

## ***Revival and the Gift of Anointed Prayer, Part 2***

### **INTRODUCTION**

Psalm 132. Father, we thank You for this season of fasting and prayer that we're in right now. Lord, I ask You that You would realign us as a spiritual family with Your heart. I ask that You would strengthen us, and that You would give us a new beginning. Day after day, Your mercies are new. So we thank You for this plumb line season, to line up with Your heart in a new way in Jesus' name. Amen.

Well, on Friday night I talked about revival, and it's the picture of revival from history. And I will talk about that a bit in this session, just a short review from Friday. But the thing I want to stress is the relationship of historic revival to the gift of anointed prayer. Now that's an unusual phrase—the gift of anointed prayer. And what I'm distinguishing is this unusual operation of the Holy Spirit that happens moments at a time. I mean, it may go for a few hours, but it doesn't go for weeks and weeks. These are momentary, short-term Holy Spirit times of inspiration, which are distinguished from the general way in which the Holy Spirit helps us in the grace of God to pray. There are these strategic moments where the Spirit helps us in an unusual way, in a heightened way. And I call that “the gift of anointed prayer” because whenever the Spirit does this, there's always a noticeable, discernible manifestation of power that happens soon after.

And again, the Spirit gives us these heightened, unusual grippings of the Spirit in prayer. He gives them to us suddenly. We don't know when they will happen, but they come in the context of a lifestyle of prayer, of which there's a general grace. And so that's what I want to talk about, along with its connection to revival, because the Lord has called us to be a part of His plan, together with millions of ministries across the world. This is His plan for the Body of Christ, to labor together with Him to see a historic visitation of the Holy Spirit, a revival.

Now the thing I want to highlight in a few moments is the fact of this unusual grace of God that comes for short-term periods of time, so that we see the value of it, number one. And number two, we posture ourselves to receive it, and then we cooperate with it in the right way when it comes. And that's a key phrase. We cooperate with the Spirit when He comes upon us in these brief moments. Again, they might happen for hours at a time, and they might happen a few days in a row. But typically these moments of unusual gripping of the Lord are very short term. They're typically minutes and hours, and sometimes a bit longer, but not usually.

Then I want to give a few examples of my own life where I've experienced this to encourage you to pay attention to it, to value it, and to cooperate with it in a right way when the Holy Spirit comes.

Now here on the notes, I have part one and two. Because these are the same notes I'm using from the session on Friday night. This morning I'm using the same verses and some of the same principles.

### **WE WANT TO SEE REVIVAL HERE AND THROUGHOUT THE EARTH**

Paragraph A. And we're on our way to Psalm 132, so if you want to open your Bible and look at that, get ready for that in just a moment. We're believing for God to bring revival to the church in our region. We're believing for Him to save the lost, and then out of the overflow of that, to impact every sphere of society with kingdom influence, to see the influence of the kingdom touch education, the marketplace, the media, the government, the military—every sphere. That's the Lord's plan.

Now that's been happening over the years in the kingdom of God; but I believe the Lord is going to increase it more and more. I'm talking about revival in the church in our assignment in this immediate region, because that's part of our assignment; but it's not our entire assignment. We want to see revival in the whole nation and all the nations of the earth. I mean, this is the Lord's agenda for the Church across Asia and Africa and Latin America and the islands, everywhere. This is His agenda. But here in a local way, we want to see revival.

Now there are many definitions of what *revival* means. To some people, *revival* means church growth. And I'm not talking about church growth, although the Church will grow dynamically. Sometimes you'll hear someone talk about the ministry over there somewhere. They say, "Wow, they grew from 500 to 10,000. It's revival!" And a lot of times church growth isn't revival; it's church transfer, from one church to another. And I appreciate church growth; but I'm talking about something more than that. I'm talking about something more than evangelistic meetings. Some churches say, "Our revival starts Wednesday night, and for four nights in a row, we will have revival!" That's good, but that's not what I'm talking about. I'm not talking about the charismatic movement where millions of people receive the gift of tongues and are touched by the Spirit. I like that, but that's not revival. The charismatic renewal isn't revival. I'm not talking about little renewal meetings in ministries that go on around the nation. We have some of it here where people gather together and get renewed and feel the joy of the Lord and different things happen. I'm talking about something profoundly different than those kinds of things, though I value all of those things.

When I'm talking about revival, the paradigm that I have is the book of Acts and the revivals of history. And the particular revivals I'm focusing on right now are the First Great Awakening in America, which was in the 1700s, and the Second Great Awakening in America, which was in the 1800s. And I won't go into the dates, but I have them here on the handout. But in the First Great Awakening, there was a major move of the Holy Spirit where millions of people were ushered into the kingdom of God in a very short amount of time, because the power of God wasn't just in the meetings where the believers gathered; the very presence of God was permeating the society. It was the First Great Awakening here in America; it was an awakening in America. That's an American title. The presence of God would touch the bars; the presence of God would touch the theaters, the marketplace, the factories, and hundreds of people, with no preacher present, would begin to tremble and weep and say, "What does this mean? What's happening?" And someone would give the testimony from the revival going on down the road.

And many would get saved right there on the spot. Bars would empty. All the workers in the warehouses would stop and fall down before the presence of the Lord, crying out to God. I'm talking about unbelievers; I'm talking about the Spirit permeating society for weeks and months at a time.

Now that's what we're believing God for, and that kind of revival, but more than that. Because that's the conviction of the Holy Spirit, but we're believing for signs and wonders, miracles and healings to be added to that. Because in the First Great Awakening in America, many people came to the Lord in great power like I just described, but there weren't many miracles or signs of healings and deliverances. Mostly there was radical conversion of the heart by the sovereign release of the presence of the Spirit that would touch multitudes in all parts of society within a hundred-mile radius.

Well, the same sort of thing happened in the Second Great Awakening, which was in the 1800s. We haven't had a great awakening in the twentieth century. In America in the 1900s, we haven't seen that. We saw the charismatic renewal. We saw the healing revival that broke out some in various places. We saw the Azusa Street Revival; the number of converts was small. I'm talking about where coast to coast there's a pervading

influence of the Spirit, where maybe fifty million people come to the Lord according to the current population of 300 million. That's the kind of revival we're talking about. And I don't mean where they tiptoe into the kingdom and they get their sins forgiven, and they almost live as though they're not forgiven; I'm talking about where they're gripped by the Spirit of God, where their hearts are rent and cut asunder. And they're radical for God for many years after their conversation. That's the kind of thing we're believing God for; that's the kind of thing that the Holy Spirit has on His agenda.

Now that kind of revival, that historic visitation of the First Great Awakening in the 1700s, and the Second Great Awakening in the 1800s, didn't happen in the 1900s, but a third great awakening is what we're believing God for. We're believing it for our own city and region, but we're believing it for the East Coast, the West Coast, down south, up north, everywhere and in every nation of the earth. This is the Lord's agenda in this hour of history for the Body of Christ in the earth and the nations of the earth. We're excited about this. I mean, it's worth it, giving ourselves wholly to this. It's worth going beyond business-as-usual Christianity. And that's what we're asking the Lord in this twenty-one day fast, to plumb line us into what it is He called us to do and to be as a people right here in Kansas City. And the Lord is doing this same sort of thing in the cities around the earth. This isn't something unique to us.

### **PROPHETIC REVELATIONS RELATED TO THE COMING REVIVAL**

Paragraph A. The Lord spoke to Bob Jones, a man He used prophetically in a powerful way in the 1980s related to the prophetic destiny of the church in this city. He had a very powerful experience where the Lord showed him that the day is coming when we would see 300,000 new converts in Kansas City. He had a vision of full stadiums, where people would come for three days and three nights, and the glory of God would permeate the city with signs and wonders. There would be more people outside the stadium trying to get in, than there were inside the stadium. And the meetings would go twenty-four hours a day. Beloved, that's the kind of revival we're contending for.

Church growth? Oh yes, there will be church growth. Evangelistic meetings? Oh yes, but much more than that. Renewal meetings? Far beyond. charismatic renewal? Far beyond. This is what God is after.

And in December 1984, Noel Alexander, a dear friend of mine and a fellow coworker in the kingdom of God in this city for thirty years as an intercessor—one of the most committed men that I know in intercession, who has given himself to intercession for hours a day for decades—had a very powerful prophetic dream where he saw 7,000 people a week coming to the Lord in Kansas City. Now, we're believing God that this will touch the whole church—I mean all 1,000 congregations: Methodists, Baptists, Nazarene, Pentecostal, Assemblies of God; whosoever calls on the name of the Lord is what we're talking about. He saw 7,000 converts coming to the Lord powerfully. I mean, they were cut asunder; their hearts were wide open and fully given to the Lord in abandonment.

He saw this, and this lasted for weeks on end, as though there was no end to it. It went on and on, week after week after week. There were thousands and thousands, and the nets were so full that they were breaking, and they couldn't contain all the converts. Beloved, that day is coming.

### **DAVID MADE A VOW TO LIVE IN EXTRAVAGANT COMMITMENT**

Paragraph B. Psalm 132. Now Psalm 132 is a foundational concept that the IHOP-KC leadership team has said yes to, and we have built this ministry around this foundational concept. And this may be a familiar verse to

you. It may be new, but I want to challenge you if it's familiar to re-sign up to it. If it's new, then say, "Lord, I want to respond to this."

And here in Psalm 132, the psalmist is reminding God of the vow that he made to the Lord. David made a vow, and his vow was this: "Lord, I'll live in an extravagant commitment to You." And he describes that commitment in verses 2, 3 and 4. He said, "I vow to the Lord, I won't go to the chamber of my house. I won't go to the comfort of my bed. I won't give sleep to my eyes until. . ." Then, in verse 5, he gives the goal, the focal point of this vow: "Until there's a dwelling place of God in my city" (Ps. 132:2-5, paraphrased). Of course, this commitment was about the city of Jerusalem.

So David isn't saying, "I'll never sleep again." He's saying, "I won't live in business as usual." "I won't just build my own house and attend to my own ministry and my own business. Yes, I'll do those things. I'll be responsible. But I will be gripped with something bigger than that—something that demands my commitment beyond my own personal needs and comforts and finances and house." And he describes it in verse 5: "I want to see a dwelling place for God in this city" (Ps. 132:5, paraphrased).

Now what does David mean by "a dwelling place"? It's a place on the earth where God's manifest presence is being released in an unusual way, and where people in that city are living in full agreement with God. So a dwelling place for God on the earth speaks of people who are living in unity with the Holy Spirit—large numbers of people—and the Spirit releasing an unusual measure of His power and conviction. And the people are living awestruck with God. I mean, the people are living in the fear of the Lord. But they're not just awestruck; they love Him. They have affection. They tremble before His majesty, but they love Him dearly. The first commandment is in first place in their life. But more than that: they're awestruck and they're affectionate, yes, but they're obedient. They do something with it. They actually obey the Lord no matter the assignment in their life. And they do it with gratitude. They do it with humility.

And then in the midst of this unity of godly people with power demonstrated, the Lord releases signs and wonders and brings in the harvest. That's what we mean by an abiding, dwelling place of God. Now in the general sense, the very presence of the Church on the earth is the dwelling place of God. And in the ideal sense, the ultimate, Psalm 132 is talking about Jesus on His throne in Jerusalem at the second coming, the ultimate dwelling place that reverberates throughout the earth and fills the earth with the glory of God. But it's the principle that they're laying hold of, which won't be fulfilled in fullness until the Lord returns. But it will be fulfilled far beyond what they're walking in now. Not only is the Body of Christ not living in business as usual, but there are geographic regions where tens of thousands, hundreds of thousands, and maybe more are living for decades—for long periods of time, not just for three months of renewal. They're living in unity with God, and the very presence of God is in that geographic region. And power and signs and wonders, prophetic wisdom, the wisdom of God is in their midst; and the prophetic ministry will be in a place beyond any time in history.

That's what I mean by a dwelling place. And the Lord has stirred our hearts as a leadership team; we want this region, laboring together with other ministries and other ministers, to be a dwelling place of God in the earth. And we want to believe that for the cities of the earth. It's not a Kansas City thing; it's a Body of Christ thing. But we're not waiting for other places, we're pressing into it now. And that's part of the reason IHOP-KC exists as a community.

**WHEREVER THERE IS CONTINUAL PRAYER, THERE WILL SOMEDAY BE REVIVAL**

Paragraph C. Now there's an irrefutable spiritual law. And here's the law: wherever prayer goes forth consistently, this revival that was historically seen in the First and Second Great Awakening will be manifest. It's impossible for prayer to go forth night and day without revival eventually breaking forth in an unusual way. I'm encouraged by the witness of Scripture and the witness of history—if night-and-day prayer goes forward, it's only a matter of time until revival breaks forth. And again, I don't mean church growth. I don't mean a renewal ministry. I don't mean the charismatic renewal. I'm talking about something on the level of the First and Second Great Awakening. And the Lord is raising up prayer ministries all over this nation and, of course, the nations of the earth. I mean, they're in the east coast, the west coast; they're in the south, in the north. They're breaking out in college campuses. That in itself is a sign of what's soon to come.

**PRAYER MINISTRIES ARE SPRINGING UP ALL OVER THE WORLD**

There's been a resurgence of prayer in the last ten years in our nation, and, really, in the whole earth. I mean, prayer ministries are growing dramatically in number all around the earth. That in itself is already a prophetic token, a statement of what's going to follow: the great revival that we're believing God for. But there's a general grace of the Spirit in consistent prayer. We don't feel it that much. But I tell you, the Lord is helping us in our prayer lives daily, our corporate prayer lives. Even when we don't feel it, He is helping us. There's a general measure of grace that's sustaining us. And we may not feel like it; we feel dull and we feel bored sometimes in the prayer room. All we have to do is say, "Lord, lift the grace off totally." And then we would be in utter darkness in that prayer room. And we would say, "I guess that dullness wasn't as dull as I thought."

So the reason I'm saying that is this: while I want to emphasize the unusual measure of prayer that I'm calling "the gift of anointed prayer," I don't want to minimize the general grace that we walk in day by day. I so value it; I'm so grateful for it. I don't have a future without that general grace. But it's in the midst of the general grace that we're walking in now that the unusual grace suddenly comes and breaks forth, this anointed gripping of God in prayer, and then a power demonstration always follows.

**THE MANIFEST CONVICTION OF THE SPIRIT WILL PERVADE SOCIETY**

So let's look at paragraph D. Jesus said that He would send the Spirit, and the Spirit would convict the world of sin, righteousness, and judgment (Jn. 16:8). This is much more than the Spirit wrestling with a believer because they're living in compromise. Yes, that's conviction. Sometimes the people say, "Well, I'm under much conviction." And that's a right term. And what they mean is that the Lord is dealing with them as a believer for compromise in their life. That's conviction. But Jesus is talking about the conviction that touches the world, the unbelieving society. And He has in His mind something vast, something awesome, that I just described in the First and Second Great Awakening in our nation. But it will go beyond that, where the manifest conviction of the Spirit is pervading society. I'm talking about whole regions, 100 and 200 miles across. There's no exact science to the size of the region. But we're talking about more than just a church sanctuary.

Now what does it mean that He'll convict? You could say, "The Spirit will convince them with power about their sin." He'll convince them with power about the gift of righteousness that's theirs. He'll convince them with power that eternal judgment is around the corner. They'll see it and be horrified. They'll be illumined by the power of the Spirit, convinced in large numbers. And they'll come in by the multitudes, by the multitudes. So that's what we're believing God for.

**PETER GAVE A TWO-MINUTE SERMON AND 3,000 WERE SAVED**

Paragraph E. I talked about this last night, that on the day of Pentecost (Acts 2:37), we saw a down payment of this wholesale conviction, where Peter gives about a two-minute sermon, which is quite short. The Spirit of God breaks in on 3,000 Jewish people, who up to that time had not received Jesus. This was fifty days after the cross and resurrection, and the tenure in Jerusalem was to say no to Jesus, that He was a criminal who was put to death. And they weren't turning to the Lord. All the disciples of the Lord were hiding in caves, in back corners, and they were terrified. And there were only 120. And so they came out, because they had this anointed prayer gathering, and the Spirit of God began to move in power. And here they've been terrified, hiding away. The city has written Jesus off. Peter gave a two-minute sermon, and the Spirit so convinced them of their sin and guilt that they cried out, "We want freedom and deliverance from the guilt we justly deserve!"

Wow. Where did that come from? Beloved, that's the Holy Spirit. We want the gift of righteousness. How do we receive it? Where does it come from? And they said, "It comes in Jesus."

"What about the judgment to come?"

"Oh you can stand with assurance in that day." Anyway, when the Spirit breaks in a convincing way, it's absolutely remarkable.

**REVIVAL BROKE OUT IN THE OCCULT CENTERS OF THE ROMAN EMPIRE**

Well, the the most dramatic example of this was seen in Acts 19 in Asia, which is modern-day Turkey. And the primary city at that time was Ephesus. And that city doesn't exist today, but it was the third-largest city in the world at that time. Ephesus would have been the New York City of the ancient world. It was an economic center filled with idols. It was one of the occult centers of the Roman Empire. They had more demon worship and idols and tremendous amount of money and commerce connected to a cult, idol worship.

Paul the apostle went into this Gentile, idolatrous, occult, economic center that was filled with darkness. I mean, it's a tenuous assignment to go into a city like that. It would be like going into places in Turkey today, but it was even worse back then. He began to preach, he and his small apostolic company. He began to preach, and the power of God began to move in such force. Look at what it says. Asia speaks of Asia Minor—Turkey and the region around. "All who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). Everyone heard it. I mean, they didn't have Internet. They didn't have buses, cars, trains, etc. It pervaded all of Asia Minor by word of mouth.

**"THE WORD OF THE LORD GREW MIGHTILY AND PREVAILED"**

"The word of the Lord grew mightily and prevailed" (Acts 19:20). What does it mean that the word of the Lord grew? It doesn't mean someone added to the Bible; there used to be sixty-six books, and now there were sixty-eight. No, it didn't grow that way. The word of the Lord grew in its influence and its hold on the people of Asia from the small, little apostolic company of Paul the apostle and his team. Thousands and thousands were coming to the word of the Lord, which means coming to Jesus. The word grew in its influence; the word was gripping them. And here's the word that's just amazing: "The word prevailed." The word prevailed in Asia. That means the word of God was in such demonstration of power, conviction was going everywhere. They were throwing away the idols. They were having bonfires burning them; the city was in a riot because everything was turned upside down; because the power of God through these weak men was going forth in such a pervasive way, that the Holy Spirit uses the phrase, "The word prevailed in Ephesus." Can you imagine the word of God

prevailing in the third largest city in the earth, New York City, whatever city it is? Imagine the word of God conquering New York City. Beloved, that's the conviction of the Holy Spirit.

### **THE HEBRIDES REVIVAL WAS FOSTERED IN PRAYER**

Paragraph F. I drew attention on Friday night to the past revivals. Then, on Saturday night, Wes Adams came and gave two sessions. He has a PhD in theology; he's been an intercessor for forty years; he's a spiritual, brilliant man. And he gave us two one-hour sessions last night with an overview of revival. And he talked about the First Great Awakening, the Second Great Awakening, and the Hebrides Revival on the islands outside of Scotland. It's a very famous revival. And he talked to us about the Welsh revival in 1904. And again, there was a young man named Evan Roberts. He was a teenager, and in Wales, the church was dead. The buildings were empty. Here's this young boy, thirteen, fourteen, fifteen. He's reading the accounts of revival from the past and reading his Bible. He begins to give himself to long hours of prayer at ages fifteen, sixteen, seventeen, eighteen, nineteen. And this went on for about a decade. He had a few teenage friends who joined in with him.

This prayer thing went on for about ten years, and not much happened. And then, when he was about twenty-six years old, the Spirit of God began to visit him with open visions and say, "One hundred thousand people will come suddenly into the kingdom." Now at this time there weren't 100,000 believers in the land; the buildings were empty, the church was cold. Here's this young man; he's a coal miner. He has no degree, no education, but he has ten years of prayer. No one even knows about it but his two friends who are teenagers with him. He begins to have these open visions. And he goes about and begins to speak in the mines: "Jesus is the way of salvation." In six months, 100,000 people came to the Lord in Wales. It was so dramatic. Most of the bars went out of business. The judges were presented white gloves. It's a famous story, because there were no crimes for them to evaluate and judge. The policeman had nothing to do. I mean, the peace of God swept over an entire nation. Granted, it was a tiny nation; but that's a prototype of what happens. And this was in 1904.

Well anyway, Wes Adams was giving some examples from the history of revival. The reason I'm saying is that is because I want to encourage you to go to our website for Wes Adams and see those two messages, just to stir your spirit up a bit. And if you're not familiar with the First and Second Great Awakening and some of the other revivals I just mentioned, you'll want to read this material. Because it's through the reading of the material that your spirit gets stirred. I read this material in my early twenties—twenty, twenty-one, twenty-two, twenty-three. They gave me this literature about revival, with some of the guys whose names I've mentioned.

### **READING THE STORIES OF REVIVAL AND REVIVALISTS OF PAST AGES**

Paragraph F. I have here some of the names and dates. And I began to read these men: David Brainerd, Jonathan Edwards, George Whitefield, John Wesley, Charles Finney, and then men like John G. Lake. I began to read their stories. I was twenty, twenty-one, twenty-three. I did this for years, actually. It instilled in my mind such a picture of what was possible. And I became ruined. I said, "I can't live without pursuing this with a company of people. I don't want a business-as-usual ministry. I don't want a conference ministry; I don't want a megachurch. I want to see a dwelling place of God in whatever city I'm in. This is what I'm after."

And so I began to feed my spirit on this, Allen Hood was giving testimony last night, and when he was in his early twenties he was given this literature as well. And he began to read it, and he said, "It radically changed my life." Not just to hear a snapshot of what happened in these cities, or these time frames; I've just given you a snapshot a moment ago, but it's much more than a snapshot. Allen said, "I devoured it. I read the books; I studied." And he began to see himself differently. He began to see his future differently.

Beloved, I have good news for you: the story of the history of revivals is one story line to God. And it's our story. Yes, it's rooted 200 and 300 and 500 years ago in our spiritual fathers and their generations. It's our story. Because God is saying, "What I did then, you don't think I won't do more in the days to come?" I read their story and see my life in their story. I see my future. I see my children and grandchildren. We're in this story as it unfolds in the days ahead. My point is this: you want to be a student of revival. You really, really do want this. And it's not enough to hear a snapshot like I'm giving right now. The Internet is filled with literature in the public domain. It's free; the books don't have copyrights anymore. Many, many of the books on each of these revivals are on the Internet.

Beloved, what a gift of God; you can begin to highlight some of these names: George Whitefield, John Wesley. Again, Wes Adams talked about it last night. The stories are remarkable. Millions came to the Lord in unusual demonstration of power, in conviction, when the power of the presence was in the city and in the region, without miracles of healing. When you add miracles of healing to conviction of the Spirit, where is this thing going? I can tell you where it's going. There will be full revival—stadiums filled in the way that the Lord showed Paul Cain over and over in the open vision, where the stadiums were filled across the cities of the earth. And they would go on night and day with the power of God in signs and wonders and miracles.

Beloved, this is what needs to infect our holy imagination, so to speak. We need this moving us. We dream of our future differently based on the stories of what God did in the past.

Well, I'm not going to talk about these guys. We talked about them Friday a bit. And Wes Adams spoke on Saturday. But I want to urge you: make this part of your diet, your spiritual diet, to read these stories. I mean I'm reading them again. I've read them over and over for years: thirty years, thirty-five years. I started when I was twenty. I'm fifty-six. I've been reading these same stories for years and years. I love them. They don't get old at all. And there are so many different versions—how inspiring!

### **READ THE WORKS OF E.M. BOUNDS AND LEONARD RAVENHILL**

Paragraph G. I want to recommend two men, and we have their books in our bookstore. And they're on the Internet: E.M. Bounds and Leonard Ravenhill. You have the names there in your notes. E.M. Bounds died in 1914; he wrote eight books on prayer, about a hundred pages a piece. They're classics. Almost everyone I know who's devoted to prayer has been inspired by E.M. Bounds books. These books are all on the Internet. We have them on our website, free of charge, because again, they're public domain. Get them. We have one big volume, all eight books in one volume in the bookstore. But if you want a hard copy, say, "No, I want to carry it with me." Read E.M. Bounds.

The second man I want to highlight is Leonard Ravenhill. Leonard Ravenhill just went home to be with the Lord about fifteen years ago; he was one of the most committed intercessors and preachers on prayer in America in the last generation. Leonard Ravenhill is a towering giant in terms of his commitment and the grace of God that was on him as he talked about prayer. Now, Leonard Ravenhill was inspired in a very powerful way by E.M. Bounds. When I read Leonard Ravenhill's books, he talks about E.M. Bounds all the time. He died in his eighties. Just at the end of his life, a few of us here became friends with him. We got to know him the last four or five years and had many, many times with him, of long discussion. And he told us the behind-the-scenes stories of revivals and different things, I mean, what a man of God!

When I was eighteen years old, my youth leaders gave me Leonard Ravenhill's book. His classic is *Why Revival Tarries*. My Presbyterian youth pastor handed me this book. He said, "You've got to read this book."

"Never heard of Leonard Ravenhill..."

He said, "Read it anyway."

And again, we have it in the bookstore—*Why Revival Tarries*. It's sold over a million copies. On the front end, I wouldn't say it inspired me; I would say it tortured me. Because I was committed to living a life of prayer, but my prayer life was boring beyond measure. I mean, it was oppressed, dull, and boring. And so I hated prayer. Had the Lord told me when I was eighteen that I would be in a prayer ministry full-time, I would have said, "No way, wrong guy. Wrong guy!"

Anyway, just to kind of even the score: when I was eighteen years old, I said, "I hate prayer. But I'll trade off with You, God. I'll read Ravenhill and feel miserable about my prayerlessness. If I feel miserable, will You be happy?" Well my theology was wrong, but anyway. That book wouldn't let me let go. And Ravenhill was inspired by E.M. Bounds. Anyway, I just want to give you those names. We have that literature. We have it on the website. Go after that and get it.

### **GOD WILL POUR OUT THE SPIRIT OF GRACE AND SUPPLICATION**

Let's turn to page 2. Now, I don't want to spend a lot of time on page 2, but I want to give you a concept that we will develop more and more in the days ahead. And the idea is this: there's a thing the Bible calls "the Spirit of grace and supplication" (Zech. 12:10). The Lord says, "I will pour this out." It's a ministry of the Holy Spirit, but it's a special ministry within the grace of God. It's anointed prayer that the Holy Spirit is deeply involved in beyond the general grace He gives for daily prayer. Whether we feel His presence or not, He's helping us. This is more than that; this is manifest authority. This is a deep, conscious involvement with the Holy Spirit. And the Holy Spirit is an intercessor just like Jesus is. And the Holy Spirit is interceding for the move of God.

Here the spirit of prayer is called the spirit of supplication. You can make the two terms interchangeable. When the Spirit pours out the spirit of prayer, it's talking about those special moments—and again, they might last for hours, or go on for a day or two in a row; I'm not talking about something that goes on for years and years and years. I'm talking about those special moments when the manifest presence of God touches the intercessor, and there's an unusual activity of the Spirit in prayer, where we're interceding in a heightened partnership with the Spirit above and beyond the normal grace of prayer that the Spirit helps us with day by day. I call this "the gift of anointed prayer." It always, always has a manifestation of power afterwards, always. It's not the sort of thing you can fake. It always has demonstration of power soon after. It's a supercharged moment in prayer.

### **THE SPIRIT INTERCEDES WITH GROANINGS WHICH CANNOT BE UTTERED**

Paragraph B. Paul talks about this. He describes it in Romans 8:26. This should be one of the key verses in the prayer movement: Romans 8:26. I'm ashamed that in having taught on prayer for thirty years, I haven't taught more on this verse. I've taught on it over the years, but not nearly enough. Just this morning as I was reviewing this and going over it at the 6:00am prayer meeting, I said, "Lord, why don't I talk about this every Sunday like for five years straight?" That's overdoing it a little, but my point is this: this verse, this principle, is neglected and unknown to many in the Body of Christ. It's unknown; they don't know very much about it. And then if they do know about it, they neglect it. And then when the Spirit touches them, they don't know how to

cooperate with it, and they end up quenching it. Accidentally, they just move on and leave behind this gift of God working in them because they don't understand it.

My goal is to see the value of this truth—not just to see the value of it, how awesome and how valuable it is, but then to know how to cooperate with this special operation of the Spirit in intercession when it comes.

Let's read the verse. "The Spirit . . . helps in our weaknesses" (Rom. 8:26). Now the weakness he's talking about is our weakness in prayer. It's more than that, but that's specifically what he's focusing in on. Now everyone by nature is weak in prayer. The greatest prayer warrior by nature is weak in prayer. We need help. And again, there's a grace, a general grace to maintain a consistent prayer life. But many times in a consistent prayer life, we don't feel inspiration; we don't feel the Spirit's presence. I assure you; I assure you, He's present. All He would have to do is be absent and you would know how present He is, even when you don't feel it.

Well, the Spirit helps us in our weakness (Rom. 8:26). Then Paul goes on to give the dilemma of our weakness. He says, "Here's our problem: we don't know how to pray as we should" (Rom. 8:26b, paraphrased).

Now I'm using the New American Standard Bible. I have written there, "The NASB." That means, "New American Standard." It's reputed as one of the most accurate translations available today. It says, "For we do not know how to pray as we should" (Rom. 8:26b, NASB). The New King James, the version I typically use, says, "We do not know what we should pray for as we ought" (ibid, NKJV). One translation says, "We don't know *how* to pray." The other one says, "We don't know *what* to pray." And of the popular translations, many of them choose, "We don't know what to pray." And many of them choose, "We don't know how to pray."

I believe the answer is in the combination of both together, but I like this word *how*. Because if you say we don't know what to pray, it just means we don't know what the theme is. But Paul is saying more than, "You don't know what theme to pray on." He's saying, "You don't know how to do it. You don't know how to get into that deeper partnership with the Spirit. You need an escort."

And the Spirit says, "I will escort you into this partnership with Myself. You need to be carried into it. You don't know how to get there. It's outside of the reach of your natural faculties and abilities." And I like the phrase, I prefer the phrase, "We don't know how to pray." We don't know how to get into that realm. We don't know how to get into that unusual partnership with the Spirit in intercession. And included in that is the subject of not knowing what to pray. We don't always know the theme; we don't always know the subject. We don't know how to make it happen, to get into the realm of the Spirit's manifest authority. And we don't always know the timing.

And the Spirit says, "That's OK. I will bless you in one of the greatest blessings that's given in the kingdom of God in this age. I will intercede in you and through you on special occasions. I Myself will take matters into My hands, your prayer life, and I will intercede through you. And it will be Me, but it will be you."

Which is it? Is it the Spirit or is it the believer? It's both. The Spirit is giving the impetus; the Spirit is igniting on the inside. But the believer is groaning with groaning in a way that's too deep for words. It's inarticulate. The believer isn't shouting; he's not praying in tongues or praying his favorite Bible prayer. That's not what's happening. It's groans. It's simple. It's sighs and groans and your spirit is gripped.

## **WHEN THE GROANING STARTS, GET QUIET AND GO INWARD**

Now I've read commentaries about this passage over the years. And a number of people say this groaning is the gift of tongues. It's not. It really is a very, very different operation of the Holy Spirit. I believe in praying in tongues. I believe in praying in tongues a lot. But it's praying in tongues that postures you for this gripping that's far different than praying in tongues. It really is a different thing entirely. So it's inarticulate. There are no words. Your Spirit is moving. You're sighing. You're groaning. It's not very loud. You're weeping. I mean, you might be weeping profusely; but the person next to you, unless he's watching your body and you're crying, might not even know anything is happening.

You're not shouting; you're not wailing; you're not praying in tongues. It's not that sort of thing. Those are other dimensions of prayer. This is groaning; it's very deep. The Spirit brings us inward, not outward. And He is connecting with us. It's very powerful, very precious. Now, one of my desires is that we would understand this so that we wouldn't quench it when it's happening in our life. And so I have written here in paragraph B, "When this groaning starts, stay focused on God." Stay focused on God, God in your spirit, God the Holy Spirit dwelling within you. Have a quiet spirit. Don't rev up. Go the other way. Get quiet and go inward.

In my early days, this touched me a time or two. It has a number of times over the years, and I've responded in different ways. And I would break out in tongues and the thing would lift. I would say, "Oh, Holy Spirit, let's start over again." And then, "Wait, come back. I thought You liked tongues."

And the Spirit says, "I do. That's not what I'm doing right now." Other times, I can feel this special inspiration. And I might be tempted to get out my favorite Bible verse, Ephesians 1:17, my prayer, and pray, "Lord, release the spirit of revelation." No. It lifts. It's not a time to talk; it's not a time to take the direction. It's a time to be quiet, and the groaning will come forth. It's not a time. It's not the time to shout in prayer and make prophetic declarations. There's certainly a time to do that, for sure, to make prophetic declarations. This isn't talking about the man who has the vision of hell and he's crying out for lost souls. There's a time for that, but this is different. These are very different things. And the reason I say that is because in different parts of the Body of Christ, the culture is such that when the Spirit is moving, they get more emotionally fervent. Why? Because they think emotional fervency is always what the Spirit wants, and this is the opposite direction. You want to get quiet and follow His leadership. You want to go the other way.

I'm just giving that as an FYI, for those who say, "I don't even know what you're talking about; and here you are telling me how not to quench it and I don't even know what you're talking about." But I tell you, you'll be experiencing this, if this is new to you. It's like fellowshiping with the Holy Spirit. But when you're fellowshiping with the Holy Spirit, you don't get into rapid-fire prayer and prophetic declarations; you get quiet and you go inward. And you talk to the Holy Spirit. You dial down. You don't amp up. You go in the other direction, and this groaning will increase. And it ebbs and flows. It goes for two, three, four, five, fifteen minutes. It lifts for one, two, three, four minutes. And you've gotten the theme; you've gotten the focus in mind; and it comes back again. Then it lifts; then it comes back again. Then it lifts; then it comes back again. It could go on for a number of hours. I've had this experience for some hours. And it's something you can't imitate. You can't make it happen. You can't get five friends together in a back room and decide you'll do it. It's not like that. It's sovereignly of the Spirit. And it comes when it comes and it lifts when it lifts, and it's a heightened, special operation of the Spirit above and beyond the grace of prayer, just the normal grace that we have in our everyday life.

Now I'll give you a few examples. There are many different focal points, many different *themes*, so to speak, in which the Holy Spirit might use you.

On Friday night I gave examples of this gripping and groaning of God. Again, the weeping is gentle, though profuse; the man next to me doesn't hear a word of it.

Some years ago I was in a group prayer meeting with five or six guys. And I did this on a Saturday night. On the next morning I preached, and I saw the power of God manifest in a way that I had never seen up to that time in my life. It was unusual. Then two months later, it happened again on a Saturday night. This groaning and gripping grabbed me and I didn't tell any of the guys in the prayer room. I didn't say, "I'm groaning; everyone groan with me." No, I didn't do any of that. They didn't even know it. The next morning on Sunday, I got up and spoke again, and the Spirit of the Lord was moving in our midst relative to my experience. Those two times I had never seen anything like it up until that time.

Where I mean, people as I preaching, a good portion of the congregation was present. One or two hundred are gently weeping. I mean their eyes are closed and they're weeping and repenting and loving God and they're not even listening to the sermon.

Now they're weeping because it was good, not weeping because it was the other way. I've had a bit of that over the years, too, but this is a different thing. And ten times the amount of people got saved.

Now, just so you get it in perspective, when I had my little five hundred member church, we saw one or two people every week. This time, both of these events, like twenty people came to the Lord in a dramatic way.

And I said, "Lord, what's this?"

And He was teaching me about this. And He was whispering in my heart, "You want this. You really do want this. Learn about this and go after it."

Well, on Friday night I spent about a half-hour describing the experiences that I just talked about in the last three minutes. I won't go into detail now; you can get the archive on the website if you want to, if you want to know more about that. But it's not just praying for souls. I remember one time; I have about twenty nieces and nephews, all here in Kansas City. We have a big family here in Kansas City. And so one night, at 3:00am, I woke up, wide awake. I thought, "OK, what's going on?" And I had a picture in my mind of a certain family member. And I lay in bed and said, "Lord, just bless this person." He was about eighteen years old; it was a Saturday night, about 3:00am. You can imagine what might be happening. And I said, "Bless them and protect them."

And all of a sudden, just out of nowhere—I wasn't expecting this at all—this groaning came over me. So I went in the other room, just to give my wife a little grace there. And I began to weep and groan. And I'm sure of this, that a huge disaster was averted in the life of this family member.

I remember one time just praying for a church service. As I did so, the memory of a Bible teacher who had blessed me a few times some years ago came to my mind. So I prayed for one or two minutes. Whenever something comes to my mind like that, I try to at least give it ninety seconds or two minutes, at least. And so

this man's picture came randomly to my mind. I said, "OK, Lord, just bless him wherever he's at, whatever he's doing. I don't know this guy." And suddenly, this travail, this intercession, this groaning came on me; it lasted for an hour or two. I can't remember. But I felt very strongly that he was on the verge of suicide. And my intercession mattered. Not by itself, of course, but it mattered, and it shifted this in this man's life.

Well I have it for souls; I mentioned that a minute ago. I had it in a healing anointing. I gave the story about the May 1983 healing intercession, and healing and power broke out the next night in an unusual way. That's another story for another time. Just a short while ago I was praying for one of the IHOP-KC leaders, just in a general way. I would say, "Lord, bless this and touch this one with Your Spirit." And all of a sudden, this gripping intercession went on for about three hours of weeping and groaning. I couldn't let go of it. And it shifted this person's life from a place of real difficulty to the beginning of a breakthrough.

### **WINDS OF THE SPIRIT WILL BLOW WHEN YOU LEAST EXPECT IT**

And so here's my point. Every time this happens, beloved, you want to go with it. You want to go with it. Now, when I think of prayer, here's an analogy. I think of three modes of prayer. If I was teaching on prayer in another setting, I would have maybe ten modes. Who knows? I'm thinking of the analogy of an old warship back in the ancient world. It would have had maybe a hundred soldiers on it. "We're going to sea! We're going to battle!" And they're rowing—they're rowing strong. All of them are rowing.

Now this big battleship, it has big sails on it. But it's a calm day. They're not getting much help from the wind, from the gentle breeze, and they're going to battle and they're going at a certain pace. I would liken that to my normal, everyday prayer life. I'm working hard; I'm rowing the oars. There are a lot of oars, and they're moving forward. There's a little breeze—not much of a breeze, but it's there. That's my normal, everyday prayer life.

This is a madeup story, by the way. It's an analogy. They're rowing, and all of a sudden, a mighty wind breaks in and carries them. I mean, they're going ten times faster. The guys are still rowing, not nearly so vigorously now because they're thinking, "Wow, what's happening?" It's a mighty wind. I mean, it's pushing them at fifty, eighty miles an hour. They're going so fast. That's what this kind of prayer is like. You're still in the place where you're rowing. You don't row nearly as hard in that kind of setting. You lighten up and it carries you by a wind of its own.

Now I've known the third option where I'm rowing, here we are, and we're going into battle. There's a gentle breeze. Now, the strong wind comes the opposite way. I mean we're rowing hard, and we're losing a mile rowing hard. That's called *opposition*; that's called *resistance*, where I actually lose ground in the prayer time. I know about that, too. I know about the heightened, added forces resisting. And I know about the heightened, added help of the Spirit helping. Mostly we're in a calm situation rowing. That's how our normal, everyday prayer life is. But when you least expect it, suddenly this mighty help comes. It doesn't feel like a wind; that's not what I'm saying, but it comes from on high.

### **POSTURING OURSELVES TO RECEIVE THE OPERATION OF THE SPIRIT**

OK, let's go down to Paragraph F. No, let's go to C. Just one minute on C. and then really fast on F. I just want to point out something to you and bring us to a conclusion. Paragraph C. We need to posture ourselves to receive this unusual operation of the Spirit. And we posture ourselves by living in the normal grace of prayer, steadily. We posture ourselves by keeping our mind focused in prayer, by watching our words and our eyes

outside of the prayer room—what we look at, what we say. That really matters. So that when we come into the prayer room and we can engage with God.

Paragraph D. Oh, I'm throwing another one in; I just saw it here. Allen Hood, said this the other night. He had a short dream. And in the dream the Lord showed him the IHOP-KC prayer room. And the IHOP-KC prayer room was disengaged. Many of the people were sitting in the prayer room, and the music was going. They were enjoying it; They were doing all manner of things besides praying. And the Lord wasn't rebuking him, but He was saying, "I have more for you. I really do have more for you than this. I didn't call them all here to tap their feet, listen to music, and do their email in the prayer room. I actually want them to pray. I have more for them."

And then, I have a little more written on it, but the Lord showed him in the dream that our community needs to read E. M. Bounds. Again, I mentioned E.M. Bounds a few minutes ago, the man who wrote the eight books on prayer that we have on our website—the man who ignited Leonard Ravenhill in prayer. Allen saw this message in the dream: "The IHOP-KC community needs to read E. M. Bounds." So we have it up on our website, and I just want to point that out to you.

### **THERE'S NO REASON TO TRY AND FORCE GROANING AND TRAVAIL**

OK, paragraph F. I'm giving you this one little qualifier to end this, because this is important. When I, over the years, have stirred up the subject of gripping prayer—because that's what I'm talking about, being gripped by the Lord in prayer—this is what almost inevitably happens. It's happened a number of times over the years after a message like this. What happens is that people get sincerely excited. They get really excited. So they do what they don't want me to do: they go help out the Holy Spirit. And they say, "Holy Spirit, if You won't give me travail and groaning, I can do it without You. Watch." Now they don't really do that; they don't say that. They just do it. So five or six of them get together, and say, "We're going to go for God! We're going to see revival come!"

So they get in their little corner and they start groaning and travailing. But it's not groaning; they scream. And the image that they get is of the woman holding the baby and screaming, "The baby!" And so they figure that must be what this verse is about and so, I've seen this over the years, just like clockwork. Whenever I stir this up, we have this—three, four, five of them lying over in the corner, holding their stomach, crying, "The baby!"

I say, "Hey, what's going on?"

They say, "Oh, we're travailing right now."

I say, "Oh, really." They stop and I have a conversation with them. "I've never seen a woman do that!"

They say, "We're travailing. We're going to birth the Spirit in this place. Want to join us? Just pull up a chair and scream with us."

I say, "No!" This isn't that. That's not what I'm talking about. I'm not talking about getting a bunch of people lying on the floor grabbing their stomachs and screaming, saying, "The Spirit is now birthing the revival!"

No. Again, I've seen this for thirty years, many times. And I'm just saving you the bunny trail. Don't even take that lap around the mountain; just skip it. But people use the same verse every time; it's a classic! Jeremiah 9,

where Jeremiah said, “Call for the mourning women. Call for the skillful wailing women. Let them come. Let them make haste. Wail for us because judgment is coming to the land” (Jer. 9:17, paraphrased). They’re getting kicked out of the land. So that’s the verse they use.

Again, I’ve had this conversation many times over the years. It’s very common. But this verse isn’t talking about the anointing of intercession; it’s talking about professional mourners, where they said, “Hey, our son died; the funeral is on Thursday. We’ll give you a couple hundred dollars. Bring your friends and scream for us. Would you, because we want the neighborhood to know how sorry we are.”

So the lady says, “What’s his name?”

“OK his name is this.” They come for two hours and scream. They get paid. They go home.

They say, “Thank you!”

That’s what Jeremiah is saying. He’s saying, “Judgment is so sure, you had better call the funeral parlor and make arrangements.” He’s being sarcastic. He isn’t telling them to get people together and you know, try to have a baby and go through the motions of having a baby in a prayer room. That’s not what he’s talking about. And so, he’s saying sarcastically, “Go hire some people from the funeral parlor, for the funeral for this nation is coming soon.” It’s a very bad thing he’s saying.

And so, over the years—I’ve seen it in the 1980s, and the 1990s, and we’ve seen a few groups try to do this at IHOP-KC in the last ten years—they’ve told us, “Well, we’re trying to birth revival, and if you’ll let us do this, the Spirit will come.”

I say, “No, it’s exactly opposite. This gets in the way of the Holy Spirit.” The gift of the Holy Spirit can’t be manipulated by five or six people helping God out. It doesn’t work this way. And so, the last verse I will use is that Jesus ran into these wailing women one time. Because a young girl died in Matthew 9:23; Jesus came into the ruler’s house and the noisy, wailing people were there. I mean, they paid them a couple hundred dollars to come in and scream for them. In verse 24, Jesus is going to raise that child from the dead. But He says, “Make room, for the girl is not dead, but sleeping” (Mt. 9:24, paraphrased). In other words, “I will raise her from the dead.”

The crowd was put outside. He said, “Wailers, go outside. You’re not helping the Holy Spirit. Actually, I will show you a demonstration of power, but I need you out of the room.”

### **WHEN WE TRY AND HELP THE SPIRIT, WE DISTRACT PEOPLE FROM THE SPIRIT**

My point is, I’ve shared this a few times over the years and this is never that helpful. Because to some of the folks who are in that direction, I’m saying, “No, no, you can’t help the Holy Spirit. As a matter of fact, you’re distracting what the Holy Spirit is doing. Don’t do that.” When this thing hits you, it will have a life of its own. I mean, when this thing has hit me over the years, and it has hit me many times, there’s always a manifestation of power in someone’s life or some event, and it always happens quickly. There’s a dramatic intervention and it’s not the sort of thing where I can invite all of you and we start at 2:00pm today. It doesn’t work that way.

And the reason I'm saying that is that, as the Lord begins to touch some of you, I don't want you to be distracted and pulled aside. Let the waves come; go inward, and stay with the Spirit. Dial down and just go with Him. I'm saying it so that you can cooperate with the Lord. And I'm also saying it so that as I stir us up, we don't have another round of people doing Jeremiah 9. And I just want us to be informed and schooled in this, because this is our future. Our future is in the gift of anointed prayer being released here, there, here and there, more than less in the future. That's what we believe.

But I tell you, beloved, blessed are the people for whom this grace is in their midst. Amen and amen. Let's stand.

### **MINISTRY TIME**

Oh, we love Your presence, Holy Spirit. Oh, we love Your presence. We want this ministry of the Spirit in the IHOP-KC community. I want it in my home. I want it in my office. It's not just in the prayer room. This thing will hit you at night in bed. It will hit you alone in the morning, just sitting by yourself. Oh, it hit me on an airplane two years ago. And I tell you, I was groaning, and the lady said, "Sir?" And I wasn't making a scene at all. I was just sort of heaving, and I went up for two hours on an airplane. I was praying, and God was showing me the destiny of a city, Colorado Springs, and a family. And I was being touched.

And she said, "Sir, are you OK?"

And I said, "Yeah, doing good." And I wasn't making a noise that I knew of. But boy, it happened and it was effective; it was real. You never know when it will happen. My point is, don't wait for a prayer meeting for this to happen. It can happen anywhere.

Lord, we say yes to You as a community. I just want you to close your eyes just for a moment. And we're saying to the Holy Spirit; we say yes to the vision to be a dwelling place to the Lord in this city. Lord, we say yes to it. I want to be part of a people who are a dwelling place of God in this city. Methodists, Baptists, Presbyterians, everyone who names Your name, together Lord, we want to see this city. And Lord, I'm saying to You right now, I want this heightened grace of the Spirit in my prayer life.