

### 1: A BRIEF HISTORY OF SPIRITUAL REVIVAL AND AWAKENING IN AMERICA – HOLY SPIRIT OUT

*The Welsh Outpouring at Victory Church Cwmbran has all the attributes of a false cult similar to the Toronto Blessing.*

Jozo was giving the English speaking pilgrims at 3 pm in the afternoon. Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter: He has an unclean spirit. These miracles were a sign that God was active in the ministry of Jesus: If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. If they believed that he was bringing wholeness to the minds and bodies of men and women through the power of Satan, then they had closed their eyes to the light. They refused to see that actions which were good were in fact good in themselves, and they refused because they disapproved of the person, Jesus, who was responsible for them. Light had become darkness and good had become evil. They committed a sins, but do not know they are sinning. If they refuse the light, where else can they hope to receive illumination, for, in the words of the psalmist, it is in thy light, Lord, that we see light. In the Gospel-For St. The sin against the Holy Spirit is not so much an isolated act but a state of mind. The more we judge through prejudice, the more we we distort our own motives and the motives of other people, the more steadily we enter darkness and the more relentless is the movement towards not being able to tell good from evil. Medjugorje has now attracted over thirty million pilgrims, the vast majority of whom have had their lives transformed or touched by their encounter with the Queen of Peace not to speak of the tens of millions of others who have never visited Medjugorje but have been third-party recipients of the graces mediated by the Virgin. Satan posing as an angel of light can bring about many extraordinary signs and wonders, but the one thing he cannot and will not do is bring about a conversion. I invite you to decide with seriousness to live this novena. Holy Spirit Novena Consecrate the time to prayer and to sacrifice. I am with you and I desire to help you to grow in renunciation and mortification, that you may be able to understand the beauty of the life of people who go on giving themselves to me in special way. Dear children, God blesses you day after day and desires a change of your life. Therefore, pray that you may have the strength to change your life. Thank you for having responded to my call.

### 2: Will Pope Declare Mary Co-Redemptrix? | Women of Grace

*The Grace Outpouring: Becoming a People of Blessing [Roy Godwin, Dave Roberts] on [www.enganchecubano.com](http://www.enganchecubano.com)  
\*FREE\* shipping on qualifying offers. An inspiration for the creation of houses of prayer around the world, The Grace Outpouring is a captivating account of spiritual renewal on a Welsh hillside. When Roy Godwin turned his back on a lucrative.*

Gabriel] Whatever the cheap veneer of so-called culture, and however cold and insensitive our hearts may appear to be toward God, there is always underneath in every human soul a longing and a thirsting and a hungering after the Almighty. I one time read of an evangelist who was invited to fill the pulpit of an aristocratic, formal, cold, liturgical congregation. And being warm-hearted and Spirit-filled, he concluded his message with an invitation. And when he did so, down the aisle came a ragged, dirty, filthy, street woman. And when she came forward, the paid quartet in the choir, back of the preacher, stood up and left. They walked out the back door of the choir. The preacher thought that he had offended that elite congregation. But instead, the quartet came back and around and put their arms around that dirty street woman with many tears and welcomed her back into the kingdom of God. And the preacher learned afterward that she, that dirty woman, had once been a member and sang in the quartet, had fallen into sin and into disease and into poverty. Under the power of the Holy Spirit, she had answered the appeal of the pastor and was there at the front, coming back into the arms of our Savior. Down in the human heart, [crushed by the tempter,] Feelings lie buried but grace can restore; Touched by a [human hand], warmed by kindness, Cords that are broken will vibrate once more. There are no problems in national life or human life that cannot be solved by a great outpouring of the Holy Spirit of God. All of the things we face in the dissolution of the life of our people "drugs and crime and violence and AIDS and disease" all of them are solved and are made to disappear in a great outpouring of the Spirit of the Lord. I have read many times of the tremendous revival in Wales under Evan Roberts. And in those days and in those years, the jails were empty "not one in a jail! And the whole creation in which those people lived was filled with the love and the presence of the Lord God. The need of our land is for revival, A freshet of grace from above, Repentance toward God and forgiveness, More trusting in God and His love. The need of the church is for revival, A blessing from above, Fullness of Spirit and witnessing, More trusting in Christ and His love. This passage in the second chapter of the Book of Acts introduces us to a new dispensation, a new era, a new age "the church age in which we live [Acts 2: It was foretold by the prophets; for example, Joel in Joel 2: And he lived eight hundred years before Christ. It was a marvelous gift of the ascended Lord in His intercessions in heaven. It was here, it was there, it was now, it was then. Sometimes upon matter; the Book begins: Sometimes the Spirit of God would fall upon David [1 Samuel After Pentecost the Spirit of God was poured out without measure [John 3: The breath became a mighty wind. The rill became a great torrent. And the energizing presence of God became incarnate in human personality. And Pentecost is a pattern, a model to be reproduced again and again and again. A fact in science is a verifiable condition under the same conditions, the same results. So it is a fact in the experience of the people of God; given the same conditions the same results will obtain. Pentecost will fall upon a people again and again and again. I one time read of a mission in Africa, and the Spirit of the Lord died in the hearts of the missionaries and of the converts. And even the tribal chief stood up and said, "When I worshiped my heathen gods, I was happy. But now having become a Christian, I am miserable and I renounce my Christian faith. The missionaries in despair, in hurt, began to cry aloud unto the Lord. And the same thing as at Pentecost happened: The Spirit of God was poured out upon the tribe. Even the tribal chief was preaching once again. And in their language they had a saying, "Joy is killing us. In one of the meetings I held in one of the great cities of America, the meetings were wooden. And on Saturday night the congregation spontaneously met in intercession, in appeal, in prayer, in asking God with fervent soul and heart. And the next morning, Sunday morning, you would have thought you were in Jerusalem when Simon Peter delivered his message at Pentecost! It is repeated again and again and again. In the twentieth chapter of the Book of John, our Lord said to His apostles as He breathed upon them, He said, "Labete," lambano is to receive, is to take; labete is the

imperative form of it; labete, "Take the Holy Spirit" [John God has poured out His presence upon us without measure. And it is just for us to receive Him, to open our hearts to Him, to give the issue of our lives to Him. And God answers powerfully and dynamically, gloriously from heaven. Pentecost is repeated again and again and again and again " in the second chapter of this Book of Acts, Pentecost [Acts 2: And it continues through the centuries. There is no generation but that somewhere there is an outpouring of the Spirit of God. There may be darkness and doubt and death in one place, but in the same time there will be light and the glory and the presence of God in another place. There is no exception to it in the history of the Christian age! For example, when the church at Jerusalem became deadened by legalism, the Spirit of God was poured out upon the church at Antioch and at Ephesus. And when the churches in Thessalonica and Philippi waned in their love for the Lord, the church at Milan was alive with the presence of Jesus. When the churches of Carthage and of Alexandria became bogged down in theological minutiae, the churches of Gaul were aflame with the power of Christ. When that pontifical court at Avignon became corrupt, the churches in Germany became aflame with the presence of God. When Mohammed destroyed the churches of South Africa and Syria and the Levant, the scholars of Iona were going forth converting our forefathers, winning the Angles and the Saxons to the Lord Jesus. When the churches of France were darkened in superstition, at that same time the stars of the Reformation were rising in Switzerland, in Germany, and in England. And when the fields of Italy became worthless stubble, a great revival was taking place in Bohemia under John Huss and under our great Baptist preacher Hubmaier. There is no time, there is no era, there is no age but that somewhere there is a mighty outpouring of the Spirit of the Lord God. And I can remember those old pioneer preachers as a little boy. There is no time but there is a great outpouring of the Spirit of the Lord God. And in this present moment when liberalism and doubt, denying the Word of God, has emptied the churches of the western world, look around you today, here in the First Baptist Church of Dallas: Truett for forty-seven years, and now under my ministry, fill this sanctuary at an 8: The presence and the power of God! There is Pentecost always. It is a pattern to be duplicated, to be repeated, to be modeled again and again and again. The heart of it lies in the preacher. It lies in the ambassador from heaven, in the emissary from the courts of the Lord. Oh, what a " what a tradition in which the preacher stands: O Lord, what a tradition! Where did you start your first sermon? When did you have your first funeral? And when did you have your first wedding? And how was your first church? I started with a dog. I was about eight years old, and we had a little cocker spaniel that we called Span. And some dastardly guy poisoned our little dog. He disappeared and we searched all over the prairie and found him in the corner of a big pastureland " dead, poisoned. Well, there was a cattle thing, shelter, in the corner. So we found the springs of a cot and put old Span on those springs and dug a grave for him, and under that cattle shed, why, we brought him and laid him down. And the mourners, my little friends, they sat on buckets and on cans and there they were, and I stood on the other side of old Span and preached my first sermon " eight years of age. And it had two parts. That was the first point. And the second point was: Oh, life can be interesting! Preacher walking down the streets, you know, with his head down, thinking about his sermon, and he stumbled into a little bunch of a half a dozen youngsters on the sidewalk, gathered around a dog. And the preacher looked at them and said, "What are you youngsters doing here? You ought to be going to church. And the one that wins gets the dog for a prize. I never told a lie in my life! I tell you it was a struggle for me. For every minute I preach, I wish I could preach an hour or a day. My dog loves to eat paper and he ate up the rest of my sermon. I want to buy one for my preacher in my church. And I think of this own pulpit here in which the inimitable George W. Truett stood behind this very desk for forty seven years preaching the gospel of the Son of God.

### 3: What Grace Is and Isn't Charisma Magazine

*By the conclusion of the broadcasts, in an astounding outpouring of God's grace, more than , people had filled out cards to register decisions for Christ. Many churches doubled in size overnight.*

During a revival, God supernaturally transforms believers and non-believers in a church, locale, region, nation, or the world through sudden, intense enthusiasm for Christianity. Revival and awakening are, generally, synonyms. The larger the geography a revival covers, the greater the tendency to call it an awakening. America has a deep, rich history of revivals and awakenings. In December , the first revival of historic significance broke out in Northampton, Massachusetts, where a young Jonathan Edwards was pastor. After months of fruitless labor, he reported five or six people converted—one a young woman. Three hundred souls converted in six months—in a town of only 1, people! The news spread like wildfire, and similar revivals broke out in over towns. The Second Great Awakening, The resulting camp meeting revivals drew thousands from as far away as Ohio. Gardiner Spring reported that for the next 25 years not a single month passed without news of a revival somewhere. In , Charles Finney began a career that would eventually convert , to Christ. An unparalleled , were converted in Rochester, New York, in alone—causing the revival to spread to 1, towns. The first meeting was set for September 23—three weeks before the Bank Panic of Six attended the first week, 20 the next, then 40, then they switched to daily meetings. Revivals broke out everywhere in , spreading throughout the United States and world. The Civil War Revival, By the end, , Americans lay dead—one out of every 50 of the 31,, people counted in the census. At the start of the Civil War in , it seemed as though the soldiers for both sides had left their Christianity at home and gone morally berserk. By , the tide turned, first among the Confederate forces. An estimated , soldiers were converted, evenly divided between the Southern and Northern Armies. The Urban Revivals, Young businessman Dwight L. Moody participated in the Great Revival of as it swept Chicago. Moody later conducted revivals throughout the British Isles where he spoke to more than 2,, people. Hundreds of thousands were converted and millions were inspired by the greatest soul winner of his generation. At this time, the general worldview of Americans was shifting away from a Christian consensus. Darwinism and higher criticism were gaining traction, and Moody became the first evangelist to come under attack—accused of making religion the opiate of the masses. By the turn of the twentieth century, the mood of the country was changing. When that era came to an abrupt end on October 29, , followed by the Great Depression, there was surprisingly little interest in spiritual revival. Inside the church, a half-century long battle raged between evangelicalism and theological liberalism which had penetrated major denominations. The effect was that twentieth century revivals were more limited in scope, and lacked the broad impact on society of earlier awakenings. The Revivals of Word of the Welsh Revival of spread to Welsh-speaking settlers in Pennsylvania in late and revival broke out. Billy Sunday, who became a key figure about this time, preached to more than ,, people with an estimated 1,, or more conversions. The Azusa Street Revival, In , William J. Seymour, an African-American Holiness pastor blind in one eye, went to Los Angeles to candidate for a pastoral job. But after he preached, he was locked out of the second service! Eventually, the interracial crowds became so large they acquired a dilapidated Methodist church at Azusa Street where daily meetings continued for three years. The resulting Pentecostal Movement and the later Charismatic Movement, which both exploded worldwide in the twentieth century both trace their roots to this revival. Large numbers of evangelicals also experienced revival resulting in many conversions. It was at this time that a great generation of Christian leaders emerged. Bill Bright began Campus Crusade for Christ. An estimated ,, people attended his nearly crusades, and millions more viewed on television. College Revivals started as early as , but when the prayer-based Wheaton College Revival of achieved national publicity, it sparked other college revivals throughout America. The Charismatic Renewal and Jesus Movement. During the late s and early s more revivals of national scope developed. The first strand was the Charismatic Renewal which spread far beyond Pentecostal and Holiness churches to college campuses, the Catholic Church, and mainline denominations. The second strand, the widely publicized Jesus Movement, emphasized turning from drugs, sex, and radical politics to taking the Bible at face value and finding Jesus Christ as personal Savior. Not

surprisingly, this revival spread to college campuses, most notably the Asbury College Revival in Wilmore, Kentucky. Within a week the revival had spread throughout the entire country. In America elected a born-again president, and evangelicalism has continued to prosper from then to now. Despite the widespread secularization of society since the Cultural Revolution that began in the late s, in the mids God once again brought a series of revivals, mostly to Charismatic and Pentecostal groups. The Promise Keepers Revival, the most publicized of the mids Revivals, began in when 4, men descended on the University of Colorado to be challenged to live up to their faith. In , 50, men assembled from every state and 16 nations. In the following years, stadium events were conducted in cities throughout the United States. A spirit of revival and transformation swept across America as millions of men attended. By the close of , Promise Keepers reported 5,, had attended conferences. An additional 1,, men have been impacted since. Ten Characteristics of Revivals Each revival or awakening leaves its own heat signature; in youth led the way, in businessmen and prayer took center stage, and the Azusa Street revival was decidedly interracial. Yet all share common themes. What are the most frequently mentioned characteristics of revivals and awakenings in literature? Revivals emerge during times of spiritual and moral decline, which leads to intense prayer. God puts a longing into the hearts of many to pray for revival. The Holy Spirit takes people to a spiritual depth they could not achieve on their own. Affected sinners are inconsolable except in Christ. God receives praise, honor, and glory for bringing revival. Revival produces lasting fruit. New ministries are founded and society experiences a reform of morals as more and more people convert. Manifestations like fainting, groaning prayer, and miracles vary by culture and denomination. Revivals are messyâ€”controversies swirl about miracles, abuses, excesses, suspicions, and theological disputes to name but a few. Revivals inevitably crest and decline. Is America Ripe for Revival Today? A majority of Americans believe our country is going downhill. Yet church attendance as a percent of population has held steady since , and probably since America added 50, new churches in the last 20 years of the 20th century to total , Given the state of moral and spiritual decay, how is that possible? The answer is simple. Today, Christianity is prevalent but not powerful. The solution is spiritual revival and awakening. But history tells us that national revivals and awakenings cannot be manufactured. They are sovereign acts of mercy and grace by God Himself, when He supernaturally achieves in a short span what seems otherwise impossible. However, God loves to respond to the prayers of His people e. While the decision belongs to God alone, He gives us the privilege of hastening the day through humble repentant prayer. Until every church disciples every manâ€”.

### 4: AND AMAZING GRACE: An Outpouring of the Holy Spirit on Fr. Jozo in Medjugorje

*The outpouring and overflow of God's grace while we are in the wilderness flows out of the Rock that was struck with judgment! That Rock, Paul says in 1 Cor 10, was Christ! The One who in Mark humbly stands before you in the posture of a servant and says, "For even the Son of Man did not come to be served, but to serve and give His.*

This experience of "entire sanctification" enables the believer to live a holy life, and ideally, to live entirely without willful sin. Reflecting this inward holiness, Holiness Christians have emphasized the Wesleyan doctrine outward holiness, which includes practices such as the wearing of modest clothing and not using profanity in speech. History[ edit ] An engraving of a Methodist camp meeting in Library of Congress. Though it became a multi-denominational movement over time and was furthered by the Second Great Awakening which energized churches of all stripes, the Holiness movement has its roots in Wesleyanism. Early Methodism[ edit ] The Methodists of the 19th century continued the interest in Christian holiness that had been started by their founder, John Wesley in England. In , Palmer experienced what she called entire sanctification and had become the leader of the Tuesday Meetings by . At first only women attended these meetings, but eventually Methodist bishops and hundreds of clergy and laymen began to attend as well. This was the first American periodical dedicated exclusively to promoting the Wesleyan message of Christian holiness. At the Tuesday Meetings, Methodists soon enjoyed fellowship with Christians of different denominations, including the Congregationalist Thomas Upham. Upham was the first man to attend the meetings, and his participation in them led him to study mystical experiences, looking to find precursors of Holiness teaching in the writings of persons like German Pietist Johann Arndt and the Roman Catholic mystic Madame Guyon. Other non-Methodists also contributed to the Holiness movement in the U. In , Mahan experienced what he called a baptism with the Holy Spirit. Mahan believed that this experience had cleansed him from the desire and inclination to sin. Finney believed that this experience might provide a solution to a problem he observed during his evangelistic revivals. Some people claimed to experience conversion but then slipped back into their old ways of living. Finney believed that the filling with the Holy Spirit could help these converts to continue steadfast in their Christian life. This phase of the Holiness movement is often referred to as the Oberlin-Holiness revival. Hannah Whitall Smith, an English Quaker, experienced a profound personal conversion. Her husband, Robert Pearsall Smith, had a similar experience at the camp meeting in . The couple became figureheads in the now-famous Keswick Convention that gave rise to what is often called the Keswick-Holiness revival, which became distinct from the holiness movement. He brought in the converts by the score, most notably in the revivals in Canada West . His technique combined restrained emotionalism with a clear call for personal commitment, thus bridging the rural style of camp meetings and the expectations of more "sophisticated" Methodist congregations in the emerging cities. Roberts and John Wesley Redfield founded the Free Methodist Church on the ideals of slavery abolition, egalitarianism, and second-blessing holiness. Wood, Alfred Cookman, and other Methodist ministers. The gathering attracted as many as 10, people. At the close of the encampment, while the ministers were on their knees in prayer, they formed the National Camp Meeting Association for the Promotion of Holiness, and agreed to conduct a similar gathering the next year. This organization was commonly known as the National Holiness Association. The second National Camp Meeting was held at Manheim, Pennsylvania, and drew upwards of 25, persons from all over the nation. People called it a "Pentecost. These meetings made instant religious celebrities out of many of the workers. Higher life conferences were held at Broadlands and Oxford in and in Brighton and Keswick in . The Keswick Convention soon became the British headquarters for this movement. Another was a flow of influence from Britain back to the United States: Simpson went on to found the Christian and Missionary Alliance. American Holiness associations began to form as an outgrowth of this new wave of camp meetings, such as the Western Holiness Association—first of the regional associations that prefigured "come-outism"—formed at Bloomington, Illinois. In several "general holiness conventions" met in Cincinnati and New York City. Moody had what he called an "endowment with power" as a result of some soul-searching and the prayers of two Free Methodist women who attended one of his meetings. He did not

join the Wesleyan-Holiness movement but maintained a belief in progressive sanctification which his theological descendants still hold to. The founding of the Salvation Army in helped to rekindle Holiness sentiment in the cradle of Methodism—a fire kept lit by Primitive Methodists and other British descendants of Wesley and George Whitefield in prior decades. Methodist mission work in Japan led to the creation of the One Mission Society , one of the largest missionary-sending Holiness agencies in the world. Wesleyan realignment[ edit ] Illustration from The Circuit Rider: Though many Holiness preachers, camp meeting leaders, authors, and periodical editors were Methodists, this was not universally popular with Methodist leadership. Out of the four million Methodists in the United States during the s, probably one-third to one-half were committed to the idea of sanctification as a second work of grace. Haynes wrote in his book, *Tempest-Tossed on Methodist Seas*, about his decision to leave the Methodist church and join what would become Church of the Nazarene. In it, he described the bitter divisions within the Methodist church over the Holiness movement, including verbal assaults made on Holiness movement proponents at the conference. Any traveling or local preacher, or layman, who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases. In the years that followed, scores of new Methodist and Holiness associations were formed -- many of these "come-outer" associations and various parties alienated by Mainline Methodism consolidated to form new denominations e. Those who left mainline Methodist churches to form Holiness denominations during this time numbered no more than , Throughout the early 20th century, week-long revival campaigns with local churches and revival elements brought into the worship service carried on the tradition of camp meetings. Pentecostalism and the Charismatic movement competed for the loyalties of Holiness advocates see related section below , and a separate Pentecostal-Holiness movement was born. This new dichotomy gradually dwindled the population of the mainstream of the Holiness movement. Some Holiness advocates found themselves at home with Fundamentalism and later the Evangelical movement. This merger created a Mainline Christian organization which made remaining Holiness elements within U. Toward the Evangelical mainstream and rise of the Conservative Holiness Movement mid-to-late 20th century [ edit ] Grace Wesleyan Methodist Church is a parish church of the Allegheny Wesleyan Methodist Connection , one of the largest denominations in the conservative holiness movement , and is located in Akron, Ohio. Not content with what they considered to be a lax attitude toward sin, several small groups left Wesleyan-Holiness denominations to form the conservative holiness movement. Staunch defenders of Biblical inerrancy , they stress modesty in dress and revivalistic worship practices. They identify with classical Fundamentalism more so than Evangelicalism. A slow trickle of disaffected Holiness-friendly United Methodists left for Holiness movement denominations, while other Holiness advocates in the United Methodist Church fought for recognition via the Good News Movement and Confessing Movement. Meanwhile, the bulk of the Wesleyan-Holiness churches began to appear more like their colleagues in the National Association of Evangelicals from various theological and ecclesiastical traditions. Continued stances on the sanctity of marriage and abstinence matched similar convictions held by other Evangelicals. In the s, opposition to abortion became a recurring theme, and by the s statements against practicing homosexuality were increasingly common. A devotion to charity work continued, particularly through the Salvation Army and other denominational and parachurch agencies. Recovering an identity 21st century [ edit ] A Salvation Army band parade in Oxford , United Kingdom Faced with a growing identity crisis and continually dwindling numbers [19] , Wesleyan-Holiness Evangelicals have hosted several inter-denominational conferences and begun several initiatives to draw a clearer distinction between Wesleyan theology and that of other Evangelicals and to explore how to address contemporary social issues and appear winsome to a " post-modern world. Several Evangelical Holiness groups and publications have denounced the term "fundamentalist" preferring Evangelical while others are reconciling to what extent the Fundamentalist movement of the s remains a part of their history. Talks of a merger were tabled, [26] but new cooperatives such as the Global Wesleyan Alliance were formed as the result of inter-denominational meetings.

### 5: The Outpouring and Overflow of Grace | Redeemer Presbyterian Church (PCA)

*By David Wilkerson January 9, \_\_\_\_\_ "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.*

If we are honest, that is one of our greatest struggles as well. Either way when life in the wilderness gets hard, we thirst to know whether God is really with us or not. We are no different than Israel. In Exodus 17 God leads Israel to a region of the wilderness where there is no water. Without water Israel concluded that God had broken His promise to deliver them and left them in the wilderness to die. But they take it farther – they actually convict God and find Him guilty of covenant unfaithfulness and as a result were ready to stone Moses. Knowing that his life was in danger Moses cries out to the Lord v. They are about to stone me. Moses cries out to the Lord and the scene drastically changes as God says v. Someone is going to be judged, but who? First, God condescends to give the people what they want! The second amazing thing about v. Where did God stand in the posture of a servant before Moses and all the people? I will receive the blow of justice that my people deserve so that my people can be refreshed and drink deeply from the waters of my grace. That Rock, Paul says in 1 Cor 10, was Christ! The One who in Mark Jesus serves us by paying the ransom for what our sins deserve. Jesus died of thirst in His wilderness experience so that we would have an outpouring and overflow of grace to drink from in ours! Do you see how God quenches our thirst and proves that His presence is with us? On the cross, Jesus was abandoned by God so that those who trust in Him would never be abandoned. This is a God who is worthy of our trust and worship as we wait for our true home.

### 6: Moravian Revival

*Baha'u'llah - Famous Quotes Laminated POSTER PRINT 24x20 - In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stille.*

You are now a part of our dear First Baptist Church in Dallas, you who are listening on radio and on television. This is the pastor bringing the message entitled The Trailblazer for Christ. The beginning of the gospel of Jesus Christ, the Son of God. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And the sermon today, the next verse, "And there went out unto him all of the land of Judea" and Matthew says, "and all they of Jerusalem, and were all baptized of him in the River Jordan, confessing their sins" [Mark 1: And the sermon follows this kind of an order: And I speak first of that truth as it is recorded in Holy Scripture, in the Bible. Then I shall speak of it as we see it in secular history. And lastly, I shall speak of it as it is in the province and purview of God today, in our lives and in our generation The outpouring of the Spirit of God, the day of revival, the day of enlightenment, in the day of darkness and disaster. It was a great day, it was a tremendous revival. On one hand were the unregenerated Pharisees and on the other hand were the rationalistic Sadducees, and that generation "that generation saw the destruction of the nation and the scattering of people over the face of the earth. It was a day that God looked upon and said, "It is enough! And it was in that day, led by the Pharisees and the Sadducees; it was in that day that this great revival came from the hand of God. And that pattern you will find throughout the Word of the Lord, throughout all of Scripture. Elijah the Tishbite was the model and predecessor of John the Baptist. And the Book of Kings says that there was never a king, and there was never a time, and there was never a reign in the land of Israel like unto the wickedness of the reign of Ahab the king, and Jezebel the queen [1 Kings And it was in that day that Elijah the Tishbite stood and brought to Israel an outpouring of the presence of God. He even poured water on the wood, and God can make a fire out of wet wood just as He can out of dry wood, and He did so in that day of revival under Elijah the Tishbite [1 Kings The same thing is recorded in this Holy Word concerning Nineveh, the tremendous, vast capital of the ancient Assyrian Empire. The Book of Jonah says God looked down and the wickedness of that heathen city came up unto the Lord in heaven. And God said, "Yet forty days, and I will destroy it from the face of the earth" [Jonah 3: But when Jonah came into that city preaching the power and presence and judgment of Almighty God, the king left his throne, took off his garments, sat in sackcloth and ashes, and the whole city repented before the Lord. And that great revival swept the ancient city of Nineveh [Jonah 3: Time would fail me to speak of Simon Peter, who at Pentecost preached to the people who had slain Jesus. They had just crucified Him. And that opened the outpouring of the Spirit of God like the world had never seen "to the people who had slain the Lord Jesus Himself [Acts 2: That was the seat of the worship of Artemis-Diana, and her temple was one of the Seven Wonders of the World. But in that city, idolatrous to the extreme, there came one of the mighty revivals that turned all of Asia Minor toward God [Acts Nor have I time to speak of John, the sainted apostle. The Roman emperor remanded him to the Isle of Patmos, there to die of starvation and exposure [Revelation 1: But while he was there on the Isle of Patmos, heaven opened and he saw the revelation and the wondrous presence and ultimate victory and triumph of the Lord God Himself [Revelation 1: This is the Bible; in the days of darkness and despair, and defeat and disaster, in those days God pours out His Spirit and there is great revival. Now may I speak of secular history? I am now turning to the days of John Wesley and his brother Charles. In A Tale of Two Cities, one of the most famous novels ever written, composed by the author Charles Dickens, do you remember how it begins? This is the first chapter and the first sentence. It was the season of light, it was the season of darkness. It was the spring of hope, it was the winter of despair. Then it describes in tragic detail the French Revolution: It was a time of blasphemy and revilement. I have preached in Notre Dame Cathedral in Paris, there at the high altar where the sainted virgin Mary was worshipped. In those days they took a whore, they took a harlot, they took a prostitute, and raised her and elevated her at the high altar in the cathedral of Notre Dame and worshipped and bowed down before her. Those were horrible days, days of blood, and

recompense, and judgment, and disaster. The same conditions of pain in England – the king of England was medically declared insane, and it was in his days of the American Revolution. The Church of England was corrupt – simony, infidelity; it was a day of thievery and drunkenness and debauchery. The slave trade of the world was carried on by England and their vessels. Little children worked fourteen hours a day in the mines and in the mills. England was as corrupt, and as vile and as wicked and as blasphemous as the nation of France. Because they were visited with a great revival from heaven under John and Charles Wesley, and those ministers ordained by their side. They were cast out of the Church of England. Not one time were they ever in a pulpit in England, in the Church of England, the established Church of England. They preached in the highways, in the byways, in the squares, in the commons. Wherever men and women were, there they preached the gospel of the Son of God, and England was visited with a great revival, a great outpouring of the Spirit of God from heaven. There were vast reforms in government; the slave trade was forever outlawed in England. In those days, Robert Raikes founded the Sunday school movement. In those days William Carey and his Baptists began, started, founded, the great world mission movement. And in those days, the English character – as the world has known it – of integrity and honesty was created. England was saved by a great visitation of God from heaven, by a mighty revival. At the same time, in the same way, America was visited. There was a Tom Paine in those days who was as popular as George Washington; he was adulated, revered, exalted on every side, on every hand. He wrote a book, *The Age of Reason*, and the book purported to decimate, to annihilate the Word of God. Because at that same time, in that same day – history calls it the Great Awakening – under the preaching of Jonathan Edwards, and George Whitefield, and Francis Asbury, and Thomas Coke, and our pioneer Baptist preachers, America was swept into a mighty revival called the Great Awakening. In the period of its darkest history, the greatest light shone from God in heaven. I could speak of the same thing after the Civil War; infidelity was rampant and blatant. Under Robert Ingersoll, Bob Ingersoll, thousands and thousands gathered to hear him make fun of the Word of God, to belittle the revelation of the truth of the Lord in those Holy Scriptures, and they applauded Bob Ingersoll. And at that same time, in that same day, there was a layman, an un-ordained preacher – there was a layman by the name of Dwight L. Moody held, in the great cities of America, revivals. Thousands and hundreds of thousands were turned to the Lord and it was a great day of visitation from heaven. I have spoken of it in the days of the Bible, in Holy Scripture. I have spoken of it in secular story. May I now speak of it in our day, and in our time, and with us? I am old enough now to compare the culture and the life of America in this twentieth century. I can remember how it was when we entered this century and I am now old enough to see how it is as we are leaving this twentieth century. I grew up in the day of Prohibition. Seems strange to us now that liquor would have been outlawed. When I was a boy the only way you ever saw liquor was under the hands and aegis of a bootlegger in a back alley, in a dark corner. I grew up in the days of Prohibition, the sobriety of the nation, and the outlawing of drunkenness, and all of the attendant evils that crowd around it. Today, here in the city of Dallas, I attended an ecclesiastical convocation. There were about sixty ecclesiastics there, and at every other plate was a bottle of liquor – a plate, a bottle of liquor, a plate, a bottle of liquor – in one of the great ecclesiastical conferences here in the city of Dallas. I was invited to deliver the invocation at a great convocation here in Dallas, honoring the greatest living player in Hollywood, the movie star in Hollywood. And as I sat there at that meeting, honoring that great, famous Hollywood movie star, here and there and throughout the entire convocation, bottles of liquor. I cannot imagine the change that has come in the life of America. And for us to keep it sacred and holy for God is unthinkable; it is outside of our imagination. The breaking up of the home: Today, the statistic has reached our national level. More than half of the homes in Dallas, and more than half of the homes in America, break up every year. For the first time in history, the children who come here to our Sunday school are beginning to be in the majority [from] single parent homes. When I saw television at first, the programs were chaste, they were beautiful. You could take your children and set them down there before that television and have perfect assurance that what they saw would be splendid, it would be model, it would be in every way exemplary. But on Friday of this last week, I sat down there just before the news came on. And the violence and the immorality pictured there before our children and before our households is unthinkable! One of the fellows, the leading star in that one on Friday night, in

one of his phrases, he said, "Kiss my ass" on television, before our little children. This is a damnation of the modern culture and life of America! When I was a boy, the Methodist would have revivals. And I have heard them, as a boy, come out of those Methodist churches and shout all over the town just go up and down the streets shouting and praising God. A "shouting Methodist" was a word belonged together, a "shouting Methodist. And they went to France in the hope and persuasion that this would be the last war in which America would ever be involved, in which the world would ever be devastated. Dear God in heaven, we were but planting the seed for the second, more terrible world war, and for Korea, and for Vietnam, and God only knows what lies in the days immediately ahead.

### 7: Politicians react to the death of Barbara Bush

*The Mids Revivals. Despite the widespread secularization of society since the Cultural Revolution that began in the late s, in the mids God once again brought a series of revivals, mostly to Charismatic and Pentecostal groups.*

We were seeking God like we never had before. I was praying, on average, more than five hours a day. We were holding services five nights a week. Never in my life had I sought God with such fervency. Never had I so separated myself from the things of the world. Never had I lived as holy a life as I did during this time. I fell straight back and was lying on the platform. I was frozen in place for 30 minutes or so. While I was on the ground, one of the men in our church came over and grabbed my feet and prayed for me. About 10 minutes after he finished praying, I felt another person grab my feet. It was gentle at first and then quite firm. As this second set of hands held my feet, my body began to shake. When the hands lifted off my feet, I could move my body again. Get Spirit-filled content delivered right to your inbox! [Click here to subscribe to our newsletter.](#) Later, I found out no one had grabbed my feet the second time—at least no one whom people could see. And when I finally sat up, the Lord spoke something to me that would forever change my life. You have lived holier than at any other time in your life. You have pursued My presence far beyond any other time in your life. You think you are worthy to receive the outpouring of My glory. However, during this time, your sin is worthy of eternal damnation. I was doing everything I knew to do to be pleasing to God. I felt my motives were pure. All I truly wanted was Him. Yet even in this state, I still had sin in my life. I still fell short of the glory and holiness of God, and the sin in my life—as all sin is—was detestable to God. It was deserving of His judgment and warranted an eternity in hell. Although I had preached that the sin we commit even as Christians is repugnant to God and worthy of hell, I never really saw it until that night. I had a true, deep revelation that I still fell far short of the glory and righteousness of God, even as a Christian. The words the Lord spoke that night shook me to the core of my being. Yet even as He was speaking those words, I heard the Lord speaking in a second voice. The first voice spoke to me Person to person; the second echoed through the heavens. His mercies cover me—praise the name of the Lord! Grace Comes Before Mercy Yet here is the thing: People often confuse grace with mercy. Although many people find grace complicated, in reality it is simple to understand. Take a look at what the apostle Peter has to say about it. Simply put, grace is the favor of God that gives us access to the power of God for everything we need for life and godliness. I want you to consider that statement again: Grace is the favor of God that gives us access to the power of God for everything we need for life and godliness. That is not a complicated idea. The reason many Christians find it difficult to understand grace is that they confuse it with mercy. Grace is the undeserved, unearned favor of God that gives us access to the power of God for everything we need for life and godliness. Grace gives us favor to access the power of God; mercy releases us from the judgment of God. Grace is favor, and that favor gives us access. It gives us the legal right to access the power of God for everything we need. None of us deserves access to God and His power Rom. Because of sin, we all deserve an everlasting hell. Yet God has given us access to all He is and all He has. Mercy is when we are released from the judgment we deserve. God has shown us mercy by not making us pay the penalty for our sin. As long as we remain in Christ, that mercy keeps us from the judgment we truly deserve. We all need His mercy, and that mercy will endure forever. Yet we are not saved by mercy. We are saved by grace. Without the grace—the favor—of God, we could never have access to the mercy of God. God favored us while we were yet sinners. This is very important for you to understand. God first released His grace before He was able to extend to us His mercy. But God so loved us—He placed such value on us—that while we were still His enemies, He sent Jesus to die for us so that we might have access to Him. With that access, we now can receive mercy for all our sins. It is this access that comes to us undeserved and unearned. It is this access that has allowed us to be forgiven, cleansed and made a new creation. We would be bound for all eternity to death and destruction. He knew that if man sinned, we could no longer eat from the tree of life—the tree of total provision and continual supply. Everything Comes Through Grace advertisement On top of that, all the things we receive from God come to us through His grace. We are saved through grace. We know that through the grace of the Lord Jesus Christ, we shall be saved. We

believe through grace. We read in Acts How often do we struggle with unbelief? Yet the Bible says that the power to believe comes by grace. We receive our inheritance by grace. Your inheritance is that you have been predestined by God to be changed into His image. We obey by grace. In so many churches, Christians are beaten over the head with rules and regulations. They are told they have to do this and do that in order to be pleasing to God, and then they feel defeated when they struggle to obey. We stand by grace. It is grace that gives us the power—the ability—to stand against the devil. We receive spiritual gifts by grace. People often look at me and think I am special. They think I have a special calling and special gifts and that this is why I see the power and anointing of God operating in my life. They have no idea how lost I was. Now I travel all over the world ministering to millions of people. People are saved, healed and set free. In our meetings, we have seen the kinds of manifestations of God that I used to only read about in books on revival. None of this happens because I am so spiritual. All the gifts of the Spirit are received by grace. However, if this is true, why do most of us live lives that are broken, defeated, sick and without power? We have failed to understand what grace is and how it can be multiplied in our lives. Through grace, we have favor that gives us access to the power of God for all things. Everything you need to live the life God desires for you has been given to you already. The key to obtaining the power of God is access. This man is powerfully anointed, and everybody wants to get close to him. He is also a very private man. After lunch he pulled me aside from the other ministers who were with us, many of whom were also well-known, and talked with me privately. He wanted to give me private access. He told me I could call him anytime, which is something he rarely ever does. He was giving me access.

### 8: W. A. Criswell Sermon Library | The Pattern of Pentecost

*An inspiration for the creation of houses of prayer around the world, The Grace Outpouring is a captivating account of spiritual renewal on a Welsh [www.enganchecubano.com](http://www.enganchecubano.com) Roy Godwin turned his back on a lucrative consulting job to lead the quiet retreat center Ffald-y-Brenin in West Wales, he wasn't sure what was next.*

Moravian Revival The Rev. John Greenfield, an American Moravian evangelist, published his book "Power On High" in on the th anniversary of the Moravian revival. The information in this article is from that book, now out of print. The Moravians, a refugee colony from Bohemia, settled on the estates of Count Nicholas Zinzendorf in Herrnhut, Germany, where a powerful revival began in It launched years of continuous prayer and within 25 years Moravians were missionaries, more than the rest of the Protestant church had sent out in two centuries. The Holy Ghost came upon us and in those days great signs and wonders took place in our midst. From that time scarcely a day passed but what we beheld His almighty workings amongst us. A modern Pentecost A Moravian historian wrote that Church history abounds in records of special outpourings of the Holy Ghost, and verily the thirteenth of August , was a day of the outpouring of the Holy Spirit. We saw the hand of God and His wonders, and we were all under the cloud of our fathers baptized with their Spirit. A great hunger after the Word of God took possession of us so that we had to have three services every day, viz. Every one desired above everything else that the Holy Spirit might have full control. Selflove and self-will, as well as all disobedience disappeared and an overwhelming flood of grace swept us all out into the great ocean of Divine Love. No one present could tell exactly what happened on that Wednesday morning, 13 August at the specially called Communion service. They hardly knew if they had been on earth or in heaven. Count Nicholas Zinzendorf, the young leader of that community, gave this account many years later: We needed to come to the Communion with a sense of the loving nearness of the Saviour. This was the great comfort which has made this day a generation ago to be a festival, because on this day twenty-seven years ago the Congregation of Herrnhut, assembled for communion at the Berthelsdorf church were all dissatisfied with themselves. They had quit judging each other because they had become convinced, each one, of his lack of worth in the sight of God and each felt himself at this Communion to be view of the noble countenance of the Saviour. O head so full of bruises, So full of pain and scorn. In this view of the man of sorrows and acquainted with grief, their hearts told them that He would be their patron and their priest who was at once changing their tears into oil of gladness and their misery into happiness. This firm confidence changed them in a single moment into happy people which they are to this day, and into their happiness they have since led may thousands of others through the memory and help which the heavenly grace once given to themselves, so many thousand times confirmed to them since then. The congregation was young. Zinzendorf, the human leader, was 27, which was about the average age of the group. They had experienced centuries of persecution. Many had been killed, imprisoned, tortured or banished from their homeland. This group had fled for refuge to Germany where the young Christian nobleman, Count Zinzendorf, offered them asylum on his estates in Saxony. From there, after their baptism in the Holy Spirit, they became evangelists and missionaries. Fifty years before the beginning of modern Foreign Missions by William Carey, the Moravian Church had sent out over missionaries. Cannot we follow their example and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen? Hitherto we had been the leaders and helpers. When the Spirit came. The disgruntled community at Herrnhut early in was deeply divided and critical of one another. Heated controversies threatened to disrupt the community. The majority was from the ancient Moravian Church of the Brethren. Other believers attracted to Herrnhut included Lutherans, Reformed, and Baptists. They argued about predestination, holiness, and baptism. The young German nobleman, Count Zinzendorf, pleaded for unity, love and repentance. Converted in early childhood, at four years of age he composed and signed a covenant: He actively established prayer groups as a teenager, and on leaving college at Halle at sixteen he gave the famous Professor Francke a list of seven praying societies he had established. After he finished university his education was furthered by travel to foreign countries. Everywhere he went, his passion for Jesus controlled him. In the Dusseldorf Gallery of paintings he was deeply moved by a painting of the

crucifixion over which were the words: Hoc feci pro te; This have I done for thee; What hast thou done for me? At Herrnhut, Zinzendorf visited all the adult members of the deeply divided community. On 12 May , they all signed an agreement to dedicate their lives, as he dedicated his, to the service of the Lord Jesus Christ. The Moravian revival of was thus preceded and then sustained by extraordinary praying. A spirit of grace, unity and supplications grew among them. On 16 July, many of the community covenanted together on their own accord to meet often to pour out their hearts in prayer and hymns. On 5 August, the Count spent the whole night in prayer with about twelve or fourteen others following a large meeting for prayer at midnight where great emotion prevailed. On Sunday, 10 August, Pastor Rothe, while leading the service at Herrnhut, was overwhelmed by the power of the Lord about noon. He sank down into the dust before God. So did the whole congregation. They continued till midnight in prayer and singing, weeping and praying. On Wednesday, 13 August, the Holy Spirit was poured out on them all. Many of them decided to set aside certain times for continued earnest prayer. On 26 August, twentyfour men and twentyfour women covenanted together to continue praying in intervals of one hour each, day and night, each hour allocated by lots to different people. On 27 August, this new regulation began. Others joined the intercessors and the number involved increased to seventyseven. They all carefully observed the hour which had been appointed for them. The intercessors had a weekly meeting where prayer needs were given to them. The children, also touched powerfully by God, began a similar plan among themselves. Those who heard their infant supplications were deeply moved. Known as the Hourly Intercession, it involved relays of men and women in prayer without ceasing made to God. That prayer also led to action, especially evangelism. More than one hundred missionaries left that village community in the next twentyfive years, all constantly supported in prayer. This made a strong impact on people in many countries, including the Wesleys. A company of Moravian immigrants were also on the vessel. During a terrible storm, they all faced the danger of shipwreck. John Wesley wrote in his journal: I had long before observed the great seriousness of their behavior. If they were pushed, struck or thrown down, they rose again and went away; but no complaint was found in their mouth. Here was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger and revenge. In the midst of the Psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards: Back in England in the Wesley brothers became intimately acquainted with the Moravians, especially Peter Boehler who later became a leading Moravian bishop. On 4 March, , Wesley wrote in his diary: Immediately it struck into my mind, "Leave off preaching. How can you preach to others who have not faith yourself? He answered, "By no means. The first person, to whom I offered salvation by faith alone, was a prisoner under sentence of death. Eventually John Wesley came to assurance of salvation. His own testimony reads; Wednesday, May 3, My brother had a long and particular conversation with Peter Boehler. And it now pleased God to open his eyes; so that he also saw clearly, what was the nature of that one true living faith, whereby alone "through grace" we are saved. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. My soul continued in peace, but yet in heaviness, because of manifold temptations. Telchig, the Moravian, what to do. He said, "You must not fight with them as you did before, but flee from them the moment they appear, and take shelter in the wounds of Jesus. Whitefield began the New Year as gloriously as he ended that which had just expired. 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! There truths today are platitudes; to Wesley they were, at this stage of his life, discoveries. When Peter Boehler, nine years his junior, left England for America after several months, Wesley recorded in his journal: Oh what a work hath God begun since his coming into England! Such a one as shall never come to an end, till Heaven and earth pass away! Everywhere the Moravians went they spoke of their Lord, sang of Him, and witnessed naturally. The Holy Spirit had filled them, as in the early church, with great love for their Lord.

## THE 1990S : THE OUTPOURING OF GRACE pdf

### 9: Holiness movement - Wikipedia

*The outpouring of the Holy Spirit of the presence of God, heretofore in all of the revelation of the presence and work of the Lord God, heretofore, before Pentecost, the working of the Spirit of God was always intermittent.*

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