

# Scriptures for Revival

*So is my word  
that goes out from my mouth:  
It will not return to me empty,  
but will accomplish what I desire and  
achieve the purpose for which I sent it.*

Isaiah 55:11

Compiled and annotated in June 2017 for Covenant Partners and friends of First Presbyterian Church as we together seek revival from the Lord.

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## Gen 26:17-18

*Martin Lloyd Jones sees this passage as a kind of metaphor for revival. The water that Isaac desperately needed can be seen as a symbol for a vital life giving relationship with God. Instead of digging in a new place, he goes back to where his father's well was and digs there. In the same way we seek renewal in the church, not by looking for the latest trend in church growth, but rather by going back and paying attention to what God used in the past to revive His people.*

So Isaac moved away from there and encamped in the Valley of Gerar, where he settled. Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them.

## Exodus 33:12-34:14

*In this passage, Moses is struggling with the task of leading a reluctant group of people. Moses asks for the Lord to instruct him, but the Lord offers to show Moses His presence as well as to instruct him. When Moses sees the glory of the Lord it causes him to repent for himself and for the people. The Lord responds favorably to Moses' repentance and renews His covenant promises to them.*

Moses said to the LORD, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people."

The LORD replied, "My Presence will go with you, and I will give you rest."

Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?"

And the LORD said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name."

Then Moses said, "Now show me your glory."

And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But," he said, "you cannot see my face, for no one may see me and live."

Then the LORD said, "There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen."

34:1 The LORD said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. 3 No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain."

So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the LORD had commanded him; and he carried the two stone tablets in his hands. Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation."

8 Moses bowed to the ground at once and worshiped. "Lord," he said, "if I have found favor in your eyes, then let the Lord go with us."

Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance."

Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you. Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles. Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

#### Joshua 4:21-24

*In this passage, Joshua instructs the Israelites to anticipate a future that involves them remembering God's mighty acts on their behalf. He knows that over time their faith may cool and/or drift and they will need some concrete reminders of what their God is capable of.*

He said to the Israelites, "In the future when your descendants ask their parents, 'What do these stones mean?' tell them, 'Israel crossed the Jordan on dry ground.' For the LORD your God dried up the Jordan before you until you had crossed over. The LORD your God did to the Jordan what he had done to the Red Sea when he dried it up before us until we had crossed over. He did this so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God."

#### 2 Samuel 6:12-19

*In the Old Testament, the return of the Ark of the Covenant to Israel signaled the return of the vital presence of the Lord to the People of God. This brought so much joy to David that he responded with exuberant celebration that was embarrassing to his wife. In praying for revival, we need to be open to being pushed out of our comfort zone.*

Now King David was told, "The LORD has blessed the household of Obed-Edom and everything he has, because of the ark of God." So David went to bring up the ark of God from the house of Obed-Edom to the City of David with rejoicing. When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf. Wearing a linen ephod, David was dancing before the LORD with all his might, while he and all Israel were bringing up the ark of the LORD with shouts and the sound of trumpets.

As the ark of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she despised him in her heart.

They brought the ark of the LORD and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the LORD. After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD Almighty. Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

## 2 Chronicles 7:12-16

*Solomon has finally completed the temple that his father David was unable to do. God responds to this wonderful accomplishment by reaffirming His covenant promise to His people that even when they fall away, He will listen to their prayers and come back to them. As Christians, we discover in 1 Peter 2:5 that we are being built into the temple of God with Christ as our cornerstone and can rest on this promise that God hears our prayers and will respond to them.*

the LORD appeared to him at night and said: "I have heard your prayer and have chosen this place for myself as a temple for sacrifices.

"When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, 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 I will forgive their sin and will heal their land. Now my eyes will be open and my ears attentive to the prayers offered in this place. I have chosen and consecrated this temple so that my Name may be there forever. My eyes and my heart will always be there.

## 2 Chronicles 29

*In this passage, Hezekiah restores worship in the temple by removing all of the defiling things that had accumulated there under his predecessors, consecrating the priests, and then consecrating the temple itself. Then they sang and worshiped in the newly consecrated space. As followers of Christ, we are the temple of the Lord and so we can see this verse as a call to remove impediments to God's will in our lives, to reaffirm our desire for God's consecration, and to worship God joyfully.*

Hezekiah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Abijah daughter of Zechariah. He did what was right in the eyes of the LORD, just as his father David had done.

In the first month of the first year of his reign, he opened the doors of the temple of the LORD and repaired them. He brought in the priests and the Levites, assembled them in the square on the east side and said: "Listen to me, Levites! Consecrate yourselves now and consecrate the temple of the LORD, the God of your ancestors. Remove all defilement from the sanctuary. Our parents were unfaithful; they did evil in the eyes of the LORD our God and forsook him. They turned their faces away from the LORD's dwelling place and turned their backs on him. They also shut the doors of the portico and put out the lamps. They did not burn incense or present any burnt offerings at the sanctuary to the God of Israel. Therefore, the anger of the LORD has fallen on Judah and Jerusalem; he has made them an object of dread and horror and scorn, as you can see with your own eyes. This is why our fathers have fallen by the sword and why our sons and daughters and our wives are in captivity. Now I intend to make a covenant with the LORD, the God of Israel, so that his fierce anger will turn away from us. My sons, do not be negligent now, for the LORD has chosen you to

stand before him and serve him, to minister before him and to burn incense."

Then these Levites set to work: from the Kohathites, Mahath son of Amasai and Joel son of Azariah; from the Merarites, Kish son of Abdi and Azariah son of Jehallelel; from the Gershonites, Joah son of Zimmah and Eden son of Joah; from the descendants of Elizaphan, Shimri and Jeiel; from the descendants of Asaph, Zechariah and Mattaniah; from the descendants of Heman, Jehiel and Shimei; from the descendants of Jeduthun, Shemaiah and Uzziel.

When they had assembled their fellow Levites and consecrated themselves, they went in to purify the temple of the LORD, as the king had ordered, following the word of the LORD. The priests went into the sanctuary of the LORD to purify it. They brought out to the courtyard of the LORD's temple everything unclean that they found in the temple of the LORD. The Levites took it and carried it out to the Kidron Valley. They began the consecration on the first day of the first month, and by the eighth day of the month they reached the portico of the LORD. For eight more days they consecrated the temple of the LORD itself, finishing on the sixteenth day of the first month.

Then they went in to King Hezekiah and reported: "We have purified the entire temple of the LORD, the altar of burnt offering with all its utensils, and the table for setting out the consecrated bread, with all its articles. We have prepared and consecrated all the articles that King Ahaz removed in his unfaithfulness while he was king. They are now in front of the LORD's altar."

Early the next morning King Hezekiah gathered the city officials together and went up to the temple of the LORD. They brought seven bulls, seven rams, seven male lambs and seven male goats as a sin offering for the kingdom, for the sanctuary and for Judah. The king commanded the priests, the descendants of Aaron, to offer these on the altar of the LORD. So they slaughtered the bulls, and the priests took the blood and splashed it against the altar; next they slaughtered the rams and splashed their blood against the altar; then they

slaughtered the lambs and splashed their blood against the altar. The goats for the sin offering were brought before the king and the assembly, and they laid their hands on them. The priests then slaughtered the goats and presented their blood on the altar for a sin offering to atone for all Israel, because the king had ordered the burnt offering and the sin offering for all Israel.

He stationed the Levites in the temple of the LORD with cymbals, harps and lyres in the way prescribed by David and Gad the king's seer and Nathan the prophet; this was commanded by the LORD through his prophets. So the Levites stood ready with David's instruments, and the priests with their trumpets.

Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the LORD began also, accompanied by trumpets and the instruments of David king of Israel. The whole assembly bowed in worship, while the musicians played and the trumpets sounded. All this continued until the sacrifice of the burnt offering was completed.

When the offerings were finished, the king and everyone present with him knelt down and worshiped. King Hezekiah and his officials ordered the Levites to praise the LORD with the words of David and of Asaph the seer. So they sang praises with gladness and bowed down and worshiped.

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

The number of burnt offerings the assembly brought was seventy bulls, a hundred rams and two hundred male lambs—all of them for burnt offerings to the LORD. The animals consecrated as sacrifices amounted to six hundred bulls and three thousand sheep and goats. The priests, however, were too few to skin all the burnt offerings; so their relatives the Levites helped them until the task was finished and until other

priests had been consecrated, for the Levites had been more conscientious in consecrating themselves than the priests had been. There were burnt offerings in abundance, together with the fat of the fellowship offerings and the drink offerings that accompanied the burnt offerings. So the service of the temple of the LORD was reestablished. Hezekiah and all the people rejoiced at what God had brought about for his people, because it was done so quickly.

## 2 Chronicles 34

*This is another account of recovering worship practices in the temple. This account, however, emphasizes the role of God's word in bringing about renewal. This is a good reminder that revival is often tied to a renewed hearing of Scripture.*

Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years. He did what was right in the eyes of the LORD and followed the ways of his father David, not turning aside to the right or to the left.

In the eighth year of his reign, while he was still young, he began to seek the God of his father David. In his twelfth year he began to purge Judah and Jerusalem of high places, Asherah poles and idols. Under his direction the altars of the Baals were torn down; he cut to pieces the incense altars that were above them, and smashed the Asherah poles and the idols. These he broke to pieces and scattered over the graves of those who had sacrificed to them. He burned the bones of the priests on their altars, and so he purged Judah and Jerusalem. In the towns of Manasseh, Ephraim and Simeon, as far as Naphtali, and in the ruins around them, he tore down the altars and the Asherah poles and crushed the idols to powder and cut to pieces all the incense altars throughout Israel. Then he went back to Jerusalem.

In the eighteenth year of Josiah's reign, to purify the land and the temple, he sent Shaphan son of Azaliah and Maaseiah the ruler of the city, with Joah son of Joahaz, the recorder, to repair the temple of the LORD his God.

They went to Hilkiah the high priest and gave him the money that had been brought into the temple of God, which the Levites who were the gatekeepers had collected from the people of Manasseh, Ephraim and the entire remnant of Israel and from all the people of Judah and Benjamin and the inhabitants of Jerusalem. Then they entrusted it to the men appointed to supervise the work on the LORD's temple. These men paid the workers who repaired and restored the temple. They also gave money to the carpenters and builders to purchase dressed stone, and timber for joists and beams for the buildings that the kings of Judah had allowed to fall into ruin.

The workers labored faithfully. Over them to direct them were Jahath and Obadiah, Levites descended from Merari, and Zechariah and Meshullam, descended from Kohath. The Levites—all who were skilled in playing musical instruments— had charge of the laborers and supervised all the workers from job to job. Some of the Levites were secretaries, scribes and gatekeepers.

While they were bringing out the money that had been taken into the temple of the LORD, Hilkiah the priest found the Book of the Law of the LORD that had been given through Moses. Hilkiah said to Shaphan the secretary, "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan.

Then Shaphan took the book to the king and reported to him: "Your officials are doing everything that has been committed to them. They have paid out the money that was in the temple of the LORD and have entrusted it to the supervisors and workers." <sup>1</sup>Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king.

When the king heard the words of the Law, he tore his robes. He gave these orders to Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the secretary and Asaiah the king's attendant: "Go and inquire of the LORD for me and for the remnant in Israel and Judah about what is written in this book that has been found. Great is the LORD's anger that is poured out on us because those who have gone

before us have not kept the word of the LORD; they have not acted in accordance with all that is written in this book."

Hilkiah and those the king had sent with him went to speak to the prophet Huldah, who was the wife of Shallum son of Tokhath, the son of Hasrah, keeper of the wardrobe. She lived in Jerusalem, in the New Quarter.

She said to them, "This is what the LORD, the God of Israel, says: Tell the man who sent you to me, 'This is what the LORD says: I am going to bring disaster on this place and its people—all the curses written in the book that has been read in the presence of the king of Judah. Because they have forsaken me and burned incense to other gods and aroused my anger by all that their hands have made, my anger will be poured out on this place and will not be quenched.' Tell the king of Judah, who sent you to inquire of the LORD, 'This is what the LORD, the God of Israel, says concerning the words you heard: Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you, declares the LORD. Now I will gather you to your ancestors, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place and on those who live here.' " So they took her answer back to the king.

Then the king called together all the elders of Judah and Jerusalem. He went up to the temple of the LORD with the people of Judah, the inhabitants of Jerusalem, the priests and the Levites—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD. The king stood by his pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, and to obey the words of the covenant written in this book.

Then he had everyone in Jerusalem and Benjamin pledge themselves to it; the people of Jerusalem did this in accordance with the covenant of God, the God of their ancestors.

Josiah removed all the detestable idols from all the territory belonging to the Israelites, and he had all who were present in Israel serve the LORD their God. As long as he lived, they did not fail to follow the LORD, the God of their ancestors.

## Nehemiah 1:2-11

*While in exile, Nehemiah hears a report that Jerusalem is in shambles. His heart is grieved by this news and he responds by time of deep mourning. Then he fasts and prays before the Lord. In his prayer he confesses his sin and the sin of the people of Israel. He remembers God's promise to Moses that He would gather His people back if they return to following His ways. And then he begins to envision a solution to this problem and asks the Lord to help him persuade the king to be in support of the rebuilding of Jerusalem. In this scene we see the role of prayer, repentance, and God's word in addressing a problem.*

Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that had survived the exile, and also about Jerusalem.

They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."

When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven. Then I said:" LORD, the God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father's family, have committed against you. We have

acted very wickedly toward you. We have not obeyed the commands, decrees and laws you gave your servant Moses.

"Remember the instruction you gave your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations, but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to me but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.'

"They are your servants and your people, whom you redeemed by your great strength and your mighty hand. Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favor in the presence of this man."

## Nehemiah 8

*After Jerusalem had been repaired, the people of God celebrated with a public reading of God's law. The people's first response to the reading of God's word was to weep in repentance, but the leaders told them to stop weeping and to celebrate this day as Holy to the Lord. Then they continued their celebration with a great festival. Again, we see the common themes of God's word, repentance, and prayer being emphasized.*

all the people came together as one in the square before the Water Gate. They told Ezra the teacher of the Law to bring out the Book of the Law of Moses, which the LORD had commanded for Israel.

So on the first day of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law.

Ezra the teacher of the Law stood on a high wooden platform built for the occasion. Beside him on his right stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah and Maaseiah; and on his left were Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah and Meshullam.

Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. Ezra praised the LORD, the great God; and all the people lifted their hands and responded, "Amen! Amen!" Then they bowed down and worshiped the LORD with their faces to the ground.

The Levites—Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah— instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read.

Then Nehemiah the governor, Ezra the priest and teacher of the Law, and the Levites who were instructing the people said to them all, "This day is holy to the LORD your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the Law.

Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is holy to our Lord. Do not grieve, for the joy of the LORD is your strength." The Levites calmed all the people, saying, "Be still, for this is a holy day. Do not grieve." Then all the people went away to eat and drink, to send portions of food and to celebrate with great joy, because they now understood the words that had been made known to them.

On the second day of the month, the heads of all the families, along with the priests and the Levites, gathered around Ezra the teacher to give attention to the words of the Law. They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in temporary shelters during the festival of the seventh month and that they should proclaim this word and spread it throughout their towns and in Jerusalem: "Go out into the hill country

and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make temporary shelters" —as it is written.

So the people went out and brought back branches and built themselves temporary shelters on their own roofs, in their courtyards, in the courts of the house of God and in the square by the Water Gate and the one by the Gate of Ephraim. The whole company that had returned from exile built temporary shelters and lived in them. From the days of Joshua son of Nun until that day, the Israelites had not celebrated it like this. And their joy was very great.

Day after day, from the first day to the last, Ezra read from the Book of the Law of God. They celebrated the festival for seven days, and on the eighth day, in accordance with the regulation, there was an assembly.

## Esther 4

*In this chapter, we learn about a pivotal time in the history of God's people where an order has been given to destroy the Jews. Queen Esther is in a position to perhaps put an end to this order, but in order to do anything, she must risk her life by going to the king without being summoned. She is willing to take this brave step, but asks God's people to fast and pray that the king would grant her request. This passage shows the power of a coordinated effort of fasting and praying for a specific outcome.*

When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly. But he went only as far as the king's gate, because no one clothed in sackcloth was allowed to enter it. In every province to which the edict and order of the king came, there was great mourning among the Jews, with fasting, weeping and wailing. Many lay in sackcloth and ashes.

When Esther's eunuchs and female attendants came and told her about Mordecai, she was in great distress. She sent clothes for him to put on instead of his sackcloth, but he would not accept them. Then Esther

summoned Hathak, one of the king's eunuchs assigned to attend her, and ordered him to find out what was troubling Mordecai and why.

So Hathak went out to Mordecai in the open square of the city in front of the king's gate. Mordecai told him everything that had happened to him, including the exact amount of money Haman had promised to pay into the royal treasury for the destruction of the Jews. He also gave him a copy of the text of the edict for their annihilation, which had been published in Susa, to show to Esther and explain it to her, and he told him to instruct her to go into the king's presence to beg for mercy and plead with him for her people.

Hathak went back and reported to Esther what Mordecai had said. Then she instructed him to say to Mordecai, "All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold scepter to them and spares their lives. But thirty days have passed since I was called to go to the king."

When Esther's words were reported to Mordecai, he sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your royal position for such a time as this?"

Then Esther sent this reply to Mordecai: "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish."

So Mordecai went away and carried out all of Esther's instructions.

## Psalm 85

*This is a great revival prayer. It references earlier times when the Lord set aside His wrath and helped His people.*

You, LORD, showed favor to your land; you restored the fortunes of Jacob. You forgave the iniquity of your people and covered all their sins. You set aside all your wrath and turned from your fierce anger. Restore us again, God our Savior, and put away your displeasure toward us. Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? Show us your unfailing love, LORD, and grant us your salvation. I will listen to what God the LORD says; he promises peace to his people, his faithful servants—but let them not turn to folly. Surely his salvation is near those who fear him, that his glory may dwell in our land. Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. The LORD will indeed give what is good, and our land will yield its harvest. Righteousness goes before him and prepares the way for his steps.

## Psalm 126

*This is another great revival prayer, but this one remembers times of sorrow and is a good prayer to use when feeling discouraged or sad.*

When the LORD restored the fortunes of Zion, we were like those who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The LORD has done great things for them." "The LORD has done great things for us, and we are filled with joy. Restore our fortunes, LORD, like streams in the Negev. Those who sow with tears will reap with songs of joy. Those who go out weeping, carrying seed to sow, will return with songs of joy,

## Isaiah 43:14-21

*In this passage we are reminded that God is stronger than any of our enemies and that God is not constrained by what we have experienced in the past. God can overcome any obstacles and can bring revival even to a older and well established church like First Pres.*

This is what the LORD says—your Redeemer, the Holy One of Israel: "For your sake I will send to Babylon and bring down as fugitives all the Babylonians, in the ships in which they took pride. I am the LORD, your Holy One, Israel's Creator, your King." This is what the LORD says—he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together, and they lay there, never to rise again, extinguished, snuffed out like a wick: "Forget the former things; do not dwell on the past See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland. The wild animals honor me, the jackals and the owls, because I provide water in the wilderness and streams in the wasteland, to give drink to my people, my chosen, the people I formed for myself that they may proclaim my praise.

## Isaiah 62:6-7

*This is a convicting picture of persistence in prayer. We don't believe that God needs to be persuaded to bless His people, however, the Bible does extol persistence in prayer as a virtue. Perhaps persistence focuses and forms us as we wait on God to answer our prayers in His perfect timing.*

I have posted watchmen on your walls, Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth.

## Isaiah 63:15-19

Look down from heaven and see, from your lofty throne, holy and glorious. Where are your zeal and your might? Your tenderness and compassion are withheld from us. But you are our Father, though Abraham does not know us or Israel acknowledge us; you, LORD, are our Father, our Redeemer from of old is your name. Why, LORD, do you make us wander from your ways and harden our hearts so we do not revere you? Return for the sake of your servants, the tribes that are your inheritance. For a little while your people possessed your holy place, but now our enemies have trampled down your sanctuary. We are yours from of old; but you have not ruled over them, they have not been called by your name.

## Isaiah 64

*This is a very good model of a prayer for revival. It includes a deep sense of repentance combined with a strong confidence in the power of God to act mightily on behalf of His people.*

Oh, that you would rend the heavens and come down, that the mountains would tremble before you! As when fire sets twigs ablaze and causes water to boil, come down to make your name known to your enemies and cause the nations to quake before you! For when you did awesome things that we did not expect, you came down, and the mountains trembled before you. Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him. You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, you were angry. How then can we be saved? All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away. No one calls on your name or strives to lay hold of you; for you have hidden your face from us and have given us over to our sins. Yet you, LORD, are our Father. We are the clay, you are the potter;

we are all the work of your hand. Do not be angry beyond measure, LORD; do not remember our sins forever. Oh, look on us, we pray, for we are all your people. Your sacred cities have become a wasteland; even Zion is a wasteland, Jerusalem a desolation. Our holy and glorious temple, where our ancestors praised you, has been burned with fire, and all that we treasured lies in ruins. After all this, LORD, will you hold yourself back? Will you keep silent and punish us beyond measure?

### Ezekiel 37:1-14

*This well-known vision of a valley of dry bones that come to life is a great picture of revival, which literally means 'to come back to life'.*

The hand of the LORD was on me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. He asked me, "Son of man, can these bones live?" I said, "Sovereign LORD, you alone know."

Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the LORD! This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD.' "

So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to it, 'This is what the Sovereign LORD says: Come, breath, from the four winds and breathe into these slain, that they may live.' " So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army.

Then he said to me: "Son of man, these bones are the people of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.' Therefore prophesy and say to them: 'This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD. ' "

### Hosea 6:1-6

*This is a tricky one. The first three verses sound like a sincere prayer for revival. However, when we continue reading to verse six, we discover that this prayer for revival was 'just words' and wasn't rooted in a genuine desire to acknowledge God and to live in a way that is pleasing to Him. This is a good reminder that as we pray for revival, we also need to pray for personal transformation and a willingness to be radically changed by God.*

"Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds. After two days he will revive us; on the third day he will restore us, that we may live in his presence. Let us acknowledge the LORD; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth.

"What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears.

Therefore I cut you in pieces with my prophets, I killed you with the words of my mouth—then my judgments go forth like the sun.

For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings.

## Joel 2:12-32

*This passage has served as our blueprint for our Solemn Assembly tradition. It begins with a description of a communal lament and time of repentance and it ends with a promise of restoration and a fresh outpouring of God's Spirit.*

"Even now," declares the LORD, "return to me with all your heart, with fasting and weeping and mourning." Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity. Who knows? He may turn and relent and leave behind a blessing—grain offerings and drink offerings for the LORD your God. Blow the trumpet in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber. Let the priests, who minister before the LORD, weep between the portico and the altar. Let them say, "Spare your people, LORD. Do not make your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, 'Where is their God?' "

Then the LORD was jealous for his land and took pity on his people. The LORD replied to them: "I am sending you grain, new wine and olive oil, enough to satisfy you fully; never again will I make you an object of scorn to the nations. "I will drive the northern horde far from you, pushing it into a parched and barren land; its eastern ranks will drown in the Dead Sea and its western ranks in the Mediterranean Sea. And its stench will go up; its smell will rise." Surely he has done great things! Do not be afraid, land of Judah; be glad and rejoice. Surely the LORD has done great things! Do not be afraid, you wild animals, for the pastures in the wilderness are becoming green. The trees are bearing their fruit; the fig tree and the vine yield their riches.

Be glad, people of Zion, rejoice in the LORD your God, for he has given you the autumn rains because he is faithful. He sends you abundant showers, both autumn and spring rains, as before. The threshing floors will be filled with grain; the vats will overflow with new wine and oil. "I

will repay you for the years the locusts have eaten—the great locust and the young locust, the other locusts and the locust swarm—my great army that I sent among you. You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you; never again will my people be shamed. Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed.

"And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD. And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls.

Jonah 3:1-10; 4:1-3; 4:11

*This is probably the most bizarre example of revival in the Bible. A very reluctant prophet (Jonah) doesn't want to preach to the Ninevites and he is very disappointed when they repent and turn to God. Nevertheless, his preaching is incredibly effective. The king and 120,000 people turn to God. One important lesson we can learn from the passage is that revival isn't dependent on us, but is always a gift from God.*

Then the word of the LORD came to Jonah a second time: "Go to the great city of Nineveh and proclaim to it the message I give you."

Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it. Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown." The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

When Jonah's warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. This is the proclamation he issued in Nineveh: "By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish."

When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

4:1 But to Jonah this seemed very wrong, and he became angry. He prayed to the LORD, "Isn't this what I said, LORD, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, LORD, take away my life, for it is better for me to die than to live."

4:11 And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?"

**Habakkuk 3:2**

*This is a great example of looking backward to earlier times where God has acted powerfully and praying that He would do the same in the current time.*

LORD, I have heard of your fame; I stand in awe of your deeds, LORD. Repeat them in our day, in our time make them known; in wrath remember mercy.

## Zephaniah 3:17

*This is a beautiful picture of a restored relationship between God and His people. We used it for our benediction during the Year of Jubilee.*

The LORD your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing."

## Mark 9:28-29

*This account describes a time that the disciples couldn't drive out a demon because they had failed to pray about it. Dr. Martin Lloyd Jones uses it as a model for how to approach revival. It reminds us that prayer is extremely powerful and a distinct tool that God has given us as we seek to pursue His will in our lives and that we must pray for revival if we hope to experience revival.*

After Jesus had gone indoors, his disciples asked him privately, "Why couldn't we drive it out?" He replied, "This kind can come out only by prayer."

## Acts 2:1-21

*The entire book of Acts can be seen as one ongoing revival. In this passage we see the Holy Spirit being poured out on the first disciples of Jesus. And we see Peter quoting the prophet Joel who predicted this time of spiritual reawakening for God's people.*

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language

being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" Amazed and perplexed, they asked one another, "What does this mean?"

Some, however, made fun of them and said, "They have had too much wine."

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. These people are not drunk, as you suppose. It's only nine in the morning! No, this is what was spoken by the prophet Joel:

" 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved.'

### Acts 3:17-19

*This is a charge that Peter gave to a group of Jews after he had healed a lame beggar. They may have thought of themselves as righteous because of their Jewish faith, but Peter encourages them to be very honest with themselves and to be open to repentance, so that they can experience revival.*

"Now, fellow Israelites, I know that you acted in ignorance, as did your leaders. But this is how God fulfilled what he had foretold through all

the prophets, saying that his Messiah would suffer. Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

### Acts 4:23-37

*This is an account of praying for revival in the midst of strife. It shows how revival can trump our desire for comfort, safety, or even material possessions. I don't believe that this passage is teaching that we must give up these things to experience revival, but it shows how revival can reorient some of our default values.*

On their release, Peter and John went back to their own people and reported all that the chief priests and the elders had said to them. When they heard this, they raised their voices together in prayer to God. "Sovereign Lord," they said, "you made the heavens and the earth and the sea, and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David: " 'Why do the nations rage and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the Lord and against his anointed one. '

Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen. Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus."

After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. With great power the apostles continued to testify to the

resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.

Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means "son of encouragement"), sold a field he owned and brought the money and put it at the apostles' feet.

## 2 Corinthians 7:8-11

*In this passage, Paul demonstrates how Godly sorrow can bring good outcomes. Insofar as repentance is an important aspect of revival, we need to pray for the courage to experience Godly sorrow even if it feels a little uncomfortable.*

Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it—I see that my letter hurt you, but only for a little while— yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death. See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

## Ephesians 3:16-19

*What can be impressive about revival is the scale of transformation as lots of people experience something powerful around the same time. But what is more significant is that each individual person impacted by revival experiences a deeper realization of God's love and is filled with the fullness of God.*

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established

in love, may have power, together with all the Lord's holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

## Revelation 2-3

*John has a vision from the Lord calling 7 churches to revival based on their particular shortcomings.*

To the church in Ephesus

"To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands. I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary.

Yet I hold this against you: You have forsaken the love you had at first. Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place. But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate.

Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.

To the Church in Smyrna

"To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again. I know your afflictions and your poverty—yet you are rich! I know about the slander of those who say they are Jews and are not, but are a synagogue of Satan. Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will

suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown.

Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all by the second death.

To the Church in Pergamum

"To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword. I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, not even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives.

Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. Likewise, you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it.

To the Church in Thyatira

"To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit

adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.

Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets, 'I will not impose any other burden on you, except to hold on to what you have until I come.'

To the one who is victorious and does my will to the end, I will give authority over the nations— that one 'will rule them with an iron scepter and will dash them to pieces like pottery'—just as I have received authority from my Father. I will also give that one the morning star. Whoever has ears, let them hear what the Spirit says to the churches.

To the Church in Sardis

"To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God. Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before my Father and his angels. Whoever has ears, let them hear what the Spirit says to the churches.

To the Church in Philadelphia

"To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens

no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you. Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.

I am coming soon. Hold on to what you have, so that no one will take your crown. The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name. Whoever has ears, let them hear what the Spirit says to the churches.

To the Church in Laodicea

"To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Those whom I love I rebuke and discipline. So be earnest and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.

To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne. Whoever has ears, let them hear what the Spirit says to the churches."

