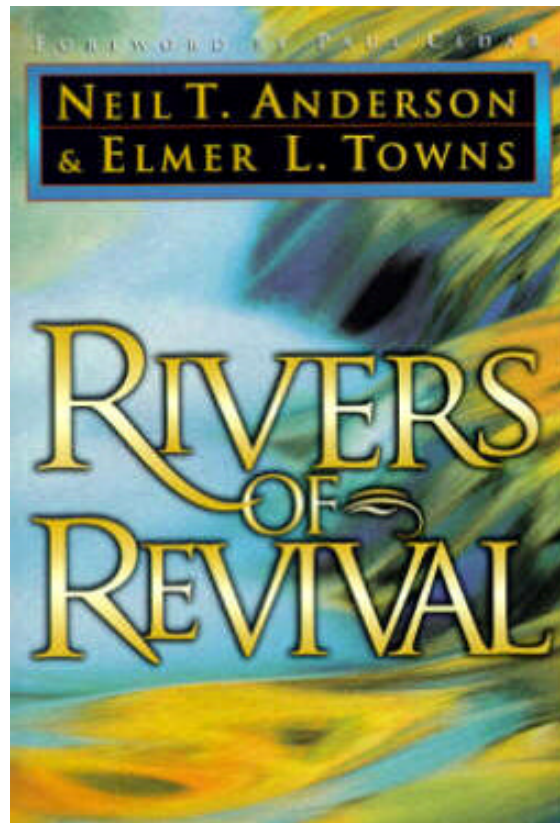




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# Rivers of Revival

Broadman & Holman  
Nashville, TN

## ARE YOU READY FOR REVIVAL?

A revival is coming, one of unprecedented scope and power. In *Rivers of Revival* Neil Anderson and Elmer Towns tell us just what it will take to open the floodgates.

Together they show how God is releasing streams of living water from diverse springs of ministry—and how these streams will converge to create mighty rivers of revival that carry the gospel to the ends of the earth.

Neil Anderson is co-author on this book. He is founder and president of Freedom in Christ Ministries and was formerly chairman of the Practical Theology Department at Talbot School of Theology at Biola University. Dr. Anderson has authored several best-selling books on Christ-centered living, including *The Christ-Centered Marriage*, *Living Free in Christ*, *Victory over the Darkness* and *The Bondage Breaker*.

## INTRODUCTION TO MACRO-REVIVALS

by  
Elmer L. Towns

I believe the coming revival will be different from the past great awakenings. The past revivals seem to all be described in the same way. God's people humbled themselves, prayed, repented, and called on God. In response, God heard their request, forgave their sin and poured out His presence on them. Revival began with individuals, next transformed churches, and finally influence surrounding culture.

The coming revival will flow like a river delta to the ocean. It will follow one of many channels, all channels lead to the sea. Some revival manifestations will be worship awakenings within the church (ch. 17). Other revivals will confront and break Satanic powers to free up God's Spirit (ch. 14). Some revivals will confront sin in believers lives (ch. 13) or confront sin in the corporate church (ch. 12), while other revival expressions will not focus on sin, but will flow through the blessing of God (ch. 11). Some revivals will follow the traditional expression of evangelism (ch. 16), and others will be touched by revival when believers experience God in deeper life living (ch. 18). The coming revival will break out in unexpected places with unexpected expressions on unexpected people.

This section examines revival as a macro-experience, i.e. a movement among people or people groups, i.e. churches, youth movements, denominations, etc. The first section examined revival as a micro-experience, i.e. something that occurs within individuals. Obviously, there is always a micro-experience within individuals each time there is a group experience. But this raises the age-old question,

"Can the individual experience revival apart from the group where he/she is located? And, the reverse question, does all of the members of a group experience revival individually when God pours His Spirit on the group?"

This section deals with macro-revival, or the movement of God upon a church community, people group, or nation. Historically, this has been called an Awakening. The definition of revival or Awakening in this section is the same as before. Revival occurs when God pours His spirit (Himself) out upon His people.

Obviously, God pours Himself upon individuals, called the anointing or the filling of the Spirit. Also, God pours Himself out on groups, called the outpouring or an awakening, as the First or Second Great Awakening.

Revival can be an internal experience as described in the micro-revival section of this book. On the other hand, macro-revival can be called Atmospheric Revival, because it is felt, sensed, and experienced. The Scriptures describe the outpouring of the Spirit as rain and/or dew, both an experience that one experience.

Atmospheric Revival can be felt in the small grouping such as family devotions, or in the larger context of a church worship experience when people sing about feeling the presence of the Lord in a worship service, they are describing an Atmospheric Revival that can be felt. In the revival meeting when I was converted (Towns), there was a sense of God's presence in the Presbyterian Church in Bonna Bella, Georgia, a small waterfront residential area near Savannah, Georgia. The local rural mail delivery man was converted in that revival / evangelistic crusade. He testified publicly, "There are 23 churches on my mail route. When I deliver mail to them, I don't feel anything from them. But since this revival

began, I felt something every time I came close to this church house. So, I visited the revival meeting to find out what was happening . . . I got saved."

### REVIVAL EXPRESSIONS

This section does not use agencies to describe revival experiences, i.e. Sunday School revival, camp revival, V.B.S. revival, or young people's revival meeting, or any other such agency. These are just illustrations of agencies where revival is experienced. This section takes a deeper look at revival to examine their macro-experiences. This section looks at the things that block corporate revival, and examines the type of revival when these barriers are removed. The study of church growth, evangelism and their sister disciplines, revival (awakenings) is an examination of the principles how God works among people to carry out His purpose and plans on earth. Remember, the principles of God are eternal, which means they never change from age to age. Also, the principles of God are trans-cultural which means they work in primitive cultures as well as in the most civilized society.

*Methods are many,  
Principles are few.  
Methods may change,  
But principles never do.*

This means the methods of youth revivals and Sunday School revivals may change, but the eternal principles of revival will never change whereby God pours out Himself on His people.

10. **BLESSING THE UNSAVED: THE GOODNESS OF GOD LEADS TO REVIVAL.** Most think the key to revival comes by preaching against sin so the Holy Spirit will convict people to feel guilty so they will turn to God from sin. But, there is a new movement of which Ed Silvoso seems to be the spokesperson of the revivals in Argentina that have been introduced by blessing the unsaved. Chapter 11 examines the biblical basis, criticism and ways to apply this principle.

11. **RESTORATION: OWING THE SINS OF OUR FATHERS.** Some teach revival (or the normal blessing of God) cannot be poured out because of the past sins by people that block the blessing of God. The restoration plank of the Promise Keepers indicates the way to reconcile the races or alienated people groups is by identificational-repentance. We can undo past sins and open ourselves to future revival by proper restoration. John Dawson of Youth With A Mission (YWAM) and Coach Bill McCartney of Promise Keepers appear to be spokespersons for this principle.

12. **FREEDOM IN CHRIST: LIBERATING YOUR CHURCH FROM SPIRITUAL BONDAGE.** The corporate sins of a church will block any future hope of God's blessing or revival. Those who deal with them biblically can open up the congregation to revival. Neil Anderson (author) is the spokesperson for this principle.

13. **REPENTANCE: KEY TO REVIVAL.** Many historic revivals have occurred because there was confession, repentance and forsaking personal sin. While the restoration movement and liberating your church deals with corporate sins, this chapter deals with the interaction that personal repentance and forsaking sin has on group revival. This means God pours Himself out on many (the group) because individuals confess, repent and turn from sin.

14. SPIRITUAL WARFARE: WINNING THE BATTLE OF REVIVAL. Many in the growing prayer movement wrestle with the demonic/Satanic conflict that opposes revival. When the battle is properly fought on spiritual growth and biblical principles are applied, God can send revival. C. Peter Wagner and George Otis, Jr. are the spokespersons for this movement.

15. THE HOLY SPIRIT: FILLING FOR REVIVAL. Many have advocated that proper relationship to the Holy spirit is the key to revival. Whether called the filling of the Spirit (Bible church evangelical) or the baptism of the Spirit (Pentecostals and/or Charismatics), they focus on the work of the Holy Spirit to initiate revival.

16. EVANGELISM: WINNING SOULS FOR REVIVAL. Historically, revival has been poured out on evangelistic crusades with the purpose of winning lost people to Christ. They have gone beyond soul-winning to experience a touch of God, such as the movement of God on the evangelism of the Jesus People of the beaches of Southern California in the mid 1960s. Billy Graham has been the spokesperson for this principle and before him it was probably Dwight L. Moody.

17. WORSHIP: THE TOUCH OF GOD THAT REVIVES. Jack Hayford the spokesperson for this principle wants to institute a second reformation of worship because the original reformation of the Protestant church from the Catholic church under Martin Luther was a reformation of doctrine only, not worship. Hayford feels the dead liturgical worship service is a carry over of medieval Christian formalism. Hayford feels when people reach out to touch God, He in turn reaches down to touch them. That weekly experience in every Sunday worship is revival. This macro-experience can be felt by every believer, every Sunday as this they worship God together.

18. EXPERIENCING GOD: DEEPER LIFE BRINGS REVIVAL. Henry Blackaby, the spokesperson for this principle believes when people experience the presence of God, He will manifest Himself to them and revive them. Reflecting the classic deeper life model of revivalism, people can motivate God to pour Himself on his people.

CHAPTER TEN  
*THAT NONE SHOULD PERISH*

On their way to the meeting, most of the conservative evangelical pastors from Alberta, Canada realized the task before them would be challenging at best. The alderwomen they were scheduled to meet with had already gone public with her liberal political agenda which included the support of both publicly funded abortions and attempts to legalize prostitution in the city. The meeting they were about to attend had been scheduled by the pastors to share their pro-family concerns with their municipal representative. As the meeting began, the alderwoman set the tone of their session by announcing, "I want you to know that I am a feminist!"

The tense meeting that followed failed to effect any change in the political bias of the elected official. As the time allotted for the meeting came to a close, the pastors prepared to leave fully aware of their failure. The leader of the group turned to the alderwoman and announced, "We would like to pray for you as we are instructed by God to do. What can we pray for?"

The question was followed by an immediate change in the atmosphere. The politician to whom the question was addressed found herself both flustered and surprised. After recovering from her initial shock, she responded, "Pray that I will do a good job as a public official." The pastors did as they were asked, not only in that office but also on a regular basis since then. In the months which followed, the alderwoman they could not persuade through dialogue has reversed her position on prostitution, softened her support for abortion and begun adopting a number of pro-family positions on a variety of issues.<sup>i</sup>

What happened in this Canadian city is by no means an isolated event. On the other side of the hemisphere, a group of pastors met with the vice governor of the most powerful province in Argentina. After some initial conversation, the leader of the group announced, "Mr. Vice Governor, these pastors represent a network of prayer cells that cover the entire city. We wish to know what problems you are facing in the province that will require a miracle. We want to pray for you."

Intrigued, the Vice Governor thanked the pastors for their offer and asked how the prayer network functioned. A pastor briefly explained their conviction that God wanted the church to faithfully pray for their leaders and the challenges they face. He also explained the power of God was available to all who seek the face of God.

The Vice Governor smiled as he turned to a nearby aid. He said, "Fernandez, I am appointing you 'Secretary of Miracles.' Any time the governor or I face an impossible situation - which is quite often - I will call you and you will contact the pastors." Then turning to the pastoral delegation, he asked, "That's the way it works, right?"

The scheduled fifteen minute meeting stretched on for ninety minutes. Finally, it concluded as pastors gathered around the Vice Governor and prayed for him. As the time of prayer ended, the political leader hugged each pastor. With tears in his eyes, he invited the group back to "talk to the governor about this thing . . . prayer."<sup>iii</sup>

At the time this book is being written, most observers agree one of the most significant outpouring of the Holy Spirit in the world today is in Argentina. Since their conflict with Britain over the Falkland Islands, the people of Argentina have been coming to Christ for salvation in unprecedented numbers. A significant number of new churches have been planted as a result of this unusual work of God. As England's Evangelical Revival in another century resulted in the effective evangelization of London, the world's largest city at

the time, so the cities of Argentina are being effectively evangelized through this contemporary outpouring. Christian leaders from around the world have begun looking to Argentina to better understand the unusual work of God generally described as "revival."

*REVIVAL AND "THE BLESSING OF GOD"*

As one reads the literature of revival, one of the biblical expressions often used to describe what is taking place is the expression "the blessing of God." This expression is used both as a verb and a noun. Some report how the Lord "blessed" in a certain place, i.e. He effected revival in that place. Others report "the blessing of the Lord" as being present, i.e. the revival presence of God was present at the time. To understand revival in the context of the blessing of God, both aspects of this expression should be considered.

In recent years, the subject of biblical blessings, especially in the context of family life, has been studied in a number of counseling and family life books. Perhaps the most significant of these is *The Blessing* by Gary Smalley and John Trent. Although they use the term "blessing" as a noun, their functional definition of the term describes the process of blessing. According to Smalley and Trent,

A family blessing begins with *meaningful touching*. It continues with a *spoken message of high value*, a message that pictures a *special future* for the individual being blessed, and one that is based on an *active commitment* to see the blessing come to pass.<sup>iii</sup>

Although the theme of their book is to correct a common problem growing out of dysfunctional family life, their definition of the blessing is derived from the variety of blessings recorded in Scripture, especially in the Old Testament. The five essential elements of the family blessing are also characteristic of the broader blessing of God in the context of revival. The following chart compares these five elements with language commonly used in a revival context.

<i>ELEMENTS OF THE BLESSING</i>	<i>REVIVAL EXPRESSIONS/DESCRIPTIONS</i>
Meaningful Touch	"The hand of the Lord upon the revivalist" "Let God touch you at your point of need"
Spoken Words	"Thus saith the Lord" - "The Bible says" "Respond to what God is saying to you"
Expressing High Value	"God loves you just as you are" "God understands and is interested in you"
Picturing a Special Future	"Victory over the sin that holds you down" "Deeper relationship with God"
An Active Commitment	Call to repentance and faith Call to surrender, yielding & commitment

The biblical pattern of blessing others serves as an adequate model for understanding revival in the context of God blessing us. But when revivalists use the term "blessing" to describe revival, they are often referring to a much more intense sense of God's unique revival presence. Duncan Campbell, the principal leader in the Lewis Awakening (1949-1953) and major influence in the Western Canadian revival of the early seventies, believed "the blessing is God Himself."<sup>iv</sup> Revivalists like Campbell use the term to describe a specialized presence of God involving a manifestation of His power to effective some degree a realization of kingdom blessings. This gives a deeper significance to the common Christian greeting and prayer, "God bless you." When the Christians of Argentina pray

God's blessing upon business and political leaders in their community, they are praying the material blessings which come in response to those prayers will also be accompanied by the presence of God to save the one being blessed.

### *THE RELATIONSHIP BETWEEN REVIVAL AND EVANGELISM*

Perhaps this is one of the most significant features of the present outpouring of the Holy Spirit in Argentina. God's blessing poured out upon His church is being effectively harnessed to effectively evangelize the cities of that country. Those involved in that revival recognize a unique relationship between revival and evangelism. They have the conviction, "revival must have as its focus, the glory of God and, as its result, the evangelization of the lost."<sup>v</sup> Ed Silvoso explains,

Often our idea of revival is extremely self-serving, and thus, unbiblical. A revival that fails to bring the lost to Jesus is a self-serving revival, centered on man's needs and wants, and not on God's glory. Many times our cry for revival has the implicit hope that if revival comes, our pews will fill up, finances will abound, counseling will no longer be so demanding and the ministry in general will be more enjoyable. We tend to confine the "healing of the land" promised in 2 Chronicles 7:14 to the healing of the Church. But the healing of the land requires primarily the healing of the lost. They are the primary "virus carriers" that spread the disease called sin with its devastating consequences. The greater the number of them who come to Christ and live the Christian life in all godliness and dignity, the greater the scope of the healing of the land. The ultimate expression of revival is the conversion of the unsaved.<sup>vi</sup>

The Argentinean view of the relationship between revival and evangelism is not unique to that revival or culture. Revivalists of other times and cultures would wholeheartedly agree with the presupposition that a revival among the people of God will normally result in the effective evangelization of the unsaved in that community. Jonathan Goforth, a Presbyterian missionary to China who was instrumental in bringing revival from Korea to China earlier in this century saw the reviving of the people of God as a prerequisite to effective evangelization. In his account of the Chinese revival, he wrote, "Without the 120 first being filled with the Holy Spirit it would have been impossible for those three thousand, on the day of Pentecost, to have been brought to a saving knowledge of Jesus Christ."<sup>vii</sup>

Scottish revivalist William Sprague attributed evangelistic success to, "in a strict sense, to the condition of Christians, who at such a season, are in a greater or less degree revived; and whose increased zeal is usually rendered instrumental in the conversion of sinners."<sup>viii</sup> Indeed, a study of the history of revival clearly indicates that the reviving of the church tends to be accompanied by the effective evangelization of the unsaved in the community. According to Martyn Lloyd-Jones,

If you look back across the history of the Christian Church, you immediately find that the story of the Church has not been a straight line, a level record of achievement. The history of the Church has been a history of ups and downs. It is there to be seen on the very surface. When you read the history of the past you find that there have been periods in the history of the Church when she has been full of life, and vigor, and power. The statistics prove that people crowded to the house of God, whole numbers of people who were anxious and eager to belong to the Christian Church. Then the Church was filled with life, and she

had great power; the Gospel was preached with authority, large numbers of people were converted regularly, day by day, and week by week. Christian people delighted in prayer. You did not have to whip them up to prayer meetings, you could not keep them away. They did not want to go home, they would stay all night praying. The whole church was alive and full of power, and of vigor, and of might. And men and women were able to tell of rich experiences of the grace of God, visitations of his Spirit, a knowledge of the love of God that thrilled them, and moved them, and made them feel that it was more precious than the whole world.<sup>ix</sup>

Perhaps what makes the Argentina revival unique when viewed in the context of contemporary revival history is its urban character. Although the Evangelical Revival of the eighteenth century had a significant impact on the character of London, the only world class city of that time, revivals of the past, even the recent past, have had their greatest impact in rural communities or smaller communities within communities, i.e. a college campus or neighborhood within a larger urban area. In the Argentina Revival, entire cities are being influenced for Christ. Church growth strategists are now looking at what God is doing in Argentina as a model to develop outreach strategies for reaching world-class cities with the gospel.

#### *PRAYING FOR GOD'S BLESSING ON THE UNSAVED*

Ed Silviso has coined the expression "prayer evangelism" to describe the revival and outreach strategy of this unique movement of God. Noting the relationship between prayer and effective outreach throughout the Acts of the Apostles, Silviso and his team have developed strategies to reach cities that incorporate contemporary church growth technologies with an intense prayer strategy. The biblical foundation upon which this prayer strategy has been developed is Paul's instructions on prayer to Timothy (1 Tim. 2:1-8). Based on the literal translation of verse eight, "I want men to pray in every place" (1 Tim. 2:8), Silviso argues "Paul here presents a citywide prayer strategy."<sup>x</sup>

The passage calls for prayer to be made for everyone (1 Tim. 2:1). This means the first step in prayer evangelism is to develop a strategy to insure intercession is being made for everyone within a city. Campus Crusade for Christ and other groups have begun making use of the telephone book to accomplish this goal. Christians are asked to pray weekly for all the families and businesses listed in a particular column of the phone book for a period of time prior to specific outreach emphasis being launched. Other churches and ministries have developed similar strategies making use of polling lists or the results of a community survey.

The Apostle Paul goes on to identify community leaders, "all who are in authority" as a group that should be prayed for specifically. This group includes "all the people who shape the life of the city in one way or another."<sup>xi</sup> Silviso suggests three reasons why this group should be prayed for. First, civic officials have a significant influence on the quality of life in a city. Second, people in authority recognize their lack of real influence in some areas. Third, the world system is under the evil one (1 John 2:16) and civic leaders under the constant influence of demonic powers.<sup>xii</sup>

Silviso objects to an interpretation of this passage that makes the tranquillity of the church the primary objective of this prayer strategy. He argues the "quiet and peaceable life in all godliness and reverence" (1 Tim. 2:2) does not refer to issues of religious liberty relating to zoning bylaws for buildings or curriculum standards in a Christian school but

rather is the result of a significant number of people coming to Christ and salvation. He writes,

Paul says that the outcome of the prayer thrust should be to live in all godliness and honesty. There is only one way for Christians to live in an environment characterized by all godliness and honest: it is for many unbelievers to become Christians, and those who don't, to become aware of the existence of God and begin to fear Him. Then, and only then, all godliness and honesty will permeate the city where the Church exists.<sup>xiii</sup>

#### *HOW TO PRAY EFFECTIVELY FOR THE UNSAVED*

In recent years, a number of prayer strategies have been developed to help Christians pray for world and community leaders. Most of these strategies identify specific leaders and their offices and attempt to mobilize Christians to pray for them on a regular basis as part of their larger prayer ministry. These strategies have been effective in causing many Christians to take their civic responsibilities more seriously. Often, however, these prayer strategies tend to result in Christians simply parroting names or praying that God will undo the damage that has already been done in a recently passed or about to be passed piece of legislation. In the context of prayer evangelism, Silviso urges Christians to adopt a more proactive approach to prayer. He writes,

God is not suffering from Alzheimer's disease so that we must remind Him of those names. To pray effectively for them, it is necessary to go beyond this first step. We should go to those in authority and ask what their prayer requests are. They already know that many of the problems they face require a miracle. Those who need a miracle will tend to hop for a miracle if they need it badly enough.

The openness of the lost to intercessory prayer on their behalf has been the greatest surprise I have encountered in our city-reaching ministry. I have yet to be turned down by anyone in authority to whom prayer has been offered. . . .

People in authority are open to prayer. We must realize this. They do not demand that those prayers be answered. All they ask for is that someone close to God say prayers. Unbelievers do not have the theological hang-ups we Christians have about prayer. It seems to us that if we pray for something and nothing happens, God will get a black eye. This is not the case with most non-Christians. They are grateful that in a moment of palpable need, someone will volunteer to talk to the Supreme Being about their problems.<sup>xiv</sup>

When praying for God's blessing upon the unsaved, it is important to distinguish between a person's felt needs and his or her ultimate need. Our most significant need is that of salvation. Repeatedly, this is made clear throughout the Scripture (John 3:7; Acts 4:12). There is no room for debate on this issue. But comparatively few people at any given point in time recognize their ultimate need for Christ and salvation. The god of this age has blinded their minds and they are unable to see their need for Christ (2 Cor. 4:4). What they can see are any number of felt needs which are very real and pressing at any given time.

Effective ministry involves meeting needs. Although Christians should be ultimately concerned about meeting people's ultimate need of Christ and salvation, it is unlikely those needs will ever be met until people see God meet their felt need. Silviso explains,

Meeting the felt needs of the lost opens their eyes to the reality of God and allows them to make a vital connection between His power and His love for them (see Mark 1:40, 41; Acts 4:9-12). Most unsaved people believe in the power of God. The universe itself is clear testimony of God's power. What most of them do not believe is that God loves them. When God's power, shown through an answer to prayer, is released on their behalf, they are finally able to make that connection. As Paul explained to King Agrippa, once their eyes are open, they have a choice to turn from darkness to life and from the dominion of Satan to God (see Acts 26:18).<sup>xv</sup>

Many Christians struggle with the concept of praying for God's blessing upon the unsaved. After all, doesn't the Scripture suggest we exercise some discernment concerning the distribution of spiritual blessings. Jesus Himself giving what is holy to dogs and casting pearls before swine (Matt. 7:6). On the surface, this practice of "blessing the unsaved" through prayer appears to be directly opposed to a biblical principle. But beneath the surface, there are two considerations that may help us better resolve this apparent ethical dilemma.

God is inclined to answer prayer made on behalf of the unsaved because the stakes are so high. Silvano addresses this issue noting,

Why would God answer prayers on behalf of people who are living in sin, cut off from the glory of God and following the prince of the power of the air? Because of all of the above. Such desperate conditions trigger His grace. Prayers for the felt needs of the lost have a higher priority than the prayers for the needs of the saved. The reason is simple: The needs of believers are cosmetic needs. This is not to say the needs of believers are not important to God. They are. But unbelievers have a more vital, essential need. Their eternal destiny hangs in the balance. To believers, a crisis is a temporary problem affecting their comfort level this side of heaven. To unbelievers, it is either heaven or hell.<sup>xvi</sup>

#### *IS IT ETHICAL TO PRAY GOD'S BLESSING ON THE WICKED?*

Eternal destinies are at stake in this matter of prayer. The relationship between prayer and the conversion of the unsaved is well established in the evangelical experience. It has been suggested that no one has ever come to Christ who did not first have someone else praying for them. John Wesley boldly stated, "God does nothing except in response to prayer." Certainly this also applies to the salvation of the lost.

Ed Silvano tells the story of an unsaved businessman struggling to get his restaurant business off the ground with little success until a group of Christians asked if they could pray for him. He told them his greatest need was paying customers. As the Christians prayed for customers, people began coming in off the street to eat a meal. The businessman was so impressed by the obvious answer to prayer he gave his life to Christ as Savior.

But even though the results bring glory to God in the conversion of the unsaved, many evangelical Christians still struggle with the concept that the end may justify the means. Bob Jones, an effective revivalist of a previous generation, often reminded his audience, "It is never right to do wrong in order that right may be accomplished!"

The Christians of Argentina would agree with Jones and the rest of us, but they would be quick to point out the difference between accepting people just as they are, and approving their sinful lifestyle. Jesus certainly did not approve of the loose moral code practiced by so many people of His day and ours, but He chose not to condemn the woman

at the well (John 4) nor the woman caught in the act of adultery (John 8). He did not approve of the sin that held Him to the cross, but from the cross He prayed for sinners, "Father, forgive them, for they do not know what they do" (Luke 23:34). Silviso explains,

The main factor that keeps us from praying consistently for the felt needs of the lost is our inability to distinguish between acceptance and approval. We are afraid that if we pray for a cure to be found for AIDS - which afflicts and is spread largely by homosexuals and IV drug users - somehow we will be condoning a highly objectionable lifestyle. Likewise, we are afraid that if we pray for a corrupt politician, we will be compromising the pristine nature of the gospel. So we choose not to pray. Through our verbal and nonverbal communication, we demonstrate judgment and condemnation, rather than love and acceptance. Though Christ died, the ultimate sacrifice for us when we were still sinners, we, His followers, refuse to extend grace to those in the same condition. What a contrast!<sup>xvii</sup>

Chuck Swindoll has noted, "People do not care how much we know until they know how much we care." For many of us, we know that to be true from our own experience. It was people who we knew really cared about us that were effective in bringing us to Christ and salvation. Likewise, our most effective evangelistic efforts tend to fall within our personal spheres of influence, among those who know us well enough to know we have their best interest at heart. Today, people are coming to Christ in unprecedented numbers in Argentina. At least part of the reason for this phenomenon is the large numbers of Christians who care enough about the unsaved to pray God's blessing upon them. After all, "the goodness of God leads you to repentance" (Rom. 2:4).

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- i. Reported by Ed Silvano, *That None Should Perish* (Ventura, California: Regal Books, 1994), chapter two.
  - ii. Ibid, chapter two.
  - iii. Gary Smalley and John Trent, *The Blessing* (New York: Pocket Books, 1990), p. 27.
  - iv. This claim is made by Duncan Campbell in a sermon entitled "Heart Preparation for Revival" based on Psalm 24:3-5.
  - v. Ed Silvano, *That None Should Perish*, chapter two.
  - vi. Ibid, chapter two.
  - vii. Jonathan Goforth, *By My Spirit* (Toronto: Evangelical Publisher, n.d.), p. 105.
  - viii. William B. Sprague, *Lectures on Revivals of Religion* (London: The Banner of Truth Trust, 1959), pp. 7, 8.
  - ix. Martyn Lloyd-Jones, *Revival* (Westchester, Illinois: Crossway Books, 1987), pp. 26, 27.
  - x. Ed Silvano, *That None Should Perish*, chapter two.
  - xi. Ibid, chapter two.
  - xii. Ibid, chapter two.
  - xiii. Ibid, chapter two.
  - xiv. Ibid, chapter two.
  - xv. Ibid, chapter two.
  - xvi. Ibid, chapter two.
  - xvii. Ibid, chapter two.