



A Theology of Revival

Vic Reasoner

Revival is the outpouring of God’s Spirit upon his people that results in a new awareness of God, brings sinners into the kingdom, produces holy living among believers, brings moral change in society, and leads to a new zeal for world evangelism.

Kingdom growth usually happens slowly: first the blade, then the ear, and then the full ear of corn (Mark 4:28). This maturing process requires time and patience. Much of what happens initially is beneath the surface and cannot be seen. Revival is the acceleration of that kingdom work—when the usual process of conviction, awakening, repentance, faith, and assurance occurs rapidly.

Revival is promised in Acts 3:19–21, but the condition for revival is *repentance* and *return* to God. This must be met *so that* or *in order that* revival must come. In Acts 2:38 sinners are commanded to repent. They are promised that the Holy Spirit will be sent. But repentance is not just for sinners. John Wesley preached on the repentance of believers. Before the world is awakened and the church is revived, whichever comes first, there must be a reformation. If God accelerated the growth of the church in her present condition, in many cases he would only be perpetuating error. The church must also repent before the Holy Spirit is sent.

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“Awakening is the acceleration and intensification of the Holy Spirit’s normal work.” —Jonathan Edwards

In his 1741 work, *The Distinguishing Marks of a Work of the Spirit of God*, which Wesley reprinted, Jonathan Edwards gave five marks of true revival:

1. Jesus is exalted.
2. The Holy Spirit acts against the influence of Satan’s kingdom by preaching sin and repentance.
3. The Bible is exalted and held in high regard.
4. Sound doctrine is taught and promoted.
5. Love to God and man is promoted. The best way to differentiate true love from counterfeit self-love is humility, which is the surest evidence.

Once Wesley was asked, “What can be done in order to revive the work of God where it is decayed?” In addition to appointing prayer meetings, he also suggested reading good books, particularly David Brainard’s biography. He felt that good books and tracts should be dispersed widely. Today Francis Asbury Press continues to publish such material. We believe that accounts of revival can lift our vision, engender hope, and create hunger to seek God.

Yet Wesley also conceded:

We do not thoroughly understand the meaning of that word, “The times and seasons God hath reserved in His own power.” Undoubtedly, He has wise reasons for pouring out His Spirit at one

The Hope Before the Blessed Hope

Mark Nysewander



Mark served as the executive director of FAS from 1990 to 1995. He is now retired from full-time ministry but remains active in prayer, preaching, and writing. Here Mark shares the basis for hope that God can move in our day. His session at Hemlock Inn Retreats was “Session 1: Awakening Hope.”

Life in Christ offers many hopes, but Paul speaks of the blessed hope (Titus 2:13). That’s when Jesus appears, resurrects us into new creation bodies, and weds earth to heaven making the new creation. Then, as Paul says, “God... will be utterly supreme over everything everywhere” (1 Cor 15:28 NLT).

After Jesus’ resurrection into his new creation body, the disciples assume he will now launch the blessed hope from Jerusalem. Jesus corrects their notion. He says they can’t know the time of the blessed hope but promises they’ll receive another hope soon. That hope before the blessed hope is Holy Spirit coming-on-you power (Acts 1:6–8).

Ten days later, the disciples receive a massive display of this hope. The first outpouring of the Spirit produces explosive effect. Individual disciples are filled by the Spirit. Revival breaks out among the Jesus followers. An awakening shakes a portion of Jerusalem.

Today it’s essential we seek for and live in this hope before the blessed hope. Here’s why.

Holy Spirit coming-on-you power is for our time in history.

During the outpouring at Pentecost, Peter explains to the gathered observers what’s happening. He says this is exactly what Israel’s prophet predicted. He then quotes for them Joel 2:28–32. Why does Peter have this verse ready to pull from his back pocket?

A few weeks earlier Jesus is teaching the disciples from this very scripture. Joel’s prophecy is the “promise of the Father” the disciples are to wait for in Jerusalem (Acts 1:4). This prophecy reveals God’s promises for a period called the “afterwards time” or “last days.”

The “last days” is the time of history that begins with Jesus’ ascension and ends when he returns. With his ascension imminent, Jesus is preparing his disciples for the period that’s coming. Understand what this means. We, along with the first disciples, now live in the last days. This prophecy is for us!

In Joel’s prophecy, three promises are given for the time in which we live. Let’s look at them in reverse order.

The final part of the prophecy promises that everyone who calls on our Lord will be saved (Acts 2:21). The “every” means people out of every nation, tribe, and ethnic group who believe Jesus is Lord will be saved. Jesus repeats this promise to his disciples saying, “You shall be my witnesses to the ends of the earth.” The last days are the time when the good news of Jesus Christ goes to every nation.

The middle section promises this period ends with the coming day of the Lord. The last days conclude in a time of cataclysmic upheavals

on the earth (Acts 2:19–20). Our time in history ends with chaotic distress just prior to the return of Jesus.

In the first part of Joel’s prophecy, God promises what the bystanders are witnessing at Pentecost (Acts 2:17–18). It declares God will pour out his Spirit on all types of people who live in these last days.

This means Holy Spirit coming-on-you-power isn’t a one-time experience at Pentecost to jump start the church. Spirit outpouring is continuous throughout the last days.

God’s promise is for you and me. It can come to us in different ways and intensities. Holy Spirit power fills believers, revives churches, and awakens vast populations to Jesus.

Sadly, too many believers in these last days don’t seek or live in God’s promise. Sometimes it’s due to a fear of what Holy Spirit power might look like or cost. It could also be due to an arrogance that God’s purposes in the last days can be accomplished without Holy Spirit power. Most likely, it’s due to doubt that fullness, revival, or awakening are possible.

If any of these are true of you, turn from your fear, arrogance, or doubt. Seek the hope before the blessed hope. You live in the days of God’s promised outpourings!



HOLY SPIRIT COMING-ON-YOU POWER IS OF PRIMARY IMPORTANCE FOR YOU. After pointing out Joel’s prophecy, Peter turns the people’s attention to a certain man. He speaks of Jesus’ well-known miracles and recent death. Peter then declares this man is the

first to be resurrected into a new creation body. He describes Jesus’ ascension to heaven where he’s now reigning as Lord. Proving his point, Peter reveals this outpouring of the Holy Spirit is from the Lord Jesus in heaven (Acts 2:22–33).

Listen to Peter’s claim. Jesus is the one who pours out God’s Spirit in these last days. He’s doing it because the Spirit’s outpouring is crucial.

If it’s so essential, why aren’t we seeking for the Spirit’s outpouring? I have a friend who thinks many believers view the Holy Spirit as the weird uncle of the Trinity. A weird uncle tells funny stories and does funny tricks, but you don’t dare put him in charge of anything!

If that’s your thinking, why then would Jesus fill us with the Holy Spirit? It’s the very first thing he does from heaven for his disciples. Look at John 16:7. There Jesus declares it’s for his disciples’ good that he goes to heaven so he can send the Holy Spirit.

The Holy Spirit is not the Trinity’s weird uncle. One theologian suggest the Spirit is the Trinity’s shy member because he always defers to Jesus. The Spirit brings the presence of Jesus within you. The Spirit empowers you to live as Jesus and love Jesus with a fiery devotion.

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If Holy Spirit coming-on-you power is important to Jesus, shouldn't it be of primary importance for us, our churches, and the nations? Dear friends, seek the hope before the blessed hope.

HOLY SPIRIT COMING-ON-YOU POWER IS A CRUCIAL ASPECT OF YOUR SALVATION.

When the Jerusalem bystanders understand they're rejecting the divine Messiah of Israel, they cry out to the disciples. The crowds want to know what they should now do. Peter directs them to repent and be baptized in the name of Jesus for the forgiveness of their sins. He adds they can then receive from Jesus this same Holy Spirit outpouring (Acts 2:38).

Notice how Peter sees Holy Spirit coming-on-you-power. It's the fullness of our salvation. Even when some Samaritans later repent and believe, Peter and John are sent from Jerusalem to make sure

the new believers receive the Holy Spirit (Acts 8:14–17). Paul comes to Ephesus and discovers a similar situation. He leads those believers into their fullness, which eventually brings revival and an awakening that rocks the city (Acts 19).

Have you, like the Samaritan and Ephesians, entered into the fullness of your salvation?

Hebrews 6:5 speaks of believers "tasting the power of the coming age." With fullness, revival, or awakening we taste the transforming energy of our blessed hope. We're getting a bite-size sample of the very power Jesus releases to resurrect us, renew all things, and join earth to heaven.

Now is your time to seek for and live in Holy Spirit coming-on-you power. Come and taste the power of the age to come! ✠

Preparing the Way of the Lord

Steve Seamands



Dr. Seamands serves as Emeritus Professor of Christian Doctrine at Asbury Theological Seminary, having taught the subject for 37 years before attaining emeritus status. In this article, he explains that God is shaking us and that this is an aspect of revival which is often misunderstood. Steve's session at Hemlock Inn Retreats was "Session 2: Awakening Now."

On February 2, 2020, I was privileged to speak briefly at a Sunday evening service in Hughes Auditorium at Asbury University as a part of the 50th anniversary celebration of the 1970 Asbury Revival.

I began by quoting Jonathan Edwards, the leader of the First Great Awakening in colonial New England, who said that in revivals and awakenings what happens is an "intensification and acceleration of the normal work of the Holy Spirit." I then went on to describe how we saw that intensification and acceleration happening, based on my first-hand experience as a senior at Asbury College during the revival.

At that time, there was a lot of excitement and anticipation, both in the community of Wilmore and among many Christian leaders across our land, that the year 2020 was going to be the year the revival, the awakening, that many of us had been praying and crying out for might happen. Could it be that the year 2020 was going to be a year when God would give us 20/20 vision?

There was even a twenty-year-old prophecy circulating around—from a trusted, reliable prophet—that revival would come to America after the Kansas City Chiefs won the Superbowl again. Well guess what? That same day, Sunday evening, February 2, after the celebration service I was a part of concluded, I went home and watched the Chiefs come from behind in the second half to beat the San Francisco Forty-Niners! And the last time they had won a Superbowl was in 1970, the year of the Asbury Revival.

So back in February 2020, there was a lot of expectancy in the air. And then a little over a month later, along came the Covid-19

pandemic that literally shut the world down and caused a global economic downturn. And then came the tragic death of George Floyd followed by a summer of racial and social unrest unlike anything we have seen since the 1960s. Then came a very contentious presidential election in the fall followed by the storming of the U.S. Capitol on January 6.

As a result, all that talk about revival and awakening seemed to vanish in thin air. The great revival bubble seemed to burst—or did it?

I must confess, it was a bit confusing and disorienting for me at first. But over the past two years, as I've tried to devote myself to prayer and to immerse myself in Scripture, and as I've stayed in community and conversation with close friends and other Christian leaders who have been praying for a great awakening, I've become more and more convinced that actually we are experiencing revival and awakening *now*.



We are just in the preparation phase of awakening, what I like to call the John the Baptist "prepare the way of the Lord" phase.

It is interesting that in Matthew's gospel, John the Baptist appears in the wilderness proclaiming,

"Repent, the Kingdom of heaven is at hand" (Matt 3:2). Later, after his baptism by John, and his temptation in the wilderness, Jesus shows up in Galilee and proclaims the very same, identical message, "Repent, the Kingdom of heaven is at hand" (Matt 4:17).

So, which one was right? They both were! The Kingdom of heaven was at hand, already *here and now*, during the ministry of John the Baptist. When Jesus arrived, the Kingdom, which was already at hand during John's ministry, just took a different shape and form through the ministry of Jesus. But the point is, the same *here and now* Kingdom that began with John continued with Jesus.

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A Call to Travailing Prayer

David Thomas



This call to awakening prayer was issued by David Thomas, a pastor, scholar, and man of prayer, on September 18, 2015, at the second annual New Room Conference in Franklin, TN. In this abridged article, Dr. Thomas calls us to pray for an awakening. Used by permission. This was also the topic of David's session at Hemlock Inn Retreats: "Session 3: Awakening Prayer."

It is hard-wired into us to have a soft spot in our hearts for awakening. Our origins, our kindredness, our instinct and great yearning from the Wesleyan impulse is for awakening—for a renewing work of God, a fresh in-breaking of the Spirit's love and power, and an abundant ingathering of the reborn into the church. It is therefore the kind of healing and vitality and fervor and unity that is unexplainable in human terms, beyond human excellence, beyond what we can program or plan. We Wesleyans long for the things that only God can do—the effects of grace. Awakening is beautiful, vast and glorious, and captivating.

The First Great Awakening unfolded in three theaters: Scotland, England with the Wesleys, and in colonial America between about 1730 and 1745, led by Jonathan Edwards. It was Wesley, in fact, who introduced the other two; having been contacted by the Scots regarding concerted prayer for awakening, he encouraged them also to correspond with Edwards in Northampton, MA. Northampton appeared "full of the presence of God . . . in almost every house" according to Edwards, spreading to more than twenty communities in western Massachusetts and Connecticut. And with the arrival of George Whitefield, the roving lightning rod of the First Great Awakening, revival spread throughout the New England colonies. All the churches grew. Missionary work advanced. Six of the nine colonial colleges in America were the result of awakenings. A distinctive American theology began to form under the magisterial reflections of Jonathan Edwards, colonial America's greatest thinker. The soul of our culture was really formed in that Awakening.

Revival embers smoldering during the Revolutionary War were fanned back into flame in the Second Great Awakening, again developing in three phases with camp meetings bursting onto the scene at Cane Ridge near Lexington, KY, and spreading all throughout Tennessee in the early 1800s. There was the more learned but still very warm-hearted revival work of Lyman Beecher and others in New England. And then came Charles Finney, who blended a certain educated credibility with bold, frontier zeal across upstate New York to extend the Awakening into thirty-five or forty years of continuous advancement.

Finney took inspiration and many of his practices from the Methodists, who accounted for 40 percent of all clergy in America at the time. "We must have exciting, powerful preaching," Finney lectured, "or the devil will have the people, except what the Methodists can save." Beecher considered Finney's first year-long meeting in Rochester, NY, to be "the greatest work of God, and the greatest revival of religion, that the world has ever seen in so short

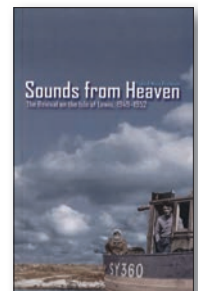
a time." Taverns closed, the theatre became a livery stable, crime dropped by two-thirds, jails stood empty for years, and American churches multiplied four-fold during the Second Great Awakening. The proliferation of the American missionary movement can really be traced to it, as well as so much social reform in prisons, against child labor, and for women's rights. Historians have attributed abolitionists' refusal to accept any kind of gradualism in the freeing of slaves to the ethos of the need for immediate action, the need for one to make a decision on the spot in all the revival meetings of the Second Great Awakening. The YMCA, countless colleges and universities, the American Bible Society, so much good all can be tracked directly back to the Awakening. It is that beautiful, that vast and glorious and captivating.

There is this built-in self-correcting, re-animating capacity in the Christian movement due to the Spirit's residence in the church. Christian history is in many ways the story of successive seasons of awakening. We love it. We yearn for it. We need it, desperately, more every day—in our culture, in our churches, in our families, in ourselves. We want to be in on awakening, to be in on a work of God in our day.

But what about that sowing piece? Lots of spine-tingling anecdotes can be unwound about revival's triumphs and heroes. But in all honesty, where does it come from? Where does awakening start? How do we sow for a great awakening? That's the question I took in the fall of 2010, as a part of my PhD research, to the Islands of Lewis and Harris in the Outer Hebrides of far-northern Scotland, searching for anyone who might remember something about the Hebridean Revival, what some eight historians describe as the last real awakening in the Western world. Tears still flowed freely as these men and women, now in their eighties, recalled what it was like when God moved among the people. I could go on and on about the miraculous stories they told to me. But was it the preaching, I asked them? Or was it a certain method? Yes, these were important, they explained, but to a man or woman, they

described something more essential: a kind of spiritual posture found among some who were the catalytic core—a spirit of urgency and audacity, an attitude of brokenness and desperation, a manner of prayer that could be daring and agonizing.

These friends in the Hebrides called it travailing prayer, like the Holy Spirit groaning through them, they said, like Paul in Galatians 4:19 travailing "as if in the pangs of childbirth that Christ might be formed in you." And ever since I looked into the eyes of those people who once saw what we so passionately want to see, I've come to believe that the true seedbed of awakening is the plowed-up hearts of men and women willing to receive the gift of travail. "Those who sow with tears will reap with songs of joy" (Ps 126:5).



This documentary of the Hebrides Revival is available at Amazon.com

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That prayer is the precursor to the work of God—always the preparatory, anticipating act of awakening—is not a new idea. But this may be a type of praying that has been somehow forgotten in the West. This was the praying of the Hebrews who “groaned in their slavery and cried out” (Ex 2:23) and God heard their groaning and remembered his covenant. This was the prayer of Hannah for a child, overcome to the point of being misunderstood as intoxicated in her petitions: “I have not been drinking wine or beer; I was pouring out my soul to the Lord” (1 Sam 1:15). This is the prayer of the prophets: that we “give [God] no rest” (Isa 62:7); that we cling to God “as a loincloth clings to a man’s waist” (Jer 13:8–11 NLT); that we “go speedily to pray before the Lord, and to seek the Lord of hosts” (Zech 8:21); that the priests might “weep between the portico and the altar” (Joel 2:17). This is the praying of the Psalms. “Streams of tears flow from my eyes, for your law is not obeyed” (Ps 119:136); “Day and night I cry out before you” (Ps 88:1); “Listen to my cry, for I am in desperate need” (Ps 142:6). This was the praying of Jesus, who “offered up prayers and petitions with fervent cries and tears to the one who could save him” (Heb 5:7); “As he approached Jerusalem and saw the city, he wept over it” (Luke 19:41). He blessed those with spiritual hunger and thirst. He taught those who followed him to keep on asking and seeking and knocking. He told parables to illustrate how his disciples should keep on praying and not give up (see Luke 18:1–8). There is no deeper view of the heart of Jesus than Gethsemane, where

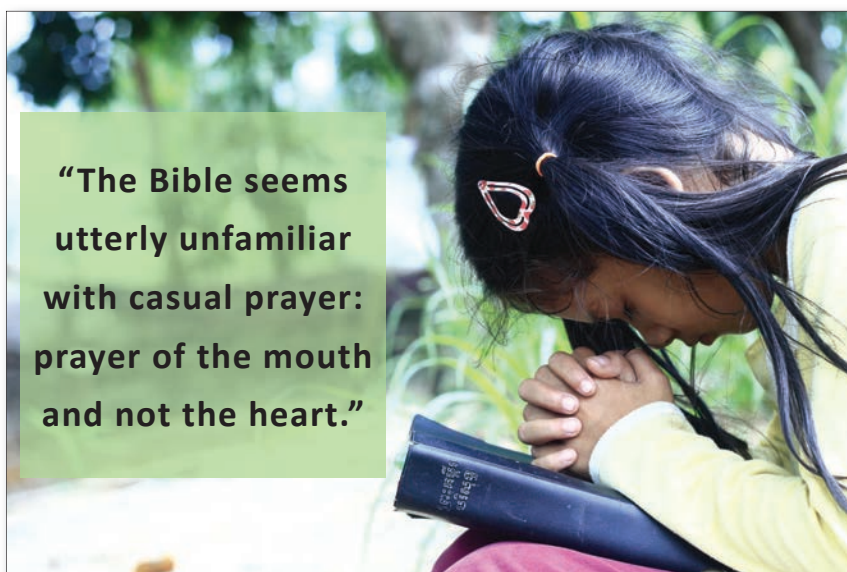
the agony of prayer drew the first blood of the atonement. This is the praying of the early church, cleaving to one another in expectancy before Pentecost, “earnestly praying to God” for Peter in prison (Acts 12:5). This was the prayer of Paul, who implored the Romans, “by the love of the Spirit, to join me in my struggle”—literally, to agonize with me—“by praying to God for me” (Rom 15:30). He commended Epaphras to the Colossians as “always wrestling in prayer for you” (Col 4:12). This is praying in the Spirit, who “intercedes for us through wordless groans” (Rom 8:26). And in the Revelation, the only recorded prayer of the Holy Spirit is the urgent cry, “Come!” which, when united with the prayer of the church, is addressed to Jesus beckoning his thrice repeated promise, “I come quickly!” (Rev 22:7, 12, 17, 20). The Bible seems utterly unfamiliar with casual prayer: prayer of the mouth and not the heart. Travail—a kind of burdened, focused pressing—seems closer to the throbbing core of prayer in Scripture.

The first time travailing prayer became associated particularly with sowing for revival was at the eve of the Awakenings. Wesley had been amazed at the praying he observed at Herrnhut so that in the first watchnight after his conversion, New Year’s Eve 1738, he was gathered with Whitefield and Charles and about sixty others at Fetter Lane, and he writes in his *Journal*: “About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out . . . and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice, ‘We praise thee, O God; we acknowledge thee to be the Lord.’”

Later, Wesley “called on one who was sorrowing as without hope, for her son who turned again to folly. I advised her to wrestle with God for his soul. And in two days he brought home the wandering

sheep, fully convinced of the error of his ways.” Wrestling, like Jacob, was a favorite image for Edwards and Finney of the prayer that sows for awakening. They believed it was not irreverent to be obstinate, to grapple, to take up the “blessed struggle” of prayer, as Edwards called it. Both of them understood how the Spirit would sometimes brood over a church or community, as he did over chaos in creation, conceiving new life. But it was the church’s role then to pray that new life, those new births, into reality. They referred to the church as the “mother of the converted,” the “helpmate of God.” These were intercessors who had been seized by the raw facts of our need for God.

Duncan Campbell used to preach, “Let us be honest in the presence of God and get right into the grips of reality. Have I a vision of [our] desperate need? Oh, for a baptism of honesty, for a gripping sincerity that will move us.” The First and Second Awakenings brim with stories of petitioners for whom this honesty produced an agony in prayer, becoming daring, unrelenting, insistent in prayer. They write of sweat and heaving and fasting. Finney emphasized praying until we had “prayed through” to assurance that we’d been heard, that it had been done in heaven and we could wait and watch for it on earth. Most important to the leaders of awakenings was that none of this courage and audacity and determination in prayer could be manufactured or self-generated. It was the ministry of the Holy Spirit, operating as the “spirit of prayer.” Here was to them the key spiritual



gift, the essential charism, of awakening: God himself, by his Spirit, providing the discernment, the faith, the energy, even the language, the breath and groan, for the seeds of awakening. That’s how travailing prayer could surge like a spiritual geyser of overflowing holy love for God and for his world Jesus died to save. “Sometimes the conduct of the wicked drives Christians to prayer,” Finney wrote, “breaks them down, and makes them sorrowful and tenderhearted, so that they can weep day and night, and instead of scolding the wicked they pray earnestly

for them. Then you may expect a revival. Indeed, it is begun already.” Those who sow with tears will reap with songs of joy.

I don’t know anyone who doesn’t feel deep down that they should be praying more, praying better, myself included. And talking about this kind of praying is not intended to give anyone a guilt trip. Guilt is a very short-lived, shallow incentive for prayer, ultimately ineffective. But I am wondering if all of us who love and long for awakening would offer God an openness to becoming less casual in praying about it. Some believe awakening is untenable today. The times are too different, our context is too resistant. And thinking about travailing prayer is not aimed at attempting to reconstruct the past. But every context of awakening has seemed entirely impossible. And “the more we can learn from the past,” Howard Snyder wrote in *The Radical Wesley*, “the more useful we may be as agents of [awakening] ourselves. . . . God invites us to cooperate with him in the work of renewal, and his acts in history suggest clues we would do well not to ignore.”

I wonder what else it would take for us to move into the direction of travailing prayer, how bad it will have to get—if we’re not there already. I wonder if there is anyone today who would be willing

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Preparing for Revival through Persevering Prayer

Allen Hood



Allen served on the leadership team at the International House of Prayer in Kansas City from the very beginning. In 2019, Allen founded the Excellencies of Christ Ministries, which exists to proclaim the excellencies of Christ to the ends of the earth and to disciple the body of Christ through prayer, preaching, creative resources, and the building up of the local church. Allen's session at Hemlock Inn Retreats was "Session 4: Awakening Response," responding well in times of crisis.

Today, Jesus is ruling as the King of kings and Lord of lords at the right hand of God the Father Almighty, yet his rule is not visible and undeniable among the nations. Church history testifies of extraordinary times when God's presence and power comes corporately to revive the church and save a darkened world.

Corporate revival is the in-breaking of God's kingdom into the church and over unbelieving regions, not simply individuals. Corporate revival is a divine season of an open heaven, where the kingdom of God breaks in with power leading to the healing, deliverance, and salvation of multitudes. Revival is the hour when the testimony of the Spirit brings glory to the Father by manifesting the Son's rule and reign. Revival is when the manifest presence of Jesus invades our space, bringing transformation and life. Wes Adams in his book, *The Fire of God's Presence*, defines revival:

This is revival from heaven! When men in the streets are afraid to speak godless words for fear that God's judgment will fall! When sinners, aware of the fire of God's presence, tremble in the streets and cry out for mercy! When, without human advertising, the Holy Spirit sweeps across cities and towns in supernatural power and holds people in the grip of terrifying conviction. When every store becomes a pulpit, every heart an altar, every home a sanctuary, and people walk carefully before God—this is revival!

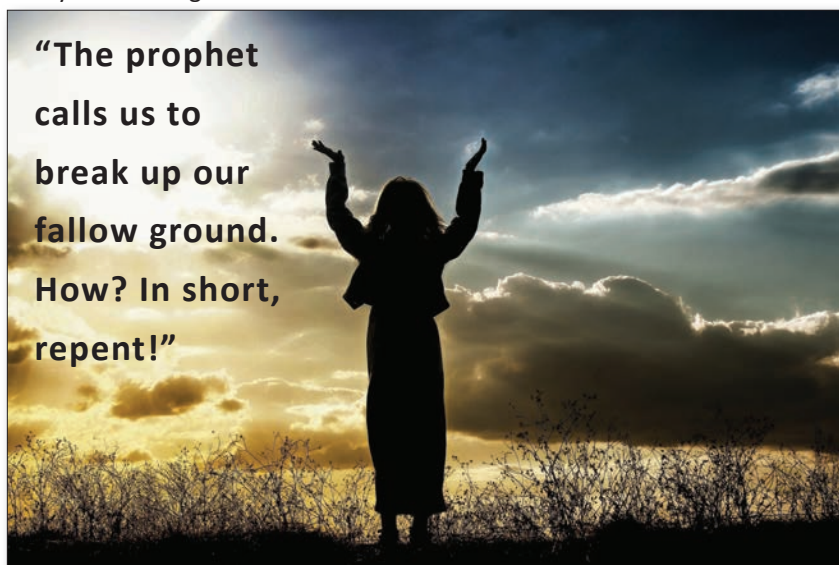
I want to talk about preparing for revival, for a move of the Holy Spirit. Many leaders today are speaking about the need for revival, pointing out the great spiritual lack in the church and casting a vision for a third great awakening. Many are also pointing to some of the great moves of the Holy Spirit that are happening today in China, India, and other "hotspots" for the gospel. Yet I hear very few sermons today on the conditions that must be met in order for the Lord to pour out his precious Holy Spirit upon the church and send revival.

In Hosea 10:12 the prophet gives a clear roadmap how to exit the place of deadness and judgment and receive the outpouring of the Holy Spirit. It is a clear sowing and reaping principle. If you want mercy, then sow righteousness. Then the prophet describes what type of sowing Israel needs to do if they would like the Lord to rain down righteousness. You must break up the fallow ground and seek the Lord. The first is a matter of heart preparation. The heart must be prepared for the coming of the Lord. The second deals with a concerted corporate response to the lack of God's presence. God's people must seek him. The third is an issue of faith and endurance.

There is a heart preparation for those who want the Lord to visit them. In Exodus 19:10–11, "Then the Lord said to Moses, 'Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people.'" The people had to prepare themselves for the visitation of the Lord. They had to be consecrated or set apart for the coming of Yahweh's holy presence.

In Hosea 10:12, the prophet describes this heart preparation as breaking up the fallow ground, the once fruitful land that now lies idle and uncultivated. This idle and uncultivated land becomes the picture of the barren soul that needs reviving. Fallow ground has characteristics that are comparable to the dead, spiritual life.

First, fallow ground is hard ground. Uncultivated, untilled ground becomes coarse, hard, and packed down as animals and persons trod across it. Hard ground is the picture of the callous, hardened heart that fails to feel the stirring of the Holy Spirit anymore and no longer responds to his promptings. The Bible warns that in the last days the love of many will grow cold and hard. Jesus depicts this soil as the



hardened path that when the seed of God's word comes, it cannot penetrate the soil, so the birds come and eat the seed. Jesus emphatically states that this type of soil allows the evil one to steal the work of God from a person's life.

Fallow ground is also filled with weeds. The soil is not simply hardened and packed down. It becomes hostile to good seed, allowing the intruders to choke out the life around it. Jesus addresses this in his parable of the sower. It is the soil that chokes out the seed by the

cares of this world, the deceitfulness of riches, and the desires for other things, making the soil unfruitful. A soil in this condition has allowed the love of other things to choke the life out of the soil meant to produce fruits for the kingdom.

Third, fallow ground is unfruitful. It yields no good thing. God longs for our fruitfulness. Jesus said in John 15:8, "By this My Father is glorified, that you bear much fruit." In fact, Jesus exhorted us to "let our light shine so before men, that they may see your good works and glorify your Father in heaven." Fruitfulness is the sign of the life of God in you. If you are filled with the Spirit and abiding in Jesus, you will bear good fruit.

The prophet calls us to break up our fallow ground. How? In short, repent! We must break up the fallow ground (hard, weedy, and unfruitful) by returning to the Lord, laying aside every weight and the sin which so easily ensnares us. It is time to prepare the way of the Lord in our hearts and repent, pro-actively breaking up the hard and cold places in our hearts. We must tend to the weeds of worldliness and idleness that have intruded the holy place of our hearts. I truly believe that we must realign our lives with every New Testament admonition to love God and one another with our entire hearts. I

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Preparing the Way of the Lord continued from page 3

Our problem is that we tend to associate revival and awakening with the kinds of positive, life-giving signs of the presence of the Kingdom that took place during Jesus' ministry—authoritative teaching, signs and wonders, miracles, healings. We don't usually associate revival with the more negative signs of the presence of the Kingdom evidenced in John's ministry, which was about preparation, a call to repentance, and warning of impending judgment.

I have come to believe that's the phase of revival and awakening we're in now. We're not in Kansas anymore! Surely, the normal work of the Holy Spirit is accelerating and intensifying, but we're experiencing it as a time of "disruptive grace." According to the writer of the book of Hebrews, "We are receiving a Kingdom that cannot be shaken" (Heb 12:28). At the same time, however, everything that can be shaken *is* being shaken!

King Jesus is shaking the nations. He is calling our nation into account. He is exposing our national idols and sins—sports, entertainment, wealth, economic security, and obsession with sex. He is upset about the way we tolerate racism and injustice, economic disparity, about the way we neglect the poor, treat the environment, and murder the unborn.

He is shaking his body, the church—especially the North American Church. He is exposing our idols and our false securities. He is tearing down our dependence on facilities, programs, and technology. Our obsession with muchness and manyness.

Think of all the leadership scandals, all the revelations of abuse, all that has been hidden which has been exposed and come to light in the last few years. Think of the divisions and the schisms in our churches over politics and human sexuality.

As John said to the religious leaders of his day, "Even now the ax is laid to the root of the tree, and every tree that does not bear good fruit is cut down and thrown into the fire" (Matt 3:10).

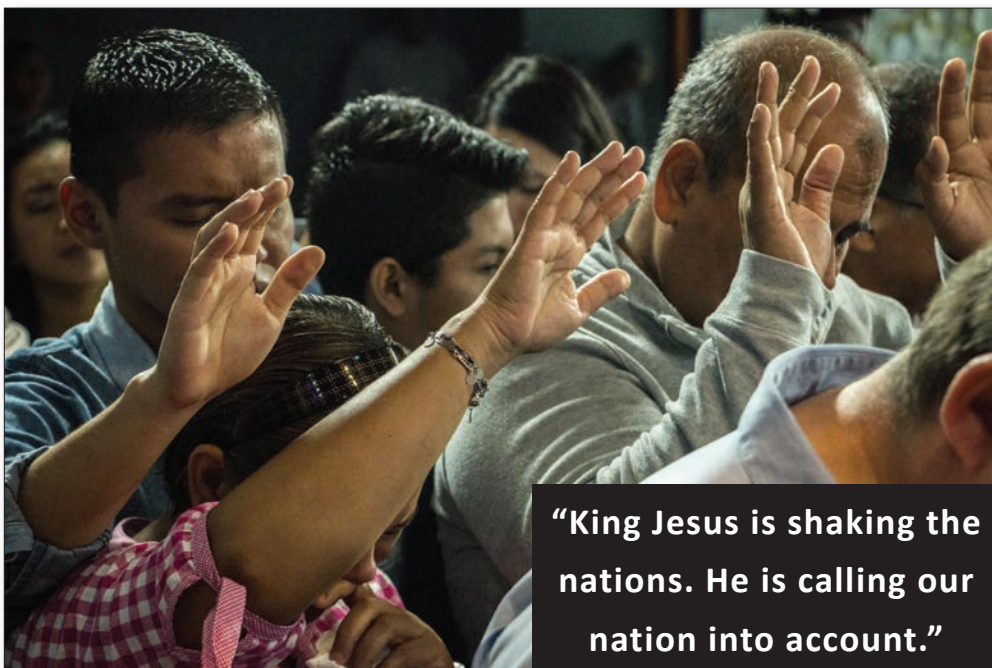
So much of the way we do church in America is not bearing fruit. It's chaff, not wheat. It's being blown away. It needs to go away. Jesus is fed up with it. He's had it with comfortable, convenient Christianity. He's done with compromise and lukewarmness. We are hearing the death rattle of consumer Christianity.

Jesus is on a mission. "Here I come—ready or not." He's reasserting himself as Lord of the Church, the head of the Body. As John the Baptist says, "His winnowing fork is in his hand, and he will clear his

threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire" (Matt 3:12).

I believe in the next twenty years, what church looks like, the way we do church, the shape and form that it takes, is going to change radically, fundamentally. The age of Christendom is over. As we get nearer to the Lord's return, he is calling us back to a simpler form of primitive, apostolic Christianity.

The awakening has begun. But we're in the negative phase—a time of preparing the way of the Lord, of making our paths straight. It's a time, in the words of Isaiah the Prophet, when valleys will be filled; mountains leveled; the crooked straightened out, and rough places made smooth (Is 40:4).



"King Jesus is shaking the nations. He is calling our nation into account."

How long will this phase continue? I wish I knew. But I think it is safe to say: until the work of preparation is complete.

Then, rest assured, we'll move to the more positive, life-giving phase of revival and awakening. Again as Isaiah says, "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken" (Is 40:5).

In the meantime, ask the Lord what he desires to do in you to prepare you for the days of his presence that are coming. And join in praying with scores of others across our land that whatever it takes, he would revive us again. Like a watchman on the wall, give him no rest until he does (Is 62:7). 🌿

A Call the Travailing Prayer continued from page 5

to regain an awakening sensibility: that grip of empirical honesty Campbell spoke of, a heartache that we cannot shake until we pray it out. Is there anyone who would be willing to take on a knee-bending "sympathy with God"? That was Finney's phrase. He believed that the prayer meeting was more important than the preaching meeting for convincing sinners because if they came and saw the church agonizing over souls, they would have a picture of how God felt about them. Prayer was proof of the love of God in the Awakenings.

Who is willing to let God give you a share of that holy love for his world, voiced first not in pulpits or blogs or books or tweets but in closets? Are you willing to explore this gifting that has preceded the awakening works of God? Is there anyone willing to explore this sowing vocation, the gift by which the Spirit gives our prayers integrity, their expression commensurate with, proportionate to the

depth and intensity of our need? I am convinced that very little may happen in awakening until more of us step into that. Could we be willing to give up less easily in prayer, to take more risks in prayer, to be bold and tenacious again? That may mean becoming healed of past disappointments in prayer. Whatever it might summon from you, is there anyone—fellow lovers of awakening—who would be willing to sow for it?

Travailing prayer is not the only thing we do. But it is the first thing and the most important thing. Those who are now crying are blessed, Jesus promised in Luke 6:21, because you will laugh with joy. Those who sow with tears will reap with songs of joy. That is his promise to travailing prayer. And he is too worthy, awakening is too beautiful, and the need for it is too great to settle for anything less. 🌿

believe our heavenly Bridegroom is jealous for our return to him and to one another because the hour is short.

“Break up your fallow ground, for it is time to seek the Lord, till he comes and rains righteousness on you.” (Hosea 10:12). The prophet deals with our need for a concerted corporate response to the lack of God’s presence: God’s people must seek him. In this command, the prophet points to the timing. It is time. I have not been able to get this phrase out of my mind. “It is time.” It is time! The command to seek the Lord is based upon the premise that it is time.

There are three primary ways that the Bible sets forth timing. The first is called appointed time. There are divine seasons sovereignly determined by God in the unfolding of redemptive history that cannot be thwarted, for it is God’s appointed time, his appointed hour. We see this throughout biblical history.

The second type of time is what I call the opportune time. This biblical view of time carries with it a sense of openness. It is an opportune time in which God is willing to move and wanting to move if his people will recognize the divine opportunity. Jesus informed us of this when he wept over Jerusalem:

Now as he drew near, he saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.” (Luke 19:41–44)

Jesus wept over Israel’s inability to understand both what would give them peace and the divine opportunity right in front of them. They neither knew the correct heart preparation nor the opportune time that was upon them.

The third type of time is what we call ordinary time. It is ordinary because it is the majority of the days of humanity. These are not sovereignly appointed times like the Exodus or the coming of Messiah. They are not opportune in a unique sense of Jesus teaching in the Jerusalem Temple. They are ordinary days where the sons of men toil underneath the sun as they age and respond to all of life’s trials and joys.

Throughout biblical and church history an extraordinary truth emerges concerning time and timing. Times can be changed. Daniel answered and said: “Blessed be the name of God forever and ever, for wisdom and might are his. And he changes the times and the seasons; he removes kings and raises up kings” (Dan 2:20–21).

There is a key to shifting times and seasons. You see, history speaks of hungry hearts in ordinary time who can influence God’s heart to move it to appointed time. Biblical history reveals that a certain class of noble men and women have laid hold of God’s sovereign works in appointed time as a witness to what he is willing to do in ordinary time if they seek him. These men and women, out of great yearning for God’s glory and man’s salvation, lift their voices and ask for ordinary time to become appointed time. These are men and women of faith of a more noble sort who draw more on God’s character than

the signs of the times. The signs of the times say, “There’s no hope,” but they have the whisper of the Bridegroom inviting them further into his heart. Their observation is deeper. It peers into his heart and calls him forth out of his chamber. It beckons him to “make haste!”

Beloved, today is the day to break up our fallow ground through repentance. Today is also the day to seek the Lord, for it is time. Is it appointed time, opportune time, or normal time? All are the same through the eyes of faith! It is time!

We must have faith! We must persist in corporate prayer until he comes! We must recognize that there are delays due to our deficiencies, the Lord’s correction, and demonic opposition.

Jesus twice connects prayer with the need for persistence. In Luke 11:5–8 Jesus compares prayer to going to a friend on behalf of another friend and asking for bread. In this parable the request is first denied because of the lateness of the hour. Jesus ends with a crucial truth. “I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.” Friendship is not enough. The situation requires persistence due to natural opposition. Jesus follows this with an admonition to ask, seek, and knock.

In Luke 18:1–8 Jesus gives another parable with the goal of teaching that “men always ought to pray and not lose heart.” Whereas in the

previous parable there was opposition due to natural circumstances, this parable portrays active resistance by an unjust judge. A widow is crying out for justice, but her judge is ungodly and unjust. This unjust judge is unwilling to render justice due to righteousness, but he renders justice based upon her persistence. The unjust judge declares, “Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.” Jesus then exhorts us to hear what the

unjust judge says about the power of persistence. He reminds us of the Father’s good and just nature to speedily answer the saints who cry out to him night and day. He ends with a sober question at precisely the point where the breakdown in prayer occurs. “Nevertheless, when the Son of Man comes, will he really find faith on the earth?” Will God’s people press through the delay to receive the answer to their prayers?

Both parables point to a delay in receiving the answer to our prayers based upon resistance. If you do not understand this resistance, you will grow discouraged and give up. God wants us to understand the delay, continue in prayer, and not lose heart.

Two scriptures in the Book of Revelation reveal the lasting power of our prayers. Heaven collects our prayers. Our prayers do not rise only to be heard and discarded. They are carefully collected and ever present before God’s throne. Their advocacy is not diminished by time. They are given the utmost care and concern by our Heavenly Father. What does heaven value and carefully attend to? Prayer! It is the very currency of heaven.

Now when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a



**We must persist
in corporate prayer
until he comes!**

harp, and golden bowls full of incense, which are the prayers of the saints. (Rev 5:8)

When he opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. (Rev 8:1-5)

These texts secondly point to God's release of power because of the collective prayers of the saints. God releases his power in direct response to our prayers. E. M. Bounds in *The Purpose of Prayer* begins his work by pointing to the timeless nature of prayer:

God shapes the world by prayer. Prayers are deathless. The lips that uttered them may be closed in death, the heart that felt them may

have ceased to beat, but the prayers live before God, and God's heart is set on them and prayers outlive the lives of those who uttered them; outlive a generation, out-live an age, outlive a world.

That man is the most immortal who has done the most and the best praying. They are God's heroes, God's saints, God's servants, God's deputies. A man can pray better because of the prayers of the past; a man can live holier because of the prayers of the past, the man of many and acceptable prayers has done the truest and greatest service to the incoming generation. The prayers of God's saints strengthen the unborn generation against the desolating waves of sin and evil. Woe to the generation of sons who find their censers empty of the rich incense of prayer; whose fathers have been too busy or too unbelieving to pray, and perils inexpressible and consequences untold are their unhappy heritage. Fortunate are they whose fathers and mothers have left them a wealthy patrimony of prayer.

We are to persevere in prayer knowing that the answers may come after we have gone to be with the Lord. ✠

Awakening Touches: Effects of God's Hand Touching His People in Power

David Yarborough



David is the senior pastor of Church on the Hill in Dalton, GA. While every manifestation of power may not be from God, David encourages us to seek a genuine encounter with God that goes beyond intellectual doctrine. David's session at Hemlock Inn Retreats was "Session 5: Awakening Touches."

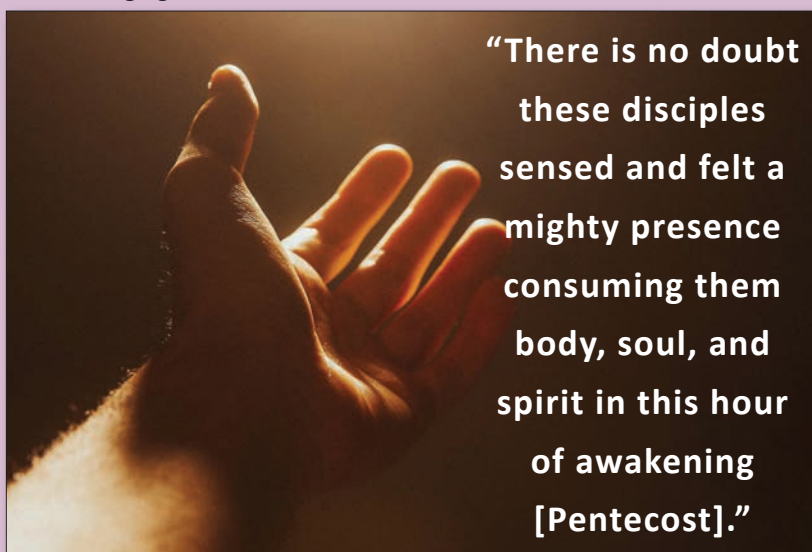
"Lord enable your servants to speak your word boldly. And stretch forth your hand to do signs and wonders in the name of your holy servant Jesus." (Acts 4:29-30)

The greatest work of God is the invisible movement of the Holy Spirit to transform a human heart—bringing them from death to life, translating them from the domain of darkness into the Kingdom of his dear Son. God promised in Ezekiel to come and turn hearts of stone into hearts of flesh. It is a wonder to see a dead, cold, hard heart that is insensitive to the things of God be made alive, soft, and on fire for the Savior. He promised to put his Spirit within us making our very bodies the temple of his Spirit. What a joy and wonder!

And yet we find the Spirit does not just move within us but often comes upon us as well—times of filling, renewing, refreshing, empowering, and anointing. Throughout scripture and history, we see the invisible work of the Spirit can be marked by outward and visible manifestations in the natural realm, including the five senses that human beings enjoy. There are times God shows up in awakening and Holy Spirit power that is obvious and overwhelming to the human senses, often creating great awe, reverence, joy, comfort, peace, passion, laughter, and more. My desire it not to seek manifestations of the presence of God but rather to seek the presence of Jesus and call upon the Father to

release his hand of power to bring glory to his name. Then I think we would do well to be open to however the Lord allows his power and presence to manifest himself in our lives and in our midst as his people. We seek not to manipulate any certain manifestations of God, but as we truly seek and hunger for God's presence and power, we must be open to the clear biblical and historical precedent that God may touch us in powerful ways that engage and at times overwhelm our human senses.

Perhaps Pentecost would give us the clearest biblical picture of awakening and revival—a true and divine outpouring of the Holy Spirit in power. The disciples, along with the 120, were in continual prayer for ten days, seeking and asking for the promise of the Father to be baptized with the Spirit. Then suddenly, he came. The Holy Spirit came in life-giving power with audible and visible manifestations of God's power (Acts 2). There was the sound of a mighty wind that rushed into the room as well as rushing into the hearts of these hungry Christ followers. It was as if God was breathing into life new creations—filling these souls with heavenly life and power. Wind sweeping out the cobwebs in human hearts as King Jesus received his rightful place as King of their



"There is no doubt these disciples sensed and felt a mighty presence consuming them body, soul, and spirit in this hour of awakening [Pentecost]."

lives. Breath filled their depleted spiritual lungs after the defeat of their faith at Jesus' arrest and death. The language is clear and powerful, centering upon this inward renewing work of the risen Christ through the power of the Holy Spirit, but our senses should be brought to life just reading it! There is no doubt these disciples sensed and felt a mighty presence consuming them body, soul, and spirit in this hour of awakening.

Continued on page 11

Jesus, the Lord of My Heart

Jerry Coleman



Jerry is the executive director of Empower the Nations for FAS. He and his wife, Jan, served as missionaries in Europe for the Free Methodist Church. Jerry attended the first FAS Spiritual Awakening conference in 1989 and continues to pray for spiritual awakening in the world. His session at Hemlock Inn Retreats 2022 was "Session 6: Awakening Stories."

Some years ago, I noticed my head controlled my heart. My project for evangelism class involved my being a witness to soldiers in boot camp. The first hour was entertainment with games, singing, and a lot of fun. The second hour inspired 250 soldiers to seek relationship with God with the singing of a couple of hymns and a message about Jesus. The third hour was for people like me to seek soldiers who needed to hear more about Jesus and to pray with them while being served a nice meal.

While struggling with a fear to witness, I took my plate of food, sat with a few soldiers, and talked sports and boot camp before the sergeant called his troops back to the buses. Afterwards, the staff gathered in a circle to pray and share spiritual victories. I kept quiet



about my two plates of food and casual conversations. But one of the student leaders, Anne, quietly described the five people who gave their lives to Jesus. I noticed the power of God in her, power that was lacking in me. Anne was different. I had to talk to her.

After a couple hours, Anne threw a question at me that I didn't know how to answer. "Jerry, we've talked about religious things for several hours now. You've mentioned the name of God once or twice, but never the name of Jesus. Why is that?"

My head raced to find the answer. Finally, it stopped on something that my professor Dr. Donald Joy said one time, "Sometimes when we use the language of God, we refer to the celestial being in the heavenly realms." He went on to say, "When we use the language of Jesus Christ, we refer to the Son of God who died for our sins and makes it possible to be in right relationship with the Father in heaven. But when we use the language—Jesus—we refer to the intimate relationship we have with him."

Intimate? Hey, I'd say we were close. I was raised in a loving Christian home with wonderful parents. I'd attended church, Sunday School, and mid-week activities since I was two weeks old. At age 13 I gave my life to Jesus Christ! I was pursuing full-time ministry. But my own righteous head dominated my life. Then, POW! In an instant, the

Holy Spirit showed me I'd never made *Jesus the Lord of my heart*. My heart cried out for more of God. It wanted to be set free! So finally, I uttered the words, "Anne, maybe I've never really made Jesus the Lord of my heart."

And she responded, "Well, Jerry, would you like to pray now and make Jesus the Lord of your heart?"

Of course, my head said, "No." But my heart longed to say, "Yes." Finally, all my barriers melted down, and we prayed a simple prayer: "Oh Jesus, I give my all to you. Please take full control of my life, my head, my heart. Forgive me. Fill me. Consume me. I say yes to you!"

My eyes filled with tears of joy as I looked up to a fresh new start in life. An energy beyond myself began flowing in and through me. I felt fully alive as never before. The love of God started pouring in me. Love for *all* people started to fill me.

The day after praying with Anne, I followed my normal class schedule with three classes. I sat down in my usual seat in Evangelism class with Dr. Crandall. It didn't take long until I felt—BOOM, BOOM, BOOM—"Stand up, Jerry, stand up and tell what happened to you yesterday."

My heart said "Yes" but my head said "No way! I'd look like a fool!" BOOM, BOOM, BOOM—"STAND UP, JERRY!" I couldn't get away from it.

Finally, I stood up. "Excuse me, Dr. Crandall. I hate to interrupt class, but I have to tell you what happened to me yesterday."

"OK, Jerry, come on up front," he quickly responded.

"Yesterday, Jesus filled my heart. I made Jesus Lord of my heart, and he has filled my heart with love. I love you all and I really feel like going down the aisle and giving you each a hug." I ended with tears, giving my professor a hug, and sat back down.

I went on to my Christian Education class with Dr. Burgess, where once again—BOOM, BOOM, BOOM—"Stand up, Jerry!"

I stood and said, "Dr. Burgess, I hate to interrupt class, but I must share what happened to me yesterday."

Once again, I was allowed to testify, "I have been keeping God at a distance in my life. I was controlled more by fear than by love. But yesterday, I asked Jesus to take all of me, every part. And he did. Today I feel so much love I can't keep it in! I love you all!"

On the way to my third and last class of the day, I got a jump-start on God. Pleadingly I prayed, "Not here, Lord!" Because Dr. Wang's class was not really a discussion-oriented or sharing sort of environment. "Please, Lord, not here," I continued to plead. But—BOOM, BOOM, BOOM—"Stand up, Jerry!"

My heart said "Yes." It was beginning to figure out that it is more comfortable to obey God than to fight him. "Excuse me, Dr. Wang, I hate to interrupt class. But such a love is filling my heart I can't keep it in. Yesterday, Jesus filled me with his love. He controls my whole life—heart, soul, and mind. And I love every one of you."

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The greatest love I felt after asking Jesus to be the Lord of my heart I felt for my dad. But it suddenly hit me that I had never really shared my love for him from my heart. Just two weeks after Jesus set me free, my parents drove down from Ohio. As soon as I heard them arrive and hardly before my dad could get his feet on the ground, I threw my arms around him with my heart going—BOOM, BOOM, BOOM—and with tears streaming down my cheeks. “I love you, Dad.” He didn’t quite know what to say except, “Well, yeah, love you, too.” And this was the beginning of our bear hug, teary eyed, affectionate relationship that continues and grows today.

“Perfect love casts out all fear” (1 John 4.18). Love has replaced fear as the steering wheel of my life. Jesus set me free! He can set you free, too! Would you like to allow Jesus to be the full Lord of your life, your heart, your soul? Would you like to pray right now to make Jesus Lord, to invite the Holy Spirit to fill you?

Jesus, not part of me but all of me. Forgive me for keeping you at a distance. Come, fill me, free me, consume me. Melt my inhibitions away. I surrender my all. Replace my fears with your love. Jesus, I now make you the Lord of my heart. ✠

A Theology of Revival continued from page 1

time rather than another; but they lie abundantly too deep for human understanding to fathom.

In his sermon recorded in Acts 3, Peter preached that a time of restoration is coming. Just as salvation is the restoration of individuals, so God’s plan is to restore everything that was lost in the beginning. Someday his will shall be done on earth as it is in heaven. While pessimists do not believe that revival is possible and that the restoration will not occur *until* Christ returns, Psalm 110:1, the most frequently cited Old Testament verse in the New Testament, teaches that the restoration will be largely accomplished between Christ’s first and second advents. Wesley understood the time of reformation to comprise the entire period between the Lord’s ascension and his return. He will return *after* the time of restoration. Adam Clarke understood this restoration to correspond to the Year of Jubilee which began when Christ came. This “year” lasts until all things prophesied regarding the kingdom of God have been restored. Then Christ returns.

We may not all understand eschatology exactly the same, but Peter promises that there will be times of refreshing. The word for *time* means *seasons*. Between the first and second coming of Christ, there will be many seasons of refreshment.

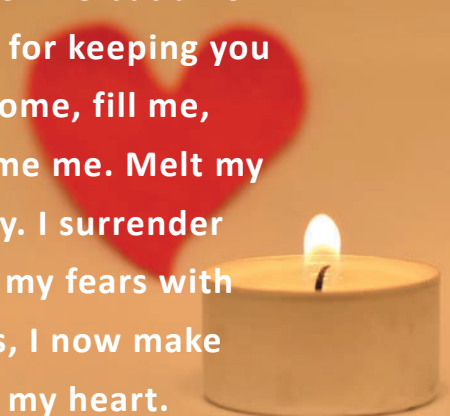
*There shall be showers of blessing,
this is the promise of love,
there shall be seasons refreshing
sent from the Father above. —Daniel W. Whittle*

Zechariah 10:1 encourages us to ask for rain. John Fletcher wrote, “We can patiently and confidently expect those times of refreshing which shall assuredly come from the presence of the Lord looking forward to that promised restitution of all things.”

God has moved in revival somewhere in the world every generation since the Reformation. Speaking of the Methodist revival, Wesley himself wrote, “We have therefore reason to hope that this revival of religion will continue, and continually increase, till the time when all Israel shall be saved and the fullness of the Gentiles shall come.”

Let us seek God for a pure heart and a revived church as we anticipate a transformed world. An old Methodist bishop, Edmund S. Janes declared, “A holy Church would soon make a holy world.” The articles which follow in this issue of *The High Calling* are from our speakers at the recent Hemlock Inn Retreat 2022 on “Global Awakening.” ✠

Jesus, not part of me but all of me. Forgive me for keeping you at a distance. Come, fill me, free me, consume me. Melt my inhibitions away. I surrender my all. Replace my fears with your love. Jesus, I now make you the Lord of my heart.



Awakening Touches... continued from page 9

Tongues of fire rested upon these men and women—a sign of the Lord’s presence resting upon them. Someone (if not all) obviously could see this vision of heavenly fire resting upon them. I can only imagine that they felt the fire of God burning in their hearts and minds as well, the fire representing God’s power, passion, and purity. Now these men and women were to become the burning bushes of God’s presence—on fire but not consumed (at least physically consumed by flames). So inspired now, they spoke words from heaven—in tongues—so those out in the temple courtyards could hear, each in their own language. Whether heavenly languages from God or native tongues of men, their speech was under divine inspiration of the Spirit as they began to proclaim the resurrection of Jesus.

As Peter closed the sermon that day, his words and those of his fellow disciples had a deep effect upon the crowd. Luke tells us in Acts 2 that they were “cut to the heart” and cried out “what should we do?” Again, the language is descriptive, powerful, and physical in nature. While a metaphor, the phrase “cut to the heart” describes a deep emotional state that no doubt invoked outward and physical human responses. I can just see some falling to their knees, feeling weak under the heaviness of conviction. I can imagine some clutching their hearts as if they were about to explode or weigh them down. Their cries of “What must we do?” give off the sense of desperation, fear, and anguish while seeking some word of solace and hope.

Peter offers them the hope of the gospel: Repent and be baptized in the name of Jesus for the forgiveness of your sins and you will receive the gift of the Spirit. These men and women are about to discover that times of refreshing are coming for all who call on the name of the Lord. Read Acts 2 and allow your whole being—body, soul, and spirit—to hear and feel this moment of divine history. Seek to allow all five senses to engage in the text. This is not just an intellectual doctrine that we read and discover but rather a radical encounter with the living God!

Throughout revival and awakening history, there have been documented cases of the revelation of God’s power with signs, wonders, and manifestations. But are all manifestations from God in meetings and moments of revival? I am sure not. The flesh and the devil will always try to show up in the midst of a movement of God, but let us not discount true and holy fire just because we are worried about some strange fire. Let us seek Jesus and the power of the Spirit and be fully open and discerning to the way he seeks to move and manifest himself in our midst. Let us not seek to control or manipulate the hand of God and how he comes to us. We must simply keep seeking and avail ourselves to *him*, and praise him in all things, delighting in his *awakening touches*. ✠



Watch These Videos Online Soon!

They are still being processed at the moment, but you will be able to find links to these recordings soon at:

<https://bit.ly/HemlockInnRetreats>

Do you see the sparks of awakening? God is opening the way for a spiritual movement our world has never yet seen! Listen to these recordings of Hemlock Inn Retreats 2022 and join with national and world intercessors for global awakening. Learn about the role of prayer in worldwide revival and how you can take part in what God is doing around the world. Discover how God has moved in the past and how he might move in the future! Join our speakers as they share personal stories and provide opportunities for you to intercede for worldwide revival.

Participating with God as a Friend

Charlie Fiskeaux, Special Assistant to the President for Financial Affairs

You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. (John 15:14-15 NKJV)

to be called a friend of God! This recalls to mind Abraham, cited as a "friend of God," one who trusted and fully obeyed God's directives. Recall that God disclosed his plans to Abraham. Accordingly, God discloses his plans to his friends. Thus, knowing his plans, we can willingly choose to work *with* God as a friend rather than *for* God as a servant. The result of participating with God in his plans for our world is that we are enabled to invest our resources in efforts that will spiritually transform persons' lives.

As you seek ministries and places in which to invest your time, energy, and finances in participating with God's plans for the world, consider the Francis Asbury Society. Our vision is to receive, model, and share the transforming love of God for the redemption of the world. Through evangelism, education, and exponential discipleship, we Empower the Nations, Engage the Church, and Embolden Disciples. Details for various methods of giving to the ministries the Francis Asbury Society are available on our website: www.francisasburysociety.com/support.

Sign up to receive our companion e-newsletter, *Ministry Matters*, at www.francisasburysociety.com

The High Calling—September–October 2022

The High Calling is a bimonthly publication of The Francis Asbury Society to serve as a link between FAS and its constituents, building loyalty and awareness so that the teaching and experience of Christian holiness may continue to be lived and proclaimed throughout the world.

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The High Calling

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