



REVIVALS, VISITATIONS
& MOVES OF GOD

ASHISH RAICHUR

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REVIVALS, VISITATIONS & MOVES OF GOD



I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, And our fathers have told us. We will not hide them from their children, Telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done.

(Psalm 78:2-4)

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INTRODUCTION

Revival is bringing something that is dead back to life. Much of today's Church needs reviving. When God comes in an unusual way releasing His presence and power over and above what a church normally experiences, we call it a visitation of God. Every visitation of God should become a habitation of God and become a move of God, going beyond that local church into the community, city, and nation. The move of God results in evangelization, missions, and the fulfilling of the Great Commission. Starting in the book of Acts and down through the centuries, there have been numerous visitations and moves of God.

We look at Church history. Understanding history helps us correctly interpret the present and prepare for the future. We draw inspiration, insight, and lessons from what God has done in the past by reviewing stories, and asking relevant questions such as, "What can we learn from Church history about revivals, visitations, and moves of God?" "What does it take for a visitation of God to become a move of God?" "What are signs of a genuine visitation of God?" "How do we steward a revival, a visitation, and a move of God?"

The "latter rain" falls just before harvest. *"Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand."* (James 5:7,8) In the biblical context, the early rains were showers that usually came during October-November and prepared the ground for the seed. The latter rain fell during March-April and was necessary for the ripening of the crops before harvest. If we believe God is preparing for a mighty end-time outpouring, a great visitation, and an ingathering of harvest before His return, then we must get ourselves and our congregations ready for the latter rain of the Holy Spirit.

Historical content for this book has been compiled from several reliable sources listed at the end. The biblical content and insights in this work are the result of personal study in God's Word and learning through the experiences in journeying with the Lord as well as learning through the ministry of several other ministers of God.

We trust that this compilation will serve in igniting a passion for God and lighting fires of revival in many places. Our desire is not only for revival to be ignited but to see local churches and believing communities become dwelling places of increasing measures of God's presence and with greater manifestations of His glory so that the world may encounter the true and living God.

God bless!

Ashish Raichur

1

OUR QUEST

When we talk about praying, pursuing, and pressing in for revival, a visitation, or a move of God, what are we after? Are we looking at just having a season of “Christian” excitement, a series of extended meetings, or looking for some spectacular manifestations and phenomena? What are we really seeking?

Duncan Campbell, a man used by God in the revival in the Hebrides Islands of Scotland in 1949-1952, captured the essence of revival with these words, “*Revival is a community saturated with God.*” In revival, our pursuit, our passion, our focus is (and literally should be) more of God until we are filled, saturated, and overflowing with Him.

Revival is God’s arrival! — Lou Engle

Just more of Him

Our quest is simply for more of God experienced and expressed through us personally and collectively as a body of believers. God is infinite and hence, there is no limit to how much we can know and experience Him.

He has made Himself available to us as stated in His Word. For instance, He has promised to be with us always. He is with us. He dwells and moves among His people. However, experientially, there is always more of Him that we can experience and there is always more of Him that we can reveal to others. Knowing, encountering, experiencing, and expressing (revealing) more of Him is our quest. Ours is not just a theological or intellectual pursuit. We want to know Him and experience Him so that through us, others can know and experience Him. And we desire for this in an ever-increasing measure.

We are complete in Him. We are blessed with every spiritual blessing in Him. We have our rich spiritual inheritance in Him. Yet, in daily life and experience of our unlimited God and what He has done for us, we desperately need more.

Christlikeness—the personal and collective norm

The earthly life and ministry of Jesus, as recorded for us in the Gospels, was a life embodying and manifesting the glory of God (Hebrews 1:3; John 1:14; John 2:11). The glory of God is an expression of the nature of God—who God is and what He does. The birth of the Church was simply a reproducing and multiplying of Christ’s life in each believer at a personal level, and through the Church at a collective level. We are to walk as He walked (1 John 2:6). Our life in this world is to be the same as His (1 John 4:17). Individually and collectively as a community of believers, we are to embody and display (manifest) the glory of God in life and ministry in an ever-increasing measure.

Revive us again

Psalm 85:6

**Will You not revive us again,
That Your people may rejoice in You?**

Psalm 85 must have been written after the Babylonian captivity when the Jews returned to Jerusalem from Babylon. Here we have a prayer, a cry for revival—a cry to see things back where they ought to be. Revival simply means to bring something back to life, to breathe life into something—to bring it to its original state. The plea for revival is so that people will come to a place of rejoicing in God Himself. The ultimate purpose of revival is to bring our focus and our delight back to where it should be—in God Himself.

Ezra 9:8,9

⁸ And now for a little while grace has been *shown* from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage. ⁹ For we *were* slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.

Ezra's cry and prayer acknowledges that the restoration they experienced in seeing the house of God and the walls of the city repaired, rebuilt, and raised up was indeed God reviving His people.

Similarly, in the Church today, whether in the context of a local church community or the larger Body of Christ, when we see believers restored, repaired, rebuilt, and raised up in one or more areas of spiritual truth and experience, we say that God is reviving His people. We have revival.

Seasons of revival

Acts 3:19

Repent therefore and be converted, that your sins may be blotted out, so that times (Greek '*kairos*' = seasons) of refreshing (Greek '*anapsooksis*' = "a recovery of breath, a reviving") may come from the presence of the Lord,

Once we **repent**, are converted, and forgiven, we are now positioned to receive seasons of refreshing from the presence of the Lord—many seasons that bring reviving and refreshing!

These are seasons where there is the outpouring of God's presence upon us as a people.

We understand that a season usually has a start and an end. Hence, we also call these seasons of refreshing or outpourings as "visitations." God visits His people in an unusual way, above and beyond what they normally experience. This is what revival is.

We can also look at it this way...

1 Corinthians 5:4

In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

We know that the Spirit of God dwells in each of us as believers. We are the temple of the Holy Spirit. We also know that as we gather together, the Lord Jesus Christ is present with us and His power.

But we also do know that there can be varying levels of this power in manifestation and operation. Sometimes, it seems like there is “no power.” Often, there is “some power.” However, in a time of revival, outpouring, or visitation, as we see in the Early Church, people know that there is “great power.”

Acts 4:33

And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

Acts 5 gives us a small glimpse of what this “*great power*” was causing among the people.

Acts 5:12-16

¹² **And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s Porch.**

¹³ **Yet none of the rest dared join them, but the people esteemed them highly.**

¹⁴ **And believers were increasingly added to the Lord, multitudes of both men and women,**

¹⁵ **so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.**

¹⁶ **Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.**

A season of revival (outpouring, visitation, or refreshing) is a time when there is a heightened level of God’s presence and power with God moving and doing powerful things among His people.

We use different terms to refer to such a work of God such as **revival, awakening, refreshing, renewal, visitation, outpouring, move of God, release of the Spirit, manifested glory**, etc. Regardless of what language and terminology each one uses to refer to such a work of God, our quest is simply this—we desire His presence and even more of His presence!

Seasons of revival lift us into new realms

The end of a season signals the beginning of a new season. The end of a season does not imply decline or falling back to a lower level. The new season that dawns is intended to take us to a higher level, greater reviving, greater refreshing, and greater glory.

Our spiritual journey is one where we move from glory to glory (2 Corinthians 3:18), faith to faith (Romans 1:17), and strength to strength (Psalm 84:7).

A season of revival enables us to experience new levels of glory. It is a transition into a new level and an invitation for us to step up and live at this new level. Our goal in each “season” is to capture and consolidate all that is released to us and make that the new norm for life and ministry. This prepares us for the next season, the greater glory that dawns upon us.

So, in one sense, if we are doing our spiritual journey correctly, we are to be living in continuous, ongoing revival, a perennial “season” of God’s presence outpoured in ever-increasing measures. This is attainable and what we must set our eyes on while here on earth.

Only when we fail to properly receive and assimilate what is released to us in a particular season of visitation do we fall to a lower level because we have not prepared ourselves to move to the next higher realm in God.

Preview: What happens in revival (or in an outpouring)

Starting with the book of Acts and on through Church history, we see times (seasons) when the experience of God was above and beyond the norm. This impacted not only the community of believers, but also those who were unsaved; it affected society and regions beyond.

Both from the book of Acts and through the numerous revivals that we see in Church history, we recognize some interesting things that happen during a season of outpouring, revival, or visitation of God upon a community of believers.

A great revelation of who God is

We are filled with awe and wonder of God, His holiness, His love, His greatness, His power.

We are overwhelmed and we suddenly become aware of our own sinfulness, weakness, frailty, etc.

A heightened revelation of spiritual truth and realities

Suddenly, truths that we have heard in the past come alive. Revelation seems to be “jumping off” the pages of Scripture. We become passionate about the Word and the deep mysteries of God.

An increased passion, fervor, and zeal in God’s people toward spiritual things

There is an increased passion for prayer, worship, Word, fellowship (including giving and sharing), discipleship, witnessing, and missions. People are up and about doing these even without prompting and coaxing.

An increased ingathering of the unsaved

Those who do not know Jesus are drawn into the Kingdom. Like a magnet, the glory of God upon a community draws the unsaved and they are brought into the knowledge of the Lord.

An increase in supernatural manifestations, unusual and mighty wonders and miracles

Unusual things happen. Things we never expected. Things we cannot always explain. Supernatural manifestations, healings, miracles, deliverances, angelic visitations—anything and everything that God desires to do.

A powerful transformation of society

The society around the community is also affected powerfully. Social evils begin to be rooted out and righteousness and truth prevail in the streets.

An equipping and sending out of ministers, and starting of new ministries in missions, church planting, and spreading of revival fire

Believers are equipped and they begin to go out to impact the world around them. Ministries and missions are birthed way beyond what happens through organized efforts. The fire of revival is carried to other places.

Beyond what programs can achieve

“First, let me tell you what I mean by revival. An evangelistic campaign or special meeting is not revival. In a successful evangelistic campaign or crusade, there will be hundred or even thousands of people making decisions for Jesus Christ, but the community remains untouched, and the churches continue much the same as before the outreach. In revival, God moves in the district. Suddenly, the community becomes God-conscious. The Spirit of God grips men and women in such a way that even work is given up as people give themselves to waiting upon God ... This presence of God is the supreme characteristic of the God-sent revival ... The power of God, the Spirit of God, was moving in operation and the fear of God gripped the souls of men—this is God-sent revival as distinct from special efforts in the field of evangelism”—Duncan Campbell.

Revival lifts the entire church community into a new level, a new realm in God.

In revival, things happen in a very short period, which may normally take many years to achieve with our organized church programs and efforts. The fruit of revival is significantly greater than what is normally experienced, and the fruit of revival remains.

Revival ushers us into becoming what God really intended the Church to be, a habitation of God among man, a dwelling place of God’s glory among men.

Learning from the past to press into what is ahead

In subsequent chapters, we survey previous revivals—not to seek an exact repeat of the past, but to learn lessons, obtain insights, understand realms that we should be walking in, and be inspired to press beyond what has been experienced before. If God did it in history, we know He will do so today and even more. We learn lessons from the past so that we can better steward what we receive and experience in our day.

Re-digging ancient wells and opening new ones

Genesis 26:18-23,32,33

¹⁸ And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

¹⁹ Also Isaac’s servants dug in the valley, and found a well of running water there.

²⁰ But the herdsmen of Gerar quarreled with Isaac’s herdsmen, saying, “The water is ours.” So he called the name of the well Esek, because they quarreled with him.

²¹ Then they dug another well, and they quarreled over that *one* also. So he called its name Sitnah.

²² And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, “For now the LORD has made room for us, and we shall be fruitful in the land.”

²³ Then he went up from there to Beersheba.

³²It came to pass the same day that Isaac’s servants came and told him about the well which they had dug, and said to him, “We have found water.”

³³So he called it Shebah. Therefore the name of the city is Beersheba to this day.

This passage brings out some interesting happenings in Isaac’s life. Isaac, as he went about his life, did reopen some of the old wells his father, Abraham, had dug. He had to face some challenges when he attempted to reopen old wells, but he continued to dig them up. After that, he dug some new wells and found water and continued to move into a place where he had room to grow and until he established himself in Beersheba.

Similarly, we must reopen the old wells that God has already given to the Church in its past. We must drink out of what God has already imparted to the Church. Additionally, we must also move into new territory and dig new wells and arrive at places and destinations in the Spirit which God has for us—the present-day Church.

The Church has had great visitations and periods of awakening. These have often come when the Church was in periods of great drought or in times of great spiritual darkness around it.

The wells of Abraham had been stopped by the Philistines and filled with earth. There are all kinds of enemies of the Church—wrong ideas, incorrect teaching, worldliness, spiritual lethargy, and so on—that have crept in and closed the wells of revival that we are to be constantly drinking from. These “Philistines” can be at times intimidating and contentious when we try to dig again the ancient wells that God gave to the Church.

In revival, there is a returning to what was obtained before, a returning to what we find in the Acts of the Apostles. Every revival seems to be a returning to what was experienced before in the book of Acts. By “returning,” we are pressing into what we should really be, what we are truly called for.

“The antecedents, accompaniments and results of revivals are always substantially the same as in the case of Pentecost” — Charles Finney

A great and urgent need of the Church is of life, power, and of the work of the Spirit itself—not of methods or improvements that we devise with our human energies. We need revival!

2

JOURNEY THROUGH THE BOOK OF ACTS

The book of Acts records approximately 40 years of such a visitation and move of God, beginning with the outpouring of God's Spirit in Jerusalem on the Day of Pentecost. The outpouring of the Spirit became a habitation of God among this community of believers and the fire spread from Jerusalem, across Asia Minor, into Europe, and all the way to the then capital of the world, Rome.

The book of Acts records what the Holy Spirit can do through people and communities as He empowers them and moves in and through them powerfully.

One accord in prayer

The book of Acts opens with the Lord's ascension following which the 120 disciples spent 10 days being in one accord and in continuous prayer (Acts 1:14). This indicates to us two key ingredients when preparing to receive an outpouring of the Spirit.

- 1) One accord, unity, being of one heart and mind, and
- 2) continuous collective prayer.

The outpouring

The outpouring of the Spirit, whose purpose was to empower the disciples to be witnesses to the ends of the earth, was accompanied by supernatural phenomena. A city that normally had about 100,000 residents was bursting over with nearly 500,000 people who were visiting Jerusalem at the time of the Passover, the feast of firstfruits, and the feast of Pentecost. Reactions to what was witnessed at the outpouring were quite diverse—some were confused (Acts 2:6), some were amazed and marveled (Acts 2:7), some were amazed and perplexed (Acts 2:12), and some others mocked at what happened (Acts 2:13).

This is that!

Although Acts 2 (sound of a rushing mighty wind, tongues of fire, other languages) bore no resemblance to Joel's prophecy in Joel 2 (visions, dreams, prophecy), the Holy Spirit still said, "*this is that!*" (Acts 2:16). An important lesson here is that the supernatural manifestations don't necessarily have to be identical in every outpouring of the Spirit. The Holy Spirit will do as He desires in each outpouring.

Our approach to reviewing the book of Acts will be from the perspective of desiring to understand what happens when there is a mighty outpouring of the Holy Spirit among a community and when this spreads to other regions.

For purposes of our study, we divide the book of Acts into three sections.

- 1) The **first eight years** highlight what the outpouring of the Spirit does in and through a community. We seek to understand what it would look like to be a church (or a community of believers) in revival.
- 2) The **next 10 years** reveal how one community can spark revival fires and raise up several other communities in revival. We seek to learn how to spread revival fires into other communities.
- 3) The **next 20 years** provide insight into the life of a man, Paul, a carrier of revival fire. We seek to learn how each of us can be carriers of revival.

1) The first eight years (A.D. 30 - A.D. 38): A church in revival

Acts 2 - Acts 8

The Holy Spirit was poured out on 120 believers on the Day of Pentecost. The work of the Spirit resulted in 3,000 people being saved after the very first sermon was preached. Many continued to be added to this community of believers. In response to the healing of the lame man, another 4,000 were added to the Church. Many people continued to be saved and the work of the Spirit continued powerfully among this community.

Here is the fruit of the outpouring of the Spirit in the church at Jerusalem and its impact on the life of people in the city of Jerusalem and neighboring regions.

- A community that saw many souls being saved and brought into the Kingdom (Acts 2:41,47; Acts 4:4; Acts 5:14; Acts 6:7).
- A community that continued steadfastly in teaching, fellowship, sharing, and prayer in the temple and house to house (Acts 2:42; Acts 5:42).
- A community that had great fear or reverence for God as they saw what was happening in their midst (Acts 2:43; Acts 5:5,11).
- A community that demonstrated great power and great grace so that many wonders and signs were done that affected the city (Acts 2:43; Acts 4:16,33).
- A community that boldly faced opposition and persecution from religious leaders (Acts 4:1-3; Acts 5:17,18, 29-32, 40,41; Acts 6:12; Acts 7:59; Acts 8:1).
- A community that shared and were unselfish (Acts 2:44,45; Acts 4:32-35).
- A community of great prayer (Acts 4:29-31).
- A community that was of one heart and one mind (Acts 4:32; Acts 5:12).
- A community whose influence spread to other regions so that people came from other cities to Jerusalem to experience God's healing and delivering power (Acts 5:16).

- A community that experienced angelic visitations bringing deliverance and instruction (Acts 5:19,20; Acts 8:26).
- A community that peacefully and with wisdom resolved disputes and problems (Acts 6:1-7).
- A community where people were being raised up full of the Holy Spirit, faith, wisdom, and power doing great signs and wonders among the people (Acts 6:3,8,10).
- A community whose influence began penetrating the leadership system of their day so that many priests believed (Acts 6:7).
- A community that in eight years raised up disciples who could carry the fires of revival—the Word and Spirit—to other places across Judea, Galilee, Samaria (Acts 9:31), and into Syria (Acts 8:4-8; Acts 11:19-21). It is estimated that at the persecution in Acts 8:1, about 20,000 believers from Jerusalem were scattered into about 200 towns and villages in Judea, Samaria, and Galilee. Overnight, the fires of revival spread and multiplied. We have the record of Philip who preached in Samaria, Gaza, and then throughout coastal Judea preaching the Gospel from Azotus to Caesarea (Acts 8:40). We also have a record of believers from Jerusalem establishing a work in Antioch of Syria, 300 km north of Jerusalem (Acts 11:19-21).
- A community that saw God’s divine intervention affecting people in high places—the Ethiopian eunuch and Saul of Tarsus (Acts 8:27; Acts 9:1-6).



What the Church should really be all about

In many ways, these eight years of the Jerusalem church captures for us what a believing community would look like when they are experiencing a move of God's Spirit with great grace, power, and glory being manifested. This is what the Church (local church community) should really be all about. While we appreciate all the efforts that we put into our church ministries and programs, we must seek to be a church in revival, living and moving under increasing measures of His manifested glory.

2) The next 10 years (A.D. 38 - A.D. 47): Spreading revival fires

Acts 8 - Acts 13

With the persecution in Jerusalem, the disciples were scattered, and this resulted in fires of revival being spread far and wide. Communities of disciples were raised up having the "same DNA" as the Jerusalem church. These communities were experiencing the mighty move and work of the Holy Spirit among them.

Here are some of the key happenings of the next 10 years.

- **A.D. 38** Saul's encounter with the Lord (Acts 9:1-6).
- The apostles from Jerusalem went out to strengthen new churches in Samaria (Acts 8:14) and in many other places including Lydda, Sharon, and Joppa (Acts 9:35,36). Lydda was about 25 miles (40 kilometers) northwest of Jerusalem, located at the intersection of two important highways, the Egypt-Syria highway and the Joppa-Jerusalem highway. These churches were also thriving and experiencing the supernatural power of God.
- There was divine intervention as God spoke through a vision to a Roman centurion and opened the door of the Gospel to the Gentiles. The Lord sent Peter to minister to a Roman centurion in Caesarea (Acts 10:1). The Gentiles experienced the work of the Spirit.
- More leaders were raised up in the Jerusalem church (Barnabas, Silas, Agabus). Barnabas was sent to take care of the church at Antioch in Syria. Later, Paul was brought to serve at Antioch by Barnabas. Agabus, the prophet and other prophets were sent from Jerusalem to minister at Antioch (Acts 11:27).
- A.D. 44, King Herod Agrippa I, grandson of King "Herod the Great," (who ruled Judea before Jesus' birth), intensified his persecution of Christians. He killed James (the brother of John) and arrested Peter. But the church in Jerusalem remained strong in prayer. God sent angelic deliverance for Peter. Divine judgment came upon King Herod Agrippa.
- In summary, several communities (local churches) were raised up that had the same essence (same "DNA") of the Jerusalem church in Word and Spirit, which served people in their individual contexts.
- Because of the visit, ministry, and impartation of leaders from the Jerusalem church into the new "daughter" church communities, these new church communities developed very quickly. Example, in Antioch, within 3-4 years, leaders, prophets, and teachers were raised up (Acts 13:1).

We learn several lessons from the church in Jerusalem on what it takes to spread revival fire when we as a local community are experiencing an outpouring or visitation of God.

Here we mention a few of these lessons.

- Raise up believers who are strong in the Word and the Spirit who can become carriers of revival, and who can reproduce and raise up local churches wherever they go.
- Believe God and move with Him to open new doors of opportunity to bring the Gospel to people and places who have not been reached thus far.
- Believe God for divine / angelic intervention even in the face of persecution. Don't hold back. Press forward.
- Raise up and send out leaders to go impart and strengthen new local churches that are being planted.



Luke, the author of the book of Acts

Luke, the author of Acts, was most likely a Greek who lived in the city of Antioch in Syria. Luke was a physician by profession (Colossians 4:14). The Scriptures are silent as to when, where, and how Luke came to faith in the Lord Jesus Christ as his Savior. Perhaps he was part of the group that was converted in Acts 11:20,21. Antioch in Syria was Paul's "home church" and hence, Luke may have been associated with Paul from the very beginning of his ministry in Antioch. In the book of Acts, there are four "we-sections" (Acts 16:10-40; Acts 20:5-15; Acts 21:1-18; Acts 27:1-28:16). These are passages where Luke includes himself in the writing indicating that he was personally there and part of what was happening.

3) The next 20 years (A.D. 48 - A.D. 68): Paul, a carrier of revival

Acts 13 - Acts 28

The rest of the book of Acts focuses on the journeys and ministry of the apostle Paul as he blazed a trail spreading the Gospel around the Mediterranean and into parts of Europe.

Here are key points of his early life and ministry.

- In A.D. 38, Paul is converted in Damascus (Acts 9:1-19) when he is somewhere between 29 years to 33 years of age.
- Paul preached in the synagogues of Damascus for a short time immediately following his conversion (Acts 9:19-22).
- Paul then went into Arabia, which at that time was part of the Nabatean kingdom, with the purpose of preaching to Gentiles (Galatians 1:17).
- Paul returned to Damascus and for the rest of the three-year period, continued to preach in the synagogues there (Galatians 1:17).
- Jews and agents of Aretas IV (9 B.C. - A.D. 40), and the ruler of the Nabatean kingdom in Arabia attempted to find and arrest Paul (2 Corinthians 11:32,33). However, Paul escaped from Damascus and travelled to Jerusalem for 15 days.

A short visit to Jerusalem

- Barnabas attempted to introduce Paul to the apostles (Acts 9:27). Paul on this occasion stayed with Peter for 15 days and “*saw none of the other apostles except James, the Lord’s brother*” (Galatians 1:18,19).
- During his stay in Jerusalem, Paul spoke “*boldly in the name of the Lord*” (Acts 9:29). He engaged in debates with the Grecian (Hellenistic) Jews.
- When the disciples learned of the plot against Paul, they quickly escorted him to Caesarea, put him on a ship, and sent him home to Tarsus (Acts 9:30).

The silent years

- A curtain is drawn over Paul’s life for what may be six years or as long as 10 years. Paul referred to this interval only in passing in his epistle to the Galatians where he mentioned that after leaving Jerusalem, he was in Syria and Cilicia (Galatians 1:21,23). More specifically, this would be Antioch in Syria and Tarsus in Cilicia. Tarsus was the leading city of Cilicia, and Paul’s hometown.
- Later, when Barnabas needed assistance in serving the church in Antioch in Syria, he went to Tarsus, found Paul, and brought him to Antioch where they served together for over a year (Acts 11:25,26).
- While we can study Paul’s life from different perspectives such as a leader, an apostle, etc., we look at Paul from the perspective of being a carrier of the move of God’s Spirit, a carrier of revival. (This is in no way disregards his calling as an apostle or the other things He did for God’s Kingdom.) What can we learn from his life and ministry that will enable us to be carriers of the move of the Spirit of God?

Paul's first missionary journey (A.D. 44 - A.D. 46)

Acts 13:1 - Acts 14:28

Antioch in Syria—the city of Paul's "home church"

The New Testament mentions two cities called Antioch, one is Antioch in Syria and the other Antioch of Pisidia. Antioch in Syria is what is referred to in Acts 13, and the church here was Paul's "home church" and the starting point of Paul's three missionary journeys. Antioch in Syria was founded

in 301 B.C. by Seleucus Nicator, ruler of Syria and was located some 300 miles north of Jerusalem. Antioch was the capital of Syria, and during the New Testament times, was the third largest city with an estimated 500,000 people, only smaller than Rome and Alexandria. Hence, Antioch was a very well-developed commercial center with numerous advanced features such as a royal palace, a marble-paved street—four-miles long with colonnades on either side, lamp-lighted streets and buildings, aqueducts, waterfalls and fountains, an Olympic stadium that hosted Olympic Games rivaling that of



Greece, theaters, private baths, expensive villas, ornate gardens and included the basilica (public building for court and official functions) of Julius Caesar and temples of Jupiter and Daphne, which were places of immorality. Antioch had Jewish, Greek, Roman, Arabic, and Persian influences. Interestingly, "*Nicolas, a proselyte from Antioch*" was one of the seven chosen to serve food in the church in Jerusalem (Acts 6:5). Ancient Antioch is now the Turkish city "Antakya" located in the southeastern corner of Turkey.

Leadership team at the Antioch church

The leadership team that was raised up at the Antioch church is very interesting. There are five men named as prophets and teachers in Antioch (Acts 13:1)—Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been raised with Herod), and Saul. Their names indicate a diverse social, cultural, and ethnic mix in the leadership team. Barnabas was a Levite from Cyprus and was trained and raised up as a leader in the Jerusalem church (Acts 4:36,37). Simeon has the nickname Niger, or "the Black." It is unclear whether he was an African, or just that he may have had dark skin. However, "Simeon" being a Jewish name could indicate the latter. Lucius is from Cyrene in modern-day Libya, North Africa (and possibly a Gentile believer) who may have been part of the Cyrenian group from Jerusalem that first preached the Gospel to the Gentiles of Antioch (Acts 11:20). Manaen, which means "comforter," was "*brought up with Herod the tetrarch*" (Acts 13:1), the Herod we read of in the Gospels (Luke 13:31; Mark 6:14-28). Manaen must have been raised up in the royal court as a companion or

“foster brother” of the prince, i.e., Herod who later became king. A Levite, a Jew, a possible Gentile believer from Africa, a man brought up in royalty and Saul, a highly educated Pharisee made up this very interesting and diverse leadership team at the Antioch church. The Antioch church itself was a church made up of Gentile believers and hence, the leadership team seemed to fit well. These leaders fasted, prayed, and sought the Lord together.

Paul’s first missionary journey lasted for about 2 years, where he travelled about 1,200 miles. Barnabas, Paul, and John Mark (Barnabas’ nephew) formed the team that set out from Antioch.

- From Antioch, they travelled about 16 miles southwest to Seleucia, a sea-port town.
- From Seleucia, they sailed to Salamis on the island of Cyprus, about 90 miles (Acts 13:4,5). Salamis was the largest city of Cyprus on the east coast of the island. Cyprus was Barnabas’ home country. In Salamis, they ministered in the synagogue to the Jews.
- From Salamis, they traveled on land approximately 140 miles southwest to Paphos, which was the capital city of Cyprus (Acts 13:6-12). At Paphos, they ministered to Sergius Paulus, the deputy of the country who believed the Gospel. At Paphos, Paul empowered by the Spirit struck the Jewish sorcerer, Elymas, with blindness.
- From Paphos, they sailed 150 miles to Perga in Pamphylia (Acts 13:13). John Mark went back home to Jerusalem from Perga.
- From Perga, they travelled on land about 100 miles to Antioch in Pisidia (Acts 13:14-52). We have a record of Paul’s message at Antioch. Many believed in the Gospel. However, the Jews who did not believe raised up persecution and had Paul and Barnabas expelled out of the city.
- From Antioch of Pisidia, Paul and Barnabas travelled 60 miles east to Iconium, which was the capital of the province of Lycaonia (Acts 14:1-5). This was a city surrounded by a high wall. They spent quite some time in Iconium “*speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.*” (Acts 14:3)
- From Iconium, they travelled 18 miles to Lystra, another city of Lycaonia (Acts 14:6-20). At Lystra, a crippled man, lame from birth was healed. The people thought that the gods had come down and “*Barnabas they called Zeus, and Paul, Hermes*” (Acts 14:12). Paul restrained them and preached the Word to them. The Jews from Antioch in Pisidia and from Iconium came to Lystra and had Paul stoned and dragged out of the city.
- From Lystra, they travelled to Derbe which was another 20 miles by land (Acts 14:20,21). Iconium, Lystra, and Derbe were cities in the region of Galatia. It is possible that during this time that Paul was attacked by some sickness that he later writes about (Galatians 4:13,14).
- From Derbe, they journeyed back, revisited earlier places and appointed elders in the local churches in Lystra, Iconium, and Antioch in Pisidia, returned to Perga in Pamphylia, to Attalia and then back to Seleucia and headed home to Antioch in Syria (Acts 14:21-28).

Paul and his team ministered in the power of the Holy Spirit working signs and wonders as they preached the Gospel of Jesus Christ. They ministered to the Jews and Gentiles and had the opportunity to minister to people in government. They raised up and established local communities of believers, appointed elders, and encouraged them to press on in the Lord.

After their first missionary journey, Paul and Barnabas stayed in Antioch for about three years.

Enter Titus; the Jerusalem council in A.D. 49

Acts 15:1-35

The apostle Paul led a young man named Titus to the Lord and nurtured him in the faith, calling Titus his son in the Lord (Titus 1:4). However, we have no record in the New Testament writings of when, where, and how Paul led Titus to the Lord and started nurturing this young man. What we do have is the record that Titus was with Paul, Barnabas, and others in Antioch of Syria at the end of their first missionary journey. Titus was a native of Greece (a Greek, Galatians 2:3), and a Gentile by birth and possibly residing in Antioch of Syria. Titus served with Paul at Antioch.

The Jerusalem Council in A.D. 49 was important for the Church to address the crucial issue “Do Gentiles have to be circumcised and follow Jewish customs in order to be saved?” When Paul and Barnabas went to meet the leaders at Jerusalem to discuss the issue of Gentile believers, Paul took Titus with him (Galatians 2:1-3). At this Council, Titus was accepted as a Christian without the need to be circumcised (Galatians 2:3-5). The apostles and elders of the church, along with Paul and Barnabas, deliberated and published what “*seemed good to the Holy Spirit, and to us*” (Acts 15:28)—that the Gentiles did not have to be circumcised to be saved (Acts 15:13-39). This brought great rejoicing among the Gentile believers.

Paul’s second missionary journey (A.D. 49 - A.D. 52)

Acts 15:36 – Acts 18:22



Paul's second missionary journey lasted about three years during which Paul and his team visited several places in Asia Minor and Europe and established many local churches. They preached in some of the major world cities of that time including Philippi, Thessalonica, Athens, Corinth, and Ephesus. During this time, Paul also wrote first and second Thessalonians.

Conflict between Paul and Barnabas over John Mark; All ends well

The second missionary journey had a rather bad start with Paul and Barnabas separating over whether John Mark should accompany them. Barnabas took John Mark and left for Cyprus and we do not hear of him again in the book of Acts. However, later when Paul wrote to the Corinthians, he showed high regard to the work and ministry that Barnabas was doing. He stated, "*Or is it only Barnabas and I who have no right to refrain from working?*" (1 Corinthians 9:6). Later, as we read through the epistles, we have record of John Mark serving with Paul and Peter. So, all seemed to end well after this event. "*Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),*" (Colossians 4:10). "*Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry*" (2 Timothy 4:11). "*Epaphras, my fellow prisoner in Christ Jesus, greets you, as do Mark, Aristarchus, Demas, Luke, my fellow laborers*" (Philemon 1:23,24). "*...who is in Babylon, elect together with you, greets you; and so does Mark my son*" (1 Peter 5:13).

- Paul and Silas left from Antioch, travelled through Syria and Cilicia, strengthening the churches (Acts 15:41).
- From Syria and Cilicia, Paul came to Derbe and Lystra (about 270 miles) where Timothy joined Paul's team (Acts 16:1-5). Timothy must have been a young man about 17 years of age at this time. We know that Timothy's father was Greek and his mother was Jewish (Acts 16:3; 2 Timothy 1:5; 2 Timothy 3:15). Paul had Timothy circumcised so that Timothy would be able to minister among the Jews.
- From Lystra, they went through Phrygia and the region of Galatia, about 200+ miles.
- They then came into Mysia and wanted to go into Bithynia, but the Holy Spirit did not permit them (Acts 16:6).
- From Mysia, they came to Troas, about 200 miles from Galatia (Acts 16:8). Troas was located some 4 miles from the ancient city of Troy. It was in Troas that Paul received the "Macedonian call" (Acts 16:9). Luke joined Paul in Troas (Acts 16:11). So, the team now had four of them—Paul, Silas, Timothy, and Luke.
- From Troas, they sailed to Samothrace and continued the next day to Neapolis, a seaport town (Acts 16:11).
- From Neapolis, they travelled to Philippi, about 12 miles away. Philippi was the foremost city of that part of Macedonia (Acts 16:12). In Philippi, they ministered to people across all cross-sections of society such as Lydia, a wealthy businesswoman (Acts 16:13-15), the jailor, a salaried employee

or a blue-collar worker (Acts 16:27-34), and the slave girl from the poorer section of society (Acts 16:16-20). Luke seemed to have stayed on in Philippi while Paul, Silas, and Timothy left the city.

- From Philippi, they travelled by land about 105 miles passing through Amphipolis and Appolonia and came to Thessalonica (Acts 17:1-5). The Gospel was preached in the power of the Spirit (1 Thessalonians 1:5). Paul supported himself and the team at Thessalonica by working (1 Thessalonians 2:9; 2 Thessalonians 3:6-10). The Philippians also sent some aid to the team (Philippians 4:16).
- From Thessalonica, they travelled about 50 miles on land to Berea (Acts 17:10-13). Silas and Timothy remained in Berea (Acts 17:14).

At Athens, an intellectual capital

- From Berea, Paul headed to Athens (capital of modern Greece) travelling about 270 miles (20 miles on land to the coast and about 250 miles by sea to Athens). Journey by land alone would have been 12 days of traveling time, which could be covered in about 3 days by sea.
- **Some interesting facts about Athens:** Athens was named after the Greek goddess, Athena. Athens is one of the oldest named cities in the world having been continuously inhabited for at least 5000 years. Athens was home to many Greek philosophers like Socrates (469 B.C.–399 B.C.), Plato (423 B.C.–348 B.C., approximately), and Demosthenes (384 B.C.–322 B.C.). Aristotle (384 B.C.–322 B.C.), the Greek philosopher and scientist also spent some time studying at Plato’s Academy in Athens from the age of 18 till he was 37 years of age. Athens was a learning center for Science, Art, and Philosophy having the greatest university of the ancient world. Athens had two dominating philosophies at that time—EPICUREAN (pronounced ‘epikurean’) and STOICISM (pronounced ‘stoyicism’). The Epicureans followed the teachings of Epicurus and believed that everything happened by chance; that death was the end of all; they believed that the gods were remote from this world and did not care; and believed that pleasure was the chief end of man. Stoicism was founded by a man named Zeno, a contemporary of Epicurus. The Stoics (pronounced ‘stoyiks’) believed that everything was god and that God was a fiery spirit; what gave men life was a little spark of that fiery spirit that dwelt in them, and when they died, it returned to God; that everything that happened was the will of God; that every so often the world disintegrated in a conflagration and started all over again on the same cycle of events. Upon arriving in Athens, Paul sent a message to Silas and Timothy to hurry and come to Athens.
- The city of Athens was given over to idolatry (Acts 17:16). It is said that Athens had more idols or images than all the rest of Greece. Gaius Petronius Arbiter (A.D. 27-A.D. 66) was a Roman courtier who satirically said it was easier to find a god than a man in Athens. Athens was called one great altar, one great offering to the gods, by the Greek historian Xenophon of Athens.
- It is interesting to see how Paul engaged such a city. He reasoned with the people, with the Jews in the synagogue, with the religious Gentile worshippers, and with those in the marketplace (Acts 17:17). The “agora” was the marketplace of ancient Athens. The agora was a large open space of

assembly where people bought and sold goods. It also served as a meeting place for people to discuss just about anything and was the place where political / governmental and religious assemblies were held, and decisions made. This is where democracy emerged. The agora was also a place where philosophers (**Example:** Socrates) shared their ideas and questioned marketgoers on matters such as the meaning of life, etc.

- The Epicureans and Stoics disagreed with the Gospel of salvation that Paul taught at the agora, and called him ignorant and an advocate of foreign gods (Acts 17:18). They then scheduled a time for him to speak at Areopagus or Mars Hill.
- The Athenian Areopagus was the city council made up of a select group of people responsible for judicial, cultural, educational, and religious matters. The Areopagus sat to listen and evaluate what Paul had to say. Paul's sermon at the Areopagus or Mars Hill (Acts 17:22-31) reveals how he reasoned with the people. Without condemning, Paul appreciated their inclination toward religious matters—"You are very religious" (Acts 17:22). He then addressed their ignorance which they admitted to in the inscription of the altar "To the unknown god" (Acts 17:23) and used that as a backdrop to speak to them about the true God (Acts 17:23). He used some of their own thinking to point them to the living God (Acts 17:28,29). He then presented the Gospel talking about repentance, judgment, Jesus, and His resurrection from the dead (Acts 17:30,31). While some mocked at what they heard, some wanted to hear more later. We have a record that some believed and stayed with Paul. This included one of the select men who were part of the Areopagus council, "Dionysius the Areopagite." In a highly religious and intellectual city of his time, Paul established a local community of believers.
- Paul later sent Timothy to Thessalonica from Athens to encourage the believers there who were being persecuted by Jews (1 Thessalonians 3:1,2).
- From Athens, they travelled about 55 miles to Corinth.

18 months at Corinth, a commercial metropolis and sin city

- The city of Corinth was a port city served by two harbors and a booming commercial center known as "the Ornament of Greece" with an estimated population of about 200,000 people. Corinth had the temple of Aphrodite, the goddess of love located on the top of the 1,750 foot-high Acrocorinth and was staffed with 1,000 male and female temple prostitutes. Corinth's reputation for immorality and pleasure was well known.
- Paul stayed at Corinth for about 18 months (Acts 18:11). Aquilla and Priscilla were Jewish believers who had come to Corinth from Rome because of an edict issued by the Roman emperor Claudius in A.D. 49 ordering all Jews to leave Rome (Acts 18:1-3). They worked with Paul making tents and ministering. Paul also received some support sent to him from Philippi (1 Corinthians 9:1-10; 2 Corinthians 11:6-10; Philippians 4:15,16). Silas and Timothy arrived from Macedonia and joined Paul, Aquilla, Priscilla, and Luke at Corinth (Acts 18:5).

- Paul initially proclaimed the Gospel in the synagogue to Jews and God-fearing Gentiles. After being rejected by most of the Jews, he preached the Gospel to the Gentiles outside the synagogue.
- There was good fruit in the work at Corinth. Justus, the man whose house was next door to the synagogue, Crispus, the chief ruler of the synagogue, and all his house, Gaius, and “*the household of Stephanas*” were brought to the Lord at Corinth. It also appears that Sosthenes, the ruler of the synagogue (Acts 18:17), was also converted to the Lord Jesus and may have been the same man who helped Paul with the letter to the Corinthians (1 Corinthians 1:1). If Paul indeed wrote his letter to the Romans from Corinth, then Erastus, the treasurer of the city (Romans 16:23) was also one of the high-ranking people saved at Corinth. “*Many of the Corinthians hearing, believed, and were baptized*” (Acts 18:8), and it is likely that most of these people who came to the Lord may have been from the lower classes (1 Corinthians 1:26) and many from very sinful and immoral lifestyles (1 Corinthians 6:11).
- While at Corinth, Paul wrote the first two of his epistles—1 Thessalonians and 2 Thessalonians.
- It is very likely that during Paul’s time of 18 months at Corinth, regions around Corinth were also evangelized including Cenchrea, an eastern seaport of Corinth, about 7 miles from the heart of the city, and other parts of Achaia. Paul wrote about Phoebe, a sister, who is a servant of the church in Cenchrea (Romans 16:1).
- When Paul departed from Corinth, Priscilla and Aquila went with him (Acts 18:18).
- From Paul’s epistles to the Corinthians which he wrote later, we know that a thriving Spirit-filled church had been established. While this church experienced many practical problems, they were a vibrant community where God’s Spirit was moving freely.
- In early A.D. 52, Paul and his team travelled from Corinth about 12 miles to Cenchrea along with Aquila and Priscilla. Paul had his hair cut off because he had taken a vow (Acts 18:18). Paul was determined to reach Jerusalem in time for the Feast.

A brief stop at Ephesus

- From **Cenchrea**, Paul sailed across the Aegean Sea to **Ephesus** (Acts 18:18-20).
- The city of Ephesus was an important city in Asia Minor, one of the first and greatest metropolises in Asia, with an estimated population of about 225,000. The temple of Diana in Ephesus was the largest building in existence at that time, and was one of the seven wonders of the world. The temple was constructed of pure marble, with marble-paved streets leading up to it. Its construction took about 220 years. The temple housed the statue of the multi-breasted goddess, Diana, who the Ephesians believed fell from the sky (Acts 19:35).
- Paul preached in the synagogue at Ephesus (Acts 18:19) but did not stay very long at Ephesus this time because of his plan to reach Jerusalem. He left Aquila and Priscilla at Ephesus (Acts 18:19) and moved ahead toward Jerusalem.

- Aquila and Priscilla met Apollos at Ephesus and taught him the things of the Lord Jesus. They later sent Apollos to Corinth recommending him to the believers there. Apollos was a great blessing to the believers at Corinth (Acts 18:24-28).
- Paul came back to Ephesus later and accomplished some very important things here.

On to Jerusalem and back home

- From Ephesus, Paul sailed to Caesarea, which took about 30 days covering some 650 miles. From Caesarea, Paul travelled 70 miles to Jerusalem and greeted the church in Jerusalem. This was his fourth visit to Jerusalem since his conversion.
- After his time at Jerusalem, Paul returned to his “home church” Antioch in Syria (Acts 18:22).
- Priscilla and Aquila went back to Rome after being at Corinth and Ephesus (Romans 16:3).

The high points of this second missionary journey are Paul’s ministry at Athens and Corinth, both very large and challenging cities. However, whether it was the power of intellectualism or the strength of hedonism, Paul as a carrier of revival ministered in the power and wisdom of the Spirit and saw breakthrough. Local communities of believers were established, and God’s Kingdom advanced even in these great cities.

Paul understood that the real challenge in winning the lost was against the god of this world blinding the minds of people (2 Corinthians 4:4). Paul always preached Christ and His work on the Cross (1 Corinthians 1:20-24). While Paul understood cultures and philosophies and reasoned with people, he did not depend on reasoning alone. He ministered in the power of the Spirit with signs, wonders, and miracles (1 Corinthians 2:3,4). Paul refused to engage in meaningless arguments and debates (2 Timothy 2:23-26).

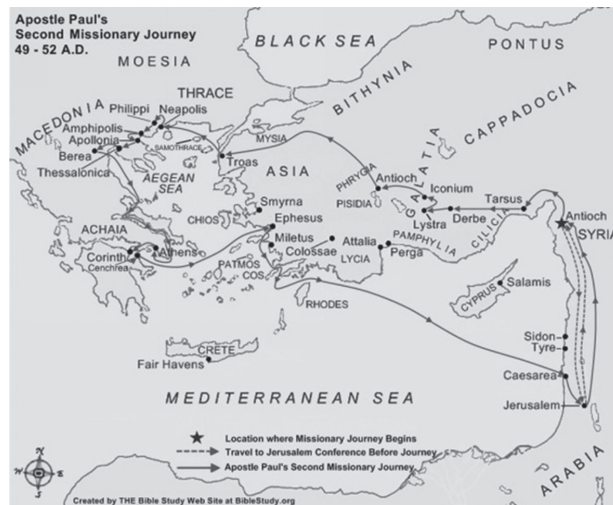
Confronting Peter (A.D. 52 / 53)

Peter visited the city of Antioch during the Spring Holy Day season. Peter ate and fellowshiped with uncircumcised Gentile converts until some brethren from Jerusalem arrived. When they had come, Peter and a few other leaders stopped eating and fellowshiping with the Gentile believers. Paul openly confronted Peter for his unbiblical behavior (Galatians 2:11-20).

Paul’s third missionary journey (A.D. 53 - A.D. 58)

Acts 18:23 – Acts 21:15

Paul’s third missionary journey lasted for over 4 years travelling approximately 2,500 miles. On the first two journeys, Paul reached into new areas where he preached the Gospel and planted churches. On the third journey, Paul did not go into new areas, but went to strengthen believers in cities where he had already been.



- After a brief time in Antioch in Syria, Paul started out alone and departed and went over the **region of Galatia (Derbe, Lystra, Iconium), Pisidia (Antioch of Pisidia), and Phrygia** in order, strengthening all the disciples (Act 18:23). This was his third visit to the cities of Derbe, Lystra, Iconium, and Antioch in Pisidia. Although the cities of Colossae, Laodicea, and Hierapolis were in this area (a tri-city area) all about 10-12 miles from each other, Paul did not stop to preach there (Colossians 2:1).
- He then came to the city of **Ephesus**, where he spent about **3 years**, most of his time on this third missionary journey. Paul preached in the synagogue for three months (Acts 19:8), withdrew from there, and then reasoned daily in the school of Tyrannus (Acts 19:9) for about two years and the Word spread across all Asia (Acts 19:10).
- The “seven churches of Asia” in Revelation Chapters 2 and 3 (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea) were all in this region and may have been established during this time. While Paul taught at the lecture hall of Tyrannus, his coworkers and others would have evangelized and established work in other cities.



- Unusual miracles took place through Paul at Ephesus (Acts 19:11,12). There was a great turning to the Lord when news of the failed exorcism attempt by the seven sons of Sceva spread. People repented and turned away from witchcraft and black magic (Acts 19:17-20). A strong work was established in Ephesus.
- At Ephesus, he trained many young leaders, Sopater of Berea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy from Lystra, Tychicus and Trophimus of Asia (Acts 20:4), and Erastus from Corinth (Acts 19:22; Romans 16:23). He also met Philemon and Epaphras, both from the city of Colossae, about 100 miles East of Ephesus. The church in Colossae was established by Epaphras. Titus was also part of this team that worked with Paul at Ephesus during this time.
- Paul also raised up leaders, called Elders or Overseers to shepherd the believers at Ephesus.
- After having established the work at Ephesus, Paul planned to go through Macedonia, Achaia, on to Jerusalem, and then to Rome (Acts 19:21). Paul's purpose of heading to Jerusalem was primarily to deliver money he had collected to help the believers in Jerusalem (1 Corinthians 16:1-4; 2 Corinthians 8:1-9,15; Romans 15:25-32). Thereafter, Paul wanted to head to Rome and he intended to go beyond into Western Europe, to Spain (Romans 15:23,24).
- So he sent Timothy and Erastus ahead into Macedonia to organize the collection from the saints in these churches that would be taken to Jerusalem (Acts 19:22; Acts 24:17).
- There were some people, including "*those of Chloe's household*" (1 Corinthians 1:11) who visited Paul at Ephesus and gave him an update on all the problems at the church at Corinth. Stephanas, Fortunatus, and Achaicus (1 Corinthians 16:17) could have been some of the people who may have come from Corinth.
- While at Ephesus, Paul wrote the epistle to the Galatians. He also wrote 1 Corinthians to address the problems in the Corinthian church, which he had been informed about. Either the people who had come from Corinth or Titus could have carried this first epistle back to Corinth. Paul sent Titus to Corinth to oversee the affairs of the church there. Paul had planned to meet with Titus at Troas (2 Corinthians 2:12,13). Paul informed the Corinthians that he had a great opportunity to preach at Ephesus although there was much opposition. He told them that he planned to stay at Ephesus until Pentecost in late spring and then head out to Macedonia (1 Corinthians 16:8,9).
- Demetrius the silversmith, maker of shrines of Diana, caused an uproar which was eventually dismissed by the city clerk (Acts 19:23-41). Soon after this, Paul departed from Ephesus.
- From Ephesus, Paul went to Macedonia (Acts 20:1), which would include the following cities—Neapolis, Philippi, Thessalonica, and Berea. While at Macedonia, Paul wrote 2 Corinthians. At Macedonia, Paul suffered much but was greatly comforted by the arrival of Titus who gave him great reports about the church at Corinth (2 Corinthians 7:5-7). Titus, accompanied by two other brothers, carried Paul's second epistle to the Corinthians (2 Corinthians 8:23). Titus was also handed the responsibility for making final arrangements for the collection, begun a year earlier in Corinth (2 Corinthians 8:6,16,17).

- From Macedonia, Paul traveled to Greece (possible visit to Athens?) where he stayed for three months. Paul must have spent some of this time in Corinth as well. It is from there that Paul probably wrote the letter to the church at Rome (Romans 15:23-26). The Jews plotted against Paul as he was ready to sail to Syria (Acts 20:3). So, Paul changed plans and travelled through Macedonia and came to Philippi.
- Luke joined Paul at Philippi (Acts 20:6) and along with seven other brothers (Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus) made the journey with the team to Jerusalem to bring the collections to the saints there. From Philippi, they went on to Troas (Acts 20:6).
- At Troas, Eutychus who fell asleep and fell from the third floor when Paul was preaching, was raised from the dead (Acts 20:9-12).
- From Troas to Assos to Mitylene to Chios to Samos to Trogyllium to Miletus (Acts 20:15). Miletus was approximately 28 miles south of Ephesus. Paul met with the elders from the church at Ephesus at Miletus (Acts 20:17-38). Here, Paul delivered a powerful message to the elders of the church.
- From Miletus, the team travelled through several places (Coos to Rhodes to Patara to Tyre to Ptolemais) and arrived at Caesarea. At Caesarea, they visited the home of Philip, the evangelist (Acts 21:7-16). This was the Philip who was one of the seven (Acts 6:5) and who preached in Samaria (Acts 8:4-12). Agabus came from Judea to warn Paul about what would happen if he went to Jerusalem (Acts 21:10,11). Luke and the brothers tried to persuade Paul not to go to Jerusalem but yielded to his decision (Acts 21:12-14).
- From Caesarea they went to Jerusalem in the Spring of A.D. 58, where they were received gladly (Acts 21:15-17).

Paul, a prisoner in Caesarea (A.D. 58 - A.D. 60)

As he had been warned, Paul's visit to Jerusalem turned out to be a very difficult time. When Paul visited the temple with four Jewish converts (Acts 21:18-26), a riot broke out and an angry mob seized Paul, dragged him outside the temple, and beat him up. Roman soldiers intervened and arrested him. Paul had the opportunity to share with the Jewish mob his life and the encounter he had with Jesus (Acts 22:1-30). Eventually, Paul was escorted by the Roman guard to Caesarea to Governor Felix, where Paul was imprisoned for two years (Acts 24:27). Paul had the opportunity to proclaim Christ before the governor Felix, his successor governor Festus, to king Agrippa, and to important political leaders of Caesarea and Judea. He appealed to Caesar's court, which meant he would be brought before the emperor, who at that time was Nero.

Luke went to Jerusalem with Paul at the end of his third missionary journey. When Paul was arrested in Jerusalem and imprisoned in Caesarea, Luke in addition to visiting him (Acts 24:23) must have used this time to meet people including Mary and the apostles, visit places, and write the Gospel of Luke. Later, when Paul appealed to Caesar and set sail for Rome, Luke and Aristarchus went with Paul (Acts 27:2).

Paul's journey to Rome and Roman imprisonment (A.D. 60 - A.D. 63)

Acts 27:1 - Acts 28:31



Acts 27:1-28:15 has a detailed and accurate account of Paul's journey to Rome. Luke and Aristarchus travelled with Paul from Jerusalem to Rome.

- Imprisoned in Rome (Acts 28:16-30), Paul wrote Colossians, Philemon, Ephesians, and Philippians (referred to as the "prison epistles"). Paul himself had not been to Colossae. When Paul was a prisoner in Rome, Epaphras came to him with an account of the church at Colossae. He remained with Paul in Rome and was, in a sense, his "fellow prisoner" (Philemon 1:23). Onesimus, Philemon's runaway servant, is saved in Rome while meeting Paul and is sent back with the letter to Philemon. In Philemon 1:24, Paul mentions "*Mark, Aristarchus, Demas, Luke, my fellow laborers.*" Timothy was also with Paul during his time of Roman imprisonment because Paul included Timothy as his fellow-worker in his epistles to the Philippians (Philippians 1:1; Philippians 2:19), to the Colossians (Colossians 1:1), and Philemon (Philemon 1:1).
- The high-ranking Roman guards taking care of Paul heard the Gospel as Paul ministered at his home to his visitors and the Gospel was taken into the Roman palace (Acts 28:16; Philippians 1:13).

Paul's final years (A.D. 63 - A.D. 67)

Here are the possible events after Acts 28:30 reconstructed from what is given in the remainder of Paul's epistles.

Period of release (A.D. 63 - A.D. 67)

- Following Paul's release from his first Roman imprisonment, he and Titus worked briefly in Crete (Titus 1:5), after which Paul had Titus remain in Crete to continue the work (Titus 1:5; Titus 2:15; Titus 3:12,13).

- It is possible that Paul may have travelled with Timothy to Ephesus at this time and left Timothy to oversee the work at Ephesus, while Paul went on to Macedonia (1 Timothy 1:3).
- Paul wrote 1 Timothy, Titus, and Hebrews during this time, most likely from Macedonia to encourage Timothy at Ephesus and Titus at Crete. Paul asked Titus to meet him at Nicopolis when Artemas or Tychicus reached Crete to fill in for Titus (Titus 3:12).
- It is possible that Paul, after his release, may have travelled to Western Europe and visited Spain as he had intended to do, although we do not know for sure.
- Later, Titus went on a mission to Dalmatia (2 Timothy 4:10). Dalmatia (in modern day Croatia) was in Illyricum. Paul had also ministered in the Illyricum region (Romans 15:19), which stretched across modern day Croatia and Albania, east of the Adriatic Sea. Tradition has it that Titus returned to Crete and served out the rest of his life.

Paul's second Roman imprisonment, last days, and martyrdom (A.D. 67-A.D. 68)

Once Paul returned to Rome, he was imprisoned. Paul wrote his last epistle, 2 Timothy. Imprisoned and with death imminent, Paul wrote his final words to his son in the faith, requesting him to come soon and gave details of other people being positioned for Kingdom work.

2 Timothy 4:6-22

⁶ For I am already being poured out as a drink offering, and the time of my departure is at hand.

⁷ I have fought the good fight, I have finished the race, I have kept the faith.

⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

⁹ Be diligent to come to me quickly;

¹⁰ for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.

¹¹ Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.

¹² And Tychicus I have sent to Ephesus.

¹³ Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.

¹⁴ Alexander the coppersmith did me much harm. May the Lord repay him according to his works.

¹⁵ You also must beware of him, for he has greatly resisted our words.

¹⁶ At my first defense no one stood with me, but all forsook me. May it not be charged against them.

¹⁷ But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion.

¹⁸ And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus.

²⁰ Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

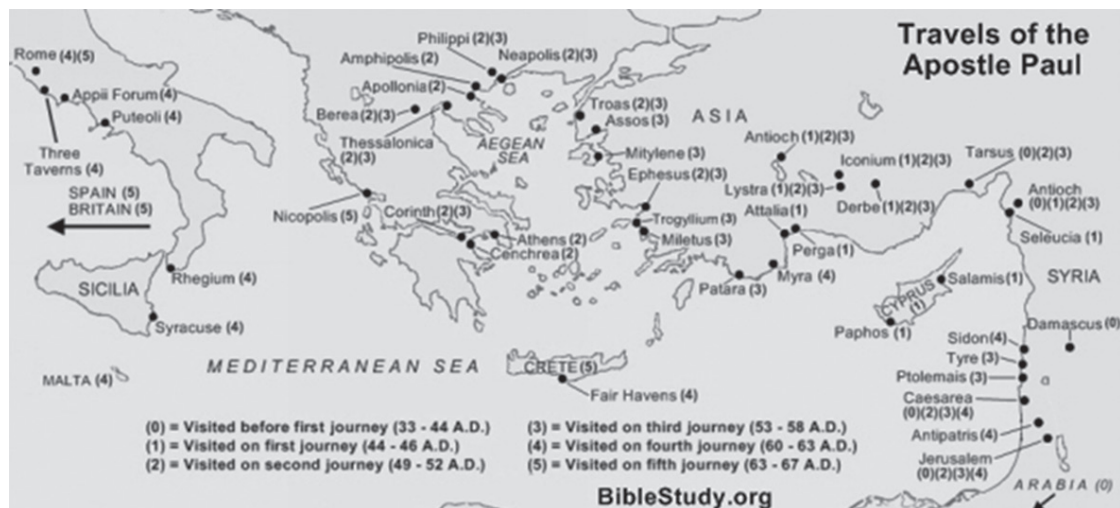
²¹ Do your utmost to come before winter.

Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

²² The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

Paul was martyred perhaps about A.D. 66-A.D. 68. Tradition reports that he was beheaded; and as he was a Roman citizen, it is likely he was not dealt with in any other manner.

Summary of cities Paul ministered in



Summary of Paul, a carrier of the move of God

- The apostle Paul ministered about A.D. 44-A.D. 68, about 20 to 24 years of ministry.
- He covered about 49 named cities / towns across Asia Minor and Europe and travelled over 10,000 miles by land and several thousand miles on sea.
- He established believing communities (local churches) that experienced the same fire and work of the Spirit (**Example:** Corinthians, Ephesians) as what began in Jerusalem.
- The apostle Paul raised up many others who carried the same fire and could do similar work (**Example:** Work started in Colossae). About 24 people are mentioned by name as his fellow-workers.
- He was able to impact across cultural (both Jews and Greeks) and social lines (rich and poor, educated, and uneducated). “*I am a debtor both to Greeks and to barbarians, both to wise and to unwise*” (Romans 1:14).
- The apostle Paul impacted cities, the marketplace, and people in high places (Acts 13:12; Acts 17:4; Acts 17:2; Acts 18:8). In some cases, entire cities were affected.
- During this time, he wrote 13 (or 14, including Hebrews) epistles to strengthen churches.

If the Lord could use one man, completely sold out to Him in such a powerful way, He will do this again and again. He will do this in our day and time through us.

- Let us press in for revival and welcome a mighty outpouring of God’s Spirit.
- Let us prepare to be a community of people saturated with God.
- Let us set ablaze other communities with revival fire.
- Let each of us become carriers of revival into our spheres of influence.

3

TIMELINE: REFORMATION, REVIVALS, RESTORATION, AND MISSIONS

In this chapter, we travel through about 2000 years of the history of the Church providing a chronological listing of key events and lives of people who had a significant impact on the Church—Early Church fathers, reformers, revivalists, and missionaries. We also include several revivals and missionary movements. While there are several other people and events that have helped shape the life and journey of the Church, we have only listed some.

Our purpose in looking at the history of the Church is to learn from the past, gain insight on God’s dealings with His people, and recognize God’s pattern of working with the Church.

It is important for us to look at the “complete” picture and recognize the connection between reformation, revivals, restoration of the Church, missions, and the Church growth. There is an interplay, a relationship between each of these happening with the life of the Church.

We must know history to correctly understand and interpret the present, and make decisions for the future. One important factor in understanding the present is to have an understanding on what led us to being where we are today. This will also help us determine the right course of action for the future so that we do not repeat mistakes of the past.

Our fathers have told us the deeds You did in their days

Deuteronomy 4:9

Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren,

God instructed His people to repeat stories of His past works and dealings to new generations. He did not want them to forget what their fathers had seen, learned, and experienced.

Joshua 4:1-7

¹And it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying:

²“Take for yourselves twelve men from the people, one man from every tribe,

³and command them, saying, ‘Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests’ feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.’ ”

⁴Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe;

⁵and Joshua said to them: “Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel,

⁶that this may be a sign among you when your children ask in time to come, saying, ‘What do these stones *mean* to you?’

⁷Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever.”

After crossing Jordan, God instructed His people to set up a memorial, something that will help succeeding generations remember what the Lord had done as time goes by.

Psalm 44:1-4

**¹We have heard with our ears, O God,
Our fathers have told us,
The deeds You did in their days,
In days of old:**

**²You drove out the nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them out.**

**³For they did not gain possession of the land by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm, and the light of Your countenance,
Because You favored them.**

**⁴You are my King, O God;
Command victories for Jacob.**

It is important to know what God has done in the past, in the days of old. That will inspire faith for battles we fight in our day and time. The stories will encourage us to believe God for similar and greater victories.

1st century (A.D. 1 – 100)

A.D. is an abbreviation for ‘*Anno Domini*,’ which is a Latin phrase meaning “in the year of our Lord” referring to the year of Christ’s birth. This was developed in A.D. 525 by a monk named, Dionysius Exegus.

Earliest dates must all be considered approximate.

Dates for individuals specify when they started their work / ministry and duration of their ministry approximately, not their dates of birth and decease.

Somewhere between 10 B.C. and 3 B.C. Jesus was born in Bethlehem.

A.D. 30 or 33: Jesus is crucified and rises from the dead. We use A.D. 30 as a reference point and start here.

A.D. 30: The Day of Pentecost. The outpouring of the Spirit and the birth of the Church. The book of Acts approximately covers 40 years from the birth of the New Testament Church.

A.D. 44: Herod Agrippa dies (Acts 12:23). This is a certain historical date. Barnabas and Paul begin traveling soon after (Acts 13:1-3).

A.D. 52: The apostle Thomas arrives in Malabar and the Coromandel Coast in India and starts the church.

A.D. 64: Nero launches persecutions. Fire of Rome.

A.D. 66-A.D. 68: Paul and Peter put to death most likely by Nero. Key persecutions carried out by Nero at Rome who blames Christians for a devastating fire that ravages the city in A.D. 64. He uses Christians as human torches to illuminate his gardens.

A.D. 70: Jerusalem is destroyed by the Roman general and future emperor, Titus. Jewish revolt against Roman authority. Christians do not take part in the revolt and relocate to Pella in Jordan.

A.D. 90: Council of Jamnia. According to the Jewish historian, Josephus (A.D. 37-A.D. 95), the Hebrew Old Testament was complete and no more canonical writings were composed after the reign of Artaxerxes (464 B.C.-424 B.C.) (The time of Malachi.). The Jews in the Council of Jamnia made a firm acknowledgment of the Hebrew Old Testament book as the Holy Scripture and confirmed the canon of the Hebrew Scriptures. The same books are recognized as authoritative by Christians.

A.D. 95: Book of Revelation written.

A.D. 96-A.D. 150: Growing recognition and collection into groups of the New Testament books. Within this period, all the Gospels and all of Paul's letters were known and recognized in the churches.

A.D. 98: The apostle John dies at about 100 years of age.

A.D. 99: All the New Testament writings are completed.

A.D. 100: First Christians are reported in Monaco, Algeria, and Sri Lanka.

2nd century (A.D. 101-A.D. 200)

While persecution continued intermittently from those outside the Church, heresies became a major danger from within the Church and had to be addressed.

Heresies included...

Gnosticism: Similar to the New Age movement that claimed special secret knowledge.

Marcionism: An attempt to reduce the Scriptures—both the Hebrew and Christian Scriptures—to a few select books.

Montanism: A charismatic movement that went astray with new revelations, prophecies, and judgments on other Christians.

During this time, apologists arose to address heresies and respond to opponents of the Christian faith. Some important apologists included Irenaeus and Justin Martyr.

A.D. 107: Polycarp appointed bishop of Smyrna. Polycarp was discipled by the apostle John and appointed bishop of Smyrna.

A.D. 108: Ignatius of Antioch, and Early Church father is martyred. Ignatius of Antioch, student of the apostle John, and the third bishop of Antioch (Syria). His writings provide insight into the teaching

of the Early Church. Seven letters to churches have been preserved covering several matters including the deity of Christ; the Lord's Table; the structure of the local church with bishops, presbyters, and deacons and more. He was captured and taken to Rome where he met his martyrdom by being fed to wild animals in the Colosseum.

A.D. 125: Aristides writes the first Early Church's *Apology*, a defense of the faith presented to the emperor Hadrian.

A.D. 150-A.D. 190: Compiling of the canon. During this era, the formal idea of a canon takes shape. Most books of the New Testament are clearly recognized as canon—only a few needs further scrutiny.

A.D. 150: The old Latin version of the Bible made based on translation on the Greek Septuagint.

A.D. 155: Justin Martyr writes his *First Apology*. Justin Martyr, the early Christian apologist, inaugurated the age of the apologists, and he is ably followed by Theophilus (A.D. 168), Athenagoras (A.D. 177), Irenaeus (c. A.D. 185), and Tertullian (A.D. 200 - A.D. 220).

A.D. 155: Bishop Polycarp martyred at age 84. His martyrdom took place around A.D. 155. Polycarp trained the Church historian Irenaeus. The story of his martyrdom is preserved by Eusebius in his *Church History*, a history of the Early Church through A.D. 323.

A.D. 177: Athenagoras. *A Plea for the Christians* contains a description of the Trinity that mentions the "same substance" of the Father and Son.

A.D. 183-A.D. 186: Irenaeus, the Bishop of Lugdunum writes *Against Heresies*, the most thorough book on Gnosticism ever written. Irenaeus was a disciple of Polycarp, who knew John, so he's the strongest witness to the apostolic age of his time.

A.D. 190-A.D. 200: Clement of Alexandria (in Egypt), the Christian theologian, teaches new Christians in Alexandria. He wrote three books to expound his teachings on the Christian faith.

A.D. 190: Pataenus of Alexandria goes to India in response to an appeal for Christian teachers.

3rd century (A.D. 201-A.D. 300)

A.D. 200: Edessa (Urfa in modern Turkey) becomes the first Christian state. Carthage and Alexandria become leading centers of Christian theological development with such figures as Origen, Tertullian, and Clement of Alexandria.

A.D. 202-A.D. 211: Emperor Septimius Severus forbids conversion to Christianity. However, Christianity continues to spread.

A.D. 200-A.D. 220: Tertullian, a Christian lawyer and apologist from Carthage in North Africa, writes several books and tracts. His tract, *Against Praxeas*, is the most thorough description of the Trinity in the early Christian writings, and he's the first to use the term "Trinity".

A.D. 245: Origen the Christian apologist and theologian answers attack of Celsus written 70 years earlier, and apparently, still a threat to the church.

A.D. 248: The 1000th anniversary of Rome and yet, all is not joyous as threats to the empire increase from neighbors on borders.

A.D. 250: Emperor Decius orders that everyone must offer pagan sacrifice and show certificate of proof. Church must deal with the difficult problem of how to handle the “lapsed”—those who relented during the persecution and now want to get back into the church.

Intellectual attacks against the Church intensifies. Porphyry writes, *Against the Christians*, attacking apostles, church leaders, Gospels, and the Old Testament.

A.D. 300: Antony the Great (A.D. 251-A.D. 356) of Egypt goes into desert as a hermit, an important early step in development of monasticism. He is usually considered the founder of monasticism. Monasticism initially started when individuals left a worldly life and later developed into communities. Continued through the Dark Ages (A.D. 500-A.D. 1000) and in the Middle Ages (A.D. 600-A.D. 1517). Monks were powerful in prayer, saw healings, deliverance, and miracles. These monks were also part of who we refer to as “Church Fathers” also known as the “Desert Fathers.” Other important leaders who followed include Antony the Great (A.D. 251-A.D. 356), Pachomius (A.D. 292-A.D. 346), Athanasius (A.D. 295-A.D. 373), Hilarion (A.D. 305-A.D. 385), Ambrose (A.D. 340-A.D. 397), Jerome (A.D. 347-A.D. 420), Augustine (A.D. 354-A.D. 430), Benedict of Nursia (ca. A.D. 480-A.D. 547), and Gregory, the Great (A.D. 540-A.D. 604).

A.D. 300: North Africa becomes a key Christian center. Egypt alone has a million Christians by the end of the 3rd century. The role of the bishop continues to grow in strength.

4th century (A.D. 301-A.D. 400)

A.D. 303: Emperor Diocletian persecutes the Church intending to wipe out the Church and fails.

A.D. 311: The Donatists arise as a breakaway Christian sect among the Berber people in North Africa, within the Roman province led by bishop Donatus Magnus. The Donatists split from the early Christian Church. The primary disagreement had to do with the treatment of those who renounced their faith during the persecution under the Roman emperor Diocletian (A.D. 303-A.D. 305). The Donatists refused to accept the service and spiritual leadership of the priests and bishops who had fallen away from the faith during the persecution and then returned later. The Donatists referred to them as “*traditores*” (traitors). This severe division within the North African church continued for 300 years. What had been one of the strongest early centers of the Church was so weakened that it was eventually lost to Christianity.

A.D. 312: Constantine the Great has a vision of a cross. One of the emperors, Constantine the Great, on his way to fight his co-emperor Maxentius, has a vision of a cross with the words, “In this sign conquer,” written under it. He won the battle and attributed his victory to the Christian God. Becoming a supporter of the Early Church, in A.D. 313, he and his co-emperor Licinius issued the Edict of Milan legalizing Christianity in the Roman Empire. Constantine and Licinius then rebuilt the destroyed church buildings of the Early Church and restored all possessions confiscated during the persecution.

A.D. 313- A.D. 337: Emperor Constantine’s reign brings favor to the early churches. Constantine was received with great joy by the early churches, which were grateful that he had not only ended persecution but granted them favor. Roman citizens flocked into the churches even though Constantine remained the head of the Roman pagan religion as well. Millions of new members poured in. Becoming a Christian was no longer a risk, but became politically and socially opportune so the Church had to deal with a new laxity in standards of belief and behavior. The Church got lands and buildings. Often its great basilicas were built on the sites of what were formerly pagan temples.

A.D. 318: The Arian controversy. An elder in a church in Alexandria, Egypt called Arius comes up with a slightly different explanation of Jesus’ divinity and his relationship with God the Father. When he was corrected, he refused to back down so he was excommunicated by his church in A.D. 321.

A.D. 323: Bishop Eusebius “Father of Church History.” Bishop Eusebius of Caesarea becomes the first significant church historian and gives us invaluable documentation on the Early Church. Together with Pamphilus, he was a scholar of the biblical canon and is regarded as an extremely well-learned Christian of his time. He wrote *Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, Studies of the Biblical text*. As “Father of Church History,” he produced the *Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs*.

A.D. 325: The Council of Nicea. The Church now needed to clarify and define what it believed, especially in understanding and explaining the person and nature of Christ. Constantine was involved in a civil war with Licinius at the time. In A.D. 324, he was victorious uniting the empire. He was terrified, however, that the Arian controversy would split not only the Church but his newly united empire, so he called all the bishops of the Early Churches to Nicea (pronounced “nikea”) in modern Turkey to resolve the dispute. Under Emperor Constantine, the first major council of Church was held in Nicea (modern Turkey) in A.D. 325 where Constantine sat as a moderator. The Council of Nicea issued an official creed, the “Nicean (pronounced “nisene”) Creed,” based on the Early Church’s rule of faith. It also directly condemned the tenets of Arianism, though the Arian controversy would not be fully resolved until the Council of Constantinople in A.D. 381. Another important issue at the Council of Nicea was the official approval of “patriarchs.” These were the bishops of Alexandria, Rome, and Antioch who were given authority over very large provinces. This would lead eventually to the bishop of Rome becoming Pope of the Roman Catholic Church in the west. The other patriarchs—several have been added since—are still leaders of the Eastern Orthodox Church.

A.D. 330: The capital of the Roman Empire moves to Constantinople. In A.D. 324, the city of Constantinople was founded. The city was dedicated on May 11, A.D. 330. Rome was no longer the center of power for the empire and the Church begins to fill in the gap at Rome.

A.D. 361- A.D. 363: Emperor Julian unsuccessfully attempts to re-establish paganism.

A.D. 367: Canon of New Testament confirmed. In A.D. 367, with *Easter letter of Athanasius*, and at Councils held in A.D. 382 and A.D. 397, the final recognition was given. These did not create the Christian scriptures but confirm what was already generally recognized and accepted.

A.D. 381: Emperor Theodosius IX makes Christianity as the official state religion.

A.D. 381: Second major Council held at Constantinople.

A.D. 384: Latin Vulgate Bible composed by Jerome. In A.D. 382, Jerome is commissioned to translate the Gospels (and subsequently, the whole Bible) into Latin. Unlike the Old Latin version (A.D. 150) that based its translation on the Greek Septuagint, the Vulgate, composed by Jerome, was translated directly from Hebrew.

A.D. 386: Augustine converted. He would become one of the most important theologians in all of Church history.

A.D. 393: Council of Hippo. This was probably the first Church council to lay down the limits of the Canon of Scripture. The limits of the canon as discussed here were approved by Augustine and verified what was set down by Athanasius.

A.D. 397: Council of Carthage. The findings of Hippo were reiterated at this council. The Canon of Scripture was closed.

A.D. 400: The Old Syriac New Testament. This translation of the New Testament was in circulation in Syria.

By the end of the century, the “persecuted” church had turned into a “persecuting” church. In many ways, it was a different church and a different world at the end of this century.

The Middle (Dark) ages and early reformers (A.D. 401-A.D. 1500)

A.D. 500-A.D. 1500: The Institutionalized Church became fully developed, and popes exercised civil as well as spiritual power. They collected taxes, raised armies, and subjugated kings and rulers and thus, became the dominant force in society spreading their influence throughout the Western world. Within the church, there was a steep decline of its moral and spiritual condition. Form, liturgy, and rituals replaced Scripture and the life and work of the Spirit. The laity did not have access to the Scriptures. Wrong practices such as prayers to the saints, belief in purgatory, trans-substitution, indulgences, and relic-worship were introduced. The Church was considered infallible with supreme powers residing with the Pope. Monasticism began to decline losing much of its spiritual focus, power, and vitality.

A.D. 596: Monk Gregory the Great sends Augustine and a team of missionaries to England to reintroduce the Gospel. The missionaries settle in Canterbury and within a year baptize 10,000 people.

A.D. 635: First Christian missionaries (Nestorian monks, including Alopen) from Asia Minor and Persia arrive in China.

By this time missionaries had carried the Gospel to several parts of the world.

1150-1270: Peter Waldo and the Waldenses. Peter Waldo, a wealthy merchant of Lyons in southern France, impressed by the Lord’s instruction in Matthew 10:5-13 decided to go and preach without concern for material comfort. Soon people started following him, which also resulted in them being persecuted by the institutionalized church. The Waldenses had some main characteristics.

- They urged the church to return to the pure teaching of Scripture.
- They rejected the idea of purgatory and the infallibility of the church.
- Christian laypersons could preach and selling one's goods and giving to the poor were acts of consecration.

1200: The Bible was now available in 22 different languages.

1266: Mongol leader Khan sends Marco Polo's father and uncle, Niccolò, and Maffeo Polo, back to Europe with a request to the Pope to send 100 Christian missionaries (only two responded and one died before reaching Mongol territory).

1382: John Wycliffe—The Morning Star of the Reformation, Full English Bible. John Wycliffe was born in Yorkshire around 1324. He was educated at Oxford University and at some point between 1366 and 1372 received his doctorate in theology. Wycliffe lived almost 200 years before the Reformation, but his beliefs and teachings closely match those of Luther, Calvin, and other Reformers. As a man ahead of his time, historians have called Wycliffe "the Morning star of the Reformation." "*He declared the right of every Christian to know the Bible, and that the Bible emphasized the need of every Christian to see the importance of Christ alone as the sufficient way of salvation, without the aid of pilgrimages, works, and the Mass.*" In 1378 with the assistance of some of his students, Wycliffe translated the Bible into English using Jerome's Latin Vulgate as the basis for his translation. His work was completed in 1382. Wycliffe died of a stroke in 1384. Wycliffe's followers were known as Lollards and beginning in the 16th century, the Lollard movement was regarded as the precursor to the Protestant Reformation.

1415: John Huss—Faithful unto death. John Huss was born in Hussenitz (Bohemia, now Czechoslovakia) in 1369 to peasant parents, trained himself for priesthood, mainly to escape poverty. In 1396, he attained a master's degree from Charles University in Prague and two years later became a professor of theology. In 1400, he was ordained to priesthood. In 1404, John Huss received a bachelor's degree in theology. He was professor at the Charles University in Prague and the preacher at the Bethlehem Chapel in Prague, the most influential church in Prague. Inspired by the writings and teaching of John Wycliffe, he believed the Church was supreme, not the Pope. He felt a need for reforms and modifications in order to eradicate the corruption and abuse of the Roman Catholic Church. Huss also believed that each person should have a Bible of his own in a language he could read. One hundred years before Luther, he preached justification by faith and the supreme authority of Scripture. His preaching infuriated the church hierarchy. The archbishop of Prague told Huss to stop preaching and the Pope excommunicated Huss. Formally condemned, he was handed over to the secular authorities to be burned at the stake on July 6, 1415.

1429: Joan of Arc—seeing visions. A simple and pious peasant girl, Joan who wove and spun, saw heavenly beings, and heard their voices. She understood that deliverance from English domination would come to France through her. On April 29, 1429, a rapid march brought Joan of Arc to the city with her French forces. It was the turning point of the One Hundred Year's War. The English retreated. Later, Joan was captured by the English, who brought charges of witchcraft against her. She asked that a crucifix be held before her face, and called upon the name of Jesus as long as breath remained in her.

1452: Savonarola—his preaching got him burned. Girolamo Savonarola, a Dominican friar, came to Florence in the 1480s, shaking the population by his sermons from Revelation, warning of the wrath to come. Tears came to the listeners' eyes as they also heard his tender assurances of God's mercy. In warning of the coming judgment, Savonarola also predicted the impending deaths of Lorenzo de' Medici, the Pope, and the king of Naples. There were dramatic changes in Florence. His sermons heavily influenced the city government. Some reforms were immediate—relief was brought to the starving population, shops were opened to give work to the unemployed, a bank was established for charitable loans, and taxes were reduced. The Pope finally condemned Girolamo Savonarola for announcing he was a special messenger from God and excommunicated him. Girolamo Savonarola was hanged and then burned at a stake on May 23, 1498.

1455: Gutenberg's Latin Bibles. Johannes Gutenberg (1396-1468) invented the printing press and was the first person in history to print books from movable type. The Gutenberg Bible was published in 1455 and he printed a stock of Bibles in Latin, the language of the church.

1492: Columbus lands in America

Reformation leading to revival (A.D. 1501-A.D. 1800)

1516: Erasmus, Dutch scholar, monk-turned writer. Erasmus loaded the cannon that Luther fired. The greatest scholar of his day, Erasmus rammed two shots into the barrel of the Reformation. The first shot was a satire titled, *The Praise of Folly*, which poked fun at the errors of Christian Europe. For example, Erasmus reminded his readers that Peter said to the Lord, "*We have left everything for you.*" But Folly boasts that thanks to her influence, "*there is scarcely any kind of people who live more at their ease*" than the successors of the apostles. The second shot was a Greek New Testament. For centuries, Jerome's Latin translation, *The Vulgate*, was the Bible of the Church. However, Jerome's translation had deficiencies. Erasmus reconstructed the original New Testament as best as he could from Greek texts and printed it. In a parallel column, he provided a new Latin translation. What is more—and this could have cost him his life—he added over a thousand notes that pointed out common errors in interpreting the Bible. He attacked Rome's refusal to let priests marry although some lived openly with mistresses, and he denied that the popes had all the rights that they claimed. The scholar also challenged practices not taught in Scripture—prayers to the saints, indulgences, and relic-worship. On February 1, 1516, Erasmus released his New Testament and dedicated it to Pope Leo X.

1517: Martin Luther posts his 95 Theses. Pope Leo X bartered sin for money in the most infamous indulgence of Church history. In response, Martin Luther posted his 95 Theses to the door of the church in Wittenberg, Germany, on October 31, 1517 leading to the Reformation.

1519: Zurich Reform under Ulrich Zwingli. Born in Wildhaus, Switzerland, on New Year's Day in 1484, Zwingli received a good education in the classics and was ordained a priest in 1506. Zwingli personally wrote out and memorized Paul's letters in the original Greek. He served as a parish priest in Glarus from 1506 to 1516. On January 1, 1519, he became pastor at the central church in Zurich and decided to preach through the Gospel of Matthew. The rituals and doctrines of the church did not match up with his reading of Scripture. He preached what he found in the Bible—even when it meant

going against long-accepted church teachings. As a result, controversy spread. A public debate was held on disputed matters of faith and doctrine by the Zurich city council. On January 29, 1523, the council issued a ruling backing Zwingli and issued a decree that he and the other pastors in the region were “*to preach nothing but what can be proved by the holy Gospel and the pure holy scriptures.*” Unfortunately, the tension between those disputing the teachings of the church of the time and Catholics in Zurich led to fighting and killing. On October 11, 1531, Zwingli was among the several who were killed.

1525: Reformation Radicals: The Anabaptists. Anabaptism began in Zurich, Switzerland, as part of the Reform movement led by Ulrich Zwingli (1484-1531), a contemporary of Luther. A breach developed between Zwingli and two of his colleagues, Felix Manz and Conrad Grebel when Zwingli decided to cooperate with the Zurich city council’s decree that the Mass continue to be celebrated and that the destruction of images in the churches be halted. Anabaptist simply means “one who rebaptizes.” The Anabaptists insisted that baptism was for believers only and therefore, excluded the idea of baptizing infants. For this stand, they were severely persecuted by both Catholics and other Protestants. The Anabaptists also believed that they experienced the illuminating presence of the Holy Spirit when they read the Bible. They also emphasized that ministry was the responsibility of the entire congregation. Direct descendants of the Anabaptists include the Amish, Hutterite, and Mennonite churches. In addition, their free-church concept influenced Puritan Separatists, Baptists, and Quakers. Even more important is their charismatic influence on succeeding generations.

Mennonite scholar John H. Yoder has said that Pentecostalism “*is in our century the closest parallel to what Anabaptism was in the sixteenth.*”

1525: William Tyndale: Original Greek and Hebrew translation of the English Bible. William Tyndale (c. 1492-1536) was a brilliant scholar who studied at Oxford and Cambridge. A student of Erasmus, Tyndale spoke seven languages and was proficient in Hebrew and Greek. Tyndale’s aim in life was to give English people a translation of the Bible based not on Latin but on the original Greek and Hebrew. When challenged by a member of the clergy that Englishmen were “better without God’s Law than without the Pope’s.” Tyndale replied, “*I defy the Pope and all his laws; if God spares my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost.*” In 1523, Tyndale sought official support for his English translation from the church hierarchy in England but was denied. Under the sponsorship of some wealthy merchants, Tyndale went to Germany where he completed the New Testament in February 1526. 6000 copies of his New Testament were copied in Worms and by April 1526, they were selling in England. Bishop Tunstall of London, however, bought many of these copies and had them burned. Ironically, the money of Tunstall paid off Tyndale’s debts and financed a new and corrected edition. Tyndale reprinted his New Testament many times and in 1530, he published his translation of the Pentateuch, with a revised edition of Genesis appearing in 1534. Tyndale also translated Jonah and all the books from Joshua to 2 Chronicles. Tyndale translated directly from the Hebrew and Greek and truly is the “Father of the English Bible.” 90% of his words passed into the King James Version and 75% went into the Revised Standard Version. Eight major English translations of the Bible appeared in the 86 years before the King James Version in 1611 but Tyndale’s was the most influential. Tyndale’s translations were unpopular with church authorities since

his work was unauthorized and he put the Bible into the hands of the common man. Tyndale lived with English merchants in Antwerp in relative safety until he was betrayed and arrested in 1535. After a year and a half of being imprisoned, he was strangled and burned at the stake in Brussels on October 6, 1536. His last words were “*Lord, Open the King of England’s eyes*” (Tony Lane, “*The Crown of English Bibles*,” in *Christian History*, Issue 43, pp. 8,9).

1529: Protestants first called as “protestants”

1536: John Calvin leads Geneva Reform in Switzerland. Born in France in 1509, John Calvin was a devout Catholic, and a young man with an exceptionally brilliant mind. He studied law at the Universities of Orleans and Paris. With the beginnings of the Protestant Reformation underway, John Calvin began reading Martin Luther and soon became a leader of the Reformation in France. In 1533, Calvin had to flee Paris; he spent the next three years as a fugitive evangelist before finally settling in Geneva, Switzerland where he remained for the most part until he died in 1564. In 1536, Calvin published the first edition of one of “*The Institutes of the Christian Religion*” clearly explaining and bringing together the key beliefs the Reformation. At the age of 27, he had already produced a major systematic theology, a clear articulation of Reformation teachings. At Geneva, Calvin was amazingly productive. In addition to pastoring St. Pierre church, preaching almost daily, he wrote extensively producing dozens of devotional and doctrinal pamphlets, and commentaries on almost every book of the Bible. He also carried on vast correspondence, and trained and sent out scores of missionaries. Calvin’s impact on Geneva was astounding. He desired to make the city of Geneva like the Kingdom of God on earth. Although Geneva was morally depraved, Calvin’s influence was felt everywhere—drawing people to conform to spiritual standards. The city council had adopted his confession of faith and required every citizen of Geneva to subscribe to it. Geneva became a powerful moral magnet, and attracted Protestants from all over Europe. John Knox, described Geneva as “*the most perfect school of Christ since the days of the apostles.*” Through his moral influence, Calvin truly transformed the city of Geneva. And through his French and Latin writings—the Institutes in particular—he gave amazing vigor to Protestantism. One of the teachings that Calvin is identified for is **predestination**. Although this was taught centuries earlier by Augustine, and embraced by other Reformers such as Luther and others, Calvin became its most vocal proponent and hence, became identified with the teaching on predestination. On February 6, 1564, as John Calvin preached his last sermon, his mouth filled with blood from his illness before he died.

1556: John Knox—Reforms in Scotland. John Knox is especially known for his bold praying, an example of his courageous prayer being, “*Lord, give me Scotland or else I die.*” The Queen of Scotland once said, “*I do not fear all the armies of Europe as much as I fear the prayers of John Knox.*” Within one generation, during John Knox’s time, about 90% of Scotland became Protestant. He was greatly influenced by John Calvin. John Knox was a Scottish clergyman, theologian, and writer who was a leader of the Protestant Reformation and is considered the founder of the Presbyterian denomination in Scotland.

1560: The French Protestants—Huguenots. Reformation ideas began to make inroads into France after 1520. These ideas found fertile soil in spite of intense persecution, and Protestantism became

a force to be reckoned with in that nation. After 1560, the French Protestants became known as Huguenots, and in 1598, they were granted freedom of religion by the Edict of Nantes. Their firm belief in the supernatural power of God arose from their prayer and diligent searching of the New Testament. They insisted, “*God has nowhere in the Scriptures concluded Himself from dispensing again the extraordinary gifts of His Spirit unto men.*” Indeed, tongues, visions, prophetic utterances, and other supernatural phenomena were common in their midst. Because of the dynamic power of the Spirit in their midst, they became known as the French Prophets.

1563: John Foxe and Foxe’s Book of Martyrs. John Foxe was born in 1516 in Boston, England, just as the Reformation began to dawn. The year Foxe was born, Erasmus published his New Testament in Greek; the year after Foxe’s birth, Martin Luther posted his 95 Theses in Wittenberg. In 1563, Englishman John Foxe published his *Acts and Monuments* to give a universal history of God’s work at building His church. Often called *Foxe’s Book of Martyrs*, the history has become a Christian classic. There was a time when the Bible and Foxe’s work were the only two books many Christians ever read. Foxe believed Christian history was a continuation of the Old Testament history and the Early Church’s story found in Acts, and ordinary Christians needed to know of the unfolding of God’s plan and the principles revealed in Scripture.

1611: King James (“Authorized”) Version. In 1604, King James I summoned a meeting of representatives from diverse religious groups to discuss the issue of religious toleration. At this meeting, known as the Hampton Court Conference, Dr. John Reynolds of Oxford discussed the desirability of having an authorized version of the English Bible that would be acceptable to all parties within the church. James agreed with Reynolds and called for a version that could be used for both public and private use. According to James, the scholars involved with the new version were to use the Bishop’s Bible as the basic version so long as it adhered to the original Greek and Hebrew. They were also to consult the other translations—Tyndale, Matthew, Coverdale, Great Bible, and the Geneva Bible. Unlike previous versions, there were to be no notes of comment except what was essential in translating the text. In 1607, the translation formally began. 54 men skilled in Greek and Hebrew were selected and divided into six working companies—two at Westminster, two at Oxford, and two at Cambridge. Each group was given detailed instructions and was assigned selected books to be translated. The work of each group was to be examined by the other companies. Thus, this translation was to be the work of the revisers as a whole and not the work of one person or group. The work continued for two years and nine months. In 1611, the first copies of the new version were printed. It was dedicated to the king and on its title page were the words, “*Appointed to be read in the Churches.*” The King James Bible immediately replaced the Bishop’s Bible in the churches but still received stiff competition from the popular Geneva Bible. Within a few decades though, the KJV established itself as the standard for English-speaking people around the world. The KJV has been through many editions and has been modernized considerably since 1611. From the time of Tyndale until 1611, seven major English translations were made—the Coverdale Bible, the Matthew Bible, the Taverner’s Bible, the Great Bible, the Geneva Bible, the Bishop’s Bible, and the Douay-Rheims Bible. The 1611 King James Version though, would surpass all these versions and become the standard English Bible for the next 350 years. Other revisions took place in 1615, 1629, 1638, and 1762. The 1762 revision is what most people now know as the King James Version.

1646: John Eliot, Missionary to the Native North American Indians. John Eliot (1604-1690) was probably the greatest missionary to labor among the native American tribes. John Eliot was not the first Puritan missionary to try to bring the native American Indians to Christianity, but he was the first to produce printed publications for the natives in their own language. This was important because the settlements of “praying Indians” could be provided with other preachers and teachers to continue the work John Eliot started. By translating sermons to the **Algonquin language**, John Eliot not just brought them an understanding of Christianity but also an understanding of the written language. They did not have an equivalent written “alphabet” of their own and relied mainly on spoken language and pictorial language. Eliot translated the Bible into the **Massachusetts language** and published it in 1663. It was the first complete Bible printed in the Western hemisphere.

1649: Missionary Society for the propagation of the Gospel in New England founded in Great Britain.

1650: George Fox and the Quakers. Imprisoned 36 times. The founder of the Quakers, George Fox (1624-1691), was born in Leicestershire, England. From childhood, he expressed a deep yearning for spiritual truth, and as a young man, he went through a time of intense spiritual struggle to know God personally and experientially. Charismatic phenomena were common among the early Quakers. *Fox’s Journal* and *Book of Miracles* are filled with accounts of miraculous healings and other charismatic gifts. Undaunted by savage persecution, stoning, whippings, beatings, public hangings, and lengthy imprisonments, Quaker missionaries, in just one generation, let their light shine in various parts of the world from Turkey in the east to the English colonies of the New World in the west. In one generation, the people called Quakers became the fastest-growing movement in the Western world. By 1656, Fox had at least 56 associates who were traveling preachers, and by 1660, the movement could boast of 40,000 to 60,000 adherents.

1698: Missionary Society for promoting Christian knowledge, a mission to the American Colonies, founded in Great Britain.

1701: Missionary Society for the propagation of the Gospel in foreign parts to evangelize in the American Colonies and the West Indies, founded in Great Britain.

1726-1750: The First Great Awakening in North America (Jonathan Edwards and George Whitefield). Colonial America in 1726 was in moral and spiritual decline. The challenges of frontier life and a series of brutal wars had demoralized many, and a shortage of churches and ministers had left many without spiritual care. Many existing churches had degenerated into formal religious institutions with no power to bring the much-needed change. God raised up revivalists, Jonathan Edwards and George Whitefield who were used powerfully in the First Great Awakening that swept across North America.

1735: Jonathan Edwards (1703-1758) pastor of the Congregational Church in Northampton, Massachusetts, expressed his concern for the “*general deadness throughout the land*” and set himself to seek God for a “*revival of religion.*” Others also began to seek God diligently, and in 1726, a spiritual awakening broke out in various regions along the eastern seaboard. One of the communities where the Holy Spirit outpoured significant power was Northampton, Massachusetts. Indeed, an awesome

sense of His divine presence permeated the entire community. Edwards reports that during the spring and summer of 1735, *“the town seemed to be full of the presence of God.”* In every part of town, the Spirit of God was powerfully at work until *“there was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world.”* Without any sort of planned evangelistic outreach *“souls did as it were come by flocks to Jesus Christ.”* Edward’s church suddenly filled with those seeking salvation and with those experiencing the fruit of already being born again. In 1741 in Enfield, New England, Jonathan Edwards preached his now famous sermon **“Sinners in the hands of an angry God.”** In 1748, Edwards published *“A Humble Attempt to promote explicit agreement and visible union of God’s people in extraordinary prayer for the revival of religion and advancement of Christ’s Kingdom on Earth.”*

1739: George Whitefield (1714-1770), a friend of the Wesleys, was a gifted preacher and a powerful communicator. Although he was an ordained Anglican clergyman, he was not denominationally prejudiced. In 1739, he arrived in America and traveled the length and breadth of the colonies on the eastern seaboard. Everywhere he went, shopkeepers closed their doors, farmers left their plows and workers threw down their tools to hurry to the place where he was to preach. At a time when the population of Boston was estimated at 25,000, Whitefield preached to 30,000 on Boston Common. Signs and wonders accompanied Whitefield’s preaching. The power of God would move spontaneously throughout the congregations as he spoke. Following his message, further manifestations of the Spirit would occur. On one occasion after preaching to a huge throng gathered outdoors, Whitefield surveyed the crowd and noted the amazing response. Whitefield is said to have preached 3000 sermons on the same Scripture passage of John 3:3.

1727: The Moravian Revival in Germany and Count Zinzendorf. The Moravian Church traces its beginnings to the pre-Lutheran reformer, John Huss (1373-1415). Starting in 1727, a little community of believers in Herrnhut, Germany, experienced a mighty visitation of the Holy Spirit. They responded by organizing themselves into a concerted effort of continuous prayer that was round the clock, through the week, that continued for 100 years. This birthed a missions’ movement that far exceeded what had taken place in the previous century.

1738: The Methodist Revival in England and John Wesley. John Wesley (1703-1791) and his brother Charles founded a group whose participants became known as Methodists because of their methodical approach to seeking God. Every evening from six to nine, they met for prayer and Bible study, and every Wednesday and Friday, they fasted. Once every week, they received communion. But none of these satisfied John Wesley. After a failed missionary journey to Georgia, he returned to England where he continued his search. On the evening of May 14, 1738, he found the inner assurance for which he had sought so long, a personal experience of salvation. He now began preaching justification through faith in Christ alone. He emphasized a second work of grace, a second experience as Christian perfection or entire sanctification. Wesley is said to have preached 50,000 sermons and travelled 250,000 miles on horseback.

1741-1744: The Cambuslang Revival in Scotland. William McCulloch took responsibility of a small church in Cambuslang, a small town (Cambuslang is now a district in the city of Glasgow) of about 4000 people. He had little gift for the pulpit. His own son writes that *“he was not a very ready speaker; although eminent for learning and piety, he was not eloquent ... his manner was slow and cautious, very different from that of popular orators.”* He was given the nickname of “Yill” or Aleminister, for when he rose to speak many of the audience left to quench their thirst in the public house. However, William McCulloch was inspired by stories of revival in the United States (revival in 1730 at Freehold in New Jersey, in 1734-35, the Great Awakening at Northampton under Jonathan Edwards), in England through George Whitefield and John Wesley, and in Wales under Daniel Rowland and Howell Harris. William McCulloch read these stories to his small congregation and initiated prayer for revival in January 1742. By July 1742, there were daily times of corporate prayer with people calling out to God to work among them. Many of these meetings went through the night. Hundreds of similar prayer meetings began to spring up all over Scotland. In July 1742, George Whitefield came to Scotland. He preached to crowds of 20,000 and later in August, the crowds grew up to 30,000 people. Scores of people came under conviction and fell to the ground weeping and confessing their sins. Whitefield recorded of these meetings, *“Such a thing I have never witnessed before. The power of God was present from one end of the crowd to the other like lightning flashing across; you could see thousands bathed in tears, some wringing their hands, others almost swooning, and others crying out and mourning over a crucified Savior.”* In 1744, the Cambuslang prayer model was replicated across Scotland and the entire nation was mobilized into what was called **“concerts of prayer”** focusing on praying for revival in the Church and the extension of God’s Kingdom on the earth. What began in a small town through a preacher who could not preach well, spread across the nation.

1742: David Brainerd, Missionary to the North American Indians. He lived a short life dying at the young age of 29. David Brainerd was orphaned at the age of 14. He was later expelled from Yale University. He prepared himself as a minister and went to work with the native American Indians, initially in New York and then in Pennsylvania. Not seeing much success here, he later moved to work with the native Indians in Trenton, New Jersey between 1745-1746. He saw much fruit among these Indians with many coming to the Lord. Brainerd poured out his life serving these Indians expressing that he wanted *“to burn out in one continual flame for God.”* He secured land for the Indians and constructed a church, school, carpenter’s shop, and infirmary. By the fall of 1746, he was severely unwell with tuberculosis and was cared for by Jonathan Edwards at his home in Northampton, Massachusetts. David Brainerd died on October 9, 1747. After Brainerd’s death, Jonathan Edwards edited and published his personal diary. This diary influenced many future generations of missionaries including William Carey, Henry Martyn, and Jim Eliot.

1780-1810: The Second Great Awakening. The Second Great Awakening began in England and spread to North America, South Africa, Europe, and other parts of the world. This move of God’s Spirit was first birthed through desperate, united, and organized prayer.

Revival in England (1780-1810: The Second Great Awakening)

The 18th century marked the **“Age of Enlightenment”** in Europe starting somewhere around 1789 or earlier. “Reason” became the primary source of authority. Many new ideas emerged including deism

(belief in a Creator but not in the Bible or the supernatural) and atheism. Morality in England was at an all-time low with many people becoming “*more savage than since the Creation of the world.*” England was morally, spiritually, and financially on the brink of disaster. Christians in England began to pray every Monday evening for revival in England and worldwide. From 1780, “**concerts of prayer**” were organized where churches agreed to pray in unity. Seven years of organized, dedicated, and consistent prayer was made, and soon signs of revival breaking out emerged in the late 1780s in local congregations. From 1792, there was a definite move of God’s Spirit until about 1810 bringing revival to the whole of Britain including England, Scotland, Wales, and Ireland. Many new churches were planted, church membership doubled (and tripled in some case) within two to three years, and thousands of missionaries were sent out to foreign mission fields including William Carey. William Wilberforce (1759-1833) was converted during this time and led the campaign to abolish slave trade. Robert Raikes began **the first Sunday school** in Gloucester, England in 1780, and the movement spread like wildfire. In 1784, the “Society for the Support and Encouragement of Sunday Schools throughout British Dominions” was founded and had 250,000 people registered in Sunday school. The regular teaching of God’s Word to people became foundational to sustaining revival. England as a region was preserved politically, socially, and morally during the period of the French Revolution (1789-1799).

Revival in North America (1789-1814: The Second Great Awakening). Following the American Revolution (1775-1783), America as a nation was in a state of moral decline. However, the prayer movement that started in England soon spread to North America. Pastors in the New England area started organizing “**concerts of prayer**” like what was happening in Britain leading to an outbreak of revival, which spread to the mid-Atlantic states.

Revival broke out on college campuses with one-third of the student body at Yale professing faith in Christ, and similar revivals at Dartmouth, Williams, and other colleges and, from there, swept into the towns and cities. Revival in Cane Ridge County and in Logan County, Kentucky was so significant that between 1800-1803 in Kentucky alone, the Baptist churches added 10,000 new members, and the Methodists, 40,000. Every denomination, in fact, experienced the fruit of the revival.

1793: William Carey, Missionary in India William Carey (1761-1834), known as the “**Father of the modern missionary movement**” was a British missionary and Baptist minister who arrived in Calcutta in November 1793 and spent the next 41 years of his life in continuous missionary service in India. The impact, influence, and legacy that William Carey left as a missionary is astounding. He translated the Bible into Bengali, Oriya, Assamese, Arabic, Hindi, and Sanskrit.

He also established the first University in India offering degrees in Serampore. He died on June 9, 1834 without having gone back to his homeland. William Carey’s life inspired the worldwide missionary movement of the 19th century. Many missionaries like Adoniram Judson, Hudson Taylor, and David Livingstone among thousands of others were challenged by Carey’s example. William Carey is well remembered for his words, “*Expect great things from God, attempt great things for God.*”

We also see the formation of several missionary societies (or mission organizations) that either belonged to a denomination or were formed to raise funds, mobilize people, and support overseas missions to reach unreached regions with the Gospel.

1795: London Missionary Society formed.

1796: Scottish and Glasgow Missionary Society formed.

1797: Netherlands Missionary Society formed.

1799: Church Missionary Society formed. The Society was founded in London in 1799 with a threefold purpose—abolition of the slave trade, social reform at home, and world evangelization. The founders who were evangelical Christians included Henry Thornton and William Wilberforce who were both members of parliament.

The 19th century—preparing the way (A.D. 1801-1900)

1804: British and Foreign Bible Society formed.

1806: Henry Martyn, Missionary in India and Persia. Henry Martyn (1781-1812) was an English missionary to India and Persia. Martyn arrived in Calcutta, India in April 1806 with a passion by which he exclaimed “*now let me burn out for God!*” In addition to preaching, Martyn engaged in linguistics. Martyn translated the whole of the New Testament into Urdu and Persian, the Psalms into Persian, and the Book of Common Prayer into Urdu. Martyn’s New Testament was the first translation into Persian since the fifth century. In January, 1811, he left India for Persia (modern Iran). Overcome by tuberculosis, Martyn headed home to England. Along the way Martyn succumbed to illness and died at Tocat, Turkey, on October 16, 1812. Although his missionary service ended within a short span of six years, Martyn left behind a life legacy of courage, selflessness, and love for God.

1809: Robert Morrison, the first Protestant missionary in China. Robert Morrison (1782-1834) was an English missionary with the London Missionary Society (LMS) in London, where he prepared as a missionary studying medicine, astronomy, and Chinese. He set sail for China in January 1807, and in February 1809, he was appointed the official translator for the East India Company in China. Morrison divided his time between official duties with the EIC, by which he supported himself, and his missionary and literary work. In 1813, he completed a translation of the New Testament into Chinese; it was published the following year. Together with his colleague William Milne, he founded the Anglo-Chinese College at Malacca in 1818. Together, they completed the translation of the entire Bible into Chinese in 1819. He also compiled a three-volume Chinese-English dictionary (1815-1823). In addition, he wrote on Chinese grammar and several treatises on language. He translated hymns and a prayer book into Chinese and wrote various tracts and articles. Robert died in Canton in 1834.

1810: American Board of Commissioners for Foreign Missions formed.

1812: Adoniram and Ann Judson, Missionaries in Burma (and India). Adoniram Judson (1788-1850) and his wife, Ann Hasseltine Judson (1789-1826) were initially sent by the American Board of Commissioners for Foreign Missions (ABCFM) to Calcutta, India in 1812. In Calcutta, they adopted the Baptist theology and were baptized by William Carey. This change led to them leaving the ABCFM

and the creation of a Baptist mission society in the United States. In 1813, they were forced to leave India by the order of the British East India Company and relocated to Rangoon (*now* Yangon), Burma (*now* Myanmar), setting up the first mission of American Baptists there. They engaged in evangelism and Bible translation. Ann Judson died of complications of smallpox in 1826. During his time in Burma, Adoniram Judson established a church, a school, and completed translation of the Burmese Bible (in 1834). In 1842, he completed their first English-Burmese dictionary, and produced an enlarged version of this in 1849. In 1850, Judson contracted a respiratory fever and died at sea when attempting to travel to better conditions. He reported: “*All that has been done in Burma has been done by the churches through the feeble and unworthy instrumentality of myself and my brethren.*” Ann Hasseltine Judson said, “*Direct me in Thy service, and I ask no more.*”

1814: American Baptist Missionary Union formed.

1816: American Bible Society formed.

1816: The American Sunday School Union formed. The Sunday school movement that swept England during the Second Great Awakening was replicated across the United States during the **General Awakening**, leaving behind lasting fruit. The American Sunday School Union was founded in Philadelphia in 1816. It received great impetus later during the General Awakening in 1829 through its president, Francis Scott Key (author of the American national anthem).

1816: Robert Moffat “Father of Protestant African Missions.” Robert Moffat (1795-1883), a Scottish missionary to Africa was effective in reaching many for Christ in Botswana land. He translated the whole of the Bible and *The Pilgrim’s Progress* into Setswana. He was father-in-law to the missionary Dr. David Livingstone.

1819: Dr. John Scudder, Jr, medical missionary in India. Dr. John Scudder Jr. (1793-1855) was a pioneer American physician and evangelist in Sri Lanka and India. In 1819, he left New York heading to Sri Lanka (“Ceylon” at that time) as the first medical missionary of the American Board of Commissioners for Foreign Missions (ABCFM). He engaged in evangelism together with a hospital, day and boarding schools, and training of medical students among the Tamils in Jaffna. In 1836, Dr. John Scudder was transferred to Madras for the next six years. After a four-year break (1842 to 1846) in the United States, he returned to India and served in Madras and Madurai till 1855. He died in 1855 while on a health leave in South Africa. In addition to his medical practice and preaching, Scudder published many tracts in Tamil and English. It is said that he would stand for 11 hours at a time preaching and distributing literature. Four generations of the Scudder family, numbering 42 missionaries, including Dr. Ida Sophia Scudder (1870-1960, in India) who started the Christian Medical College, Vellore, contributed well over 1000 years of missionary service!

1830-1840: The General Awakening (or the Third Great Awakening). The Second Great Awakening continued in America till about 1810. The war of 1812-1815 did not affect the fruit of the Second Great Awakening as there was no significant decline in the church. Charles Finney, a New York lawyer came to faith in Christ in 1821 and shortly thereafter started preaching. In 1830, in his first major campaign in Rochester, NY, there was great fruit with many coming under conviction of sin and being saved. In addition to what was happening through Charles Finney, across America, there seemed to be another

move of revival. It is estimated that in one year (1830), about 100,000 people were added to the church in America. Similarly, revival was taking place in other parts of the world during this same time. In Great Britain, the Methodist groups experienced revival. God was specially using an American evangelist, James Caughey and it was during this time that William Booth came to Christ. In Wales, revival began in the South and spread to the North. In Scotland, God was especially using a man named William C. Burns. Ireland also experienced a powerful revival, which many describe as “**a second reformation.**” The Christian Brethren denomination had its origins at this time started by John Nelson Darby, and an offshoot of it led by George Muller. In Europe, some of those who experienced the Second Great Awakening became carriers of revival during this decade. Among these was George Scott, a British Methodist evangelist in Sweden, whose work was continued by Carl Olof Rosenius. James Haldane, and those whom he trained carried revival fires through Switzerland, France, and Holland. Revival was also reported in Norway and Germany. Missionaries who had been ignited by revival became carriers of revival to other regions. Titus Coan, an American missionary saw a great revival among the natives in Hawaii. There were revivals in Australia and among the Polynesian kingdoms. Revivals were also reported during this time in Grahamstown and Cape Town South Africa (both during the Second Great Awakening and the General Awakening periods), Botswana land (through Robert Moffat), Asia, Middle East, China, and Burma.

1830: Charles Finney, “The Father of Modern Revivalism.” Charles Finney (1792-1873) was converted at the age of 29 and became one of the most successful evangelists of modern times. A stubborn atheist and a practicing lawyer in New York, at the time of his conversion, Finney first started with the Presbyterian Church, but later he joined the Congregational Church. Finney’s ministry was marked by revival and he strongly emphasized human responsibility before God as he called people to renew their obedience to the Lord. Often, as Finney preached, people manifested physically by squirming and weeping. Finney used “new measures,” or new techniques in evangelism for which some criticized him of being manipulative and others simply objected because it had not been done this way before. Finney’s “new measures” included: (A) the public invitation, or “altar call,” where he issued an explicit invitation to come forward for salvation, and (B) the “anxious seat” which were several pews in front of the church for those who felt under conviction while he was preaching. One of Finney’s most remarkable revivals took place during six months of ministry at Rochester, New York, in 1830. There was amazing healing and reconciliation that took place among the Presbyterian churches and other denominations. By the end of the Rochester Revival, every lawyer, doctor and businessman in town was gloriously saved. Many people came under conviction. In a local high school, the entire student body came under conviction. The principal called Finney in for help. 40 of the students were converted that day. It was estimated that the news of the Rochester Revival sparked revival fires in 1,500 towns and villages across New England. Thousands were converted and entire communities transformed through his ministry. Many men and women became prayer partners with Finney to undergird his ministry in prayer. Some known names included Abel Clary, Billious Pond, and “Father” Nash who as prayer partners would go into cities and spend their time praying for the people to whom Finney was going to minister. This became another important backbone to Finney’s ministry. Finney’s “*An Autobiography*” and “*Lectures on Revival of Religion*” are a good study on revival.

1830: Edward Irving and the Charismatic Outbreak in Scotland. Edward Irving (1792-1834) began his ministry in 1822 as a Presbyterian minister of the Church of Scotland, where he led a small congregation of about 50 people to grow to about 1000 members within a few months. In 1827, after studying the book of Acts, Irving began to challenge people to believe that what happened in Acts was to be the norm for their day. Manifestations of tongues, prophecy, and healings began to take place. Edward encouraged “lay people” to exercise the gifts, while this was not supported by the Presbytery and church board. While he believed in the Deity of Christ, his preaching emphasizing the humanity of Christ being empowered by the Spirit to live a sinless life and do mighty works got him branded as a heretic. His ordination was removed and he was expelled from the London Presbytery and Scottish Church. Edward relocated and continued his work where people freely exercised the gifts of the Spirit, some of it genuine and some fleshly manifestations that did much damage. The church he led, though genuine in seeking to replicate the book of Acts, without proper leadership and mature guidance, began to go in different directions and finally, self-disintegrated. Edward himself ran into problems with his health and died at a young age of 42. Edward Irving however, should be commended for his desire and willingness to pursue the outpouring and manifestations of the Spirit.

1834: Basel Mission (German) formed.

1835-1840: Revival in Hawaii and Titus Coan. Titus Coan (1801-1881) came to faith in Christ during the Second Great Awakening in the United States, New England area. He and his wife arrived in Hawaii in 1835 and commenced preaching in Hilo Island. By 1837, revival fires began to ignite and people were stirred. Crowds grew to 15,000 in attendance. People settled down for a two-year camp meeting, where at any time 2,000 to 6,000 people were present. The Word fell like fire and hammer. Lives were transformed. In the two-year period 1837-1838, so many people came to Christ that the church Titus pastored became the single largest congregation in the world back then. In 1870, there were nearly 60 self-supporting churches; most with native pastors and a total membership of about 15,000. Coan died of a stroke amid revival after having seen 70% of Hilo’s population saved by faith in Christ. Coan always hoped *“to die in the field with armor on, with weapons bright.”*

1836: George Muller, a Man of Prayer and Faith. George Muller (1805-1898), a young German Christian, was called by the Lord to help the poor children of Bristol in England. In 1836, Muller and his wife started to care for about 30 girls in their own rented home. He established and directed **the Ashley Down orphanage** in Bristol, England, caring for around 10,000 orphans, providing them with care and education. He also established 117 schools providing Christian education to over 120,000 children, many who were orphans. Muller never asked for funds or engaged in fund raising. He simply prayed for every need and believed God to speak to people’s hearts to bring in the provision. In his lifetime, he received £1,500,000 as gifts toward the work. Often, unexpected food donations would arrive just hours before they were needed to feed the children. On one well-documented instance, with all the children seated at the breakfast table, they gave thanks, even though there was nothing to eat that day. As they finished praying, the baker knocked on the door with sufficient fresh bread to feed everyone. God had moved upon the baker that night to bake more bread than usual and to take it to the orphanage. George said “thank you” and took the loaves of bread inside for the children. Just then the milkman came knocking. His cart had broken down right in front of the orphanage. He did not want to leave the cart there so he decided to give the milk to George for the children. God had provided

breakfast! Thus, George Muller proved time and again, through his entire life, what God would do through those who have faith in Him. George Muller stated, *“I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith.”*

1839: William Chalmers Burns, Revivalist and Scottish missionary to China. William Chalmers Burns (1815-1868) was a Scottish revivalist and missionary to China. After his conversion to faith in Christ in 1831, Burns decided to serve the Lord. In 1839, in an unexpected preaching engagement at his home church in Kilsyth (Glasgow, Scotland), an unusual season of revival broke out with almost everyone in the town turning to the Lord. Soon Burns was being used as a revivalist across Scotland. However, his heart was set on taking the Gospel to those who never had the chance to hear. He expressed his life goal, when he said, *“The longing of my heart would be to go once around the world before I die, and preach one gospel invitation in the ear of every creature.”* In 1847, Burns set sail to the Chinese empire via Hong Kong and began his missionary work in British Hong Kong. He later travelled to other locations including Shantou, Xiamen, and Beijing. In 1855, Burns met Hudson Taylor and working together, they advanced into the Chinese interior. Hudson Taylor regarded Burns as one of his spiritual mentors and wrote about the depth of Burns’ prayer life. After about 20 years of serving in China, Burns died after a short illness in Yingkou (Newchwang), (Liaoning Province) in 1868. One of William Burns’ well-known quotes was, *“Always be ready”* (1 Peter 3:15).

1841: David Livingstone, Missionary in Africa. David Livingstone (1813-1873) was a pioneer medical missionary with the London Missionary Society and an explorer in Africa from 1841 till his death. His life, sacrifice, and determination encouraged many others. He said, *“If you have men who will come only if there is a good road, I don’t want them. I want strong, courageous men, who will come even if there is no road.”* *“What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work.”* *“People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice [which is] a small part of the great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward in the consciousness of doing good, [giving] peace of mind, and [teaching] a bright hope of a glorious destiny hereafter? Away with such a word, such a view, and such a thought. It is emphatically no sacrifice. Say rather it is a privilege.”*

1841: German Evangelical Lutheran Mission formed.

1843. J. Hudson Taylor, Missionary in China. Hudson Taylor (1832-1905), at the age of 21, left his homeland England sailing out of Liverpool as a missionary to China. Upon arrival at Shanghai, Hudson Taylor adapted immediately wearing Chinese clothes and growing a pigtail, much to the ridicule of his fellow Protestant missionaries. Hudson Taylor wanted to take the Gospel to the interior of China, and so soon after his arrival, travelled down the Huangpu River distributing Chinese Bibles and tracts. In 1857, his missionary board ran out of money and could no longer support him. So, Hudson Taylor became an independent missionary trusting God to meet all his needs. In 1861, he had to return to England to recover from illness. During this time, he set up a new mission called the **“China Inland Mission”** (CIM) to reach the unreached inland provinces in China as well as Mongolia. The CIM required that its missionaries work in interior China. The CIM did not guarantee salaries for its missionaries. The missionaries were to simply trust God. It also required its missionaries to wear Chinese clothes. Soon

the CIM comprised of 23 missionaries in addition to Hudson Taylor, his wife, and four children. Although Hudson Taylor never solicited funds, the number of CIM missionaries kept increasing with 102 missionaries by 1887. Hudson Taylor was a man who made enormous demands of himself and his team members. Not everyone was able to keep up to his leadership style, high ideals, work-pace, spiritual fervor, and trust in God. He said, “*China is not to be won for Christ by quiet, ease-loving men and women ... The stamp of men and women we need is such as will put Jesus, China, [and] souls first and foremost in everything and at every time—even life itself must be secondary.*” However, Taylor himself paid a huge price for his passion—his wife Maria died at age 33, and four of eight of their children died before they reached the age of 10. He eventually had a physical and mental breakdown in 1900. Through his life, Hudson Taylor inspired many thousands to forsake comforts of the homeland to carry the Gospel to the interiors of China. The CIM continues to this day under the name, “Overseas Missionary Fellowship (International).”

1853: John Nevius, Missionary in China and the “Nevius Method” of church planting. John Livingston Nevius (1829-1893) was an American Presbyterian missionary to China. Nevius and his wife Helen left Boston in September 1853 and arrived in Ningpo (Ningbo), China, six months later. They learnt Chinese within a year and began preaching and teaching, starting out in Shantung (Shandong) Province. He spent much time itinerating, travelling on horseback, visiting churches, and teaching and discipling people. June through August each year, he led about 30 to 40 men in systematic Bible study at their home. Nevius emphasized establishing self-propagating, self-governing, and self-supporting churches, Bible study, strict discipline for believers, cooperation with other Christian groups, and “*general helpfulness where possible in the economic life problems of the people.*” He created a “**Manual for Inquirers,**” which included Bible study methods, how to pray, the Apostles’ Creed, Scripture passages to be memorized, and rules and regulations for believers. The “Nevius method” caught on with the Presbyterian missionaries in Korea and has since shaped the Protestant church in Korea to a large extent. Nevius was also a prolific writer with at least four titles written in English about his life, work, and learning in China. He died in Chefoo (Yantai) in 1893.

1857-1858: The Laymen’s Prayer Revival, New York. The 1857-1858 revival was the biggest and widespread revival in America history. What began as a small noon-day prayer meeting with six people, in a matter of months, grew to 10,000 people meeting for prayer. This spread across America with an estimated one million people converted and another one million revived over this two-year period. This was led by laymen across America. The revival that started in New York in 1857 affected several other parts of the world including Wales, Scotland, Ireland, Britain, Germany, Sweden, Netherlands, the West Indies, South Africa, India, and Indonesia. This period 1857-1861 saw revivals breaking out globally, almost everywhere. More on this in a later chapter.

1859: Revival in Ulster Province, Northern Ireland. Hearing reports of the revival in New York, the Church in Ireland was stirred with a great hunger for revival. In September of 1857, four young men (James McQuilkin, John Wallace, Robert Carlisle, Jeremiah Meneely) in Ulster, Northern Ireland committed themselves to praying for revival. Over the course of 1858 and toward early 1859, many more prayer groups started praying for revival. It is estimated about 104 prayer groups all over the city of Ulster were praying almost day and night for revival. James McQuilkin organized a big prayer

meeting on March 14, 1859, that was attended by about 300 people standing in the rain and mud. They were gripped by the power of the Holy Spirit. During the message where a layman was preaching, about 100 people fell to the ground under conviction of sin. Tears streamed down many faces as people confessed their sins crying out to the Lord. Revival fires were ignited and began spreading into homes and marketplaces. By May 17, the whole town was under the convicting power of the Holy Spirit. People were meeting for prayer everywhere. Men, women, children broke down crying with strong physical manifestations and getting saved. Children prayed with great power. Revival spread through various counties. At Broughshane, a factory was closed for two days as 20 of its workers lay down on the floor crying out to God. A country fair where 5000 people were present turned into a prayer meeting. Homes and families were restored as lives were changed. In Belfast, a large distillery closed and whiskey trade dropped. Pubs closed. Judges had no cases to try and often, there were no prisoners in custody. Similar revivals spread through Ballymena, Belfast, and Ballycarry. People came from England, Scotland, and other parts of Ireland to see what God was doing. In 1859, it is estimated that 100,000 people joined the church.

1859: Prayer revival in Wales. Like what was happening in Northern Ireland, people in Wales engaged in prayer across the country. God used two men, Humphrey Jones, who had returned to Wales after about two years (1856-1858) in America, and David Morgan (or Dafydd Morgan), a Calvinistic Methodist preacher who heard Humphrey Jones preach and began working with him. God used these two men to fuel the flames of revival through their preaching. Many sinners were saved. Children were touched. Revival broke out in about 40 coal mines. Ministers and churches were revived across Wales.

1860: Revival in Scotland and England. When news of what was happening in North America and Northern Ireland reached Scotland, the Church in Scotland began to pray and ask God for a similar outpouring. In the Presbyterian churches, around 40,549 people were reported to attend the weekly prayer for revival. In addition to 1,205 prayer meetings, there were 129 interdenominational prayer meetings each week with people praying for revival. The results were amazing. Similar to the revivals in Ulster and Wales, Scotland saw 300,000 people saved. There were about 650,000 people saved across England. The impact of this revival was far reaching. Evangelism, missions, and social work reached a new high.

1860 was a year where revivals were reported even in other parts of the world including Jamaica and South Africa. We also see the rising of many notable preachers and theologians who helped fuel what God was doing in North America and the United Kingdom.

1860: Charles Spurgeon. Charles Spurgeon (1834-1892), known as the “**Prince of Preachers,**” was the pastor of the congregation of the New Park Street Chapel (later the Metropolitan Tabernacle) in London from 1854 for 38 years. Spurgeon was born in Essex county in England. Having come to personal faith, Spurgeon began preaching as a teenager in rural Cambridgeshire. He gained such a reputation as a preacher that within a year and a half, he was invited to preach at the historic New Park Street Chapel in London. The congregation voted for him to preach for another six months, and they eventually kept him there. The congregation grew rapidly and had to move to the new Metropolitan Tabernacle that could seat 5,600 people. Spurgeon was invited to preach across the nation and he

preached to tens of thousands in London's greatest halls. His sermons were published in the Monday edition of the London Times, and even the New York Times. While he was dramatic in his style, he was strong in his convictions and direct in his messages.

1860: D. L. Moody, Evangelist. D. L. Moody (1837-1899), based in Chicago, was the most prominent evangelist during the latter half of the 19th century. Saved in 1855, Moody started out as a shoe salesman in Chicago and simultaneously taught Sunday school class and served at the local Young Men's Christian Association (YMCA). Moody's Sunday school class met in a converted saloon, and was reaching out to children with little or no education. During the Layman's prayer revival of 1857-1858, Moody served the YMCA performing janitorial jobs and anything else that was needed. In 1860, Moody left his business and served YMCA as a city missionary. Eventually, as his Sunday school class grew, Moody was encouraged to start his own church, which he did on February 28, 1864 as the Illinois Street Church (now The Moody Church). Moody was a great preacher and along with his good friend and musician Ira Sankey, he travelled across the United Kingdom and Ireland during 1873-1875. After returning to the USA during 1875-1878, Moody travelled across major cities in the United States holding evangelistic campaigns preaching the Gospel. In 1879, Moody opened the Northfield Seminary for Young Women and shortly after that **the Mount Hermon School for Boys** to provide education for the poor and minorities. In 1886, the Chicago Evangelization Society (today, Moody Bible Institute) was founded. In 1886, Moody hosted the "College Students' Summer School" out of which was birthed the **Student Volunteer Movement for Foreign Missions**. About 5,000 student volunteers from America alone had attended this program by 1911. This mission movement grew and spread around the world to Europe and South Africa.

1876: Mary Slessor, Missionary in Nigeria, West Africa. In August 1876, at 28 years of age, Mary Slessor (1848-1915) left Edinburgh, Scotland as a Presbyterian missionary to work among the Efik tribe in the Calabar region. Mary Slessor was 27 when she heard that David Livingstone had died and she wanted to follow in his footsteps. The Calabar people believed that if a woman had twins, one of them had to be a devil and so the twins were left in the jungle in clay pots to die. Mary Slessor successfully fought against the practice of killing twins at infancy. Serving several decades among the Calabar people, Mary Slessor focused on evangelism, taking care of orphan and native children, promoting women's rights, establishing social change, education, local governance, and encouraging trade.

1878: William Booth, Salvation Army. William Booth (1829–1912) was a British Methodist preacher who founded **the Salvation Army** and became its first General (1878–1912). What began in 1865 as "The Christian Revival Society" in the East End of London, was later renamed "The Christian Mission" and subsequently called "The Salvation Army" in 1878. The focus was to bring the Gospel as well as humanitarian aid to the poorest and most needy, including alcoholics, criminals, and prostitutes. During his lifetime, the work of the Salvation Army was established in 58 countries. William Booth also wrote extensively and composed several songs. His book, *In Darkest England and the Way Out*, released in 1890 became a best seller. It became the guideline for the Salvation Army's approach to social welfare.

1885: C. T. Studd, missionary in China, India, Africa. C. T. Studd (1860-1931) was an English cricketer who gave his heart to Christ in 1878. In 1883, C.T. Studd heard D.L. Moody preach and he was stirred to share the Gospel. In 1885, Studd went to join Hudson Taylor as a missionary in China. Having received his inheritance, as a young man, C.T. Studd gave all of it away to George Muller's orphan home and to missions. He decided to depend entirely on the Lord. He served as a missionary in China, India, and Africa. He is quoted as saying, "*Some wish to live within the sound of church and chapel bell; I wish to run a rescue mission within a yard of hell.*" C.T. Studd also wrote the well-known poem, *Only One Life, 'Twill Soon Be Past*.

1892: Amy Carmichael, Missionary in India. Amy Carmichael (1867-1951) was born in Ireland. Starting in 1892, Amy began by volunteering with the China Inland Mission but was refused due to health reasons. Later, she spent two years in Japan and Sri Lanka (Ceylon). In November 1895, she came to South India, never to return to her homeland, and spent the next 55 years of her life serving in India. Her primary work was in the establishing and running of an orphanage in Dohnavur, Tamil Nadu. The orphanage rescued and cared for young girls who had been temple girls and forced to become temple prostitutes. Later, the orphanage accepted boys as well. She wrote many books about her work as a missionary. When asked "*What is missionary life like?*" Amy responded, "*Missionary life is simply a chance to die.*" The work she started continues even today (dohnavurfellowship.org).

1899: Ida Scudder, medical missionary in India. Ida Scudder (1870-1960) was a third-generation American medical missionary in India. Although initially she had no desire to become a missionary, after graduating from Cornell Medical College, New York City in 1899, she went back to South India, and started a tiny medical dispensary and clinic for women. In 1902, she opened the Mary Taber Schell Hospital. In 1918, she started a medical school for girls. In 1928, the medical school was moved to a 200-acre campus at Bagayam, Vellore. In 1945, the college was opened to men as well as women. The Vellore **Christian Medical College (CMC)** is among the largest Christian hospitals in the world. The CMC medical school is one of the premier medical colleges in India.

1880-1940: Forerunners of the healing revival. There were many people from the end of the 19th century and on into the early part of the 20th century who began to minister healing and deliverance powerfully. They were true pioneers in the healing revival. Many of them had powerful evangelistic and healing ministries.

A few of these were as follows:

John Alexander Dowie (1847-1907) was used powerfully in the healing ministry, but his involvement in many failed projects that failed financially and his "**Elijah complex**" gained him a reputation of being notorious and as an imposter to many.

Maria Woodworth-Etter (1844-1924) was used powerfully in the healing ministry with signs and wonders and had a great tent that could seat about 8000 people for her tent meetings.

Smith Wigglesworth (1859-1947) called the "**Apostle of faith**" was used by God to heal the sick, cast out devils, and raise the dead.

Lilian B. Yeomans (1861-1942) was a medical doctor who gave up her medical practice and ministered healing to many through the healing power of the Lord Jesus Christ.

John G. Lake (1870-1935) gave up a successful newspaper and real estate business, and after being trained under John Alexander Dowie, began ministering healing. He spent some time as a missionary in South Africa. Over a five-year period in South Africa, Lake saw 1,000,000 converts, planted hundreds of churches, and raised up over 1000 local ministers. After returning to the United States, he started a healing room in Spokane, Washington. Over an approximate five-year period, over 100,000 healings were recorded and Spokane was declared “**the healthiest city in the United States.**”

Fred Francis Bosworth (1877-1958) was a healing evangelist whom God used powerfully to bring salvation and healing to many. His book “*Christ the Healer*” published in 1924 is still considered a classic in the Charismatic / Pentecostal circles. In the 1930s, F. F. Bosworth became a pioneer of radio evangelism by creating “**The National Radio Revival Missionary Crusaders.**”

Aimee Semple McPherson (1890-1944) was a healing evangelist and founder of **The International Church of the Foursquare Gospel**. In 1923, she built a white-domed church called “Angelus Temple” in Los Angeles. Today there are over 1,700 Foursquare churches in the US and more than 66,000 meeting places around the world in 140 countries.

The 20th and 21st centuries—revivals and movements (A.D. 1901-present)

1900: Charles Fox Parham and Bethel Bible College in Topeka, Kansas. Charles Fox Parham (1873-1929) was a young, itinerant evangelist who was longing for the outpouring from heaven that would make the church powerful in Word and deed. In 1900, Parham traveled from his base in Topeka, Kansas to various well-known ministries in the north and northeast including ministries of John Alexander Dowie, A. B. Simpson, A. J. Gordon, and Frank Sandford. Evaluating what he saw, he became even more convinced that he needed a mighty outpouring of the Holy Spirit. In October 1900, together with his wife and sister-in-law, Parham opened Bethel Bible College in Topeka, Kansas with about 40 students. Prayer was the central focus of the school. Just three days before New Year’s Eve 1900, Parham encouraged all his students to study the subject of the baptism of the Holy Spirit, especially in the book of Acts, and search for biblical evidence on how a person could know for certain that one had truly received the baptism of the Holy Spirit. The students concluded that the indisputable proof of the Pentecostal blessing was that people spoke with other tongues. In the Watch night Service (1900-1901) later that evening, the Holy Spirit manifested Himself with unusual intensity. At about 11:00 p.m., as the 20th century was about to dawn, Agnes Ozman who was a student at the school, asked Parham to pray for her that she might receive the baptism of the Holy Spirit in the manner they had observed in their study. After a brief prayer, she experienced the power of God coming on her and she began speaking in the Chinese language and was unable to speak in English for three days. This event stirred up a spiritual desire in Parham and the others at Bethel. Suspending normal activities, they set aside an upper room where they waited on the Lord for their personal Pentecost. On January 3, 1901, while they continued to pray, the student body and Parham experienced a mighty outpouring of the Spirit with speaking in other tongues. Many others arrived at Bethel to see what was happening. Others received the baptism in the Holy Spirit and took the message to others. This continued through the spring of 1901. By fall 1901, the building used for the Bethel Bible College was sold and the Bible

school came to an end. Parham moved to a rented house in Kansas city and travelled around the country preaching the baptism in the Holy Spirit and divine healing. In the winter of 1905, Parham opened a new Bible School in Houston, like the one he ran in Topeka, Kansas. It was in Houston that William J. Seymour attended the school where he was exposed to the truths on the baptism of the Holy Spirit. William Seymour was later used in the Azusa street revival in Los Angeles.

1904-1905: The Welsh Revival and Evan Roberts. The 1904 Welsh Revival, where God used a young man named Evan Roberts (1878-1951), is considered as the greatest revival in Christian history by many historians. Starting with a simple youth meeting on October 31, 1904, where Evan Roberts spoke to a small group, a powerful move of the Spirit broke out spreading all over Wales, and many other parts of the world. About 100,000 people were converted in about six months in Wales alone. Its transformative impact on society was astounding.

1904: John Hyde and the Sialkot revival. *“Give me souls, oh God, or I die!”* In 1892, an American Presbyterian missionary, John Nelson Hyde (1865-1912) sailed for India and soon formed a prayer fellowship for God’s work and revival across north India. He soon came to be known as **“Praying Hyde.”** From the time that John Hyde was filled with the Spirit shortly after arriving in India in 1892, he began to put special emphasis upon prayer in his life. Hyde started praying for revival for the state of Punjab where he was stationed. By 1899, Hyde was beginning to spend whole nights in prayer. He felt strongly that prayer was the only hope for results in India. Wherever he spoke, he communicated the need for all those involved in missionary work to be filled and empowered by the Holy Spirit. In April 1904, Hyde and several other missionaries laid the foundation for the **Punjab Prayer Union.** Its purpose was to pray for revival and harvest in Punjab and India. A general call went out through India for all Christian workers to gather in August 1904 at Sialkot in Punjab at the United Presbyterian Mission center for The Sialkot Convention. For one month, before the convention began, John Hyde, and a few others spent days and nights in prayer. At the convention itself, there were two prayer rooms, one for women and another for men, and once the convention began, the prayer rooms were never vacant. Hyde was there almost constantly. Many Indians also joined in the prayer rooms, some of them spending whole nights in prayer. Each time Hyde attended a Sialkot convention; he virtually never slept, spending most of his time in the prayer room. In that very first 1904 convention, the spirit of revival began, and there was humble confession of sin, making things right with God and man, and new liberty in Christ Jesus. Missionaries who up to that time had been “good” missionaries now became powerful missionaries.

1905: Pandita Ramabai and the Mukti Mission Revival. Pandita Ramabai (1858-1920) though born in a Brahmin family became a believer in Jesus Christ. In 1889, she opened a home **“Sharada Sadan” (House of Learning)** in Mumbai (*formerly* Bombay) for Brahmin widows, many of whom were very young but had been married to much older men who had died. She moved to another location near Mumbai (*formerly* Bombay) and by 1901, had about 2000 girls in her school called **“Mukti Mission.”** From about 1898, Pandita Ramabai was earnestly praying for revival across India along with many others. She heard about the 1904 revival in Wales and she formed prayer groups with her girls and earnestly prayed for revival. June 29, 1905, there was an unusual visitation of the Holy Spirit at Mukti mission resulting in amazing spiritual experiences including speaking in tongues.

1906-1909: The Azusa Street Revival and William Joseph Seymour. God used William Joseph Seymour (1870-1922) in what was one of the most significant revivals in the history of the Church since the day of Pentecost. The Azusa street revival is referenced as the start of the modern Pentecostal movement. What began in a small home on April 9, 1906, spread like wildfire across the United States and to many other nations. The revival continued unabated for about three years (1906-1909). By 1908, the movement had taken root in over 50 nations. By 1914, it was represented in every American city of 3000 or more and in every area of the world from Iceland to Tanzania, and Pentecostals were publishing literature in 30 languages.

1906: Sadhu Sunder Singh “the Apostle with the Bleeding Feet.” Though born into a Sikh family in Ludhiana, Punjab and very hostile toward Christians, Sadhu Sunder Singh (1889-1929) came to Christ as a teenager and was baptized on his 16th birthday. Shortly afterward, in October 1906, he set out as a Christian sadhu travelling to many places including Punjab, Kashmir, Afghanistan, and parts of Pakistan preaching Jesus Christ.

1906: Thomas Ball Barratt and Revival in Norway. Thomas Ball Barratt (1862-1940) started preaching at the age of 17 and was later ordained with the Methodist Episcopal Church of Norway. In 1902, he founded the Oslo City Mission and in 1906, was sent to tour America to raise funds for a large central mission in the city of Christiania (now Oslo). His mission was a disappointment financially. However, the Azusa Street revival was happening powerfully on the West Coast in California. T.B. Barratt was in his hotel room in New York, and on October 7, 1906, he received a powerful baptism in the Holy Spirit. A supernatural light like a cloven tongue descended over his head and he received the Spirit and began to speak in other tongues. He felt he spoke in seven or eight languages, judging from the various sounds and forms of speech he felt. He sailed back to Norway on December 8, 1906, and thereafter, a mighty move of the Spirit began that spread like fire. He is known as “**Pentecostal apostle**” to northern and western Europe. Alexander A. Boddy, vicar of All Saints, Sunderland, heard of what was happening in Norway, and travelled there to investigate. Being convinced by what he saw, A.A. Boddy invited Barratt to visit his church in England. For two exciting weeks beginning in September 1907, many were baptized in the Spirit and the Pentecostal Revival had begun in England. Barratt also travelled to India, Sweden, Finland, Poland, Estonia, Iceland, and Denmark spreading the move of the Holy Spirit. In 1909, his membership in the clergy of “The Methodist Episcopal Church” was terminated but Barratt’s work and ministry continued powerfully.

1907: A.A. Boddy and Revival in Sunderland, England. At the peak of revival in 1907, A. A. Boddy (1854-1930), Anglican rector in Sunderland (1884-1922), England, visited Norway. Boddy was seeking a greater dimension in his Christian experience and was convinced that what he saw in Norway was a genuine work of the Holy Spirit. The Pentecostal revival that broke out in his church upon T.B. Barratt’s visit eventually spread throughout the British Isles. Sunderland, in fact, became a center of Pentecostal renewal visited by thousands. Among these was Smith Wigglesworth (1859-1947), who received the Holy Spirit baptism when Mrs. Boddy laid hands on him and prayed.

1907: The Korean Revival. The Church in Korea has seen several seasons of revival in 1903, 1905, 1907, 1927-1929. The fires of revival and prayer that were ignited in 1907 continue today in the Korean Church. Prayer has become an important and integral part of the Korean Church. It is common to find

many thousands gather for regular Friday night prayer in their churches, or even spend days in prayer on the prayer mountains.

1908-1911: Revival in Manchuria, North China. Jonathan Goforth (1859-1936) and his wife, Rosalind (1864-1942) set out from Canada as missionaries to China in 1888 working initially in the North Honan region of China. In 1904 and 1905, he was inspired by what was happening at the Welsh revival and he also read Finney's **Lectures on Revivals of Religion**. In 1907, he was in Korea and saw the Korean revival. In 1908, when ministering in Manchuria (Northeast China), a revival broke out known as the "**Manchurian revival**." This revival was characterized by much repentance and turning away from sin. From this time on, Jonathan Goforth became essentially an evangelist and revivalist. One of the important outcomes of this revival is that it helped raise up leadership within the Chinese church. The Goforths continued serving well into the 1930s, especially in Manchuria.

1909: Willis Hoover and the Pentecostal Revival in Chile, South America. Minnie Abrams (1859-1912) was an American Methodist missionary who worked alongside Pandita Ramabai and wrote a firsthand account of the revival at Mukti Mission in 1906. Her work was entitled "*The Baptism of the Holy Ghost and Fire*." Minnie Abrams shared her story and a copy of her writing with her friend and former Bible school classmate, Mary Anne Hoover, who was serving as a Methodist missionary along with her husband, Willis Collins Hoover (1856-1936) in Valparaiso, Chile. Consequently, the Methodist churches in Valparaiso and Santiago under the leadership of Willis Hoover began praying for revival. This revival began in 1909 and was the beginning of the Pentecostal revival in Chile. Chile today has mostly Pentecostal churches, and Chilean Pentecostalism has its roots in the Mukti revival in India.

1914: American Assemblies of God formed.

1927-1939: Revival in China. In 1907, Pentecostal missionaries became active in China. T. James and Annie McIntosh arrived in China about August 1907 and served till May 1908. Alfred and Lillian Garr were the first Pentecostal missionaries to arrive in Hong King in October 1907. While there were early signs of revival in different places between 1927-1932, **the Shantung Revival** broke out in 1932 starting out in many prayer groups. These revival fires spread to other provinces including Honan (Henan), Manchuria, and Anhui, across different denominations. Some key characteristics of this revival was emphasis on evangelism carried out by small teams that were spontaneously formed, healing miracles that took place, repentance and turning away from sin. These revival fires continue to impact this region. When foreign missionaries left in 1949, there were an estimated 5 million Christians in Mainland China. Today, the number is estimated to be over 75 million. Over the last 50 some years, independent house churches have mushroomed across China in spite of severe persecution and mostly without the influence of the rest of the Christian world. China may now have the largest number of charismatic Christians in Asia.

1934: William Cameron Townsend, Bible translation and Aviation Missions. William Cameron Townsend (1919-1982) founded the Summer Institute of Linguistics in 1934, Wycliffe Bible Translators in 1942 and a missionary air service, **Jungle Aviation and Radio Service (JAARS)** in 1948. "*The greatest missionary is the Bible in the mother tongue. It needs no furlough and is never considered a foreigner.*"

1949: Revival in the Hebrides Islands. By the mid-1900s, the Hebrides Islands in Scotland were in a spiritually dry state with no young people attending church. In 1949, two elderly ladies, sisters, Peggy Smith (84 and blind) and Christine Smith (82 and doubled-up with arthritis) in the village of Barvas in Lewis were prayer warriors. Inspired by a dream that revival would come, they got a group of people praying three times each week from 10 p.m.-3 a.m. They pleaded the promise of God in Isaiah 44:3 over the next three months. *“For I will pour water on the thirsty land and streams on the dry ground. I will pour out My Spirit on your offspring and My blessing on your descendants.”* Then one night, God’s power was released and an awareness of God gripped the whole community. People started crowding into the local church. They found around 600 people gathered outside the church at about 3 a.m. They had got out of their beds, all drawn by some unseen power and gathered at the church. The next day, buses started to arrive from all over the island—no one knew how this happened. The Holy Spirit did His own publicity! In the meetings, people fell into trances, swooned, and wept and cried for mercy all over the church. A special feature of the revival was the overwhelming sense of the presence of God—not just in the meetings but everywhere—in the pubs and dance halls too. The move of God that started in the village of Barvas spread to neighboring towns and continued till 1958. The island of North Uist had never seen revival before. During 1957-1958, God used four young girls, all in their early twenties to spread revival. The revival became famous for emptying pubs on the island. *“Girl preachers preach an island dry.”* Duncan Campbell was used by God during this revival in the Hebrides Islands.

1952: Jim Elliot missionary in Ecuador. In 1952, Philip James “Jim” Elliot (1927-1956) and Pete Fleming set out as missionaries to Ecuador, South America. After three years of working among the Quichuas they decided to reach the Aucas. Within about six days of making contact, the entire team of five missionaries (Ed McCully, Roger Youderian, Nate Saint, Pete Fleming, Jim Elliot) were killed by the Auca people of Ecuador. Their life and sacrifice have inspired many others.

1955-Present: Open Doors Missions into Eastern Europe. In 1955, Brother Andrew (Andrew van der Bijl, b. 1928) from Netherlands started with bold beginnings by smuggling Bibles into Eastern Europe, the Iron Curtain, and into other closed nations. He started **Open Doors (opendoors.org)** to serve the persecuted church and wrote *God’s Smuggler* in 1967, one of the best-selling Christian books of all time.

1965-1975: Revival among the hippies, the Jesus People. The hippie generation in the 1950s and 1960s saw scores of young people in the Western world lost in rebellion, drugs, alcohol, free sex, Eastern mysticism, and communal living. In the eyes of the mainstream, they were losers, rejects, escapists, just plain lazy, people looking for an easy way out. However, an unusual move of God began among this very sub-culture that saw many turn to the Lord with large numbers coming to faith in Christ. This “revival spark” was ignited through **Charles “Chuck” Smith** (1927-2013) and his wife Kay Smith who reached out to the hippies in Costa Mesa, California. He started with a small group of 25 people, and Calvary Chapel went on to become a network of over 1,000 churches in the United States and many hundreds more globally. He is considered as *“one of the most influential figures in modern American Christianity.”* Many others were used powerfully by God in this revival among the young people of that generation. This movement later came to be known as the **“Jesus movement”** and the people in it

were referred to as “**Jesus People**” or simply “Jesus Freak” (Bell-Bottoms + Bible = Jesus Freak). The Jesus movement began on the West Coast of the United States in the late 1960s and early 1970s and spread primarily across North America, Europe, and Central America. The Jesus movement influenced many church growth movements including Calvary Chapel churches, Hope Chapel churches, Vineyard Churches, Fellowship House Church, Shiloh Youth Revival Center, and others. The Jesus movement also gave birth to contemporary Christian music starting with the Maranatha Singers, Hillsong, Jesus Culture and many others. One of the many highlights of the “Jesus Music” was the use of the guitar and drums and the use of choruses and dancing in the Spirit. Some well-known musicians and bands emerged including Petra, Keith Green, Andrae Crouch, Barry McGuire, Phil Keaggy, and several others. Although the movement waned by the late 1980s, it had left a huge impact on mainstream Christianity not only in reaching the youth of that generation, many of whom went on to lead large churches and Christian organizations, but also influencing Church life and Christian worship.

1970: Asbury College Revival. Asbury College in Wilmore, Kentucky has seen several revivals on its campus including 1905, 1950, and 1958 among others. On February 3, 1970, during the regular chapel service, Dean Custer B. Reynolds was scheduled to speak. However, he felt led to invite students to give personal testimonies instead. Many on campus had been praying for revival and were in an expectant mood. As soon as the invitation was given, there was a large group waiting in line to speak. A powerful move of God broke over those in the chapel. There was an awe of God’s presence, people confessing their sins, repenting, sitting in silence before the Lord, praying, weeping, and singing. It was as though the Lord had walked in. People did not want to leave. The 1,500-seater chapel was packed. Classes were cancelled for a week, but even after classes resumed on February 10, Hughes Auditorium was left open for prayer and testimony. News of the revival spread in newspapers and on television across the United States. People flocked to Wilmore to worship with the students. Asbury students and faculty members were invited around the United States to share what was happening. Wherever the Asburyians traveled, revival followed. By the summer of 1970, the revival had reached more than 130 other colleges, seminaries and Bible schools, and many churches according to published accounts. It spread from New York to California, and even to South America.

1980: Revival in Argentina. In Argentina, in the early 1980s, God used Carlos Annacondia, a businessman turned evangelist, to ignite a fresh wave of revival in the nation. In mass meetings, thousands of people accepted Christ. The salvations were accompanied with signs and wonders, healings, and deliverances. Carlos Annacondia encouraged local churches to unite in prayer for revival.

1980–Current: Outstanding church growth. From the 1980s, we begin to see outstanding church growth and several large congregations being established globally. In almost every continent, we have churches with congregations numbering several thousands. We mention the three largest congregations (at the time of this writing).

1980: The Korean Revival, Yonggi Cho and Yoido Full Gospel Church, Seoul, Korea. In 1928, Mary C. Rumsey who had been baptized in the Spirit at Azusa Street, established the first Pentecostal church in Seoul, Korea. David (formerly Paul) Yonggi Cho began a small tent church in a Seoul slum in 1958. Yoido Full Gospel Church, Seoul, Korea (english.fgtv.com) started by Pastor Yonggi Cho has more than 1 million members (as of 2014). Since the 1980s, South Korea has seen the phenomenal

growth of Pentecostal churches and especially that of the Yoido Full Gospel church. Several factors contributed to this including emphasis on prayer (the prayer mountain), strong positive ministry of the Word, healing and miracles, dependence on the work of the Holy Spirit, use of cell groups, and mass media.

1983: International Charismatic Mission, Bogota, Colombia. Pastor Cesar Castellanos started **International Charismatic Mission, Bogota, Colombia (mci12.com)** in 1983 with eight people that has grown to over 200,000.

1992: Revival in Argentina. In 1992, God used Claudio Freidzon, pastor of a Buenos Aires church in the next wave of the revival. Claudio began to sense a need to know the person of the Holy Spirit in his own life. While he was seeking the Lord about this, the Holy Spirit touched him in a powerful way and his ministry changed dramatically. An unusual presence of the Holy Spirit accompanied him in his meetings that resulted in a renewed hunger for God, a new emphasis on personal holiness, a new desire for prayer and demonstrations of the Spirit's power. Speaking about the state of the church in Argentina, during that time Claudio said, "*Pastors were seeking methods for church growth, but methods were not the answer.*" His counsel—"There is no method. We must seek the presence of God. My message is simple. I'm emphasizing the presence of the Holy Spirit." The revival that began in one church spread across Argentina.

1992: Rodney Howard-Browne and the "Laughing Revival." Rodney Howard-Browne was a South African evangelist who had moved to the USA in 1987. In April of 1989, while ministering in a church in Clifton Park, New York, the Lord sent a revival of signs and wonders, and miracles resulting in people being saved, healed, delivered, and encountering the presence of God in unusual ways, which has continued until today. As early as 1992, "holy laughter" would also break out in the revival meeting, consequently being termed as the "Laughing Revival." In 1993, Randy Clark, a Vineyard pastor at that time, who was hungry and desperate for more of God, heard of Rodney Howard-Browne and attended his meetings and had Rodney pray over him five times. He was very hungry for more of God. Once Randy Clark returned to his church in St. Louis, God began to release a supernatural outpouring in their church services and even during the regional Vineyard pastors meeting. News of this reached other pastors in the Vineyard churches including Pastor John and Carol Arnott in Toronto.

1994–Present: Toronto Revival, Toronto Airport Christian Fellowship Church. Pastor John and Carol Arnott and people at the Toronto Airport Christian Fellowship church, (then known as Toronto Airport Vineyard), had been praying for a move of God. John and Carol were hungry for God and went to experience what God was doing in other places. A high-water mark was a powerful impartation that John and Carol Arnott received in November of 1993 from Claudio Freidzon, whom God was using powerfully in Argentina. However, in their mind, they pictured the move of God as one where they would see large numbers saved and healed along with the joy that comes in seeing such fruit. In January 1994, they were hosting a four-day conference on revival with Randy Clark, pastor of the Vineyard Christian Fellowship in St. Louis, Missouri. On the opening night, Thursday January 20, 1994, there were about 120 people in attendance. After sharing his testimony, the ministry time began wherein Randy gave an invitation for people to come to the altar. An unusual presence of God moved

into the room. People began shaking, trembling, some fell over on the floor under the power of the Holy Spirit; some were laughing, crying, some speaking in tongues. Some were overcome by God's presence even before reaching the platform to receive prayer. Those who were sitting were touched and fell to the floor unable to get up for several hours. People present in an adjoining room doing a Bible study also felt an unusual presence, fell to the floor, and began praising God. The meetings of the following nights kept increasing in numbers and the unusual move of God continued. The revival did not come in the form it was expected. In fact, this was unusual with people laughing, crying, rolling, and having strange manifestations. But the key was that they were experiencing and being touched by the Father's love and receiving emotional and physical healing. It is reported that by the end of 1995, 600,000 people had visited Toronto from almost every nation on the globe. There were about 900 first-time conversions in that same year. Many churches and ministries around the world have been impacted by the Toronto Blessing. Some of these include the Holy Trinity Brompton Church in the U.K.; Bethel Church in Redding, California; and Heidi and Rolland Baker of Iris Ministries. Over 20 years thereon, and the revival continues—part of this is the present revival of presence and great glory.

1995-2000: The Pensacola Revival, Pensacola, Florida, at the Brownsville Assembly of God. It was Sunday June 18, 1995 (Father's Day), another Sunday morning service at Brownsville Assembly of God in Pensacola (**brownsville.church**). Evangelist Stephen Hill (1954-2014) was the visiting speaker that morning, and as part of his message, he shared about his experience at Holy Trinity Brompton Anglican Church in London. As a background, note that Eleanor Mumford, the wife of John Mumford, senior pastor of the Southwest London Vineyard, attended Toronto in April 1994. Upon her return to England, she shared her experience at Holy Trinity Brompton in London (an Anglican church, part of the Church of England) and the revival broke out there and spread. Evangelist Stephen Hill visited Holy Trinity Brompton Anglican Church that was in revival and the then pastor, Sandy Millar prayed over Stephen Hill. As Stephen Hill shared that morning at Brownsville, people experienced an extraordinary move of God's power and the service stretched for hours. Pastor John Kilpatrick and the leaders at Brownsville had been praying since 1993 for revival. They realized that God was moving and it was time to move with Him. Revival services began the same week and continued for the next five years. Some three million people from around the world came to personally experience the Pensacola revival (or Pensacola Outpouring). People would wait long hours outside to get in for the 7 p.m. evening service that went on past mid night, Wednesday through Saturday. There was strong preaching, call to repentance, conviction of sin, and spiritual renewal as people prayed, "*Fire! Fire! More, Lord!*" Many were overwhelmed by the presence of God. The Brownsville Revival School of Ministry (BRSM) was started and its graduates sent to 122 nations. However, the key leadership team at Brownsville began to dismantle. In 2000, Evangelist Stephen Hill left to pursue evangelistic efforts. Michael Brown, the leader of the Brownsville Revival School of Ministry (BRSM) was fired in 2000. Both John Kilpatrick—the Senior Pastor and Lindell Cooley—Brownsville's worship director resigned in 2003. While we do not know all the details, as the church leadership left, many people in the congregation were hurt, disappointed, and felt betrayed. The church itself was financially in huge debt. Many in the congregation consequently left the church. Nevertheless, what happened at Brownsville did bring great blessing to many lives. Some church historians called the Brownsville revival the most significant church-based renewal of the 20th century.

2006-2007: The Shillong Revival, India. The revival fires of the 1904 Welsh Revival had reached the Khasi hills in Shillong (capital of the state of Meghalaya, India) in 1906 and from there spread across NorthEast India. In preparation of the Centennial, two years prior, the Presbyterian church started engaging in prayer for another visitation of God. The revival started in April 2006 among a huge gathering of about 150,000 people at the Mairang Presbyterian Church during the afternoon service of the Revival Centenary commemoration. People continued to sing and pray for hours even in the rain. The revival spread in the region affecting many local churches, mostly Presbyterian. People came under the conviction of the Holy Spirit and were miraculously converted. Drunks were delivered and broken families were restored. Unusual events were reported with children and others seeing visions of Jesus, of heaven and hell. Regular classes in schools were disrupted as the Holy Spirit descended on the children and they began to sing and pray spontaneously. A plain wooden cross began to glow at the Malki Presbyterian Church, Shillong on September 5, 2006, and continued for days.

2015-Present: Calvary Temple, Hyderabad, India. Pastor Satish Kumar began Calvary Temple (calvarytemple.in) with 25 people in 2005. In 2015, the church attendance was 130,000 and growing. The emphasis at Calvary Temple is the preaching and teaching of God's Word. The use of media (Television) has greatly enhanced the reach of what God is doing through Calvary Temple.

This Present Revival: Presence and glory. What we see happening today is a revival that emphasizes God's presence and manifestations of His glory not only through healings, signs, wonders, miracles, the gifts of the Spirit, but also displaying who God is in every sphere of life. The emphasis is on hosting God's presence and being carriers of His glory into every sphere of life. We are learning and discovering what it takes not only to experience an outpouring or a visitation but also to step into a realm where we are able to make this a habitation of God and a move of God. This revival is a building up of all that has happened in the past, drawing from the many wells that have been dug, consolidating what has been released to the Church and going higher, further, and deeper from there. There are several men and women in different walks of life, in different spheres of Christian ministry whom God is using to help bring His people into experiencing more of His manifest presence and more of His manifest glory. Some well-known leaders include Bishop Bill Hamon (christianinternational.com), Rodney Howard-Browne (revival.com), John & Carol Arnott (catchthefire.com), Randy Clark (globalawakening.com), Bill Johnson (bethel.com), Heidi Baker (irisglobal.org). There are of course many others globally.

Important: Many other outpourings, renewals, and revivals have taken place, and many other men and women of God have done great exploits. These are not listed here due to practical restrictions. Our objective in the shared timeline is to get an understanding of the move of the Spirit in the context of reformation, revivals, and missions.

Key observations

Some key observations we can make as we review the timeline of the Church.

1) Reformation, revival, restoration, missions, and church growth

Reformation prepares the way for revival. Revival results in the restoration of the Church and spurs missions and church growth.

- Reformation is the discovery and aligning to spiritual truth.
- Revival infuses us with increased measures of God’s presence and working.
- Restoration lifts the church to live at a new level, with new wineskin, and a new culture adapted to what God has brought the Church into.
- Missions and Church growth causes the Church to impact its world starting with its neighboring communities to regions beyond.

2) There have been seasons of global revival

There have been seasons of global revival where the Church in many regions experienced revival about the same time. For example:

1725-1750: During the First Great Awakening, we see mighty moves of the Spirit in North America, Scotland, England, and Germany happening almost simultaneously. The stories of revival in one place helped ignite revival in another. Revivalists being used in one region were used powerfully to fuel revival fires in other regions as well.

1780-1810: The Second Great Awakening began in England and spread to North America, South Africa, Europe, and other parts of the world.

1830-1840: The General Awakening (or the Third Great Awakening) was again felt across North America and Europe.

1857-1858: The Laymen’s Prayer Revival which began in New York ignited revivals in Northern Ireland, Wales, Scotland, England, Jamaica, and South Africa.

1900-1910: During the Pentecostal Revival, we see revivals happening across the globe almost on every continent.

So, we understand that what God is releasing in one region is something He will replicate in other regions of the world. This has been His pattern of working as seen in Church history.

The Lord is moving His Church forward. There is revival, outpourings, and mighty moves of God’s Spirit happening. We must be attuned to what the Spirit is doing. We need to capture the essence of what God is doing elsewhere and flow with it. We are not to copy methods, forms, structures, or programs. Rather we must embrace the truth, the revelation, and the spiritual dynamics of what is being released. This is how we stay in sync with the level of faith, strength, and glory that He is bringing His Church into.

3) Those ignited by revival became carriers of revival

Individuals / missionaries who had been ignited by revival became carriers of revival to other regions. This seems consistent throughout revival history. In some cases, we see people going intentionally to “catch the fire” at a place where revival fires were burning and became carriers of revival.

4) Focused, intentional pursuit of God often paves the way for revival

Focused, intentional prayer and pursuit of God by an individual or group(s) of individuals often paves the way for revival.

5) Sharing revival stories often ignites revival

“There have been instances in the history of the Church when the telling and retelling of the wonderful works of God have been used to rekindle the expectations of the faithful intercessors and prepare the way for another awakening”—J. Edwin Orr

As the original revival stories are recounted, God uses it to stir the hearts of people so that the retelling of the stories by carriers of revival ignites revival fires throughout the land.

4

REFORMERS AND REFORMATION

We must recognize the interplay of reformation, revival (or visitation), restoration, and missions.

Reformation, in general, is the act or process of improving something or someone by removing or correcting faults or problems.

In many instances, reformers, and their work toward reformation, paved the way for revivals (and in some cases, revivalists).

Reformation paves the way for revivals, which leads to restoration and eventually the birthing of movements within the Church and / or missionary movements reaching the world.

Some of the notable reformers we have made mention of in an earlier chapter include John Wycliffe, John Huss, Martin Luther, John Calvin, John Knox, and George Fox.

Reformers—their characteristics

- They had revelation and depth in their own relationship with God.
- They had the strength to stand alone when needed (which was almost always).
- They had the courage to speak the truth even when religious, social, and political systems seemed large and daunting.
- They were willing to lay down their lives for the truth that they believed.
- Whenever possible, they used tools and platforms to proclaim their message.

The Church needs reformers today

Reformers are important because they are unafraid to address the things that are hindering the Church from moving forward and experiencing revival. Reformers rise up to proclaim truth and challenge the status quo. They help us recognize the “blindness” we have upon our eyes. They help us break past the limitations we have put upon ourselves. They help us deal with things that we have accepted as the norm, but which have become the very things that are holding us back from the next level that God wants to usher us into.

5

A FEW REVIVAL STORIES

As we have seen in the earlier chapter on the timeline of the Church, there have been many revivals across the globe. In this chapter, we look at a few select revivals with the intent of drawing practical lessons for us to consider.

1727 The Moravian Revival and Count Zinzendorf

In 1722, some protestant Moravian families fleeing persecution from the Catholic church in Bohemia and Moravia (modern Czechoslovakia) found refuge in the estate of a rich young man, Count Nikolaus Ludwig von Zinzendorf (1700-1760) and built the community of Herrnhut (meaning “the Lord’s watch”) in Germany. The new community became a settlement for many more Moravian refugees. By 1726, there were about 300 Moravians living in this community.

Due to the diversity of this community, there was discord and strife rising amongst the settlers. On May 12, 1727, Zinzendorf, who was only 27 years of age, addressed the community for three hours on the blessedness of Christian unity. “*There can be no Christianity without community,*” he admonished the people. The people sorrowfully confessed their past quarreling and promised to live in love and simplicity. Herrnhut became a living congregation of Christ.

On Wednesday August 13, 1727, the Herrnhut community participated in a joint communion service with a nearby congregation from the Berthelsdorf parish church. During the service, they prayed earnestly for themselves, for fellow Christians still being persecuted, and for their continued unity. The community united in fellowship, love, and prayer. During the communion service, the entire congregation felt a powerful presence of the Holy Spirit, and felt their previous differences swept away. The Moravian colony in Germany was overwhelmed with the move of the Spirit. Count Nikolaus Zinzendorf said it was like being in heaven. Two weeks after the revival, 24 men and 24 women of the community covenanted together to spend one hour each day, day and night in prayer to God for His blessing on the congregation and its witness.

For over 100 years, members of the Moravian church continued nonstop in this “**Hourly Intercession.**” All Moravian adventures were begun, surrounded, and consummated in prayer. They became known as “**God’s Happy People.**” Like the first Pentecost, men and women went forth with the Gospel from Herrnhut to the uttermost parts of the earth. In 1732, the first missionaries, two young men, declared their willingness to become slaves, if necessary, to reach the slaves in the West Indies with the Gospel.

Within about 35 years, they had sent out about 226 missionaries, more than all the Protestants had done in two centuries. This experience began the Moravian renewal, and led to the beginning of

the **Protestant World Mission movement**. The Moravian church sent missionaries around the globe to Amsterdam, Algeria, Constantinople, Greenland, Georgia, Guinea Coast (Africa), Lapland, North American native tribes, Romania, Turkey, South Africa, Surinam, and Sri Lanka (Ceylon). More than 70 missionaries from a community of less than 600 were sent into the mission fields.

William Carey, George Whitefield, John Wesley, and several others were directly or indirectly influenced by the Moravian revival. The 18th century revivals in America and England were influenced by the Moravian mission and prayer movements. Peter Boehler, a Moravian missionary in England, counseled John Wesley, later leader of the Revival in England, leading to his conversion.

Reflection

Unity: We see the Moravian community laying aside past quarrels and differences and coming together in unity.

Responding to the Spirit: We also see that during one such united gathering, the Spirit of God graced them with an unusual presence. What is important is that they recognized and responded to the unusual move of God's Spirit with continuous ongoing prayer and seeking God.

Prayer that fueled revival and world missions: This not only resulted in this community living in revival (or renewal) for 100 years, but also gave rise to a move of God where men and women (missionaries) carried the fires of this move of the Spirit to several other parts of the world.

1800 The Second Great Awakening

Spiritual and moral conditions in North America were rather bleak. Attendance at churches was declining in the Baptist, Methodist, Lutheran, and Episcopalian denominations. Christians on college campuses were rare. Harvard had not one known believer among the students and Princeton had only two believers in the entire student body.

Precursors to revival

In 1794, when spiritual and moral conditions were at their worst, a Baptist pastor Isaac Backus from the New England area sent out an urgent plea for prayer for revival to pastors of all denominations across America. **Churches across America united in prayer** for revival forming a network of prayer and set aside the first Monday of every month in prayer. In the winter of 1794, 23 ministers in New England got together and agreed that they needed to call their church people to pray for revival. Soon, **Christians across the country formed small praying bands** and started praying, setting aside one day a month in prayer and half an hour every Saturday morning for prayer. In due time, revival fires began to blaze.

Revival in Logan County, Kentucky

In Kentucky, God used James McGready, a Presbyterian pastor of three small congregations on the Gasper, Red and Muddy Rivers in Logan County, Kentucky, to spark revival fires. In 1796, McGready led his congregation to pray for revival every Saturday and Sunday morning, and engage in fasting prayer the third Saturday of every month. These congregations were small with the largest having about

25 people. They continued in this for four years with no obvious sign of anything happening. Then in June 1800, over a four-day meeting that extended through the weekend at McGready's Red River Church, the Spirit of God moved powerfully bringing many to tears. On the last day, two travelling Methodist ministers led the meeting and many were touched, broke down weeping, and some collapsed as the Holy Spirit moved amongst them. William McGee, a minister from Tennessee, reported what he saw at the revival "...people cried and wept, and others fell to the floor under deep conviction, praying, crying, weeping, and seeking God for an assurance of their personal salvation." In July of the same year, at Gasper River Church, a meeting was called for, where people came from over one hundred miles to attend. People came to wait "for the Spirit to descend again" and came prepared to stay until revival came. **There was a great move of the Spirit accompanied by strong manifestations.** Soon these large meetings came to be known as "camp meetings."

Revival in Cane Ridge, Kentucky

Pastor Barton W. Stone was the pastor of the Concord and Cane Ridge Presbyterian churches in Bourbon County, Kentucky. Having attended the revival meetings at the Red River church, he carried this back to his two congregations. Along with several other ministers, Barton Stone held a camp meeting at Cane Ridge starting August 6, 1801. Numbers began to swell to over an estimated 25,000 with **unusual signs, wonders, and manifestations taking place.** The Presbyterian, Methodist and Baptist ministers and others formed preaching teams, preaching simultaneously in different parts of the campgrounds, all aimed at seeing people saved. James Crawford, one of the ministers present, reported about 3000 being on the ground, "slain in the Spirit." Some broke out in loud laughter, some ran and shouted. Others even barked like dogs as they ran and held on to tree trunks crying out in repentance. People "treed the devil" as this manifestation came to be called. James Finley, who became a Methodist preacher, described what he witnessed, "The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others in wagons and one standing on a tree which had, in falling, lodged against another."

The numerical results were as astounding as the spiritual manifestations. Between 1800-1803, in Kentucky alone, the Baptist churches added 10,000 new members, and the Methodists, 40,000. Every denomination, in fact, experienced the fruit of the revival. Revival fires spread to other parts of the country.

Revival on college campuses

Most colleges on the North American East Coast had little spiritual influence with many students proudly professing to be atheists. However, God visited these same colleges in a powerful way. At Yale University, President Timothy Dwight, grandson of Jonathan Edwards, had been preaching for about seven years on Christian belief. In 1801, he preached a series of chapel messages on infidelity. About half the student body professed faith in Christ. Revival fires also engulfed Dartmouth, Williams, and other colleges and, from there, swept into the towns and cities.

Reflection

Prayer: One of the important precursors to this revival was the united, consistent, and widespread engagement in prayer for revival.

Unusual manifestations: The unusual manifestations did create much controversy and take many of the Presbyterian, Baptist, and Methodist ministers by surprise. The good thing is that these ministers recognized the fruit that was being borne, which was repentance and changed lives. Hence, they pressed into the revival.

Transformation of communities: Whether in Logan County, which at that time was infested with many criminals and others in all kinds of vices, or on college campuses, the revival had significant impact on society.

1857 The Laymen's prayer revival, New York

The 1857-1858 revival was the biggest and widespread revival in America history. 1857 was a very difficult year as businesses began to collapse. On October 14, 1857, the banking system in the United States collapsed affecting hundreds of thousands in New York, Philadelphia, Boston, and in industrial towns across the nation. In New York, some 30,000 people were unemployed. On the other hand, through the preaching of Charles Finney, Walter and Phoebe Palmer, a deep hunger for revival was sparked among many people. Park Street Church in Boston **started to pray for revival in 1840**. Old South Church in Boston also began to engage in praying for revival. There were **many prayer groups and individuals** across New York and Boston in the years preceding 1857. The soil had been prepared.

Jeremiah Lanphier was a newly appointed city missionary to New York city. He had an idea to organize **noonday prayer meetings** as this was when most people took time to eat and rest. He distributed some pamphlets and called for a mid-day prayer meeting in New York. The first meeting on Wednesday September 23, 1857, from 12 noon to 1 p.m., was held at the Dutch Reformed Church on Fulton Street. Six people attended. The second week saw 20 people, the third week, 40 people and the fourth week, 100 people attended. Soon the whole church building was packed with over 3,000 people coming to pray at noon and at other times. Soon daily prayer meetings were started in other locations in New York with a daily attendance of 10,000 people in prayer, out of a population of 800,000 people. In January 1858, newspapers started reporting on what was happening, with **"The Progress of the Revival"** becoming a regular newspaper headline. The midday prayer meetings began to spread across America.

Soon churches were filled with people coming for prayer in the evenings. **Over 10,000 people were converted each week in New York city alone.** Throughout New England, prayer meetings were happening at 8 a.m., 12 noon, and 6 p.m. daily. Amazing testimonies of transformed lives and God's glorious presence have been recorded. In March 1858, a religious journal reported, *"The large cities and towns from Maine to California are sharing in this great and glorious work. There is hardly a village or town to be found where 'a special divine power' does not appear displayed."* The New York Observer published a report from Waco, Texas, of a mighty move of God. *"Day and night the church has been crowded during the meeting ... Never before in Texas have we seen a whole community so effectually under a religious influence ... thoroughly regenerated."*

Revival historian James Edwin Orr **estimated that one million people were converted and another one million church members were revived** between 1857 and 1858. Calculations showed that during 1858, there were times when there were **50,000 conversions per week!** Most of these people

came to faith in Christ without any preaching as most of the prayer meetings were led by laymen and not pastors, although pastors and ministers attended the prayer meetings. Thousands of the unsaved came to the prayer meetings and were saved.

The revival that started in New York in 1857 affected several other parts of the world including Wales, Scotland, Ireland, Britain, Germany, Sweden, Netherlands, the West Indies, South Africa, India, and Indonesia. This period 1857-1861 saw revivals breaking out globally, almost everywhere.

Reflection

Prayer: Earnest prayer for revival that went on for several years before the revival is again, an important key that prepared the way.

A spark that lit the blaze: The simple idea of **noon-day prayer** birthed in Jeremiah Lanphier was a spark that lit the blaze of revival.

Just laymen: God used lay people and there were no famous preachers and no great orators used in this revival.

Newspaper as a tool: The newspaper helped communicate stories of revival which obviously became a tool to inspire more people.

Global impact: Looking back, we see that period 1857-1861 as a season when revival affected many parts of the world.

1904 The Welsh revival and Evan Roberts

Before the 1904 revival, Wales was in a bad spiritual state. Many churches were empty. Christianity seemed to be losing its influence. Seven years before the revival broke out, since about 1897, there was a notable **increase in prayer across Wales**. From 1902, prayer intensified as more churches engaged in prayer and more prayer meetings started taking place. The year 1904 proved to be crucial. Prayer meetings for world revival were being held in many places throughout Great Britain.

Evan Roberts was born on June 8, 1878 to a coal miner and was raised in a Calvinistic Methodist home, and was a devout child who attended church regularly and memorized the Scripture at night. From the age of 11 to 23, he worked in the coal mines with his father. Roberts was widely known as a young man who spent many hours praying each week, both personally and at group prayer meetings. As a young man, Evan Roberts already had prayed for 13 years for the Holy Spirit to control him. He would spend much time in prayer pleading with God for revival. Later, for a short period, he worked for his uncle as a blacksmith's apprentice and in 1904, about 26 years of age, he joined a Bible School to prepare to go in the ministry. His personal prayer effort culminated early that year in 1904 when he felt the need to spend **seven hours with God** in prayer and Bible study each day.

Seth Joshua, a Presbyterian evangelist and Bible teacher, came to Newcastle Emlyn College where Evan Roberts aged 26, was studying for the ministry. The students were so moved that they asked if they could attend Joshua's next campaign nearby. So they cancelled classes to go to Blaenarnerch where Seth Joshua prayed publicly, "*O God, bend us.*" Roberts went forward where he prayed with great agony,

“O God, bend me.” This was October 27, 1904. He was filled with the Spirit and a great passion for souls. He started praying for 100,000 souls and felt assured that God would give him 100,000 souls.

Upon Evan Roberts’ return, he could not concentrate on his studies. He felt a stirring that he had to go back to his home church and speak to the young people. Principal Phillips gave him a week off to go back home. So, he went back home to Loughor and shared his burden with the pastor there. The pastor was not at all convinced, but suggested that Roberts speak at the prayer meeting on Monday. He then asked people to stay back after the prayer meeting if they were interested in listening to Roberts. 17 people waited behind that day on Monday October 31, 1904.

Robert’s message was simple and direct.

- First, you must confess any known sin to God and put any wrong done to others right.
- Second, you must put away any doubtful habit.
- Third, you must obey the Spirit promptly.
- Finally, you must confess your faith in Christ publicly.

By 10 o’clock, all 17 had responded. The pastor was so pleased that he asked Evan to continue the next day. Evan stayed and preached all week. On Sunday, November 6, Evan told everyone to pray the same prayer, *“O send the Holy Spirit now for Jesus Christ’s sake”* and the Spirit came in a mighty way. He continued preaching the following week as the numbers increased and people kept coming. The Hymn *“Here is love, vast as the ocean”* became the theme song of the revival. Soon the Welsh papers began reporting, *“Great crowds of people drawn to Loughor.”* The main road between Llanelly and Swansea on which the church was situated was packed with people trying to get into the church. Shopkeepers closed early to find a place in the big church. Now the news was out. A reporter was sent down and he described vividly what he saw, *“a strange meeting which closed at 4.25 a.m., and even then, people did not seem willing to go home.”* On Sunday, every church was filled. In the **first five weeks** of the revival between **20,000 and 30,000 souls were saved**, apart from the thousands that were revived again. Lists of converts were sent to the newspapers giving a record of professed conversions of over **70,000 names by December 1904**—just two months since revival broke out, the number reaching over 85,000 by the end of March 1905! Many young people were stirred to share in the services, many leading revival meetings with the manifest presence of God. Evan Roberts started travelling to different places in Wales. While Evan Roberts worked mainly in the south of Wales, there were several others who went across Wales to spread the fire such as Seth Joshua, R.B. Jones, Sydney Evans, Joseph Jenkins, Evan Lloyd Jones, and others. These men engaged in strong preaching and teaching of the Word, focused on repentance, prayer, and intercession. Their ministry helped consolidate the fruit of the revival.

The movement went like a tidal wave all over Wales. In just **five months, 100,000 people** converted throughout the country. Five years later, Dr J. V. Morgan wrote a book to debunk the revival, pointing out that of a 100,000 joining the churches in five months of excitement, after five years only 75,000 still stood in the membership of those churches! That is, after about five years, a very good number.

The social impact was astounding. Judges were presented white gloves since there were no cases to try—robberies, murders, rapes, and thefts stopped. Drunkenness dropped to half. Taverns closed down. Police were mostly unemployed. Given they had no crime to fight or unruly crowds to control, many of them formed singing teams and joined the crowds in the churches wherever they were needed. Even the work in the mines was affected as the Welsh coal miners who were converted stopped using bad language. The horses that dragged the coal carriages could no longer understand what was said! Moral standards were impacted with illegitimate births dropping by 44 % in the year of the revival. Revival fires spread to Britain, Scandinavia, Germany, North America, Australia, India, Africa, parts of South America, and many other places. In 1905, Welsh missionaries came to Meghalaya, in northeast India, and revivals broke out in the Khasi Hills in this region.

In the fall of 1905, Evan Roberts came under the pressure of his rigorous schedule, the burden and intensity of his work and suffered a physical and emotional collapse. He removed himself from public ministry for most of the rest of his life, and gave himself to prayer as his main work and spent some time writing. He spent much of the rest of his life in seclusion under the care of the Penn-Lewises. After Roberts withdrew from revival work, others stepped in to continue the good work that had been started. Some 20 years after the revival, Evan Roberts was asked if he thought Wales could experience another revival. He answered, *‘Yes, but who will pay the price?’*

Reflection

Prayer for revival began about 7 years prior to 1904. This intensified with more groups and churches engaging in prayer for revival.

Complete surrender: We see the willingness and pursuit of Evan Roberts, a man who was willing to surrender all and pursue God.

An uncommon vessel: God used Evan Roberts, an unknown young man at that time with no great claims to his name, to spark revival.

Holy Spirit fruit: The results seen in the Welsh revival in souls saved and impact on society could never be manufactured by human effort. It was a pure work of God.

Fruit consolidated: Through the strong teaching and preaching of the Word, emphasis on repentance, prayer, and intercession, 75 % were still in church even 5 years after the revival.

Need to pace oneself and work as a team: Perhaps one of the lessons to take away from Evan Roberts’ physical and emotional collapse is to understand the need to rest, refresh, and pace oneself in the midst of a revival and to work as a team so that others can help shoulder the responsibility of the revival.

1905 Mukti Mission revival and Pandita Ramabai

Pandita Ramabai was born into a Brahmin family in 1858 and later became a Christian. In 1889, she opened a home “Sharada Sadan” (House of Learning) in Mumbai for Brahmin widows, many who were still children and were ignored by their families upon the death of their much older husbands. By 1901, Ramabai had 2,000 girls in a school she called “Mukti” in Kedgaon, near Pune.

During the 1890s, simultaneously and independently, **people were praying for revival** in different places in India. In 1897, the Student Volunteer Movement called for a day of prayer across India. John Hyde who had come to India in 1892 also mobilized and inspired many to pray. Pandita Ramabai, through her prayer letter called, “**Mukti Prayer Bell**” had been calling on people to pray for an outpouring of the Spirit for about five years. She herself began to spend more time in prayer and fasting. In 1901, she called for a special time of prayer for the outpouring of the Spirit. Consequently, about 1,200 girls were baptized in the next two months. After hearing reports of the Welsh revival, Ramabai encouraged even more prayer. She formed **prayer groups** with 10 girls in each prayer group and gave them each a list of 10 unsaved girls to pray for. In 1905 at the Khasi Hills, the Welsh Presbyterian mission revival broke out and news of this spread and inspired many others to pray for revival. About 30 young women at the Mukti mission **met daily to pray for the power of the Holy Spirit** and then went out to evangelize. Then on June 29, 1905, the Holy Spirit moved powerfully on a large gathering of girls and women. Many were left weeping, confessing their sins, and praying for the fullness of the Spirit. On June 30, 1905, again as Pandita Ramabai ministered, the Spirit of God moved with great power. People were moved to tears and continued in prayer, some saw visions and some faces literally shone with heavenly light. There would be waves of prayer rolling over the people. Little girls were lost for hours in the presence of Jesus—loving, worshipping, and praying. Some of the meetings continued non-stop for 17 hours. This move of the Spirit saw powerful manifestations including **repentance, much singing, speaking in tongues, dreams, visions, young people prophesying, miraculous supply of food, and powerful sensations** of being consumed by fire.

Minnie Abrams was an American Methodist missionary who arrived in Mumbai, India, in 1887. Later, in 1898, she left her Methodist post to work with Pandita Ramabai at Mukti mission. Here is an instance recorded on June 29, 1905.

She was woken up at 3:30 a.m. by one of the senior girls. She saw fire on one of the girls, and ran across with a pail of water, only to realize that there was no physical fire. She saw all the girls on their knees, weeping, praying, and confessing their sins. This was “a baptism of fire” of the Holy Spirit. The girls acknowledged that when the Holy Spirit came upon them, they felt burning within, sometimes almost unbearable. They were transformed and then filled with joy and praise.

In Mukti, **long hours were spent in prayer and Bible study** to equip everyone to take the Gospel out and evangelize. Every day, a team of 60 went out to preach the Gospel and those who stayed prayed for the teams that were out ministering. Although initially, Pandita Ramabai did not want news about the revival to be publicized, at a later stage, she took teams and sent teams of “Bible women” out to preach and spread the fires of revival.

Minne Abrams herself traveled widely in India promoting revival. She wrote a series of articles published in 1906 titled, “*The Baptism of the Holy Ghost and Fire*” which appeared in two major Christian newspapers in India, “The Bombay Guardian (independent)” and “The Indian Witness (Methodist).” Sometime later, Abrams revised her newspaper articles and published them in book form with the title “*The Baptism of the Holy Ghost and Fire* (1906).” A year later, Minnie Abrams sent a

copy of her book to former Chicago Training School classmate May Hoover and her husband, Willis Hoover, Methodist missionaries in Chile. This helped spark a revival in Chile that led to the founding of the Methodist Pentecostal Church and the larger Pentecostal movement in Chile, South America.

Allan Anderson highlights four major outcomes of the Mukti mission revival in his article, “*The Azusa Street Revival and Global Pentecostalism*” in the Assemblies of God Enrichment Journal (Spring 2006).

- 1) The Mukti mission revival in India that lasted for two years was a precedent to the Azusa Street revival and a widespread form of Pentecostalism. The Mukti mission revival was characterized not only by repentance, conviction, confession, and extended prayer meetings but also included powerful demonstrations of the Spirit with healings, prophecy, tongues, and interpretation. Evangelistic teams of hundreds of young women were empowered by the Spirit and sent to witness in the surrounding villages.
- 2) Women played a significant role in the Mukti mission revival which was led by women, which was a motivating and empowering influence on young women and women leaders.
- 3) Both Ramabai’s ministry and the revival she led demonstrate openness to other Christians, an ecumenicity, and an inclusiveness that contrasts the rigid exclusivism of many subsequent Pentecostal movements.
- 4) **The revival’s impact on Latin American Pentecostalism:** As a result of Minnie Abrams’ booklet that gave a report of the Mukti mission revival, the Methodist churches in Valparaiso and Santiago in Chile expected and prayed for a similar revival. This revival began in 1909 and led to Willis Hoover becoming leader of the new Chilean Methodist Pentecostal Church. Today, most Pentecostal churches in Chile are descendants of this revival.

Reflection

Prayer: Once again we see deep hunger and prayer as a precursor to this revival that broke out at Mukti.

Stewarding the revival: We also see how Pandita Ramabai stewarded the revival. She kept it “secret” until she felt it was time for it to be made known. There was ongoing equipping of the girls and women through long hours of study in God’s Word. This consolidated the work God was doing.

Spreading the revival: Having been equipped with both the powerful move of the Spirit as well as the Word of God, these “Bible women” could be sent out to evangelize and spread the fires of revival.

1906 The Azusa Street revival and William Joseph Seymour

Cecil M. Robeck, Jr., Ph.D., in his article, “*Azusa Street: 100 Years Later*” in the Assemblies of God Enrichment Journal (Spring 2006) provides a thoroughly researched historical account of the Azusa Street Revival. He states, “*Azusa Street is a fountain that produced a global movement that has changed the face of Christianity forever.*”

William Joseph Seymour (1870-1922) was born in Louisiana to parents who were slaves. Around 1902, when in Ohio, he contracted smallpox and lost vision in one eye. He initially conducted evangelistic campaigns preaching the Gospel in Louisiana and Texas. He moved to Houston about 1905 and served with Mrs. Lucy F. Farrow, who had pioneered a Holiness church in the African-American community. Mrs. Lucy F. Farrow had worked with Charles Fox Parham and was baptized in the Spirit at the Topeka, Kansas Bible school. In January 1906, when Charles Parham started his Bible School in Houston, Mrs. Farrow encouraged William Seymour to attend. Due to Texas' racial segregation policies, Seymour had to sit in an adjoining room where, through an open door, he was able to listen to the lectures. Seymour learned about the teaching on the baptism in the Holy Spirit, although he personally had not experienced it at this time. Even before the Bible School completed, Seymour, through the recommendation of a friend, Neely Terry, received an invitation from Mrs. Julia W. Hutchins, pastor of a small Holiness mission in Los Angeles, California, to become the pastor of that congregation. Having prayed about the opportunity, he decided to accept. Parham provided Seymour's train fare and blessed him as he departed around the middle of February. William Seymour arrived in Los Angeles, California, on February 22, 1906. Seymour preached what he had learned from Parham about the baptism in the Holy Spirit with tongues as a sign. Mrs. Hutchins was convinced that what Seymour was preaching did not agree with traditional Holiness doctrine. Hence with support from the president of the Holiness Association, Seymour was informed that he could no longer pastor that church and was locked out of the building. In the beginning of March, Edward S. Lee offered Seymour a room in his home. Seymour started a home Bible study and prayer meeting that quickly grew and was moved nearby to the Richard and Ruth Asberry home at 214 North Bonnie Brae Street.

On April 9, 1906, with about 15 African-Americans present in the prayer meeting, there was a powerful visitation of the Holy Spirit with many speaking in other tongues. Lee asked Seymour to lay hands on him and pray. When Seymour laid hands on Lee, he fell to the floor as a dead man. Jennie Moore, who later married Seymour, spoke in six languages under the influence of the Spirit and played the piano as **she sang in tongues**. On April 12 evening, William Seymour was himself baptized in the Holy Spirit "*falling to the floor like a dead man as he spoke in tongues.*" Four people coming off the street came under the influence of the Spirit as they entered the house. On April 12, they had found the empty, partly burnt down building on 312 Azusa Street which was occupied by the Stevens African Methodist Episcopal Church until February 1904, but had been used as a stable and warehouse since then. Revival had started. More people started coming as news spread. By April 15 (Easter), they were holding services meeting in the stable portion of the building, on a dirt floor, on which straw and sawdust were scattered. The upstairs was used for prayer rooms, church offices, and as Seymour's home. By April 17, a reporter from the **Los Angeles Daily Times** visited the meeting, and wrote about it. The next day, April 18, the same day of the San Francisco earthquake, the first article about Azusa Street revival appeared in the Los Angeles press.

A man intensely hungry for God

William Seymour was a man with an intense hunger for God. Seymour began fasting and praying. John G. Lake, in his "*Origin of the Apostolic Faith Movement*," written in 1911, wrote what William Seymour had shared about his personal journey. "*Prior to my meeting with Parham, the Lord had*

sanctified me from sin, and had led me into a deep life of prayer, assigning 5 hours out of the 24 every day for prayer. This prayer life I continued for 3 1/2 years, when one day as I prayed the Holy Ghost said to me, 'there are better things to be had in the spiritual life, but they must be sought out with faith and prayer.' This so quickened my soul that I increased my hours of prayer to 7 out of 24 and continued to pray on for 2 years longer, until the baptism fell on us."

Steeped in prayer

Prayer seems to have been the foremost activity at the Azusa Mission. One participant said, "*The whole place was steeped in prayer.*" Seymour spent much of his time behind the pulpit praying. An unpretentious man, he recognized his own need for the continual guidance and strength of the Holy Spirit. John G. Lake described William Seymour with these words. "*God had put such a hunger into that man's heart that when the fire of God came it glorified him. I do not believe any other man in modern times had a more wonderful deluge of God in his life than God gave to that dear fellow, and the glory and power of a real Pentecost swept the world. That black man preached to my congregation of ten thousand people when the glory and power of God was upon his spirit, and men shook and trembled and cried to God. God was in him.*"

Spontaneous services

The services at Azusa were spontaneous. There were no pre-announced events, no special choirs, singers, or well-known evangelists. The services would usually begin around mid-morning and continue until three or four the following morning. One participant gives this description of a typical service. "*Someone might be speaking. Suddenly the Spirit would fall upon the congregation. God Himself would give the altar call. Men would fall all over the house, like the slain in battle, or rush for the altar enmasse to seek God. Presumptuous men would sometimes come among us. Especially preachers who would try to spread themselves in self-opinionating. But their effort was short-lived. Their minds would wander, their brains reel. Things would turn black before their eyes. They could not go on. We simply prayed. The Holy Ghost did the rest.*" As services continued at the Azusa Street Mission, word spread by word of mouth and newspapers that God was doing a unique work there.

The Local Church and revival visitors

The local congregation of the Azusa Street Mission, the church that William Seymour pastored had about 200 people, all who lived in Los Angeles and surrounding areas. The congregation was about 50 % African American, about a dozen were Latino, and the rest were a mix, but mostly white. During the revival years 1906-1909, literally thousands visited the Mission. Visitors were of all kinds—rich, poor, African-American, Whites, Latinos, Japanese, Native Americans, and others. Many of them were baptized in the Spirit at Azusa Street and left for other places around the world where they spread the message. It was observed that 30 % of those in attendance were evangelists, pastors, teachers, and missionaries. Within 3 months, the numbers in attendance had reached between 500 and 700. About 1,500 people worshiped at the Sunday services during 1906. The services continued long hours while people came and went. What was important was the interracial fellowship—love and care was encouraged, and people of all races mixed.

Planned and organized

Records seem to indicate that the Azusa Street Mission was highly organized with regular staff, volunteers, membership, its own statement of faith, and a board of trustees. The Mission was an incorporated organization and owned its property. The mission ran a children's church on Sunday afternoons in the Upper Room on the second floor. On Monday mornings, it held its staff planning meetings for the work. As the revival grew and other Apostolic Faith churches were established in Los Angeles and other suburbs, the pastors of those congregations also joined these Monday morning meetings. The Mission appointed a state director (Florence Crawford) and city evangelists (Jennie Moore and Phoebe Sargent). From September 1906, the Mission published a newspaper called "*The Apostolic Faith*" that helped share what was happening with the revival to a wider audience across the country. They also had evangelistic outreaches via street meetings in various towns surrounding Los Angeles.

Spreading the fire

Evangelists empowered in the revival left the Azusa Street Mission spreading across the nation within four months since the start of the revival. Through these evangelists, revival fires were being ignited across the nation. In about eight months from the beginning of the revival, missionaries were in many nations in South America, Africa, Europe, and Asia. By 1908, the movement had taken root in over 50 nations. By 1914, it was represented in every American city of 3000 or more and in every area of the world from Iceland to Tanzania, and Pentecostals were publishing literature in 30 languages.

Criticism and misunderstandings

The Azusa Street Mission did face criticism from the media, the newspapers, and other critics who did not understand what was happening. Historic churches in the Los Angeles area lost some of their members who wished to be part of the revival at the Azusa Street Mission. Some of these had to close down. Local pastors who did not understand what was happening spoke or even wrote against the revival. What was most unfortunate was that Charles Fox Parham who visited the revival in October 1906 began to speak against what was happening. Perhaps he had no frame of reference for what he saw. He did not appreciate the interracial mixing, questioned the Spirit baptism experience of many, did not appreciate the altar workers, and did not approve of Seymour sending out evangelists and missionaries to carry the Apostolic Faith message to the world. Parham unfortunately spoke against the revival in different parts of the country.

Strife and dispersion

The revival continued for about three years (1906-1909). During this period, revival fires from the Azusa Street Mission had been carried around the world. Ultimately, strife set in and dampened the flames of revival. In 1908, Florence Crawford broke away from Seymour taking many churches with her claiming that the center of the revival had shifted to Portland, Oregon. Other attempts to restart the revival in 1911 by William Durham who had come to Los Angeles from Chicago and in 1913 by the Worldwide Apostolic Faith Camp Meeting in Los Angeles, only served to further divide and fragment what had happened. As things began to die down, many left and started their own churches

and missions. By 1914, the Azusa Street Mission had become a small, local, black congregation with a few dozen members. Seymour continued as the senior pastor until his death on September 28, 1922, in Los Angeles. His wife then served as pastor until her death in 1936. Eventually the mission was sold and then torn down to make room for a parking lot.

Reflection

An unexpected instrument: God used William Seymour a man who up until that time was unknown, had no great achievements, no track record of great ministerial success, nothing to his name. Yet we see in Seymour a humble man and a man desperate for God.

An insignificant place and people: It all began in a home with just 15 people in a prayer meeting.

Allowing the Spirit to do as He pleases: Services at the Azusa Street Mission were spontaneous and free to flow as the Spirit would lead.

Strong organization to support and spread the work: The Azusa Street Mission was well-organized to support the local work, to spread information through their newspaper, coordinating street outreaches, and sending out evangelists and missionaries.

Good leadership: A close look at William Seymour would show us that he was an exceptional leader, providing appropriate leadership to the work that God was releasing in their midst.

Need to guard what has been given: Perhaps the area where things went wrong was in permitting jealousy, pride, greed, and strife to come in among the leadership team. It is therefore, very important for all members in the leadership team to guard their hearts and thereby guard what God is releasing in revival.

6

THE RESTORATION OF THE CHURCH

Lamentations 5:21

**Turn us back to You, O LORD, and we will be restored;
Renew our days as of old,**

Reformation paves the way for revival which often results in the restoration of the Church in several areas.

- Restoration in understanding spiritual truth
- Restoration in the wineskin to contain new wine
- Restoration in God's people pursuing God's purpose
- Restoration in the Church's impact on the world

1) Restoration in understanding spiritual truth

Ephesians 4:13,14

¹³ **till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;**

¹⁴ **that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,**

We see through the centuries that the Church's understanding of the spiritual is progressively restored. What seemed to have been completely lost during the Dark Ages is progressively rediscovered through reformers and revivalists who proclaim and step into experiencing what God desires for the Church to walk in.

These truths include...

- Salvation by grace through faith
- Water baptism for the believer
- Sanctification and holy living
- Understanding and welcoming the work and ministry of the Spirit
- The baptism in the Holy Spirit
- The gifts of the Spirit
- Growing in the knowledge of His Word

- Victorious Christian living
- The role and function of the five-fold offices
- Equipping the saints in the work of the ministry

2) Restoration in the wineskin to contain new wine

Matthew 9:17

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

God wants us to continually develop new wineskins so that we can be ready for the new wine. Wineskins are just containers that contain and pour out the wine. The wineskin is important to the extent that it can safely contain and pour out the wine. What is important is the wine, not the wineskin itself. Wineskins can be discarded and new wineskins obtained. Wineskin represents the structure, the form, the methods, and the way we do things.

As reformation and revivals continue and the Church moves from glory to glory, we see the need to keep developing new wineskins to contain the new wine—new levels of faith, strength, glory, and revelation that the Church is brought into.

- New wineskin churches
- Restoration of the five-fold offices
- Unity and fellowship in the Spirit amongst leaders and believers across denominational lines
- The release of movements that help form new wineskin churches

New wineskin churches

We observe that church governance, church structure, and methods in church functioning change and adapt to what God is doing and moving the Church into. Ones that do not change suffer consequences or just become irrelevant and lose their spiritual impact.

Restoration of the five-fold offices

Along with the revivals, we see the restoration of the five-fold ministry offices (or functions), that of the evangelist, pastor, teacher, prophet, and apostle as listed in Ephesians 4:11,12. This does not mean that these functions did not exist before. In fact, they did and hence, have been listed both in Ephesians 4:11,12 and 1 Corinthians 12:28. During the Dark Ages, these functions became non-existent for the most part. As reformation and revivals progressed, we see people beginning to function in these ministry offices. In the 20th century, as more and more people began to operate in these ministry areas, as understanding of these ministry functions and their acceptance was established, these ministry offices became fully restored to the Church.

A few names are mentioned here for instructional purposes only. There are countless more from across the globe. Some of the leaders mentioned below served in more than one ministry function at various stages of their ministry.

The evangelists

Starting in the 1950s, we saw God restoring the office (function / ministry) of the evangelist.

Some of the early evangelists include the following:

- Kathryn Kuhlman (1907-1976)
- William Branham (1909-1965)
- A.A. Allen (1911-1970)
- Lester Sumrall (1913-1996)
- Jack Coe (1918-1956)
- Oral Roberts (1918-2009)
- Billy Graham (1918-2018)
- Charles and Frances Hunter (C 1920-2010. F 1916-2009)
- T.L. & Daisy Osborn (TL 1923-2013, D 1924-1995)
- D.G.S. Dhinakaran (1935-2008)
- Reinhard Bonnke (1940-2019)
- Benny Hinn (**bennyhinn.org**)
- Randy Clark (**globalawakening.com**)

The pastor and teacher

We see the office of the teacher emerge in the 1960s and the office of the pastor restored in the 1970s.

- Kenneth Hagin Sr. (1917-2003)
- Derek Prince (1915-2003)
- Bill Johnson

The prophet

We see this ministry function fully restored in the decade of the 1980s.

- Kenneth Hagin Sr. (1917-2003)
- Bill Hamon
- D.G.S. Dhinakaran (1935-2008)

The apostle

We see this ministry function fully restored in the decade of the 1990s.

- Bill Hamon
- Bill Johnson
- Randy Clark

To clarify very briefly, we understand that the apostles and prophets who function in the church today differ from the Twelve apostles of the Lamb (Revelation 21:14) and the founding apostles of the Church (Ephesians 2:20). Today's apostles and prophets fulfill the ministry function as in Ephesians 4:11,12.

Unity and fellowship in the Spirit amongst leaders and believers across denominational lines

One of the major outcomes of the reformation and revivals is that the move of God's Spirit cuts across denominational lines. While it is true that there may be opponents and critics from within the Church to any new work of God in reformation or revival, on a much larger and grander scale, the Church is moved closer together in unity and fellowship. Denominational lines and differences are torn down, and fellowship and unity is strengthened, moving us closer to being what the Lord Jesus desired for us, "that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me" (John 17:21).

The release of movements that help form new wineskin churches

As reformation and revivals continue, we see new movements being birthed that help redefine church in some way or another and move us further in being a people who can walk in the fullness of what God has in store.

The move of God's Spirit invigorating, reviving, and redefining a certain area of Church life is fresh and powerful. However, as the work gets institutionalized, often the flesh gets in the way and corrupts the pure work that was originally released. We "don't throw out the baby with the bathwater" and hence, need to learn to receive the pure work of the Spirit and stay away from the excesses and fleshly pollutants. We must have the maturity to sift out the wheat from the chaff in any movement that takes shape.

- **1900 The Pentecostal movement:** Emphasized the baptism in the Holy Spirit and speaking in tongues. Gave birth to several denominations such as the Assemblies of God, Church of God, etc.
- **1940 The Latter Rain movement:** Emphasized that all believers could manifest the gifts of the Spirit and declared the restoration of the five-fold office. This movement began in a small rural hamlet known as North Battleford in Saskatchewan, Canada. Resulted in many "Restoration Churches" being planted worldwide.
- **1970-1990 The Word of Faith movement:** Brought believers into an understanding of how to walk by faith, healing, righteousness, prosperity, and their identity in Christ.
- **1960-1970 The Charismatic movement:** Encouraged believers to flow in the gifts of the Spirit.

- **1970-1980 The Jesus movement:** Here, the emphasis was on loving and accepting people for who they are and bringing them into encountering the Person of Christ and the work of the Spirit. Some of the fastest growing US denominations were birthed out of this.
- **1970-ongoing Worship movement:** New sounds and new songs of praise and worship being released. Maranatha, Integrity Hosanna, Vineyard, Hillsong, Jesus Culture, and many others.
- **1980-2000 The Third Wave movement:** Emphasized the Charismatic experience as well as power evangelism for all believers. John Wimber and others were important leaders here.
- **1980-ongoing Prayer and Intercession movement:** Rees Howells (1879-1950) followed by his son Samuel Howells (1912-2004) were leaders in the intercessory prayer movement during the 20th century. David Yonggi Cho, Pastor of the Yoido Full Gospel Church in Seoul, South Korea, established Prayer Mountain with night-and-day prayer in 1973. Larry Lea was also used by God to further the international prayer movement at one point. The International House of Prayer (ihopkc.org), led by Mike Bickle, is based in Kansas City, Missouri, and has been having 24/7 prayer and worship since September 19, 1999. Dutch Sheets and Lou Engle are some of the contemporary prophetic prayer leaders. *“The world became our parish and we were led to be responsible to intercede for countries and nations”*—Rees Howells. The call is for 24/7 prayer, worship, and intercession.
- **1980-ongoing The Church Growth movement:** The cell church pioneered by David Yonggi Cho and other innovative ways to experience Church growth by empowering believers and engaging communities.
- **2000-ongoing The Saints movement:** Equipping and releasing God’s people into all that God has for them. Some leaders include Francis MacNutt (1925-present), Bishop Bill Hamon (1934-present), John Wimber (1934-1997), John & Carol Arnott, Randy Clark, Bill Johnson, and many others.
- **2000-ongoing The Marketplace Ministry movement:** The Full-Gospel Businessmen’s Fellowship International (FGBMI), and the International Christian Chamber of Commerce (ICCC) were early pioneers in the 1950s, followed by many others in serving and mobilizing marketplace believers to make a difference for the Kingdom. Since the turn of the 21st century, there has been an increased focus on impacting the seven mountains of society (family, religion, education, media, arts and entertainment, business, and government) by equipping believers to make a difference.

3) Restoration in God’s people pursuing God’s purpose

Ephesians 4:11,12

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

It is the Lord’s intent that the saints should be equipped for the work of the ministry so that His Church can be built up. Reformation and revivals move the Church (believers) further into this purpose. Progressively, we see that saints are being equipped for the work of the ministry. The “clergy-laity”

divide is being dismantled. Believers are taught and encouraged to flow in the gifts of the Spirit, to pursue God in missions, and to fulfill His purpose for their lives.

4) Restoration in the Church's impact on the world

Matthew 5:13-16

¹³“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

¹⁴“You are the light of the world. A city that is set on a hill cannot be hidden.

¹⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house.

¹⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Reformation and revivals restore the Church to its place of being “*salt and light*” in the earth. The Church is here to see souls saved and brought into the Kingdom of God. Believers are equipped and released into missions. Believers in the marketplace are learning how to impact the seven mountains of society. Local churches are coming together as the citywide church is beginning to actively pursue city transformation.

7

REVIVAL IN OUR DAY

Time for the latter rain

Acts 2:17,18

¹⁷ ‘And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.

¹⁸ And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.

James 5:7,8

⁷ Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

⁸ You also be patient. Establish your hearts, for the coming of the Lord is at hand.

God promised that He will pour out His Spirit on a global scale “*on all flesh*” in the last days. The latter rain falls for the purpose of gathering in the harvest. As we draw closer to the coming of the Lord, we are also coming into a season of harvest of souls. This also means that we are in a season of the latter rain and the outpouring of the Spirit will only intensify.

The need for revival

With all the technology, tools, and methodologies available to us today, it is easy to suppose that we do not really need revival. It seems so much easier to just use the tools and methods rather than pressing into God for revival. So why do we need revival? Why should we press in asking God for more of His presence, power, and for a mighty outpouring of His Spirit?

To ignite our passion for God, for His Word, and for His Spirit

While programs, tools, and methods may excite people, it is only the work of God’s Spirit that ignites passion for God, for His Word, and for the things of the Spirit. “*It is the Spirit who gives life; the flesh profits nothing*” (John 6:63).

To move from glory to glory and be the kind of people God intended us to be

Every revival ushers us into a new realm in God. If we consolidate what we receive, we can press in for more and move into a greater realm of glory. As individuals and as a community, we are to move from strength to strength (Psalm 84:7), faith to faith (Romans 1:17), and from glory to glory

(2 Corinthians 3:18). God desires greater glory to be released among His people. Rather than being satisfied with things the way they are, we should press in for more.

To see the gathering in of the harvest

In revival, people are saved and added to the Kingdom in large numbers far more than what is achieved through normal programs and campaigns. The number of people who need to be saved is great. We desperately need a massive move of God's Spirit to gather in this huge harvest waiting to be reaped.

To see the Church truly impacting the world as salt and light bringing about transformation

As we see in revival history, most revivals also impact the community and bring about social, moral, and spiritual transformation outside the church. The Church is called to have impact and influence on the world and in seasons of revival, this happens in a heightened and accelerated manner. Genuine revival will result in the transformation of society. The presence of God overflows from the midst of the people of God into the community bringing transformation.

Hindrances to revival

What are some things that can keep us from pressing into God for revival?

1) Ignorance

If we do not know what God has in store for the Church, at best, we don't know there is so much more waiting to be taken, and at worst, we find ourselves fighting and deriding the move of God's Spirit out of our ignorance.

2) Misunderstanding

Sometimes we have our own skewed picture of what revival, an outpouring, or a move of God would look like. We may relegate it to a series of meetings or some heightened spiritual experience. Hence, it is important to look back at Church history, in fact, at the book of Acts itself to see what an outpouring of the Holy Spirit would result in and what God desires for His Church.

3) Sin and worldliness

When we take a casual approach to the things of God, live compromising lives, revival does not interest or matter too much. We may talk about it, theologize about, read, and write about it but when it comes to paying the price, we are overcome by our comforts and fleshly desires. *"Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God"* (James 4:4). We have heard this before that God will pour His Spirit without measure on a church without mixture.

4) Complacency

Sometimes, we are complacent about spiritual things. We are satisfied with where we are with God, with the way things are, after all things may not be that bad in our spiritual walk. However, our "satisfaction" and a lack of wanting more is really an indicator of our complacency. God responds to hunger, to thirst, to those who are desperate for more of Him. *"Blessed are those who hunger and*

thirst for righteousness, For they shall be filled.” (Matthew 5:6). “On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (John 7:37-39)

5) Lethargy

Lethargy is simply spiritual laziness. We don't want to make the effort to pray, to press in, and to pursue God for revival. However, to experience more of the Kingdom requires pressing in. There is a degree of intensity, of intentional pursuit that is required. *“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force” (Matthew 11:12). “And there is no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden Your face from us, And have consumed us because of our iniquities.” (Isaiah 64:7)*

6) Indifference

What if we are just indifferent! We just don't really care. There is no fire burning to see the lost saved, to see communities and cities reached, and the Church on fire. Like the Laodicea church that was lukewarm and felt it had no need for anything. *“So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—” (Revelation 3:16,17).* A poor man knows his lack and so reaches out for what he needs. In one sense, as believers, we are complete in Christ, and yet, we are to maintain “poverty of spirit” so that we continually reach out for more of Him and are utterly dependent on Him. *“Blessed are the poor in spirit, For theirs is the kingdom of heaven” (Matthew 5:3).*

7) Resistance to change

We know that pursuing revival will require that we must be willing to put aside our well-thought-out plans, programs, strategies, and rely entirely on the Holy Spirit to guide us. Revival can be disruptive. Revival can be messy. Revival can be controversial. And we do not wish to have any of these things. Hence, we do not want to pursue revival because we do not want to change.

8) Busyness

Sometimes, we are too busy to spend time to pursue God in extended prayer. Our schedules are already packed with things we are doing. Revival requires that we set extended time aside simply to pursue God. We can be like Martha; we get busy with good things, and fail to discern the time and opportune moment that is before us. What Martha did was not wrong. It was wrong because she failed to see the more important thing that was available to her at that moment. *“And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”” (Luke 10:41,42)* The apostles in the midst of revival made a wise decision, not to get distracted with administrative details and focus on things that will continue to fuel and sustain revival. *“Therefore, brethren, seek out from among*

you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.” (Acts 6:3,4)

9) Divisiveness

Often, we are in total agreement that revival is what we need in our city. Yet we hold grudges against our fellow ministers, unforgiveness, sectarianism, denominationalism, super-hero status, and several other things that divide us. Within a local congregation, there can be discord, strife, and contention, and these become a huge hindrance to receiving a mighty outpouring of the Spirit. Psalm 133 lets us know that the anointing flows freely, and God commands life, refreshing, and blessing among a people who dwell together in unity.

Psalm 133:1-3

¹ Behold, how good and how pleasant *it is*
For brethren to dwell together in unity!

² *It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.

³ *It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the blessing—
Life forevermore.

Prayer

Dear heavenly Father,

Please open my eyes to see if there are things in my life that are keeping me from pursuing more of You and pressing in for revival in my church and for the church in my city. Strip me of anything that hinders me from pressing in for revival—ignorance, misunderstanding, sin and worldliness, complacency, lethargy, indifference, resistance to change, busyness, or divisiveness.

Characteristics of a genuine revival or visitation

Matthew 7:16-20

¹⁶ You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

¹⁷ Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

¹⁸ A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.

¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire.

²⁰ Therefore by their fruits you will know them.

What to look for to test if something is a genuine work of God’s Spirit?

1) Something that cannot be manufactured

A genuine revival is not the result of hype, media, programs, good marketing, or other propaganda. It is not excitement or fervor that is built up through tools and techniques. It is not the appeal of a charismatic leader or the emotion of the latest fad. *“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (John 6:63).*

2) Jesus is exalted, not an individual

A true work of the Holy Spirit will always exalt Jesus Christ. Jesus Himself said that the Holy Spirit will glorify Him (John 16:14). The presence and work of the Holy Spirit is the best “advertisement” for Jesus in this world.

3) There is proclamation of sound doctrine

As in the very first outpouring and the birth of the Early Church, we need to get believers established in God’s Word. This is what happened in Pentecost and thereafter, “... *they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers*” (Acts 2:42). The Gospel of Jesus Christ with a clear proclamation of the cross, a call to repentance, to living Kingdom lifestyle, and to our glorious life in Christ as sons and daughters of God must be maintained.

4) There is unity of the Spirit

At the heart of those being used, there must be a strong sense of brotherly love, not just in word, but in deed and in truth. People must be flowing together without competition, puffing up one over the other, or being divisive. Where the Holy Spirit is moving, there is the “*fellowship of the Spirit*” (Philippians 2:1).

5) People are brought into intimacy, wholeness, and Christlikeness

Are people drawn close to the Lord in their daily walk? Are people made whole in spirit, soul, and body? Are people challenged to become more Christlike in every way? This is an important test. For example, in the Toronto revival, the proclamation and experience of the Father’s love brought healing to many emotionally broken lives. People came and received a profound inner healing at the Toronto revival. This drew them into deeper love for the Lord Himself. The more they knew how much they were loved, the more they were able to love Him in return.

6) There is lasting fruit of transformed lives

We need to look for lasting fruit beyond the phenomena and manifestations. This, of course, will require some time to watch and see. **Example:** The Toronto revival had very strange manifestations including laughing, falling over, shaking, roaring like a lion, “birthing,” and being “drunk in the Holy Spirit.” But there are thousands and thousands of people who had tremendous encounters with God, received inner healings, were renewed and many notable stories of powerful ministries launched or renewed out of this revival.

Consider these two instances.

Nicky Gumbel and Alpha

One of the many churches touched by the Toronto revival was Holy Trinity Church, Brompton, London (HTB) led by Nicky Gumbel, best known as the leader of Alpha. The Toronto Blessing was the “kick-start” Alpha needed. Holy Trinity Church, Brompton, London (HTB) founded “The Alpha Course” as an evangelistic tool to reach the lost in London. In 1992, there were five Alpha courses in Britain, with just 100 people attending that year. By 1994, there were 26,700 attendees. As of 2015,

Alpha has now spread to over 160 countries with 35,000 courses run every year, with a total of over 15 million attendees. It was one of the first churches in England to embrace the charismatic renewal that came from the Toronto Blessing and is one of the most well-respected churches in the nation. Nicky Gumbel shared in the early period of Alpha, *“I believe it is no coincidence that the present movement of the Holy Spirit (Toronto Blessing) has come at the same time as the explosion of the Alpha Courses. I think the two go together.”* (Renewal May 1995, page 15.)

Heidi Baker and what happened at Toronto

Roland and Heidi Baker had been missionaries for over a decade. In 1995, they moved to Mozambique as missionaries and had responsibility of over 300 children who called her “Mama Aida.” Finances were tight. Heidi was tired, emotionally drained, and physically unwell. In 1996, visiting the Toronto revival completely altered their ministry. Two doctors had just told her that she absolutely could not make the trip because she had a serious case of double pneumonia and blood poisoning. But being stubborn in faith and spirit, she boarded a plane anyway and flew more than 30 hours to the conference. At the very start of the event, God opened up her lungs and allowed her to breathe freely. Each day after, amid constant worship, teaching, and prayer, her strength increased. She spent many hours receiving prayer from loving people on the ministry team. Heidi often tells of finding it difficult to be still and receive after years of speaking and teaching, but this soon became a deeply healing time for her. One night she began to feel like she was having birth pains, and lay groaning in intercession for the children of Mozambique. She began to see them. There were thousands coming toward her. She cried, *“No, Lord, there are too many!”* Then she saw Jesus, and heard him say, *“Look into my eyes. You give them something to eat.”* He took a piece of His broken body out of His side and it became bread, and she began to give it to the children. Again Jesus said, *“Look into my eyes. You give them something to drink.”* He gave her a cup of the blood and water that flowed from His side, and she gave this to the children to drink. The Lord said, *“There will always be enough bread and drink, because I paid the price with My life. Don’t be afraid. Only believe.”* The next day, Randy Clark prayed over her and declared that God would give her the nation of Mozambique, that the deaf would hear, the lame would walk, and the blind would see. She returned to Mozambique with supernatural strength. What has happened since then is a powerful story. Iris Global currently feeds well over 10,000 children a day as well as various members of many other communities, currently including 4,000 families in Malawi. Its network of churches also numbers more than 10,000 churches, including some 2,000 churches among the Makua people of northern Mozambique. Iris operates five Bible schools in addition to its three primary schools and its school of missions in Pemba. It is like a “revival out of control.”

Can we have a visitation of God? And how?

1 Corinthians 3:9a

For we are God’s fellow workers;

Revival is a pure work of God, but we, as a people, can prepare and pursue God for a mighty outpouring of His Spirit.

There is no set “formula” that causes an outpouring of God’s Spirit.

There are variations in the following:

- **The time God chooses:** At times of great spiritual and moral decline, or at times when people are earnestly seeking Him.
- **The duration of sowing in prayer:** Sometimes, revival happens after a few months of prayer, or sometimes, after many years of prayer, etc.
- **The place God chooses:** Big cities, small towns, college campuses, homes, street corners, marketplace, etc.
- **The person (or people) God uses:** Educated, uneducated, young and old, preachers, lay people, just anybody.
- **The spark that ignites the blaze:** Sometimes it is an intense collective prayer, sometimes it is the preaching, sometimes it is an individual who has been seeking God, etc.
- **The manifestations of an outpouring:** All kinds of signs, wonders, and phenomena can happen.

Revival is a sovereign work of God, but we have a very important part to play as coworkers with Him. Our part is to prepare ourselves and pursue until He comes.

In his paper, “*Sovereignty or Spiritual Hunger? Six Key Factors that Birthed the Toronto Blessing*,” Lawrence Sparks identifies six main factors that led to the Father’s Blessing being poured out on a small, insignificant church (at that time) in Toronto led by John and Carol Arnott.

Factor 1 Desperation for divine intervention: Pastors John and Carol Arnott as well as Pastor Randy Clark, all who were used in the Toronto revival were desperate for a supernatural move of God.

Factor 2 Uncommon acts of spiritual devotion: Out of their desperation, the Arnotts did not want to continue with church as usual. They changed their schedules and began to set aside extended personal time waiting on the Lord.

Factor 3 Impartation from revival leaders: John and Carol Arnott attended a Benny Hinn Crusade in Toronto that exposed them to more of the work of the Spirit. They also travelled all the way to South America to receive through Pastor Claudio Freidzon. Randy Clark visited and was prayed for by Rodney Howard-Browne several times.

Factor 4 The hunger-stirring power of testimony: When John and Carol Arnott heard about what God was doing in Argentina through Pastor Claudio Freidzon, they were stirred up and encouraged to seek for more. Similarly, Randy Clark was encouraged when he heard testimonies of what was happening through the ministry of Rodney Howard-Browne.

Factor 5 Follow revival until revival follows you: John and Carol Arnott began to look for, observe, and learn from others who were experiencing revival.

Factor 6 Importing and exporting revival: They welcomed key leaders in revival into Toronto and sent out people who were carriers of revival to other parts of the world.

How can a local church community prepare itself to receive, steward, and release an outpouring?

Luke 14:28-30

²⁸ For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish it—

²⁹ lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,

³⁰ saying, ‘This man began to build and was not able to finish’?

Two key preparation steps

- 1) Prepare people
- 2) Pursue in prayer

Prepare people

- Put away sin, worldliness, childishness, strife, competition, desire for recognition, position, etc. In many great revivals, the revival stopped because of strife among the people God was using.

The Azusa street revival that started in April of 1906 began to see serious disagreements and strife start creeping in about 1909. Florence Crawford, the secretary of the Apostolic Faith Mission, after some disagreements, left taking with her the mailing list that was used to keep people informed about the revivals. Conflicts arose at the Mission with disagreements over petty things such as wearing of neckties being a sign of worldliness, constructing a storm shelter at the Mission demonstrating a lack of faith or otherwise, etc. Many of the preachers who visited the revival for a week or two felt they could do a better work, and started competing works nearby. Theological disagreements over sanctification caused division as well. All this led to the waning of the revival.

The revival in Brownsville Assembly of God church in Pensacola, Florida that began in 1995 by 2000, saw strife breaking out amongst its key leaders Stephen Hill, John Kilpatrick, and Michael Brown who was initially heading up the BRSM. The move of the Spirit was quenched through strife and broken relationships.

- Become Kingdom minded.

We are here to see His Kingdom come. That is our hearts’ desire. Regardless of the role each one plays, sowing, watering, or harvesting, we are all one. It is God who gives the increase and we are gathering fruit for eternity (1 Corinthians 3:3-9; John 4:35-38).

- Focus on God’s presence not programs.

Train people to focus on pursuing God’s presence and not hold on to programs or agendas.

- Equip people to disciple new believers.

We are expecting to see many people saved. But we need to be ready to welcome them and disciple them. Believers must be ready to help new believers in their journey of faith.

- Equip people to “go” to become carriers of revival fire (develop a pioneering mindset).

We need to have people who will be willing to go out of their comfort zones to carry what God is releasing and impart it to others far and wide. People must be willing to go.

- Be ready to make changes to accommodate the move of God.

Revival can be disruptive to our schedules and many other aspects that we are comfortable with. We must be ready to make changes to move with God as He leads.

- Prepare leadership teams to step in to go and to do anything that is needed.

In revival, God is in charge and as leaders, we do whatever is needed to serve the people. We are not to hold on to titles, positions, and roles. Our goal is to see God’s presence touch people’s lives.

Pursue in prayer

- Encourage personal prayer for revival.
- Encourage people to meet in small group prayer.
- Call people for collective corporate prayer for revival.

It is important to maintain proper order when pursuing revival. We must not neglect the gradual incremental progress while we are pursuing the mighty, supernatural outpouring of the Spirit of God in revival.

Our cry for revival is a cry for more of His presence and glory

Every genuine cry for revival is really a cry for God’s glory to be revealed, a desperation for the glory of God to be seen upon His people. This, in fact, is the very desire of God’s heart. God desires for His glory to be revealed through His people here on earth.

Habakkuk 2:14 (see also Numbers 14:20,21; Isaiah 11:9)

For the earth will be filled

With the knowledge of the glory of the LORD,

As the waters cover the sea.

God desires for His glory and the knowledge of His glory to fill the earth.

Isaiah 60:1-3

¹ Arise, shine;

For your light has come!

And the glory of the LORD is risen upon you.

² For behold, the darkness shall cover the earth,

And deep darkness the people;

But the LORD will arise over you,

And His glory will be seen upon you.

³ The Gentiles shall come to your light,

And kings to the brightness of your rising.

God's glory will be revealed through His people.

Psalm 63:1,2

¹ O God, You *are* my God;

Early will I seek You;

My soul thirsts for You;

My flesh longs for You

In a dry and thirsty land

Where there is no water.

² So I have looked for You in the sanctuary,

To see Your power and Your glory.

Here is, in essence, a cry for revival. As a person would long for water in a dry and barren land, so David expresses his hunger and thirst for God. And he longs to see God's "power and glory" revealed among His people as they gather in the sanctuary. God desires to fill His House with His glory. (Haggai 2:4; Psalm 26:8; Numbers 14:21)

What does a manifestation of God's glory look like?

Exodus 33:11-14

¹¹ So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

¹² Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'

¹³ Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* Your people."

¹⁴ And He said, "My Presence will go *with you*, and I will give you rest."

Moses wanted to know whom God will send with them and what God's plans were so that Moses could follow them ("show me your way").

God replied that His Presence will go with them and He will give them victory ("rest"). Moses continues his conversation and expresses his dependence on God's presence.

Exodus 33:15-17

¹⁵ Then he said to Him, "If Your Presence does not go *with us*, do not bring us up from here.

¹⁶ For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

¹⁷ So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

Moses then makes another request.

Exodus 33:18-23

¹⁸ And he said, "Please, show me Your glory."

¹⁹ Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

²⁰ But He said, "You cannot see My face; for no man shall see Me, and live."

²¹ And the LORD said, "Here is a place by Me, and you shall stand on the rock.

²² So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

²³ Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

What can we learn from this passage? The expressions of God’s glory.

- ***“I will make all My goodness pass before you”***

God’s glory among us brings expressions and manifestations of His goodness. The goodness of God leads us to repentance. (Romans 2:4)

- ***“I will proclaim the name of the LORD before you”***

God’s glory among us brings a revelation of who He is.

- ***“I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion”***

God’s glory among us brings a sovereign demonstration of His grace and compassion on His people. God in His sovereignty meets our needs, releases miracles, and turns situations around as He moves amongst us.

Two other important facts we see when God reveals His glory.

- 1) He exposes us to only the level of glory we can handle, and protects us from being completely destroyed.
- 2) There are some things He reveals and some things He conceals. We will not be able to fully understand or explain everything that God does or reveals during a time of revival.

These are the things we can expect during a revival—a season of God’s visitation where a measure of the glory of God is released among His people. And we can cry out for more of His glory to be released upon us.

Every genuine cry for revival is really a cry for God’s glory to be revealed, a desperation for the glory of God to be seen upon His people. And this is the very same thing God desires, for His glory to be seen upon His people. Will you raise up a fervent cry for more of Him, more of His presence and power, for more of His glory amongst us?

Understanding manifestations of His presence

There are varied manifestations (meaning what becomes recognizable or tangible to us) of His presence. His presence is like fire burning up the chaff and destroying works of darkness. His presence is like light revealing what is hidden and bringing conviction and repentance. His presence is like rain bringing refreshing and fruitfulness. His presence is like heavy, weighty glory overwhelming us and blessing us with His goodness and mercies. His presence brings His power causing signs, wonders, and miracles to take place. His presence is like the cloud leading us, covering us, and providing promise for the future. His presence is like the wind lifting us higher and moving us further into divine purposes. His

presence brings the voice of the Lord that is mighty providing direction and instruction. And there are many other expressions of His presence. We must be open to however God manifests His presence as His Spirit moves over us.

There are varied degrees or intensity of His presence. We must cry out for more because there is more.

There are varied reactions or responses to His presence. God has a right to touch our spirit, soul, and body. Human reactions and response to a touch of His presence can be varied. When God is moving and we see reactions and responses that do not fit our frame of theological or experiential understanding, we must not resort to criticism or condemnation but ask the Lord to enlarge our understanding to what He is doing.

The fruit of revival—the impact of an outpouring

We have seen these earlier and repeat this here as a reminder. Here is what happens when the Spirit of God moves over a people.

- A great revelation of who God is
- A heightened revelation of spiritual truth and realities
- An increased passion, fervor, and zeal in God's people toward spiritual things
- An increased ingathering of the unsaved
- An increase in supernatural manifestations, unusual and mighty wonders, and miracles
- A powerful transformation of society
- An equipping and sending out of ministers and starting of new ministries in missions, church planting and spreading of revival fire.

Do we look for fruit or phenomena?

The fruit of every genuine outpouring of the Holy Spirit and visitation of God is consistent, while the supernatural phenomena may vary.

In phenomena, there are varied manifestations of the Spirit, many of which we are familiar with. The phenomena, or manifestations of the Spirit, are always to be tested (1 Thessalonians 5:21).

The phenomena or manifestations of the Spirit are important since this is evidence or expression of the Spirit's working. It is through these gifts and demonstrations that lives are impacted, transformed, and edified. So, we must desire, welcome, and embrace the gifts of the Spirit and the manifestations of the Spirit which constitute supernatural phenomena.

But an outpouring or a visitation of God is more than phenomena. It is the lasting fruit that we must secure.

The risk of revival

Revival is always risky. As a pastor / leader, there is a risk you take to pursue the path to revival. The devil opposes it, and the natural mind, however theologically trained, cannot understand it. And the flesh, even of Spirit-filled believers, gets in the way of revival.

What if people think you are wrong and stop coming to church?

What if you and your church get branded as fanatics, off the edge, etc.?

What if your motives as a leader are misunderstood and questioned?

What if people get tired, burn out, and need a lot of care or just quit?

What if the enthusiasm and passion for revival dies out among the people?

What if nothing happens even after one, two, three or more years of praying?

What if God does send revival and it is way beyond what you imagined and your world is turned upside down?

But then, you and your congregation will have to make a choice. Do you want church as usual, have your programs and pursue incremental growth and eventually grow into a “nice big church,” or do you want to see a move of God’s Spirit in and through your church that resembles what happened in the book of Acts?

There is no middle ground to pursuing revival. You will have to be extreme—extreme in your pursuit of God because He only responds to those who are hungry and thirsty. Some may love and admire you. Many will criticize, condemn, and oppose you. But this again, is a choice you will have to make.

Are you ready to give up everything to see revival come?

Are you willing to be so consumed in pursuing Him that everything else takes second place?

Are you willing to fully empty yourself of self so He can fill you with Himself and release His will through you?

Are you prepared to pursue revival and even if it does not happen in your lifetime, are you ready to die trying?

To go where you have never been, you must walk down paths you have never gone on before.

Remember, revival, as we understand it, does not have to be just a “season.” Each level of glory that a revival ushers you into can become the new norm for your church community. And then, you can press into another season for even more of Him, to take you to the next level. And then the next, and the next. You can journey from glory to greater glory.

How hungry are you for revival? Get into the river, and let the Holy Spirit take you to new depths in God!

8

THE PURSUIT OF REVIVAL—THE CRY FOR A VISITATION AND A MOVE OF GOD

Matthew 11:12

And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

A revival is a sovereign work of God and we cannot manufacture it. What we can do is to prepare and pray for revival. God always responds to the hunger and cry of our hearts. This is what we wish to impress on us in this chapter and provide some ways that will help us press in for revival.

“Revivals are the sovereign working of God, but they are always related to the obedience of God’s people”—Wesley Duewel (Historian)

Pursuing Him

Jeremiah 29:13

And you will seek Me and find Me, when you search for Me with all your heart.

As we have seen throughout revival history, whenever God’s people engaged in pursuing God earnestly in prayer, He always came in great glory.

It is not that God is holding Himself back, but He always responds to our hunger. He pours water on those who are thirsty.

It is not that God is intentionally hiding Himself to make Himself inaccessible rather He looks for those who are searching and seeking, pursuing Him diligently with all their heart.

Pursuing Him in prayer and worship through His Word is key. Someone or some group of people must be willing to pursue Him until they have more of Him.

If we draw near to Him, His promise is that He will draw near to us. If we pursue Him, His promise is that He will come to us.

Stir yourself up to lay a hold of God

Isaiah 62:1-7

**¹For Zion’s sake I will not hold My peace,
And for Jerusalem’s sake I will not rest,
Until her righteousness goes forth as brightness,
And her salvation as a lamp that burns.**

**²The Gentiles shall see your righteousness,
And all kings your glory.**

**You shall be called by a new name,
 Which the mouth of the LORD will name.**
³ **You shall also be a crown of glory
 In the hand of the LORD,
 And a royal diadem
 In the hand of your God.**
⁴ **You shall no longer be termed Forsaken,
 Nor shall your land any more be termed Desolate;
 But you shall be called Hephzibah, and your land Beulah;
 For the LORD delights in you,
 And your land shall be married.**
⁵ **For as a young man marries a virgin,
 So shall your sons marry you;
 And as the bridegroom rejoices over the bride,
 So shall your God rejoice over you.**
⁶ **I have set watchmen on your walls, O Jerusalem;
 They shall never hold their peace day or night.
 You who make mention of the LORD, do not keep silent,**
⁷ **And give Him no rest till He establishes
 And till He makes Jerusalem a praise in the earth.**

Zion (God's people) and Jerusalem (the city of God) are representative of the Church in the New Testament as seen in the Scriptures (Hebrews 12:22,23; 1 Peter 2:6).

The prophet Isaiah is passionate about the people of God. Though earlier he declared God's glory will be seen upon His people (Isaiah 60), he is also aware of the impending destruction coming upon them through the Babylonians and the captivity that is about to take place. Nevertheless, the prophet declares that he will contend to see Zion restored.

For Zion's sake, for Jerusalem's sake (v.1)

Are we passionate about the Church? Do we want to see the Church where it should be rather than accepting the Church in its current spiritual state? Are we more concerned about ourselves and our mundane matters than being concerned that the Church is not where it should be—the kind of Church that Jesus said He would build, a Church that is overthrowing the very gates of hell and bringing heaven to earth (Matthew 16:18,19). Are we just looking to be “at ease in Zion” or will we stir ourselves up for Zion's sake? (Amos 6:1)

I will not keep quiet (I will speak up), and I will not rest (v.1)

Can we take it on ourselves to not stop speaking, and not to rest till we see the Church in its place of greater glory!

Until (v.1)

We will keep speaking and keep stirred up until...until however long it takes...we press in till we see the Church in its place of greater glory.

Watchmen ... don't keep quiet ... do not keep silent ... give God no rest ... till (vv.6,7)

Let us stir others up as watchmen who will also do the same—those who will not keep quiet and will pray to the Lord until this is fulfilled.

Will you be one of those who will cry for revival, a mighty visitation of God, a great outpouring of God's Spirit upon us as a Church community?

Heart condition for revival praying

Reformation prepares the way for revival. Revival results in the restoration of the Church and spurs missions and church growth.

Reformation is aligning to truth and removing what is wrong. Revival begins with personal reformation. Revival begins with me.

Pursuing personal revival is about pursuing intimacy with God, and when this happens, we are continuously changed into His likeness.

“Revival is the coming of the inexpressibly sweet and tender Spirit of God into the midst of His people with convicting and transforming power. The outpouring of God's Spirit is the divine aspect of revival, while the preparation of the heart is our part”—Charles Finney (from “Finney on Revival,” V. Raymond Edman)

We need to ask God to create in us a heart that is needed to pray for revival and pursue Him for a great outpouring of His Spirit.

Here are heart conditions that we must maintain personally as we pursue Him.

1) A heart that is humble

Humility is demonstrated through repentance, surrender, and dependence.

A humble heart is willing to accept responsibility for wrongdoing, for failure, and is willing to repent.

A humble heart is one that surrenders and yields to God's instruction and God's will.

A humble heart is one that is utterly dependent on Him and places no confidence in personal efforts or strengths. It understands the principle of abiding in Him and that without Him, we can do nothing. (John 15:1-5)

2 Chronicles 7:14

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

God calls us to humble ourselves, to turn from our wicked ways, to pray and seek His face. If we do so, He promises to hear from heaven, to forgive our sin, and to heal the land.

Hosea 10:12

**Sow for yourselves righteousness;
Reap in mercy;
Break up your fallow ground,
For *it is* time to seek the LORD,
Till He comes and rains righteousness on you.**

Fallow ground is land that once used to be cultivated but now has been abandoned and left uncultivated. The land needs to be ploughed through and cleaned out again. We need to go back to areas of life that we have ignored—prayer, worship, seeking God, purity in life, and so on. If we sow righteousness, we will reap the fruits that mercy brings. And we do this, we seek Him till He comes and rains on us.

Hosea 14:1-7

¹ **O Israel, return to the LORD your God,
For you have stumbled because of your iniquity;**
² **Take words with you,
And return to the LORD.
Say to Him,
“Take away all iniquity;
Receive *us* graciously,
For we will offer the sacrifices of our lips.**
³ **Assyria shall not save us,
We will not ride on horses,
Nor will we say anymore to the work of our hands, ‘*You are our gods.*’
For in You the fatherless finds mercy.”**
⁴ **“I will heal their backsliding,
I will love them freely,
For My anger has turned away from him.**
⁵ **I will be like the dew to Israel;
He shall grow like the lily,
And lengthen his roots like Lebanon.**
⁶ **His branches shall spread;
His beauty shall be like an olive tree,
And his fragrance like Lebanon.**
⁷ **Those who dwell under his shadow shall return;
They shall be revived *like* grain,
And grow like a vine.
Their scent *shall be* like the wine of Lebanon.**

Hosea 14:1-3 calls us back to God with a repentant heart not depending on anything else but full abandonment to Him. Then verses 4-7 promise God’s healing for our backsliding, reviving, fruitfulness, and glory released on us.

2) A heart that is hungry

God responds to those who hunger and thirst. “*Blessed are those who hunger and thirst for righteousness, for they shall be filled*” (Matthew 5:6). When God “fills” us up, it does not mean we do not cry out for

more. A heart that is hungry knows how to be full and still cry out for more because there is always more of Him that we can know and experience. David knew what it meant to desire for more of God. His hunger and thirst for God moved him to seek for God, to literally go looking for God. *“O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You in a dry and thirsty land where there is no water. So I have looked for You in the sanctuary, to see Your power and Your glory.”* (Psalm 63:1,2)

David sought the Lord earnestly and intently because he was captivated by Him. All that he longed for, all that he desired, all that he ever wanted was Him. This meant that he died to everything else. *“One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple”* (Psalm 27:4).

Hosea 6:1-3

**¹ Come, and let us return to the LORD;
For He has torn, but He will heal us;
He has stricken, but He will bind us up.**

**² After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.**

**³ Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth.**

A heart that is hungry knows how to pursue Him knowing that He will surely come like the rain bringing refreshing.

God pours out on those who are thirsty. *“For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring”* (Isaiah 44:3). To those who are thirsty, Jesus gave the invitation to come to Him and drink. Drinking of Him then consequently causes rivers of living water—the flow of the Holy Spirit—out through us (John 7:36-39).

3) A heart that is passionate and persistent

James 5:16-18

¹⁶ Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

¹⁷ Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

¹⁸ And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Elijah demonstrates to us the importance of passionate, heartfelt, and persistent prayer that will not give up until it sees the desired outcome. We are familiar with what happened on Mount Carmel as Elijah prayed for rain. It was God who expressed His will that He was going to send rain on the earth (1 Kings 18:1). Elijah even declared that there was the sound of abundance of rain and then went

to praying for rain! Elijah had to engage in intense, passionate, and persistent praying until he saw a cloud the size of a man's fist (1 Kings 18:41-46). James sets up Elijah as an example for us to follow knowing that our prayers "*avail much.*"

When we pray for revival, we must pray with a heart that is on fire burning with passion, zealous, and one that will not give up until revival comes.

In Luke 18:1-8, the Lord Jesus taught us to pray consistently without giving up. We must have a heart that remains consistent in its request, unwilling to let go until the answer has been received since we know this (revival, outpouring) is God's desire for His people.

Jacob is another example of tenacity in praying. He would not let the Angel go until he received a blessing (Genesis 32:24-32). And because of this, his name was changed from Jacob to Israel. Someone who had "stature" before God and man. "*He wept, and sought favor from Him*" is what Hosea 12:4 says on how Jacob engaged with God that night. Physically, Jacob was no match, nothing in comparison to the Angel he wrestled with. So his grip on the Angel was not a physical one but something from the inside, a heart that was passionate and tenacious, unwilling to let go until a blessing was bestowed. His destiny was redefined. Jacob became Israel.

4) A heart that is compassionate

When we pray for revival, for a visitation of God, for more of God, our emotions are involved. Our heart is not cold, indifferent, or without feeling as we pray.

A heart that feels the pain, agony and anguish of sin, weakness, powerlessness in the Church, and the hopelessness of those who are lost.

God is drawn to those who are broken and contrite (literally "crushed") and humble at heart. "*For thus says the High and Lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"* (Isaiah 57:15).

Praying this way is not always easy. There is a sense of "labor in birth" until Christ is formed in the Church (Galatians 4:19). Whether this is felt during prayer or at other times as well, there is a deep feeling, a deep compassion that moves our hearts to see the Church come into what God has in store for us. There are groanings which cannot be uttered (Romans 8:26,27), which well up inside us in prayer, and God is touched and God understands these feelings however these are articulated. It seems hard for our minds to grasp, but even the Lord Himself had to engage in such kind of intense praying—"who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear," (Hebrews 5:7). Sowing in tears, sowing in compassion, sowing in heartfelt prayer is never wasted. His promise still remains, "*Those who sow in tears shall reap in joy. He who continually goes forth weeping, Bearing seed for sowing, Shall doubtless come again with rejoicing, Bringing his sheaves with him*" (Psalm 126:5,6).

What to pray for when praying for revival

Prayer is the key to revival. It is important to pray according to God's written Word and to pray as led by the Holy Spirit. We share a few key areas to be covered when praying for revival, a visitation, and a move of God. The guide below is just a starting point. You can build from here and add to this as you discover more from God's Word and based on what the Holy Spirit is leading you to focus on during your time of prayer.

1) Prayers of repentance, consecration, yielding, and surrender

We repent of personal sin as well as for the sins of the church and the community we are praying for. We consecrate our lives to the Lord.

We remain open before God and welcome Him to search our hearts and correct what is wrong. *"Search me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, And lead me in the way everlasting"* (Psalm 139:23,24).

We consecrate ourselves to God renouncing and dying to ungodly affections and things that are "weights" and "sins".

We pray yielding and surrendering ourselves, our lives to the Lord. We empty ourselves, let go of our personal agendas, and make ourselves available to the Lord.

We continue in this kind of praying to maintain a consecrated, yielded, and surrendered life before God, always.

Evan Roberts prayed what he heard Seth Joshua say, *"O God, bend me."* The word "bend" here conveys the meaning of submission, surrender, and yielding to God.

2) Pray for more of God and for a greater outpouring of the Spirit

These are prayers where we express our personal hunger and longing for more of God. We desire to know and experience God more than ever before.

God has promised to pour out His Spirit on all in the last days according to Acts 2:17,18. He has told us to ask for "rain" in the time of the latter rain (Zechariah 10:1). So, we pray and ask God to pour out His Spirit in an ever-increasing measure. We need more of the latter rain.

3) Pray for the manifestation of the glory and power of God

God desires for His House to be filled with His glory. God desires for His glory to be seen upon His people. We pray in line with His desire for more of the glory of God to be seen upon His people.

Just as the disciples prayed in Acts 4:29-31, we also pray and ask the Lord to do mighty signs and wonders.

Isaiah's prayer in Isaiah 64 has been often used when praying for revival.

Isaiah 64:1-3

¹ Oh, that You would rend the heavens!

That You would come down!

That the mountains might shake at Your presence—

² As fire burns brushwood,

As fire causes water to boil—

To make Your name known to Your adversaries,

That the nations may tremble at Your presence!

³ When You did awesome things *for which* we did not look,

You came down,

The mountains shook at Your presence.

4) Pray for the salvation of the lost

We cry out to God for the Holy Spirit to move powerfully among our community bringing conviction of sin, righteousness, and judgment (John 16:8-11) so that souls can be saved and brought into the Kingdom.

5) Pray for the transformation of the community

Pray for God's Kingdom to be released in our community. Similar to what Isaiah described, "*With my soul I have desired You in the night, Yes, by my spirit within me I will seek You early; For when Your judgments are in the earth, The inhabitants of the world will learn righteousness*" (Isaiah 26:9).

6) Exercise Kingdom authority and dominion

The Church has been vested with Kingdom authority on the earth (Matthew 16:18,19). Declare the advancement of the Kingdom of God in our community. We declare the works of darkness destroyed, and call people into God's marvelous light.

Prayer and fasting

The Lord Jesus said that one of the practices of the friends of the bridegroom when the bridegroom is away, is that they will fast in that period (Matthew 9:14,15). We are in that time when we are to fast and pray.

In his book, "*Shaping history through prayer and fasting*," Derek Prince highlights the following outcomes of prayer with fasting.

- Fasting intensifies prayer.
- Fasting brings deliverance and victory.
- Fasting prepares for God's latter rain.

The promise of the latter rain in Joel 2:23 and the outpouring of the Spirit in Joel 2:28,29, (which Peter referenced in Acts 2:17,18) follows three consecutive calls to fast and seek the Lord. "*Consecrate a fast, Call a sacred assembly; Gather the elders and all the inhabitants of the land into the house of the LORD your God, And cry out to the LORD*" (Joel 1:14).

“Now, therefore,” says the LORD, “Turn to Me with all your heart, With fasting, with weeping, and with mourning” (Joel 2:12).

“Blow the trumpet in Zion, Consecrate a fast, Call a sacred assembly; Gather the people, Sanctify the congregation, Assemble the elders, Gather the children and nursing babes; Let the bridegroom go out from his chamber, And the bride from her dressing room” (Joel 2:15,16).

In Isaiah 58:6-14, in addition to fasting and seeking the Lord, God calls us to

- work on our relationships with people—stop oppressing and ill-treating people (v.6)
- stop putting burdens on others, stop faultfinding, speaking ill of others (v.9), and
- take care of the poor and needy (vv.7,10).

If we do so, He then promises breakthroughs, healing, God’s manifest glory, refreshing, restoration, and promotion.

Let’s combine our pursuit of God with prayer and fasting. God has already promised a great outpouring and many more blessings when we do so.

We can all engage in pursuing Him

We realize that each of us may respond differently to this call to pursue revival.

Some of us are ready—completely sold out to praying for revival and seeing revival in our day and time. Some of us may not be familiar with this and may be a little apprehensive.

Sometimes, we can feel overwhelmed by this challenge thinking that we are not ready to enter into such a call. But each of us can start where we are.

Ask God to create the right heart condition in you. Ask the Lord to increase what He has already started doing in your heart in developing the necessary heart condition for revival praying.

Get together with one or more people and start praying simple prayers for revival. We can ignite each other’s heart into greater passion when we pray together. Hence, we need to step into fellowship with other believers and engage together in our pursuit for revival. Remember what Ecclesiastes 4:9-12 teaches us.

Ecclesiastes 4:9-12

⁹ **Two are better than one,**

Because they have a good reward for their labor.

¹⁰ **For if they fall, one will lift up his companion.**

But woe to him *who is* alone when he falls,

For *he has* no one to help him up.

¹¹ **Again, if two lie down together, they will keep warm;**

But how can one be warm *alone*?

¹² **Though one may be overpowered by another, two can withstand him.**

And a threefold cord is not quickly broken.

9

STEWARDING REVIVAL TO HOST HIS PRESENCE AND MANIFEST HIS GLORY

We are stewards of what God entrusts to us. This includes the spiritual leadership entrusted to us (Titus 1:7), the mysteries of His Kingdom (1 Corinthians 4:1,2), the gifts we have been given (1 Peter 4:10), and the ministry given to us (1 Corinthians 9:17; Colossians 1:25). Good stewardship is not only about managing well what has been given but also involves securing it, multiplying it, and passing it on to succeeding generations.

We must steward the revivals, visitations, and moves of God that is released to us. While this may be very challenging, there are practical lessons we can learn from the past and apply in our day and time so that we can do this successfully and meaningfully.

Separating the wheat from the chaff

Matthew 13:24-30

²⁴ Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field;

²⁵ but while men slept, his enemy came and sowed tares among the wheat and went his way.

²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared.

²⁷ So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

²⁸ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’

²⁹ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.

³⁰ Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ’ ”

In any revival, there will be fleshly manifestations mixed in with the genuine work of the Spirit. People get excited, some may just want to draw attention to themselves, and others may wish to appear more spiritual than others. There can be all kinds of wrong reasons and motivations that cause fleshly manifestations. How should those in leadership handle fleshly manifestations that seem to get mixed in with the genuine work that God is doing by His Spirit?

Matthew 13:24-30 was not given in the context of revival, but there is a truth that we can draw from this parable and apply to stewarding revival. The owner was mindful that the wheat should not get uprooted with the tares when things are still sprouting. Instead, he would wait for the fruit—the harvest time. At harvest time, it would be very easy to differentiate the wheat from the tares. The wheat has the right fruit we are looking for while the tares do not. This is the best time to separate the wheat from the tares. Similarly, in revival, there may be times when fleshly manifestations appear and

disturb things. It takes wise and discerning leadership to know how and when to correctly sift out the chaff from the wheat. We must wait for people to see the fruit. What is of the Spirit will bear genuine and lasting fruit while fleshly manifestations will not. People will themselves, in due time, give up on fleshly manifestations.

Stewarding a visitation into a habitation of God

Psalm 132:13-18

¹³ For the LORD has chosen Zion;
 He has desired *it* for His dwelling place:
¹⁴ “This *is* My resting place forever;
 Here I will dwell, for I have desired it.
¹⁵ I will abundantly bless her provision;
 I will satisfy her poor with bread.
¹⁶ I will also clothe her priests with salvation,
 And her saints shall shout aloud for joy.
¹⁷ There I will make the horn of David grow;
 I will prepare a lamp for My Anointed.
¹⁸ His enemies I will clothe with shame,
 But upon Himself His crown shall flourish.”

God’s ultimate desire is to make His dwelling among men. Psalm 132:13-18 describes what happens when God dwells among a people. It describes a community that is blessed with divine provision, experiencing God’s salvation touching every area of life, a people filled with joy, growing in strength and dominion, walking in revelation and anointing, in victory and triumph. All this can happen in increasing measure.

So, in revival, we should steward God’s visitation so that His presence becomes a habitation amongst His people.

If the leadership and people are prepared well, they will ensure that the House of God is maintained as a dwelling place where God is pleased to dwell.

Here are 10 biblical instructions on how to make God’s house suited as a dwelling (resting) place for God.

1) Keep the house clean—no sin in the house

The Temple of God is to be kept holy. Both as individuals and as a community, we are the Temple of God. The apostle Paul teaches us very clearly, “*Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.*” (1 Corinthians 3:16,17). We need to encourage God’s people to keep His Temple pure and holy. Do not give the enemy any point of entry (Ephesians 4:27).

2) Keep the unity of the Spirit—God finds this good and pleasant

We know that unity is the place of anointing, life, and blessing (Psalm 133). We must work toward maintaining the unity of the Spirit in peace (Ephesians 4:3). Do not permit any kind of jealousy, strife,

backbiting, and selfish ambition, etc.—anything that causes unity to breakdown. We see an example in Acts 6 where there were problems of conflict and strife, but the apostles were quick to address the problem and restore order and unity.

3) *Keep a humble heart—God resists the proud*

As leaders and as a community, we need to walk humbly before God and man. Guard against any form of pride, arrogance, or any attitude that makes us think more highly than we ought to think (Romans 12:3).

“Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, but gives grace to the humble” (1 Peter 5:5).

4) *Keep Him as the focus—He is the Lord over His own house*

“... inasmuch as He who built the house has more honor than the house ... but Christ as a Son over His own house, whose house we are ...” (Hebrews 3:3,6). As we experience more of His presence and power, more of His glory manifested in our midst, we must always keep our eyes fixed on Him. We are His house. He who built the house and owns the house must always have more honor than the house.

Strong leadership is important. But leadership itself must not become the focus. Leadership only serves to ensure that everyone keeps their eyes on the Lord of the house, Jesus Christ.

5) *Continue to maintain prayer that fuels revival*

God provides the fire; we provide the sacrifice. The spiritual sacrifices of prayer, worship, and devotion must continue and intensify. Revivals end when we compromise on our fear of the Lord and on our intimacy with God. These must always be maintained. Revival, of course, is a very busy time. However, we cannot neglect the place of prayer in the midst of this busyness. We must be willing to be discomforted and inconvenienced to pray without worldly distractions. We must continue with greater fervor, intensity, and expectation for more.

6) *Stay with what is important*

As God leads us from one season of revival to the next, from one level of glory to the next, there are some things that must not change. The sound teaching of the Word of God which continues to build us up, the winning of souls and the discipling of new believers, the fellowship, sharing and caring for one another, the ongoing equipping of the saints, the releasing of saints into ministry, the outreaches in missions—these are all essential ingredients to our Christian journey. We cannot “forsake” these and get carried away after something that is nice, but not essential.

Angelic visitations are nice, whenever angels show up. But there is no need to make angelic visitations something to run after or become the focus. Yes, it is nice to have gold dust, angel feathers, halo, shafts of light, gemstones, and other “spectacular” things happen—but none of these are to become the focus or none of these are indicators of the depth of our personal walk and intimacy with God. Stay with what is important. As we saw in the book of Acts, in the midst of revival, here is what they

continued in, “*And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers*” (Acts 2:42).

For example, in Acts 5, as the Pentecostal Outpouring continued, we see that there was a time when God was using Peter’s shadow to heal and deliver people. Multitudes came from neighboring cities to be healed under Peter’s shadow. Now this may be “extra-biblical” as there is no recorded precedent for this either in the ministry of Jesus or of the Old Testament prophets. What did the apostles do? One, they would be sure to realize that God was answering their prayer by causing signs and wonders to be done in the name of Jesus (Acts 4:30). This is what they had asked and this surely was a “*sign and wonder.*” Second, they stayed with what they were teaching and preaching. The sign and wonder did not cause them to formulate a new teaching or new “healing shadow” doctrine. “*And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ*” (Acts 5:42).

7) Consolidate what is being released

Ground gained must not be lost. As God ushers us into new levels of faith, experience of His Presence, understanding of Himself, revelation of His ways, victories over enemies, breakthroughs in ministering His power, and so on, we must consolidate these. We must not lose these. These should become part of our life, our new norm.

In order to consolidate, we need to provide a biblical perspective on what is happening, whether it is (A) the revelation being released or (B) the manifestations taking place.

Keep using what has been imparted. If we don’t use it, we will lose it.

Where possible, make what has been released part of the culture, the way we live life and do things as a believing community.

Where appropriate, document what has been given.

8) Create and maintain revival culture to sustain revival

Culture is the characteristics and knowledge of a particular group of people defined by everything from language, religion, cuisine, social habits, music, and arts.

A revival culture is one that is presence-of-God-focused, not program- or schedule-focused. We value God’s presence and yield to the moving and leading of the Holy Spirit. We recognize and value the work of the Spirit even when we do not have all the answers. “*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit*” (John 3:8).

A revival culture is one where we eagerly expect and pursue the manifestations of the Spirit in a healthy, edifying environment. “*Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel*” (1 Corinthians 14:12).

A revival culture is one where we are full and yet hungry for more. We know we are blessed with all things, and yet are poor in spirit wanting more of Him. We are pressing in.

A revival culture is one where prayer, worship, word, winning of souls and making disciples are things we are passionate about and live out eagerly.

To make sure that what God gives to us is stewarded well, we must raise up succeeding generations in revival culture so that they can continue in it and go further than before.

9) Love people; take care of the people

Above all else, remember loving people is key as Paul puts this so clearly to us in 1 Corinthians 13. More than all the supernatural manifestations, signs, wonders, miracles, mountain-moving faith, gifts of the Spirit, Paul says that, the greatest thing we can do is to love people. Have genuine love for people. Care about them. Desire their good. Look out for their wellbeing. Demonstrate love through good deeds and kindness. Ensure people are well rested, not over worked.

Remember, love must also be tough to confront weakness, sin, and wrongdoing. Love will speak the truth for the benefit of the other even if it hurts. Love will correct and address matters that need to be addressed.

10) Leading a revival—guard what has been committed from human or demonic attacks

There will be persecutions from outside and sometimes from within the extended Church body from people who do not understand. Leaders in revivals will be fiercely attacked by other leaders who do not understand what is happening, or even out of jealousy.

Be alert as a leader to ways and schemes the enemy may attempt to enter in and try to do damage. Watch over your own life. As Paul admonished Timothy, “*Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you*” (1 Timothy 4:16). The enemy knows that if he can strike the shepherd, he can scatter the sheep.

Establish watchmen—people who will watch and pray to guard what is happening in the spirit.

As a leader, watch over other leaders who are working with you or under your leadership. Watch over them in the spirit, lest the enemy use them as entry points to damage what God is releasing.

We are not to “*grieve the Holy Spirit of God*” and we must not “*quench the Spirit*” of God (Ephesians 4:30; 1 Thessalonians 5:19). Strife, pride, competition, jealousy, and other works of the flesh both grieve and quench the Spirit. Guard against these. In the Old Testament, God had specific instructions on how the Ark of the Covenant should be handled (Numbers 4:15). Only the priests could touch it, but the Kohathites (Levites) could only carry it on staves. Uzzah, a Levite, handled (or mishandled) the Ark and it cost him his life (2 Samuel 6:6-8). In the New Testament, our fleshly interference is equivalent to mishandling God’s manifest Presence and the Spirit of God when grieved or quenched will withdraw.

Leading a revival—lessons from William Seymour

Cecil M. Robeck, Jr., Ph.D., in his article, “*William J. Seymour: An Early Model of Pentecostal Leadership*” in the “*Assemblies of God Enrichment Journal (Spring 2006)*” highlights the following traits of William Seymour as a leader of revival.

- He was a quiet, unassuming, gentle, and meek man.
- He was inclusive, egalitarian, treating everyone as equals in his leadership style, so all people of all races could be part of what was happening.
- He was personally secure in who he was and what he was about and hence, was able to provide a safe place for experimentation where new lessons could be learned and judgments could be rendered without grave consequences.
- He supported the ministry of women giving them leadership positions, opportunities in preaching, evangelism, church planting, and world mission.
- He did not discriminate based on social class or experience. He practiced the “priesthood of all believers” and provided opportunity to everyone to serve and contribute something to the community.
- He was always calm; his demeanor was disarming. Nothing seemed to disturb him.
- He was not vindictive, was gentle, gracious, and soft-spoken and yet, capable of providing correction when needed.
- Although he was not highly educated, he was sure of what he believed, very prayerful, and was able to voice his opinion on a subject.
- He modeled through life example the need to keep learning, willingness to change and correct oneself. This example of personal humility, love for the people, openness to correction, obedience to the Word, and vulnerability challenged others to do the same.
- He celebrated others who began new works and was not threatened by their rise in the ministry.

“These factors point to Seymour as a man with a measure of humility and self-control. He provided effective leadership by modeling his commitment to a community of believers under the authority of Scripture, rather than under a strong hierarchy or personal pride of place. Seymour seemed to understand his role in leadership as one of empowering his people for the work of ministry, and his people treated him with respect, love, and open signs of affection”—Cecil M. Robeck, Jr.

Stewarding a visitation into a move of God

We see revival as our journey into becoming what God really intended the Church to be, a habitation of God among man, a dwelling place of God’s glory among men. Therefore, we must pursue revival. Revival is a rediscovery of our original design, of who we were really meant to be. Of course, God’s intent is not that we lose what He has so graciously blessed us with, but that we consolidate and become carriers of revival and ask God for more and more.

Every visitation of God should become a habitation of God and become a move of God released through the church into the community and world.

Here are some ways we steward a visitation of God into a move of God.

1) Share the story to inspire others

As we share what we are experiencing and learning, this will inspire and encourage others and spark revival in other places.

2) Find people who are ready to catch the fire

Fire spreads when it finds the right combustible material. Find people who are eager to receive revival and pass the fire on.

3) Impart in the Spirit

Revival is a work of the Spirit and not the “methods” or “way of doing things.” Pass on what has been received in the Spirit without imposing the methods or ways of doing things. Impart in the spirit and then stay out of the way for God to do things as He desires among another community. Let a pure work of the Spirit be birthed without our control or dictating how things ought to happen.

4) Release carriers of revival to take it far and wide

Ultimately, people are carriers of revival. So, we must be ready to release people and support them as they go out to spread revival fires across communities, cities, and nations.

“Revivals often spread through contact, almost like contagion. Individuals or groups who have experienced God’s power are the means of bringing it to others”—R.E. Davies

It’s our turn now—the nations are waiting

About 20 years after the Welsh revival of 1906, Evan Roberts was once asked if he thought that they could expect another revival in Wales. Roberts answered, “Yes, but who will pay the price?”

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DO YOU KNOW THE GOD WHO LOVES YOU?

About 2000 years ago, God came into this world as a man. His name is Jesus. He lived a perfectly sinless life. Since Jesus was God in flesh, everything He said and did revealed God to us. The words He spoke were the very words of God. The things He did were the actions of God. Jesus did many miracles on the earth. He healed the sick and suffering. He opened blind eyes, unstopped deaf ears, made the lame to walk and healed every kind of sickness and disease. He fed the hungry by miraculously multiplying a few loaves of bread, calmed the storm and did many other wonderful things.

All these actions reveal to us that God is a good God who wants people to be well, whole, healthy, and happy. God wants to meet the needs of people.

So why then would God decide to become a man and step into our world? Why did Jesus come?

All of us have sinned and done things that are unacceptable before the God who created us. Sin has its consequences. Sin is like a great unsurpassable wall between God and us. Sin separates us from God. It prevents us from knowing and having a meaningful relationship with the One who created us. Therefore, many of us try to fill this void with other things.

Another consequence of our sins is eternal separation from God. In God's court, the penalty for sin is death. Death is eternal separation from God in hell.

But the good news is that we can be free from sin and be restored to God. The Bible says, ***“For the wages [payment] of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).*** Jesus paid for the sins of the whole world when He died on the cross. Then, three days later He rose again, showed Himself alive to many and then went back into heaven.

God is a God of love and mercy. He does not wish that any person be lost in hell. And so, He came to provide a way for the entire human race to be free from sin and its lasting consequences. He came to save sinners—to rescue people like you and me from sin and eternal death.

To receive this free forgiveness of sins, the Bible tells us that we have to do just one thing—accept what the Lord Jesus Christ did on the cross and to believe in Him wholeheartedly.

“... through His name, whoever believes in Him will receive forgiveness of sins” (Acts 10:43).

“that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved” (Romans 10:9).

You too can receive forgiveness and cleansing for your sins if you will believe in the Lord Jesus Christ.

The following is a simple prayer to help you decide to believe in the Lord Jesus Christ and what He has done for you on the cross. This prayer will help you express your acceptance of what Jesus has done for you and receive forgiveness and cleansing for your sins. This prayer is only a guideline. You can also pray in your own words.

Dear Lord Jesus, today, I have understood what You did for me on the cross. You died for me, you shed Your precious blood and paid the penalty for my sins so that I could be forgiven. The Bible tells me that whoever believes in You will receive forgiveness for their sins.

Today, I decide to believe in You and to accept what You did for me by dying for me on the cross and rising again from the dead. I know I cannot save myself by my own good works, and neither can any other human save me. I cannot earn forgiveness for my sins.

Today, I believe in my heart and say with my mouth that You died for me, You paid the penalty for my sins, You rose again from the dead, and by faith in You, I receive forgiveness and cleansing for my sins.

Thank You, Jesus. Help me to love You, to know You more and to be faithful to You.

Amen.

ABOUT ALL PEOPLES CHURCH

Our vision at All Peoples Church (APC) is to be salt and light in the city of Bangalore, a voice to the nation and to the nations.

All Peoples Church is a **Jesus loving, Word focused, Spirit filled**, family church, an equipping center, a missions base and a world outreach.

- As a **family church**, we grow together as a community in Christ-centered fellowship, caring and serving each other in love as the assembly of God.
- As an **equipping center**, we empower and equip every believer to live victoriously, mature into Christlikeness and fulfill God's purposes for their lives.
- As a **missions base**, we engage in meaningful ministry to bless our city, nation and the nations with the full Gospel of Jesus Christ through the Word of God and supernatural demonstrations of the power of the Holy Spirit.
- As a **world outreach**, we serve locally and globally by nurturing godly leaders and Spirit-filled churches who can impact their regions for the Kingdom of God.

At APC, we are committed to presenting the complete, uncompromised Word of God in the anointing and demonstration of His Holy Spirit. We believe that good music, creative presentations, brilliant apologetics, contemporary ministry techniques, the latest technology and so on, can never substitute the God-ordained approach of proclaiming the Word in the power of the Holy Spirit with signs, wonders, miracles, and gifts of the Holy Spirit (1 Corinthians 2:4,5; Hebrews 2:3,4). Our theme is Jesus, our content is the Word, our method is the Holy Spirit's power, our passion is people and our goal is Christ-like maturity.

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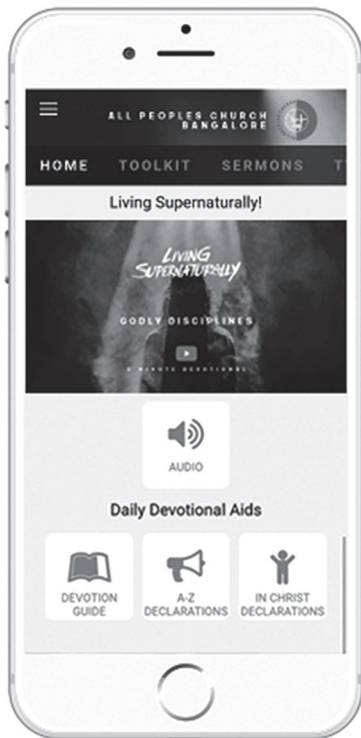
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We see revival as our journey into becoming what God really intended the Church to be, a habitation of God among man, a dwelling place of God's glory among men. This is why we must pursue revival. Revival is a rediscovery of our original design, of who we were really meant to be. Of course, God's intent is not that we lose what He has so graciously blessed us with, but that we consolidate and become carriers of revival and ask God for more and more.

Every visitation of God should become a habitation of God and become a move of God released through the Church into the community and world.

Revival scholar, preacher and author J. Edwin Orr stated, "There have been instances in the history of the Church when the telling and retelling of the wonderful works of God have been used to rekindle the expectations of the faithful intercessors and prepare the way for another awakening."

As the original revival stories are recounted, God uses it to stir the hearts of people so that the retelling of the stories by carriers of revival ignites revival fires throughout the land. We trust that this compilation will serve in igniting a passion for God and lighting fires of revival in many places. Our desire is not only for revival to be ignited but to see local churches and believing communities become dwelling places of increasing measures of God's presence with greater manifestations of His glory so that the world may encounter the true and living God.

There is no middle ground to pursuing revival. We will have to be extreme. Extreme in our pursuit of God because He only responds to those who are hungry and thirsty. Some may love and admire us. Many will criticize, condemn and oppose us. But this again is a choice we will have to make. Will we pursue more of Him? It's our turn now.

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