPC is to spread gospel to the end of the earth. Churches should keep revive for this and author prays that those revival flows into local churches, Korean churches, and even world churches.

Therefore, prayer role that spread revival is Great Commission that God gave to MDPC.

The Role of Mission for Church Revival

The role of mission for revival can be described as five types. (Figure. 2)
Mission plays role that offers motivation of revival. Church exists for kingdom of God. Therefore revival is necessary to accomplish kingdom of God in the world.

We claimed in Matthew 28:18 that all power and authority had been given to us. We had to obedience in discipline the nations. The Bible clearly defines our mission to proclaim the gospel to all people without exception, to baptize converts, disciple believers, equip the saints, and extend the kingdom of God through the multiplication of congregations or churches in the pattern of the New Testament.41

41 Jerry Rankin, 38-39.
It is also that God uses church and us for salvation ministries of Jesus Christ. What a great statement, “You give them something to eat”! “Us? Where are we going to get food for all these people? All we have is five loaves and two fish.”(Luke. 9: 13)

All things that are necessary for ministries of God come from God. It is never from a person. There are no things that person can do. Yet, Jesus Christ says to His disciples to share their things. Disciples knew that they could not do anything themselves. But Jesus let His disciples to participate in God’s ministries. Although God could do all things by Himself, He uses church and us to accomplish his works. Therefore, mission of God became a motivation of revival that is based on word of God and works through us. The God’s grace, which is to let us to participate in God’s will (mission) which is to declare salvation in the world, became motivation for revival.

In MDPC, mission of kingdom of God became a motivation to raise revival in church. Ministry philosophy and all ministries that aim missional church of Myung Dong focused on mission of kingdom of God. If there is no mission of kingdom of God, there is no reason for revival in church. Therefore, MDPC always has commission of mission from God in deep down in the heart that shouts revival. All saints trying to find motivation of revival in mission.

**Purpose of Revival**

Mission became a purpose of revival. The purpose of Church, Mission (The Great Commission), is also a purpose of church revival. God’s vision toward churches is to establish his kingdom in the world. Therefore, the purpose of revival is Mission which is to spread kingdom of God in the world. In biblically and historically, we can see that revival leads a mission of kingdom of God.

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42 Neil T. Anderson & Elmer L. Towns, 63.
Rick. Warren states, what drives our church? Strong churches are built on purpose. By focusing equally on all five of the New Testament purposes of the church, our church will develop the healthy balance that makes lasting growth possible. Proverbs 19:21 says, “many are the plans in a man’s heart, but it is the Lord’s purpose that prevails.” Plans, programs, and personalities don’t last. But God’s purposes will last.43

Nothing precedes purpose. The starting point for every church should be the question, “Why do we exist?” until you know what your church exists for, you have no foundation, no motivation, and no direction for ministry. If you are helping a new church get started, your first task is to define your purpose. It’s far easier to set the right foundation at the start of a new church than it is to reset it after a church has existed for years.44

You get to first base by completing Class 101 and committing to Saddleback’s membership covenant. You arrive at second base after completing Class 201 and committing to a spiritual growth covenant. You make it to third base by completing Class 301 and committing to serve in a ministry of the church. And you finally get back to home by completing Class 401 and committing to sharing your faith both at home and on mission trips. There is a written covenant at each base that we expect people to sign and commit to before moving ahead. No member may proceed to the next base until he has committed to the requirements of each covenant. Most churches do a fairly good job of getting people to first base or even second base. People will receive Christ, be baptized, and join the church (that’s getting to first base). Some churches also do an excellent job of helping believers develop the habits that lead to spiritual maturity (that’s getting to second base). But few churches have a plan to ensure that every believer finds an appropriate ministry (third base), and even fewer equip members to win others to Christ and fulfill their life mission. Therefore final purpose of church is mission.45

MDPC has definite purpose. MDPC is reviving with one definite purpose. The final goal of church revival is to spread gospel to the end of the earth. It is to accomplish Jesus’s Great Commission. Therefore, MDPC has to run the way of revival until it accomplishes this goal although other churches do not dream a revival and do not even try.

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44 Ibid., 81-82.

45 Rick Warren, 144.
Collaboration with Revival

Historically, church revival always proceeds with mission. The flame of revival spreads through local to other local, nations to other nations, and Christian countries to non-Christian countries. Therefore, church revival movement made lots of students to become missionaries and led many mission movements.

Jonathan Edwards, a participant and defender of the Great Awakening and a missionary to the Stockbridge Indians, returned again to the earlier Puritan theology for his understanding of the revival. Edwards had been deeply stirred by the vision of his prospective son-in-law, David Brainerd, a young missionary who had expressed hope that the coming of God’s glorious kingdom “was near at hand.” Edwards married the two themes of mission and eschatology into a union that lasted for the next century and a half. The church’s mission was to be a colaborer with God in the consummation of the work of redemption. It was a mission that was to convert men and women, sanctifying them and bringing them to glorification. And it was a mission to bring to completion God’s total providential design—a creation fully subject to its Creator.

Out of the fire of the Awakenings, the growth of the Christian community, and the disestablishment of state religion came two missionary ideas that would draw the attention of the new nation to the world outside its borders. The first was church planting by larger ecclesiastical bodies. Mission was no longer the exclusive work of special societies and boards of commissioners aimed at the conversion of the “heathen” Native Americans. The Awakening had shown that America’s congregations were full of well-churched “heathen.”
Moreover, the geographical expansion of the frontier further underlined the need for evangelization of the white settlers.\textsuperscript{46}

There has been a close tie between revival and missions. College revivals provided impetus and personnel for the modern missionary movement that began around 1810. Revival also gave support to the lay, student and faith mission movements of the nineteenth and early twentieth centuries. Supported by both denominational and independent missions, the tie between revival and missions remains strong down to the present.\textsuperscript{47}

Revival of MDPC is with dispatching missionaries. Since the beginning of church, MDPC prayed to become revival church and gave offerings to build Mission Center in Philippines as result of revival. These revival and mission in MDPC is presented clearly in history of church. As the fire of revival continues, we can see church keep dispatches missionaries. As one parish establishes and dispatches one missionary, it clearly shows that revival and mission is companion. Pastor Kim’s ministry philosophy, which is to acknowledge church as real church when they do mission, is clearly showing how mission plays role in church revival.

**Expansion for Revival**

Historically, church revival expanded into mission. Many revivals led mission of God and, as a result, fires of revival keep extending. America’s great revival movement, England revival movement, and Korean revival movement also expanded through mission. As one or two people pray and experience revival together in city and experience revival through devoted leader, the fire of revival never stop there but keeps expanding into local to


\textsuperscript{47} Ibid.
other local and churches to other churches. In many revivals the role of mission clearly expands revival. Especially, in the revival movement in Korea, many missionaries came into Korea because of America’s great revival movement. They came to Korea and raised small prayer revival in 1903 at Wonsan and fire of Pyongyang great revival movement that was started in JangDaeHyun Church in Pyongyang and expanded into Namsanhyun Methodist Church, all places in Pyongyang, and even to all places in Korean Peninsula like a prairie fire. As a result, from January to June of 1907, the fire of Holy Spirit burned vigorously in all places in Korean peninsula. In all places in Korea, the amazing fire of revival burned until all places in Korea could experience revival.

When the church experiences awakening, it becomes energized for evangelistic outreach. Every revival in history has produced significant numbers of conversions. At Pentecost, three thousand were added to the church. Almost the entire region of Lyons was evangelized under Ireneaus in the 180s as revival erupted following the severe persecution in A.D 177. In the First Great Awakening, one out of seven people in New England was converted. In the first few months of the Welsh revival, one hundred thousand conversions were reported. Phenomenal conversions were recorded in the shantung and Hebrides revivals. During the prayer revival of 1857-59, about one million Americans were converted. Whereas the church flounders and falters in its evangelistic responsibilities without revival, it pushes forward when it is refocused upon spiritual priorities. Evangelistic results communicate to the church that revival is not for special times and special reasons but for all times and all seasons.

The First Great Awakening brought new methods of evangelism. One of the most notable innovations was the practice of itinerancy. While not unknown before this era, it

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48 Brian Edwards, *Revival!*, 44.

49 Malcolm McDow & Alvin L. Reid, 21.
became an accepted and effective tool for spreading both the gospel message and the good news of local revivals. Many pastors took extended tours during the Great Awakening. These included Gilbert Tennent, Benjamin Pomeroy, Eleazor Wheelock, Jonathan Parsons, Andrew Croswell, Samuel Buell, and Philemon Robbins.

The evangelization of Indians became a major concern for revival leaders. John Sargeant was sent by the society for the propagation of the gospel as a missionary to the Housatonic tribe in Stockbridge, Massachusetts. He experienced success, including baptizing 182 Indians. Jonathan Edwards, after being terminated from his church at Northampton, served as a missionary in Stockbridge during the 1750s. David Brainerd’s efforts among the Indians has been noted.

Also Azusa street revival was characterized by spontaneity, informality and ecstatic charismatic worship. Reports of miraculous healings abounded. Another trademark of the mission was its remarkable racial diversity, a scandal to some but a sign of divine endorsement to the Azusa faithful. Azusa was also noted for its fivefold doctrine of salvation, sanctification, tongues as evidence of Spirit-baptism, divine healing and the imminent Second Coming of Christ.

By 1909 the revival tides had begun to ebb, although meetings continued at the Azusa Street Mission until the city of Los Angeles condemned and razed it in 1929. The influence of the mission had all but evaporated by that time, but the revival it had once harbored remained for most Pentecostals the formative and definitive event of early Pentecostalism.50

MDPC’s revival becomes much stronger as praying for mission places and dispatching missionaries. Although saints sought for revival just for MDPC, God did not stop there. God put a pressure for isolated countries and countries that never heard about gospel to

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MDPC. As visiting one country and spread gospel to country, God gave commission with another strong revival to MDPC. Also, God showed other places and allowed revival in order to dispatch missionaries in those places. The reason how small rural church could do all missions is only by grace of God and outcome of revival. Therefore, MDPC’s revival expanded and extended through mission.

Re-Ignition for Revival

Mission, as The Challenge of Mission Trip in chapter 4 shows, plays a role that reignite church revival. As doing mission just as God commanded, people receive many visions and challenges that entertain God’s thought. Therefore, the grace and impression that they received naturally became church revival. As seeking for one soul, God let us know that there are still many lost souls in world. Therefore, those challenges through mission play roles that revive church again.

We believe that being on mission, or being missional, is foundational to church health, growth, and revival church. Revival church often described that developing a renewed belief in Jesus Christ and the mission of the church as vital to making a revitalization, and they led their churches to live out a missional focus. Being on mission with Jesus Christ will change people’s lives in our church as well.²⁵¹

In Acts 1:8, Jesus said that once we had received the power of the Holy Spirit we were to be His witnesses, “both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” The “both” makes it clear that this was not to be a sequential process of evangelizing one entity before moving on to the other.²⁵²

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²⁵¹ Ed Stetzer and Mike Dodson, 196.

²⁵² Jerry Rankin, 188.
Immediately in the book of Acts we see God’s Spirit bringing about a great harvest in Jerusalem. The witness of the apostles and others quickly expanded throughout the province of Judea, cross-culturally among the neighboring Samaritans and then to the Gentiles throughout the world. God has not given any church permission to draw a circle around its own community and say, “This is our mission; it is where we live and is the extent of our responsibility.” The heart of God is for the whole world. If we are to be a kingdom people, and a church that exists to serve the kingdom of God. We will realize our mission task extends to all the people after mission trip. We are responsible to reach those of different languages and cultures of in the world.

MDPC, once or twice in a year, does outreach. Also, they do volunteer works. All that they heard, saw, and experienced is heart of God toward the world. Because MDPC felt God’s heart, members of MDPC could run toward revival. Mission of MDPC plays a role of kindling that revive 2nd or even 3rd church revival.

CHAPTER SUMMARY

MDPC, since her beginning, ran church with prayer and mission as senior pastor’s ministry philosophy. God, as calling for minister, gives individual spiritual gifts. But, God appeared to Pastor Kim in prayer and clearly showed that the goal of church is missions. In every ministry, the mission spread out through prayers. The reason why church could be revival church not depressed church is because he keeps ministered with the first mind that God gave it to him. God gave world vision to MDPC although it was little local church. Therefore all saints lived their best to keep the life of revival without turning back. God blessed the MDPC that cried out for the dying churches and strove to become the model of

53 Ibid., 189.
revival. MDPC’s ministries, works, vision, and elements of revival caused the revival of God in church. Church could revive because all saints recognized church as one body of Christ and Senior pastors, assistant pastors, and all saints ran toward the vision that God gave as one body. Therefore Pastor Kim always answers to the question of “how church can revive in this way?” It is “only by the grace of God” and we thank God for using us. Just pray for it.
CHAPTER SIX

CONCLUSION

Church revival starts from prayer revival and flows to the world mission (The Great Commission). Also, the church revival cycle that represents the needs of church revival in world missions and prayer for them is the most simple and biblical pattern of revival. In concluding the revival pattern which is prayer mission in Myung Dong Presbyterian Church, the suggestion is made for dead churches and Korean churches. (Figure. 1)

Figure. 1 The Triangle of Church Revival
The powerful and transcendental history of God occurred during early 1900 in three continents in the world. There were Wales revival movement in 1904, Azusa in California revival movement in 1906, and 1907 revival movement in Pyongyang and Wonsan.¹

We should realize that God has specific reasons when he allows revival to his people in his right time.²

Prayer existed before those revivals and mission was accompanied after revival. Therefore, the process is cycle of “Prayer-Revival-Mission.” Works of God that recover and hear Israelites who were rebellious and revive his people who are in bridle of sin when they pray and repent is history of attributes of God’s mission.

God who represented his transcendence as stating “I am who I am”³ to Moses is showing that he is a historical God who involves and supervise personally into our life as stating that he is God of “Abraham, Isaac, and Jacob”⁴ to Moses.

God decided to accomplish His faithful promises and raised the revival movement of U. S. That was Great Awakening. God let First Great Awakening to be accomplished through Jonathan Edwards who ministered mainly in New England. Jonathan Edwards, in 1744, proposed to unite prayer concert with many churches and as his proposal, prayer concert continued for two years at first and later prolonged for seven more years.⁵ We could see that in the center of revival, there are always a few people who kneeled and prayed. But, we should realize that God allows revival not only for satisfaction.

¹ Henry Blackaby & Richard Claude King, 55.
³ Exodus 3:14.
⁴ Acts 7: 32.
Because South Korea, in 2007, had 100 years anniversary of 1907 Pyongyang and Wonsan revival Movement, there were many meetings and shouts in many places that desired God’s revival. Also in New York, many people from South Korea and different states in U. S. desired and held prayer meetings as desiring same revival of Manhattan revival in 1858 and revival of Pyongyang and Wonsan. But differently than we thought, God kept silence. Obviously, this does not mean that God is sleeping. But, author carefully self-reflects that we might have arrogance that we can accomplish revival by ourselves behind agog minded.

Anyways, God always gave task called mission after revival. Because mission is our great commission that God gave, God allowed, as pouring out the Holy Spirit, revival that all people repent their sin in order to accomplish great commission.

But we can see amazing fact that God prepared revival beforehand Satan plans that destroy this earth and kill many people in order to let us to overcome struggles with faith. (Table.1)7

Table. 1 The Protection from Enemy by Great Revival

<table>
<thead>
<tr>
<th>Event</th>
<th>1730~1750</th>
<th>1760</th>
<th>1795~1835</th>
<th>1861</th>
<th>1880~1910</th>
<th>1914/1939</th>
</tr>
</thead>
<tbody>
<tr>
<td>Event</td>
<td>First Great Awakening</td>
<td>War of Independence</td>
<td>Second Great Awakening</td>
<td>Civil War</td>
<td>Third Great Awakening</td>
<td>World War I,II</td>
</tr>
</tbody>
</table>

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6 Malcolm McDow & Alvin L. Reid, 258-260.

What messages were given through all of these incidents from God? We should invade and establish the land that Satan controls as kingdom of God before those tragedies in order to let God’s salvation mercy on those land. The land of God, which is church that is bride of God and called as holy kingdom, or, in other words, when we stand steady with God’s name, God allows revival. Then, God will heal the world and call his people with salvation. There are still about 5,500 civilization that have never heard about Gospel. Their population are increasing. They are our target of mission and reason of prayer.

As preparing for the last moment, we should see closely God who helped Nehemiah to rebuilt Jerusalem temple. God said that He is looking for the one who can block corruption by building Jerusalem temple. Temple is prayer. Only by we build temple, God can lead us to salvation from destruction. God allows world revival through prayer and we should realize that God allows spreading gospel to the world through that revival. Therefore we should pray. To pray for God’s kingdom and righteousness is to do mission through revival. Although this might sounds like paradox, God already decided to work His ministries through our prayer (Of course our prayer must seek as God’s will) and His commission of mission through us. Although he could accomplish by Himself, He decided to work together with us. But, we know that the middle step, which is revival, occurs only in God’s time and God’s way.

The concluding proposal of this thesis to the South Korean Church is the following:

<table>
<thead>
<tr>
<th>Remarks</th>
<th>Jonathan Edward</th>
<th>Conflict with British Devastated Land</th>
<th>Charles Finney</th>
<th>Conflict of North and South Black Slaves</th>
<th>D.L. Moody</th>
<th>Casualty of WWII: about 75 million killed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
First, we should pray for church revival.

Second, we should experience revival through prayer.

Third, we should revive for mission.

Concluding Prayer

    God, please allow revival through prayer in this world, restore the ardent prayer of churches and establish us to become a prayer that you want. Please forgive our sins and re-send the Great Revival in this world. Let flame of revival blaze up into the world. Let all nations and world become your kingdom. Please use Korean churches and world churches for kingdom of God.

    In Jesus name I pray.

    Amen.
## APPENDIX A

EXPLAINING THE CHURCH’S PURPOSE - RICK WARREN

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Task</th>
<th>Acts 2:42-47</th>
<th>Objective</th>
<th>Target</th>
<th>Life Component</th>
<th>Basic Human Need</th>
<th>The Church Provides</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outreach</td>
<td>Evange</td>
<td>“…added to their number daily those who were being saved.”</td>
<td>Mission</td>
<td>Community</td>
<td>My Witness</td>
<td>A Focus for living</td>
<td></td>
</tr>
<tr>
<td>Worship</td>
<td>Exalt</td>
<td>“They devoted themselves to…breaking of bread and prayers…praising God.”</td>
<td>Magnify</td>
<td>Crowd</td>
<td>My Worship</td>
<td>A Force for living</td>
<td></td>
</tr>
<tr>
<td>Fellowship</td>
<td>Encourage</td>
<td>“…devoted to the fellowship…all the believers were together…they ate together”.</td>
<td>Members</td>
<td>Congregation</td>
<td>My Relationships</td>
<td>A Family for living</td>
<td></td>
</tr>
<tr>
<td>Discipleship</td>
<td>Edify</td>
<td>“They devoted themselves to the apostles’ teaching.”</td>
<td>Maturity</td>
<td>Committed</td>
<td>My Walk</td>
<td>A Foundation for living</td>
<td></td>
</tr>
<tr>
<td>Service</td>
<td>Equip</td>
<td>“They gave to</td>
<td>Ministry</td>
<td>Core</td>
<td>My Work</td>
<td>Professi</td>
<td>A Function</td>
</tr>
</tbody>
</table>

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anyone as he had need.”
APPENDIX B

TOP THREE FACTORS: PRAYER, EVANGELISM, AND PREACHING

– ED. STETZER’S COMEBACK CHURCH ⁹

Respondents were asked to identify the top three factors that led to their church being revitalized. Overall, the top three responses were “prayer,” “evangelism/mission,” and “preaching.” These words were identified in 44.7 percent, 37.2 percent, and 25 percent of the responses, respectively.

Three key factors to church revitalization

---

⁹ Ed Stetzer & Mike Dodson, Comeback Churches, 200.
This has led to several positive shifts in thinking.

- From programs to processes.
- From demographics to discernment.
- From models to missions.
- From attractional to incarnational.
- From uniformity to diversity.
- From professional to passionate.
- From seating to sending.
- From decisions to disciples.
- From additional to exponential.
- From monuments to movements.

---

APPENDIX D

INTERVIEW WITH THE SENIOR PASTOR

HISTORY

1. Please, summarize church history follow to the important event?
2. What is your church vision statement and strategy?
3. What is your pastoral ministry philosophy and vision?

REVIVAL

4. What is your motivation for MDPC planting?
5. What is process of MDPC revival?
6. What are factors of MDPC revival?
7. What is role of prayer in your church revival?
8. What is role of mission in your church revival?
9. Please, summarize your church ministry in revival?
   - Worship
   - Prayer
   - Mission
   - Evangelism
   - Small group
   - Ministry team
   - Discipleship
   - Bible study
10. Please, summarize your church prayer ministry (current, future)?
11. Please, summarize your church mission ministry (current, future)?
12. What advice would you give to a dying church and its pastor?
APPENDIX E

SURVEY EVALUATION

General Information

1. What is your gender?  
   - Male: 33.9%  
   - Female: 66.1%

2. What is your age?  
   - Less than 20: 14.3%  
   - 20-29: 21.4%  
   - 30-39: 5.4%  
   - 40-49: 25%  
   - 50-59: 33.9%

3. How long have you been a member of this church?  
   - Less than 1 year: 5.4%  
   - 1-5 years: 25%  
   - 6-10 years: 10.7%  
   - 11+ years: 58.9%

4. How long have you been a Christian?  
   - Less than 1 year: 7.1%  
   - 1-5 years: 33.9%  
   - 6-10 years: 14.3%  
   - 11+ years: 44.6%

5. How many hours on the average do you spend in all church activities and ministries each week?  
   - Less than 1 hour: 16.1%  
   - 1-5 hours: 39.3%  
   - 6-10 hours: 8.9%  
   - 11+ hours: 35.7%

Survey of Myung Dong Presbyterian Church Revival

1-Strongly agree  2-Agree  3-Uncertain  4-Disagree  5-Strongly Disagree

1. I have experience church revival in our church.  
   - 1: 26.8%  
   - 2: 62.5%  
   - 3: 8.9%  
   - 4: 1.8%

2. The leadership of our church greatly influenced revival in church.  
   - 1: 35.7%  
   - 2: 58.9%  
   - 3: 5.4%  
   - 4: 4%

3. Our Church makes the disciples of Jesus.  
   - 1: 33.9%  
   - 2: 62.5%  
   - 3: 3.6%  
   - 4: 4%

4. All saints participate in all ministries of our church.  
   - 1: 12.5%  
   - 2: 42.9%  
   - 3: 19.6%  
   - 4: 25.0%

5. I experience fullness of Holy Spirit in worship.  
   - 1: 32.1%  
   - 2: 60.7%  
   - 3: 7.1%  
   - 4: 4%
<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>6. Our Church is well accomplishing God’s mission.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>28.6%</td>
<td>64.3%</td>
<td>5.4%</td>
<td>1.8%</td>
</tr>
<tr>
<td>7. There are increases of person who receive Jesus as savior and get baptize in our church.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>16.1%</td>
<td>62.5%</td>
<td>17.9%</td>
<td>3.6%</td>
</tr>
<tr>
<td>8. Small group in our church has abundant sharing and fellowship.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>12.5%</td>
<td>60.7%</td>
<td>21.4%</td>
<td>5.4%</td>
</tr>
<tr>
<td>9. Our Church gives influence of faith to local community.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>12.5%</td>
<td>57.1%</td>
<td>23.2%</td>
<td>7.1%</td>
</tr>
<tr>
<td>10. All saints aggressively participate for the ministry of our church.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<tr>
<td></td>
<td>7.9%</td>
<td>50.0%</td>
<td>14.3%</td>
<td>17.9%</td>
</tr>
<tr>
<td>11. Prayer is a central facet of our church Revival</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>60.7%</td>
<td>37.5%</td>
<td>1.8%</td>
<td></td>
</tr>
<tr>
<td>12. Before we attempt any major effort in our church, we bathe it in prayer.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>55.4%</td>
<td>41.1%</td>
<td>3.6%</td>
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<tr>
<td>13. I think dawn prayer has huge impact on my spiritual life daily.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>33.9%</td>
<td>46.4%</td>
<td>14.3%</td>
<td>5.4%</td>
</tr>
<tr>
<td>14. Our church has an intercessory prayer ministry where many people participate.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>28.6%</td>
<td>57.1%</td>
<td>10.7%</td>
<td>3.6%</td>
</tr>
<tr>
<td>15. We have special prayer(fasting) emphases in our church.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<tr>
<td></td>
<td>37.5%</td>
<td>50%</td>
<td>7.1%</td>
<td>5.4%</td>
</tr>
<tr>
<td>16. The leadership in my church regularly emphasizes the importance of prayer.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<td></td>
<td>80.4%</td>
<td>7.9%</td>
<td>1.8%</td>
<td></td>
</tr>
<tr>
<td>17. We have a prayer room in our church where many people pray each week.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>55.4%</td>
<td>39.3%</td>
<td>3.6%</td>
<td>1.8%</td>
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<tr>
<td>18. I pray regularly during the day.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<td></td>
<td>17.9%</td>
<td>51.8%</td>
<td>16.1%</td>
<td>14.3%</td>
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<tr>
<td>Question</td>
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<td>------------------------------------------------------------------------</td>
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<tr>
<td>19. Our church communicates answered prayers to the people of the church.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<td></td>
<td>17.9%</td>
<td>69.6%</td>
<td>10.7%</td>
<td>1.8%</td>
</tr>
<tr>
<td>20. People in our church are given good training on how to develop a prayer life and devotional time.</td>
<td>1</td>
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<tr>
<td></td>
<td>16.1%</td>
<td>62.5%</td>
<td>16.1%</td>
<td>15.4%</td>
</tr>
<tr>
<td>21. I think great commission is our church mission from God.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<tr>
<td></td>
<td>57.1%</td>
<td>33.9%</td>
<td>8.9%</td>
<td></td>
</tr>
<tr>
<td>22. Our church is going to have a prayer revival to produce fruit in missions.</td>
<td>1</td>
<td>2</td>
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<tr>
<td></td>
<td>46.4%</td>
<td>50%</td>
<td>3.6%</td>
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<tr>
<td>23. I experience the recovery of faith by challenge of spirit salvation after the mission trip.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
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<tr>
<td></td>
<td>32.1%</td>
<td>37.5%</td>
<td>21.4%</td>
<td>8.9%</td>
</tr>
<tr>
<td>24. I think the mission is the key of maintaining revival church.</td>
<td>1</td>
<td>2</td>
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<tr>
<td></td>
<td>30.4%</td>
<td>60.7%</td>
<td>7.1%</td>
<td>1.8%</td>
</tr>
<tr>
<td>25. I actively participate in mission of interior and exterior of church at least 1-2 times in a year.</td>
<td>1</td>
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<td></td>
<td>21.4%</td>
<td>35.7%</td>
<td>14.3%</td>
<td>28.6%</td>
</tr>
<tr>
<td>26. Developing an overarching mission strategy and mission filed.</td>
<td>1</td>
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<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>26.8%</td>
<td>55.4%</td>
<td>16.1%</td>
<td>1.8%</td>
</tr>
<tr>
<td>27. I pray regularly for world missions as a church.</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td></td>
<td>42.9%</td>
<td>50%</td>
<td>7.1%</td>
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</tr>
<tr>
<td>28. Our church uses our finances enough to support missions.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>23.2%</td>
<td>53.6%</td>
<td>17.9%</td>
<td>5.4%</td>
</tr>
<tr>
<td>29. I personally provided financial support of a missionary/mission project.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>10.7%</td>
<td>60.7%</td>
<td>8.9%</td>
<td>19.6%</td>
</tr>
<tr>
<td>30. Our church sends people regularly to do mission work around the world.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td></td>
<td>46.4%</td>
<td>44.6%</td>
<td>7.1%</td>
<td>1.8%</td>
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VITA

Chun Kyung Cho

PERSONAL


EDUCATIONAL


MINISTERIAL

Ordination: October 2005, Nam San Presbyterian Church.

PROFESSIONAL

Assistant Pastor, Nam San Presbyterian Church, Seoul, 2004-2005.
Assistant Pastor, Jesus Shalom Presbyterian Church, Namyangju, 2006-2007.
Assistant Pastor, Kwang Myung Presbyterian Church, Uijeongbu, 2008-2010.
April 24, 2014

Chun Kyung Cho
IRB Exemption 1843.042414: The Role of Prayer and Mission for Church Revival through a Case Study of Myung Dong Presbyterian Church

Dear Chun Kyung,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects’ responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects’ financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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