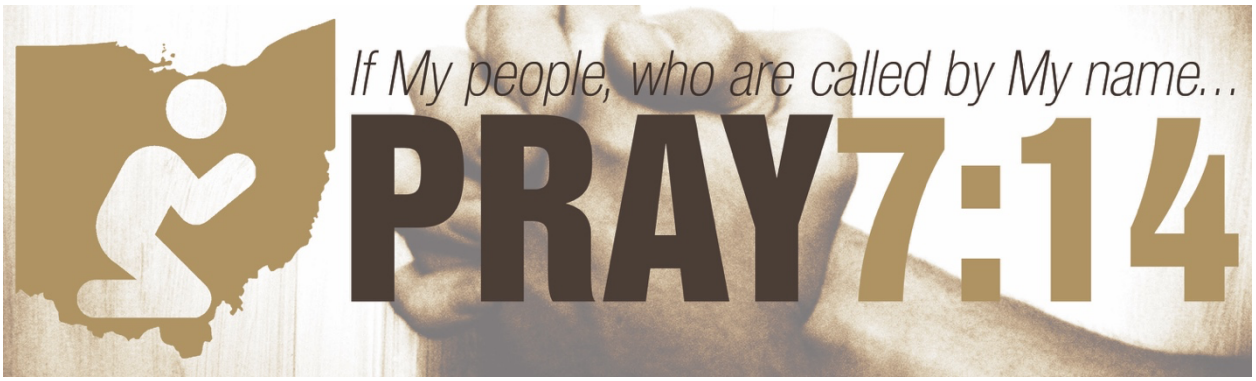


Give me one divine moment when God acts, and I say that moment is far superior to all the human efforts of man throughout the centuries.
—Dennis F. Kinlaw President, Asbury College 1968-1981, 1986-1991

Recently I read the account of the Asbury revival in 1970. (One Divine Moment: The Account of the Asbury Revival of 1970) Robert Coleman wrote in the forward:

> *One of these divine moments came on February 3, 1970. The visitation occurred in Wilmore, Kentucky, a small town near Lexington. While many students across America were burning down buildings and rioting in the streets, students in this college community were strangely drawn to their knees to pray.* (p. 10)

Harold Spann, Assistant to the President, Asbury College writes in a chapter titled *"Crisis and Opportunity:"*

> *Our day is one of confusion and disillusionment. The optimism of the early part of the twentieth century has been destroyed by the harsh realities of a warring world. The question in the theological circles now is whether there is any basis for hope. The theologians search. The secular world wonders. The institutions which have been the heart of our society and our glory are now under brutal attack. The foundations tremble. Old norms are challenged. Many want to determine their own laws. The darkness has deepened, and man has lost his way. Worse—he has lost his nerve.* (p. 82)

"Anytime you see revival, you can always point back to some praying figures," says Tim Beougher, Billy Graham professor of evangelism and church growth at The Southern Baptist Theological Seminary. Beougher also notes the revival came during a time of intense unrest in America, particularly among students. Demonstrations were taking place at universities nationwide. In May of 1970, several unarmed students were shot and killed at Kent State University. Multiple universities canceled their spring commencement exercises for fear of violence.

http://www.bpnews.net/54265/southern-baptists-remember-50th-anniversary-of-historic-asbury-revival

Donald Whitney writes:

> *Perhaps no year in modern history so parallels the turmoil of 2020 than 1968. The assassinations of Martin Luther King, Jr., and Robert F. Kennedy, the widespread riots, the major cities aflame (literally and socially) with racial tensions, the political turmoil of an election year epitomized by the violence surrounding the Democratic National Convention, the marches and demonstrations against the unpopular Vietnam War—all these were embroiling and dividing America in 1968.*
>
> *There was even a global pandemic: the Hong Kong flu killed more than a million people worldwide. Sound familiar?*
>
> *…But in retrospect, it's encouraging to realize that rumbling beneath it all, the Jesus Movement was gathering momentum as a work of God's power that would flourish across the country in the years immediately following.*
>
> *…While I wouldn't consider it comparable to the First Great Awakening (ca. 1730s and 1740s), the Second Great Awakening (ca. 1800-1830), or the Prayer Revival of 1859, it was almost certainly the closest thing to a movement of God in scale and influence we have seen since.*
>
> *…Unprecedented numbers of young people in churches, colleges, and seminaries mobilized for prayer, Bible studies, and evangelism. Countless lives were changed, and the effects of the Jesus Movement continue to this day.*
>
> *Christians have prayed that the world would see that the solutions of man are ultimately hopeless in terms of changing hearts and societies in the deepest ways.*
>
> *…Could it be that the Lord would bring out of the chaos of 2020 something like He did out of 1968, but in even more dramatic and global ways? We know that He can do this, for Christians affirm with Job, "I know that you can do all things, and that no purpose of yours can be thwarted" (Job 42:2).*
>
> *But let it not be that we do not see a powerful, Christ-exalting, Gospel-centered, Bible-based, world-changing, congregation-revitalizing, church-planting, missionary-sending, pandemic-stopping, injustice-smashing moving of the Holy Spirit in our time because we do not ask for it (James 4:2). …let us pray in faith, "Lord, do it again; greater, broader, and deeper than ever before."*

http://biblicalspirituality.org/the-jesus-movement-followed-1968-what-will-follow-2020/

Daniel Henderson writes in *How to Pray in a Crisis: A 4-Step Guide to Renewal:*

> *"We learn to pray with renewed dependence, even desperation, in a season of crisis. … I believe that most people, at a deep level, want to be a vital part of a divine moment when supernatural things happen and life as we know it permanently changes for the sake of the gospel. … Our instinctive reactions to a crisis often pull back the covers on our concealed insecurities, doubts, and vulnerable places in our faith. … Christ often strips away the superficial, the tangential, the unreliable—and drives us to the things that matter most. …[E]xtraordinary prayer as taught and modeled in the New Testament… has been historically linked to seasons of spiritual awakening, especially in times of crisis." (*p. 12-15)

The revival historian J. Edwin Orr writes about the days before the awakening of 1857-1858 (*The Event of the Century: The 1857-1858 Awakening*). He quotes Bishop Warren Candler:

> *"In the midst of all its plenty and pride, the nation woke one morning to find that the glory was all a dream …a repetition of the old, old story of a people grown great by godliness, gradually departing from the true God in the worship of Mammon, futilely prostrated by its idolatry.*
>
> *So whether such a panic had been caused by God, apart from the laws of trade, or whether it had been produced by God, working through those laws, it was treated by many contemporaries as the call of God to all His people to repentance, and God's call to the whole nation to amend its backslidden and apostate ways."* (p. 19)

Businessman Jeremiah Lamphier, burdened about the sinfulness of New York City, called for a noon-hour prayer meeting. Six people came to the first prayer meeting, September 23, 1857. Within six months, ten thousand businessmen gathered daily for prayer.

Revival swept the city, and the whole nation paid attention. By 1858 people were gathered every night in cities and small towns all over America for prayer. In two years, *one million* new believers were added to churches in America, out of a population of thirty million. (J. Edwin Orr, *The Light of the Nations*, 103-105) A revival of the same proportion today could mean *ten million* new believers added to His church, in America alone! Imagine what that could mean if it also fueled our passion for taking the gospel to the ends of the earth.

Two years later, the civil war began; over 620,000 American soldiers died on the battlefield, many were converted during the *Prayer Revival*. The nation had been prepared for the crisis to come.

Orr points out it was not the bank panic of October 1857 that ushered in the revival. He writes, "*Not the failure of the banks, but rather the success of intercessory prayer services… four months of prayer and repentance before the great gatherings and crowded assemblies"* (p. 20-21)

It is not just American. Avery Willis writes about the revival in the late 1960s among the Javanese in Indonesia, "*the largest group of people to ever become Christians out of a Muslim background."* The revival followed "*a ruthless communist coup d'état on September 30, 1965, plunged Indonesia into a bloodbath …that brought death to approximately half a million people."* (p. 12)

> *"I believe God prepares people and countries for response to the gospel. The glove of circumstances is worn by a purposeful God who desires to save the world. Inscribed on each finger of the glove are the words: culture, politics, society, economics, and religion. …the hand of God moves in all the activities of men to produce a responsiveness to the gospel throughout the world" (p. 4)*
>
> *"The failures of other religions to meet the spiritual needs of the Javanese plowed furrows where the message of the gospel was planted and now thrives."* (p. 14) —Avery Willis *Indonesian Revival: Why Two Million Came to Christ*

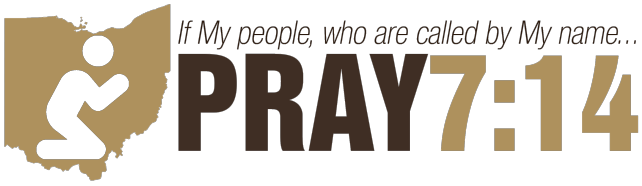
I return to the words of Harold Spann in *One Divine Moment*:

> *Man has tried his best devices. They have failed. Perhaps the despair of finding any human way of deliverance, coupled with the threat of impending catastrophe, will bring men to face reality. It has happened before. In fact, the greatest national revivals of the past have come during the darkest periods of church history. In such hours of hopelessness, men have looked up in the night and found the stars still shining. Sometimes these awakenings have saved the nation from disaster. In other times they have prepared the church to face judgments to come.*
>
> *What it will be in our generation, no one now can say, but the Almighty has come to stand in the midst of the clamor and turmoil of the world to repeat His invitation.* **"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (2 Chronicles 7:14 RSV).**
>
> *Now is the hour of decision. Man must bring himself to participate in a divine moment of redeeming grace. No one can afford to gamble on when this opportunity may end or what the future holds. Finally, the future holds nothing but God.* (p. 82-83)

Remembering what God did in the midst of one divisive period in American history should motivate us to pray for it again. Crisis does not guarantee revival, many thought 9/11 would be followed by revival. Claude King asks: *"Could this plague (COVID-19) be from God? (**2 Chronicles 7:13** "…send pestilence among my people.") If so, what does He want to accomplish? Is God seeking to restore righteousness through His judgments? (See **Isaiah 26:9-10**) If so, are we cooperating with God, or are we opposing His work? If we fail to respond to His discipline, he will intensify the discipline." (**Leviticus 26**)* (See *Fresh Encounter: Experiencing God's Power for Spiritual Awakening* by Henry & Richard Blackaby and Claude King)

PRAYER GUIDE

2 Chronicles 7:14 "*If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."*



We understand these words were to Solomon, King of Israel, the "land" was Israel. We are not Israel, and God is not American. We are not a covenant nation. That is why the church's spiritual state is the key to the nation knowing the blessing of God. If we are not following Jesus, there is no hope for the nation. *"A revived church is the only hope for a dying world."* — Andrew Murray

1 Peter 2:9-10 *…**now the people of God…***

Galatians 3:29 **1 Corinthians 10:11**

Prayer Prompts:

Followers of Jesus are the *"My people who are called by My name."*

John 1:12-14

Ephesians 2:12-22 Be reminded of the unity we have in Jesus.

God's people need to respond in unity; don't expect the world to respond to Him, we must lead the way in response from hearts unified by the gospel. Jesus taught us to pray using plural pronouns **– Matthew 6:9-13; Luke 11:1; Ephesians 6:18**

Praise Him with the Names that remind us of who He is, and who we are in Him:

"My name" — The Name by which we have been called *"Lord, you are_____"*

"My people" — Identity in Christ *"Lord I am _____ in You"*

(Humility—Hunger—Holiness outline from Steve Gaines: http://www.bpnews.net/49163/an-appeal-to-rightly-apply-2-chronicles-714)

Humility — *"will humble themselves"*

Humility is always the place to start as we approach Almighty God. We're a proud people.

Psalm 51:17 *"The sacrifices of God are a broken spirit, A broken and a contrite heart-- These, O God, You will not despise."*

1 Peter 5:5-6 *"All of you clothe yourselves with humility toward one another, because God resists the proud but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, so that he may exalt you at the proper time,*

"Clothe yourselves with humility" — same word used of Jesus, **John 13:4** *"So he got up from supper, laid aside his outer clothing, took a towel, and tied it around himself."*

John 13:14-15 *"So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done for you."*

Revive Our Hearts: *"Proud People vs. Broken People"* (See pages 8-9)
Downloadable Bookmark or order: https://www.reviveourhearts.com/articles/brokenness-bookmark-the-heart-god-revives/ Podcast: https://www.reviveourhearts.com/podcast/revive-our-hearts/are-you-proud-person-or-broken-person/

Also see *Come to the Lord's Table* by Claude King — *Humble Yourself*, p. 85-86; and *Return to Me: God's Plea and Promise to His Church* by Claude King, p. 109

Lord, I confess I need humility in _____

Hunger — *"pray and seek My face"*

"We also have the opportunity to learn to pray beyond the crisis in a new lifestyle of intimacy with the Lord that strengthens us with daily grace and resets our hearts toward His purpose for our lives on this earth." (How to Pray in a Crisis, Henderson, p. 12)

Psalm 27:8 *"When You said, "Seek My face," My heart said to You, "Your face, LORD, I will seek."*

Seeking His face before we seek His hand — ***intimacy with Jesus – relationship***

"New Testament awakenings were Christ-centered." — T.W. Hunt, *Christ-Centered Revival* (National Prayer Conference, NOBTS, June 1990, p. 11)

"Revival is ultimately Christ Himself, seen, felt, heard, living, active moving in and through His body on earth." — Stephen Olford (Henderson, *Old Paths, New Power*, p. 221)

John 14:9

2 Corinthians 4:5-6

Colossians 1:19

Hebrews 1:3

Numbers 6:24-26

Isaiah 59:2

Holiness — "*and turn from their wicked ways"*

Job 42:5-6 *"I have heard of You by the hearing of the ear, but now my eye sees You. Therefore, I abhor myself, and repent in dust and ashes."*

"Much praying we hear today is focused on relief from the consequences of disobedience rather than focusing on the disobedience itself." — Gary Frost

"The fruit of repentance is a changed lifestyle. Confession of sin is not enough. Confession is merely agreeing with God about our sin. That is the first step, but it is not repentance. Sorrow for sin is not enough either. …A broken heart over our sin leads to repentance. …. Repentance requires a radical putting away of the sin—radical surgery. You must get rid of any idol of the heart, tear down any stronghold, and remove yourself from tempting situations." (*Fresh Encounter*, p. 52-53)

See *Come to the Lord's Table* by Claude King — *Repent from Sin*, p. 50-51; and *Return to Me: God's Plea and Promise to His Church* by Claude King, p. 110

"Lord, we repent and turn from _____"

Matthew 3:8; 4:17	**2 Corinthians 7:9-11**
Luke 24:47	**2 Peter 3:9**
Acts 3:19	**Revelation 2-3**

Hear, Forgive, and Heal — "*I will hear from heaven and will forgive their sin and heal their land."*

2 Chronicles 7:15	**1 John 1:9; 5:15**

Malachi 3:7 *"'Return to Me, and I will return to you,' says the Lord of Armies."*

Hebrews 4:14-16 Approach the throne of grace. *"approach"*— used consistently in Hebrews to represent a person approaching God **Hebrews 7:25; 10:22; 11:5**

Only when we are forgiven of our sins — **Hebrews 7:25; 10:22**

Through Jesus we are given the privilege of a personal relationship, intimacy.

"with boldness" — confidence, courage; we can come without fear, in reverence

"the throne of grace" — know the grace of forgiveness

Isaiah 58:12 *"Some of you will rebuild the ancient ruins; you will restore the foundations laid long ago; you will be called the repairer of broken walls, the restorer of streets where people live."*

PrayOhio! initiative is a **Cooperative Program** ministry of the **State Convention of Baptists in Ohio.**

The Heart God Revives

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17

Proud People . . .	Broken People . . .
❑ focus on the failures of others.	❑ are overwhelmed with a sense of their own spiritual need.
❑ have a critical, fault-finding spirit; look at everyone else's faults with a microscope, but their own with a telescope.	❑ are compassionate; can forgive much because they know how much they have been forgiven.
❑ are self-righteous; look down on others.	❑ esteem all others better than themselves.
❑ have an independent, self-sufficient spirit.	❑ have a dependent spirit; recognize their need for others.
❑ have to prove that they are right.	❑ are willing to yield the right to be right.
❑ claim rights; have a demanding spirit.	❑ yield their rights; have a meek spirit.
❑ are self-protective of their time, their rights, and their reputation.	❑ are self-denying.
❑ desire to be served.	❑ are motivated to serve others.
❑ desire to be a success.	❑ are motivated to be faithful and to make others a success.
❑ desire self-advancement.	❑ desire to promote others.
❑ have a drive to be recognized and appreciated.	❑ have a sense of their own unworthiness; are thrilled that God would use them at all.
❑ are wounded when others are promoted and they are overlooked.	❑ are eager for others to get the credit and rejoice when others are lifted up.
❑ have a subconscious feeling, "This ministry/church is privileged to have me and my gifts;" think of what they can do for God.	❑ have a heart attitude that says, "I don't deserve to have a part in any ministry;" know that they have nothing to offer God except the life of Jesus flowing through their broken lives.
❑ feel confident in how much they know.	❑ are humbled by how very much they have to learn.
❑ are self-conscious.	❑ are not concerned with self at all.

Proud People . . . (cont.)	*Broken People . . . (cont.)*
❑ keep others at arms' length.	❑ are willing to risk getting close to others and to take risks of loving intimately.
❑ are quick to blame others.	❑ accept personal responsibility and can see where they are wrong in a situation.
❑ are unapproachable or defensive when criticized.	❑ receive a criticism with a humble, open spirit.
❑ are concerned with being respectable, with what others think; work to protect their own image and reputation.	❑ are concerned with being real; what matters to them is not what others think but what God knows; are willing to die to their own reputation.
❑ find it difficult to share their spiritual need with others.	❑ are willing to be open and transparent with others as God directs.
❑ want to be sure that no one finds out when they have sinned; their instinct is to cover up.	❑ once broken, don't care who knows or who finds out; are willing to be exposed because they have nothing to lose.
❑ have a hard time saying, "I was wrong; will you please forgive me?"	❑ are quick to admit failure and to seek forgiveness when necessary.
❑ tend to deal in generalities when confessing sin.	❑ are able to acknowledge specifics when confessing their sin.
❑ are concerned about the consequences of their sin.	❑ are grieved over the cause, the root of their sin.
❑ are remorseful over their sin, sorry that they got found out or caught.	❑ are truly, genuinely repentant over their sin, evidenced in the fact that they forsake that sin.
❑ wait for the other to come and ask forgiveness when there is a misunderstanding or conflict in a relationship.	❑ take the initiative to be reconciled when there is misunderstanding or conflict in relationships; they race to the cross; they see if they can get there first, no matter how wrong the other may have been.
❑ compare themselves with others and feel worthy of honor.	❑ compare themselves to the holiness of God and feel a desperate need for His mercy.
❑ are blind to their true heart condition.	❑ walk in the light.
❑ don't think they have anything to repent of.	❑ realize they have need of a continual heart attitude of repentance.
❑ don't think they need revival, but are sure that everyone else does.	❑ continually sense their need for a fresh encounter with God and for a fresh filling of His Holy Spirit.

Preparing for Revival

Nancy DeMoss Wolgemuth

While there is no "recipe" that will guarantee revival, God's Word outlines the conditions that must precede a visitation of His presence in revival. Nowhere are those conditions spelled out more clearly than in 2 Chronicles 7:14:

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."
The following questions have been designed to help us evaluate whether or not we are meeting God's conditions for revival. As you prayerfully consider these questions, ask yourself, "Am I a candidate for revival? Is my life in such a state that God could be pleased to send revival to my heart, my home, my church, and my community? Could God use my life as an instrument of revival?"

Ask God's Spirit to search your heart and to reveal any specific aspects of His conditions for revival that you are not meeting. Place a check mark next to each question where He brings conviction of a need for revival.

If My people . . .

God's promise to "hear, forgive, and heal" is a conditional one. It begins with an "if." It cannot be claimed by just anyone; it is for God's people. Do you qualify?

- Am I a child of God? Was there a time in my life when I received Christ?
- Have I trusted in the grace of God and the shed blood of Christ to save me, apart from any good works I may have done?
- Do I recognize that I am under "new ownership," that my life is not my own any longer, that I have been "bought with a price," and that I belong to God?
- Is my relationship with God the most important thing in my life? Am I daily cultivating a meaningful, intimate relationship with Him?

which are called by My name . . .

What a privilege and responsibility it is to be "called by His Name"! When those who bear the name of Christ begin to reveal a likeness to the One whose name they bear, the world will be irresistibly drawn to Him.

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- Do unsaved people in my neighborhood, my community, and my workplace know that I am a Christian?
- Do I consider it a privilege to be known as a child of God?
- Do I quickly identify myself as a believer when I come in contact with unbelievers?
- Do I reflect His holiness, integrity, and spirit in my daily conduct and dealings with others?
- When those around me have a personal or a spiritual need, do they turn to me to help them find real answers?

shall humble themselves . . .

Our Lord exemplified a life of true humility. He left the splendor and glory of heaven, clothed Himself in our humanity, and stooped to wash the feet of those He had created. He did not come to be served, but to serve, and to give His life for the salvation of the world.

- Do I esteem all others as better than myself?
- Do I rejoice when others are praised or promoted, and I am overlooked?
- Am I more conscious of my own unworthiness and spiritual poverty than of the faults and failures of those around me?
- Do I desire to serve those in my family, church, and community, and make them a success?
- Am I quick to admit when I am wrong and to seek forgiveness?
- Do I grieve over my sin and how it affects a holy God?
- Am I transparent and open with others regarding areas of spiritual need in my life?
- When there is a breach in a relationship, do I take the initiative to go and be reconciled?
- Do I take personal responsibility for the condition of my life, rather than blaming circumstances or others who may have hurt me?
- Am I quick to forgive and to extend mercy and compassion to those who wrong me, rather than harboring hurt?

and pray . . .

Prayer is the tool of God, given to the saints of God, through which the will of God is accomplished on earth, as it is in heaven.

- Do I pray?
- Do I have regular, concentrated times of prayer when I am alone with the Lord?
- Do I faithfully pray for the needs of my mate, my children, and other family members?
- Do I pray regularly for my pastor, my church, and other believers in my community?

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- Do I pray earnestly for revival and spiritual awakening in my community, my nation, and the world?
- Do I pray specifically for those around me who are lost and in need of a Savior?
- Do I regularly pray with other believers for God's will to be done in my life and my world?
- When God quickens my heart during the activities of the day, or even during the night hours, am I quick to respond and pause to pray?
- If revival in my home, my church, and my community depended on my prayers, would there ever be revival?

and seek My face . . .

Revival is the fruit of the pursuit of God, not of His gifts. To seek His face means to desire intimacy with Him above all else.

- Do I spend time daily sitting at the feet of Jesus, listening to His Word and worshiping Him?
- Does the Lord Jesus occupy the center of my thoughts throughout the day? Is He the supreme object of my affections?
- Do I earnestly seek to learn more of the heart, will, and ways of God on a regular basis?
- Do I desire to be in the company of God more than any human friend or family member?
- Do I desire God Himself, more than anything He could give me-material possessions, comfort, convenience, problems solved, personal happiness . . .?
- Do I love righteousness and hate evil?
- Am I quick to agree with God when His Spirit convicts me of sin?
- Have I repented of and forsaken every action or habit in my lifestyle that is not pleasing to God?
- When I face difficult decisions, or people ask for my advice, do I instinctively turn to God for His solution and His wisdom?

and turn from their wicked ways . . .

God will not hear and answer the prayers of those who insist on going their own way, those who refuse to repent and forsake their sinful ways.

- Have I repented of and forsaken every "secret" sin that God has revealed in my heart, in my thoughts, or in my private life?
- Have I been thorough in my repentance, forsaking not only sinful behaviors, but the root sins, heart attitudes, and worldly values that have produced those behaviors?
- Have I deliberately, decisively, and thoroughly removed from my life every influence that might tempt me to make provision for my flesh or to sin against God in some way?

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- Am I accountable to a godly person for any areas of my life where I may still be vulnerable to return to my "wicked ways"?
- Can I honestly say there is no unconfessed sin between my soul and the Savior, that my heart is pure and my ways are pleasing to God?

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Prayer Websites

blog.lifeway.com/growingdisciples/prayer-boot-camp/ Claude King's blog, includes free download of Prayer Boot Camp resources.

harvestprayer.com Several prayer resources and links to other prayer groups. David Butts, president. (Not SBC)

imb.org/pray International Mission Board prayer page.

inallthingspray.net Created by members of PrayerLink, a network of state convention and SBC entity prayer leaders partnering together to call and equip Southern Baptists to a renewed life of prayer to impact a lost world

namb.net/prayer North American Mission Board prayer page.

onecry.com Nationwide call to spiritual awakening, several denominations and faith groups. (Not SBC)

blesseveryhome.com Great website to pray for every home in your neighborhood, by name. (Not SBC)

praync.org Robust website from Chris Schofield Director, Office of Prayer, North Carolina Baptists, several free downloads

prayerleader.com Good website for prayer team leaders. Also publish Prayer Connect magazine available for subscription fee. (Not SBC)

scbo.org/pray State Convention of Baptists in Ohio webpage with prayer resources, several free downloads.

strategicrenewal.com | 64fellowship.com | **prayercoaching.com** Daniel Henderson – several resources for creating a prayer culture in the church, many free, including videos, etc. (Not SBC)

wmu.com Women's Missionary Union – several resources available for praying for missions and missionaries.

PrayOhio! initiative is a **Cooperative Program** ministry
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For more information and prayer ministry resources contact the
Bible Teaching/Leadership Resource Group
PrayOhio! Initiative
Steve Hopkins SteveHopkins@scbo.org (614) 601-6280
scbo.org/pray

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