



Sunday January 24, 2016
Revivals, Visitations and Moves of God
Part 1 : Revival Stories

We begin an exciting series called: "Revivals, Visitations and Moves of God". The teaching for this entire series will be available as a publication, in print, in a couple of weeks for all of us.

"Revival is a community saturated with God," said Duncan Campbell, a man used by God in the Hebridean Revival of 1949-1952.

A few Revival Stories

We will consider a few Revival stories this morning. As we progress in this series we will look at a few more revival stories to not only see what God has done in the past, but also seek to learn lessons from these.

1727 The Moravian Revival and Count Zinzendorf

In 1722 some Moravian families fleeing persecution in Bohemia and Moravia found refuge in the estate of a man Count Nicholas Zinzendorf and built the community of Herrnhut, in Germany. The new community became the haven for many more Moravian refugees.

On May 12, 1727, Zinzendorf addressed the community for three hours on the blessedness of Christian unity. 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 at Bethelsdorf. During the service, they made many painful prayers for themselves, for fellow Christians still under persecution, and for their continued unity. The community united in fellowship. 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 and filled with the Spirit. Their leader, 27 year old Count Nicholas Zinzendorf, said it was like being in heaven. Two weeks after the revival, twenty-four men and twenty-four 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 25 years they had sent out 200 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 Moravians at Herrnhut had established missions in the Virgin Islands, Greenland, Turkey, the Gold Coast of Africa, South Africa, and North America.

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

Reflection

We see the Moravian community laying aside past quarrels and differences and coming together in unity. We also see that during one such united gatherings 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. This not only resulted in this community living in revival (or renewal) for 100 years, but also giving 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 in North America

Spiritual and moral conditions in North America were rather bleak. Attendance at churches were 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, forming a network of prayer and set aside the first Monday of every month in prayer. In



the winter of 1794, twenty three 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 in number 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 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 growing to over an estimated 25,000 with unusual signs, wonders and manifestations began taking place. The Presbyterian, Methodist and Baptist ministers and other formed preaching teams, preaching simultaneously in different parts of the camp grounds, all aimed at seeing people saved. James Crawford, one of the ministers present, reported about three thousand 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 ten thousand new members, and the Methodists, forty thousand. 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 in to 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 14 October 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 among many. 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 all across New York and Boston in the years preceding 1857. The soil had been prepared.



Jeremiah Lanphier was a newly appointed city missionary to the New York city. He had an idea to organize noonday prayer meetings as this was the time 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 1pm, 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 3000 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 all 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 8am, 12 Noon and 6pm 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, 1857-1858. Calculations showed that during 1858 there were times when there were 50,000 conversions per week! The majority 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.

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 Mumbai.

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 ten girls in each prayer group and gave them each a list of ten unsaved girls to pray for. At the Khasi Hills, at the Welsh Presbyterian mission revival broke out and news of this spread. About thirty 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 seeing visions, some whose faces literally shined 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 seventeen 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 was woken up at 3:30am 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 sixty 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 entitled, "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). Some time 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, Abrams sent a copy of her book to former Chicago Training School classmate May Hoover and her husband Willis Hoover, M.D., 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 that country.

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.



Preparing our hearts to pray for revival

We believe that God desires to do this again and again.

We also believe that an outpouring or revival does not have to be just a season. But if we steward it well, we can consolidate what God gives to us in an outpouring and we can press in to more.

Every visitation of God should become a habitation of God and become a move of God.

We need to prepare our hearts and have the right heart Condition For Revival Praying

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.

God has promised:

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.

repentance, cleansing from sin, humility, seek Him, pray.

We must walk with the nine blessed attitudes we discussed last Sunday from Matthew 5:1-13 (1) poor in spirit (2) broken in spirit, (3) meek and gentle, (4) have a hunger and thirst, a pull in the spirit (5) be merciful (6) be pure in heart, (7) be a peacemaker walking in righteousness (8) be strong in doing what is right (9) be faithful to the Lord even when you are persecuted.

If we prepare our hearts and seek Him, He has promised to come and rain on us:

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.



USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>