

Praying for Revival

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[0:00] They asked Ezra the scribe to bring the book of the law of Moses which the Lord had given to Israel. Then Ezra the priest brought the law before the assembly of men, women, and all who could listen with understanding on the first day of the seventh month.

And he read from it before the square which was in front of the water gate from early morning until midday. In the presence of men and women, those who could understand.

And all the people were attentive to the book of the law. And Ezra the scribe stood at a wooden podium which they had made for the purpose. And beside him stood Medithiah, Shema, Aniah, Uriah, Hilkiah, and Maasaiah on his right hand.

And Padaiah, Mishaël, Malkijah, Hashum, Hashbadana, Zechariah, Meshulam on his left hand.

And Ezra opened the book in the sight of all the people for he was standing above all the people.

And when he opened it all the people stood up. Then Ezra blessed the Lord the great God.

[1:13] And all the people answered Amen, Amen while lifting up their hands. Then they bowed low and worshipped the Lord with their faces to the ground. Also Jeshua, Benai, Sherebiah, Jamin, Hakub, Shabbathai, Hodiah, Maasaiah, Kalita, Azariah, Jozabad, Hanan, Paliah.

And the Levites explained the law to the people while the people remained in their place. And they read from the book, from the law of God, translated to give the sense so that they understood the reading.

Then Nehemiah, who was the governor and Ezra the priest and scribe and the Levites who taught the people, said to all the people, This day is holy to the Lord your God. Do not mourn or weep.

For all the people were weeping when they heard the words of the law. Then he said to them, Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared.

For this day is holy to our Lord. Do not be grieved, for the joy of the Lord is your strength. So the Levites calmed all the people, saying, Be still, for the day is holy.

[2:28] Do not be grieved. Do not be grieved. And all the people went away to eat, to drink, and to send portions and to celebrate a great festival, because they understood the words which had been made known to them.

Then on the second day, the heads of fathers' households, of all the people, the priests and the Levites, were gathered to Ezra the scribe, that they might gain insight into the words of the law.

And they found written in the law how the Lord had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month. So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, Go out to the hills and bring olive branches and wild olive branches, myrtle branches, palm branches, and branches of other leafy trees to make booths as it is written.

So the people went out and brought them and made booths for themselves, each on his roof and in their courts, and in the courts of the house of God, and in the square at the water gate, and in the square at the gate of Ephraim.

And the entire assembly of those who returned from the captivity made booths and lived in them.

The sons of Israel had indeed not done so from the days of Joshua, the son of Nun, to that day.

[3:50] And there was great rejoicing. And he read from the book of the law of God daily, from the first day to the last day. And they celebrated the feast seven days.

And on the eighth day there was a solemn assembly according to the ordinance. Now on the twenty-fourth day of this month, the sons of Israel assembled with fasting in sackcloth and with dirt upon them.

And the descendants of Israel separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. While they stood in their place, they read from the book

of the law of the Lord their God for a fourth of the day.

And for another fourth they confessed and worshipped the Lord their God. Now on the Levites' platform stood, And they cried with a loud voice to the Lord their God.

Verse 5. Then the Levites, Jeshua, Kadmiel, Benaiah, Hashibni, Sherebiah, Hodiah, Shibaniah, Pethiah, said, Arise, bless the Lord your God forever and ever.

[5 : 09] Oh may your glorious name be blessed and exalted above all blessing and praise. You alone are the Lord. You made the heavens, the heaven of heavens with all their hosts.

The earth and all that is on it. The seas and all that is in them. You gave life to all of them. And the heavenly host bows down before you. You are the Lord God who chose Abram and brought him out from Ur of the Chaldees.

And gave him the name Abraham. You found his heart faithful before you. And made a covenant with him to give him the land of the Canaanites, of the Hittites, and the Amorites, of the Perizzites, the Jebusite, and the Gergesite, to give it to his descendants.

And you fulfilled your promise, for you are righteous. You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea. Then you performed signs and wonders against Pharaoh, against all his servants, and all the people of his land.

You knew that they acted arrogantly toward them, and made a name for yourself as it is this day. You divided the sea before them, so they passed through the midst of the sea on dry ground.

[6 : 20] And their pursuers, you hurled into the depths like a stone into raging waters. And with a pillar of cloud, you led them by day, and with a pillar of fire by night, to light for them the way in which they were to go.

Then you came down on Mount Sinai, and spoke with them from heaven. You gave to them just ordinances and true laws, good statutes and commandments.

You made known to them your holy Sabbath. You laid down for them commandments, statutes, and law through your servant Moses. You provided bread from heaven for them, for their hunger.

You brought forth water from a rock for them, for their thirst. You told them to enter in order to possess the land, which you swore to give them. But they, our fathers, acted arrogantly.

They became stubborn, and would not listen to your commandments. And they refused to listen, and did not remember your wondrous deeds, which you performed among them. So they became stubborn, and appointed a leader to return to their slavery in Egypt.

[7 : 24] But you were a God of forgiveness, gracious and compassionate, slow to anger and abounding in steadfast love. And you did not forsake them. Even when they made for themselves a calf of molten metal, and said, this is your God who brought you up from Egypt, and committed great blasphemies, you and your great compassion, did not forsake them in the wilderness.

The pillar of cloud did not leave them by day, to guide them on their way. Nor the pillar of fire by night, to light for them the way in which they were to go.

You gave them your good spirit to instruct them. Your manna, you did not withhold from their mouth. You gave them water for their thirst. Indeed, forty years you provided for them in the wilderness.

And they were not in want. Their clothes did not wear out, nor did their feet swell. You also gave them kingdoms and peoples. You allotted to them as a boundary, and they took possession of the land of Sihon, the king of Heshbon, and the land of Og, the king of Bashan.

You made their sons numerous as the stars of heaven. You brought them into the land which you had told their fathers to enter and possess. So their sons entered and possessed the land. And they subdued before them the inhabitants of the land, the Canaanites.

[8 : 43] And you gave them into their hand, their kings and the peoples of the land, to do with them as they desired. And they captured fortified cities, and a fertile land.

They took possession of houses full of every good thing, hewn cisterns, vineyards, olive groves, fruit trees in abundance. So they ate, were filled, and grew fat, and reveled in your great goodness. But they became disobedient, and rebelled against you, and cast your law behind their backs, and killed your prophets, who admonished them, so that they might return to you.

And they committed great blasphemies. Therefore you delivered them into the hand of their oppressors, who oppressed them. But when they cried to you, in the time of their distress, you heard from heaven, and according to your great compassion, you gave them deliverers, who delivered them from the hand of their oppressors.

But as soon as they had rest, they did evil again before you. Therefore you abandoned them to the hand of their enemies, so that they ruled over them. When they cried again to you, you heard from heaven, and many times you rescued them according to your compassion, and admonished them in order to turn them back to your law.

[10:01] Yet they acted arrogantly, and did not listen to your commandments, but sinned against your ordinances, by which if a man observes them, he shall live. And they turned a stubborn shoulder, and stiffened their neck, and would not listen.

However, you bore with them for many years, and admonished them by your spirit, through your prophets, yet they would not give ear. Therefore, you gave them into the hand of the peoples of the lands.

Nevertheless, in your great compassion, you did not make an end of them, or forsake them, for you are a gracious and compassionate God. Now therefore, our God, the great, the mighty, and the awesome God, who keeps covenants, and loving kindness, do not let all the hardships seem insignificant before you, which has come upon us, our kings, our princes, our priests, our prophets, our fathers, and in all your people, from the days of the kings of Assyria, to this day.

However, you are just in all that has come upon us. You have dealt faithfully, but we have acted wickedly. For our kings, our leaders, our priests, and our fathers, have not kept your law, or paid attention to your commandments, and your admonitions, with which you have admonished them. But they, in their own kingdom, with your great goodness, which you gave them, with the broad, in which land, which you set before them, did not serve you, or turn from their evil deeds.

[11:35] Behold, we are slaves today. And as the land, which you gave to our fathers, to eat of its fruit, and is a bounty, behold, we are slaves on it. And it's abundant produce, is for the kings, whom you set over us, because of our sins.

They also rule over our bodies, and over our cattle, as they please. So we are in great distress.

Now, because of all this, we are making an agreement in writing.

And on the sealed document, are the names of our leaders, our Levites, and our priests. Thus says the Lord. Please be seated.

This is my New Year's message. For you. I do like to do a message for the New Year, for various reasons.

I'll go from least to greatest. Yes, it reduced my study time this past week, which is good. So I could actually take some time off.

[12:49] My wife, graciously tells me, that I am a workaholic. I will work, and work, and continue to work. And I'll always think about something else, that has to be done for work.

So she graciously tells me that, and so, it helped me to reduce my study time. Yes, it's nice. Greater reasons.

It's a time of resolutions. Many of us desire to make changes for 2015. I'm going to exercise more. I'm going to eat less.

I'm going to eat more. I'm going to read my Bible more. I'm going to pray. Et cetera, et cetera, et cetera. I kind of did something last year, about us preparing for the New Year as well.

recasting our purpose, as a church. We're like a church we plants. I mentioned that last year. Most important, our relationships, and then the things we have to do, just serving in different areas, different opportunities here in the church, and trying to build those relationships.

[13:57] We're practically a new church. We're not the same church we were, over eight years ago. It's a time of resolutions, so I like to do a message, about the New Year, about that. But a greater reason.

It helps you to understand, what's on my heart, for the coming year. And I gave us a new vision, for 2014 and beyond.

And this message continues, in the same vein. A focus that we have, for this coming year, 2015 and beyond. that we would be a church, who asks God, to bring revival.

And that's the title, to our message, praying for revival. Nehemiah chapters 8 through 9. Now, I'm not the only one calling, for us to pray for revival.

As a matter of fact, there's a call, amongst Southern Baptists, to pray for revival. Let's read that book, by Ronnie Floyd.

[15:12] Ronnie Floyd, who's the president, of the Southern Baptist Convention, he wrote a short little booklet, it's about 16 to 20 pages, I believe. It's called, Pleading with Southern Baptists, to

humbly come together, before God, in clear agreements, visible union, and an extraordinary prayer, for the next great awakening, and for the world, to be reached for Christ.

So he's pleading, with Southern Baptists, to pray for revival. And his book, how he came about, with his book, was, he took from, Jonathan Edwards writing, quote, an humble attempt, to promote explicit agreement, and visible union, of God's people, an extraordinary prayer, for the revival of religion, and the advancement, of Christ's kingdom, on earth.

Whew. Trying to say that, ten times real fast. That's Jonathan Edwards' book. But Ronnie Floyd, the president, of the Southern Baptist Convention, he took Jonathan Edwards' book, and kind of, formed his book, from that.

Pleading with Southern Baptists, to pray for revival. There's a call, even amongst our association, Yavapai Baptist Association, from our DOEM, Rick Danielson, to pray for revival.

As a matter of fact, this call, to pray for revival, is going outside, of the Southern Baptist, denomination, our denomination, is Southern Baptist. Many other evangelicals, are praying for revival, in our world.

[16 : 47] An example, the Gospel Coalition, they had a conference, almost two months ago, the beginning of November, in the Bay Area, where my in-laws live.

They had a conference out there, revival and reformation. They had different speakers, and one of the speakers, was calling people, to pray for revival.

So it's going outside, of the Southern Baptist Convention, not just Southern Baptists. Well, Ian Murray says in his book, which I'll mention, in just a moment, quote, true revivals, rarely remain, within denominational boundaries.

Praying for revival. We know what prayer is. We know what the word, for means. What does revival mean?

When I'm asking, that we pray for revival, as a church, what does that mean? What do we mean, when we say revival? How can we define it?

[17 : 49] Tim Keller, who, is a pastor, at a PCA church, in New York, he defined it as such, and so did D.A. Carson, as well.

Revival is, the intensification, of the ordinary operations, of the Holy Spirit. The intensification, of what we know.

Now we have to define, what are the ordinary operations, of the Holy Spirit, and I'm going to give that to you, from our text, in Nehemiah chapters 8 and 9. Because that passage, in chapter 8, in chapter 9 of Nehemiah, historically, that was a revival, amongst the Jews.

That was revival. So we're going to look at that, in just a moment. But that's the definition, of revival. As a matter of fact, Ian Murray, gives his definition as well.

Now what is it not? It is not something, we manufacture. It is not the, extraordinary working, of God.

[19 : 01] We might, extraordinarily pray, but it's not, the extraordinarily, working of God. Nor is it something, that we manufacture. So in other words, in 2015, we're not going to have, revival meetings, each month, or every other month.

You know, there's revival meetings, where they have, a revival, a tent revival, and if I may, we're not going to, manufacture this. That's not revival. You don't manufacture that.

It is the intensification, of the ordinary operations, of the Holy Spirit. I've been slowly, slowly, methodically, reading through this, revival, and revivalism, the making, and marring, of American evangelicalism, 1750 to 1858, by Ian Murray.

Let me read you, a few of the things, that Ian Murray, talks about. But what is revival, true revival? And you also get, a glimpse, of what are those, ordinary operations, of the Holy Spirit, from what he says.

In talking about, the revivals, of yesteryears, Murray says, in the first place, if it be asked, what special means, were used to promote, these revivals?

[20 : 30] The answer is that, there were none. The spiritual leaders, the men, were united, in the belief, that God has appointed, the means of prayer, and preaching, for the spread, of the gospel.

And that these, are the great means, in the use, of which he requires, the churches, to be faithful. There are no greater means, which may be employed, at special times, to secure, supposedly greater, it is therefore, the spirit of God, who makes the same means, more effective, at some seasons, than at others.

So that kind of, gives you a glimpse, of what the ordinary operations, it's preaching, and prayer. Another place, thus, what characterizes, a revival, is not the employment, of unusual, or special means, but rather, the extraordinary, degree, of blessing, attending, the normal means, of grace, the intensification, of the ordinary, operations, of the Holy Spirit.

There were no, unusual evangelistic meetings, no special arrangements, no announcements, of pending revivals. Pastors, were simply, continuing in the services, they had conducted, for many years, when the great, change began.

in one other place, in 1803, it was among, Baptist churches, Baptist churches, in Boston, under cautious, Calvinistic, preaching, that revival began.

[22 : 16] So that's how, we define revival. And Ian Murray, helps us to understand, how revival was done, what happened, with revival, how it was defined, in the earlier years, from 1750, to 18, early, mid 1800s.

Okay, so we know, what it is, what's the purpose? For what purpose, do we pray for revival? Here's a purpose, that sleepy Christians, will wake up, nominal Christians, will be saved, and non-Christians, would turn to Jesus, as well.

I believe that's, from Tim Keller, as well. That statement, that purpose statement. So, sleepy Christians, nominal Christians, and non-Christians.

Who are sleepy Christians? What do you think of? Those who fall asleep, on a Sunday morning service, service, I'm watching you.

Okay, yeah, literally, sleep on a Sunday morning service, yeah, but it's more than that. It goes farther, than that. There's a deadness. There's a complacency.

[23 : 42] There's no passion for the gospel. Truth. God's church. These sleepy Christians, they just come, sit, hear, sleep, say hi, go home, and go right back, to their way of life.

Where's the passion, for Jesus? For relationships? For truly connecting, to the church? For giving others, the gospel? A passion, for ministry?

For evangelism? For obedience? Where's the zeal? Where's the fervor? I mean, you know what it's like. When you're sleepy, make anybody yawn.

Nobody yawned. I could have sworn, somebody, at least one person would yawn. Okay. Oh, one of my kids did. He doesn't count. Sleepy, when you're sleepy, just kind of like, okay, whatever, I'll just kind of sit here, right?

Just kind of not really, you're out of it. You're not really there. You're there, but you're not really there. Where's the zeal? Where's the fervor? That's why people drink coffee. Right?

[24 : 56] You drink coffee. Wow, I'm awake. Wow. So, we want revival. What's the purpose? Sleepy Christians would wake up. It's like they had a quadruple shot of espresso.

But the nominal Christians, who are they? Well, they don't really come to a church service. Oh, they're the CE people. Christmas, Easter Christian.

They come once in a while, not reading their Bible. They just say they're Christian. Well, I'm a Christian. Why? I'm not a Buddhist. I'm not a Shintoist.

I'm not a Mormon. I'm not a Muslim. I'm an American, so I guess I'm a Christian. Yeah. Well, I was baptized. They.

Great. That's a nominal Christian. There's no love for Jesus. There's no commitment to Christ. They're not really saved.

[25 : 59] And obviously, the non-Christian, non-Christians must hear the gospel. They must hear the fact that God is a holy God.

Well, non-human Christians should hear this too. God is a holy God. He's our creator. He's the great, the almighty God. There's no one like Him. He demands that we worship Him.

We have broken His commandments. We've broken His law. We are rebellious sinners. That's who we are as humans. And we deserve His judgment. We deserve to be condemned.

And yet, the Father sent Jesus, the second person of the Trinity, who lived where we terribly, miserably failed.

He was perfect. And then He was crucified as a substitute for sinners on the cross, a vicarious, substitutionary atonement, dying for sinners. And then He was brought back to life for all those that turn away from their sin and put their trust in Jesus alone.

[27 : 04] That's the gospel. That's the gospel that non-Christians must hear. That's the gospel that nominal Christians must hear as well.

So, what is revival? The intensification of the ordinary operations of the Holy Spirit. For what purpose? Sleepy Christians wake up. Nominal Christians would be saved. Non-Christians would turn to Jesus.

So now, let's put it together. What are we specifically praying for? What are we specifically, what specifically do we pray for?

We pray that God would move in this church, in this city, in Jerome. in the Verde Valley, in our state, in our country, in our world, so that we will see sleepy Christians wake up, nominal Christians repent and trust Jesus, and non-Christians be saved as well.

That's what we are specifically praying for. that God would move in this church, amongst us.

[28 : 26] And then extend it out to the city, the city of Cottonwood. And we have a ministry taking place in Jerome. And extend it out to the Verde Valley. This keeps going in and out.

Do some magic with your hands, Tyler. In our state, state of Arizona, in our country, in our world, that's what we're doing.

That's what we're calling. That's what we want to specifically, what we're praying for people, for us, for me, calling us to do as a church. Now what I want to do, is I'm going to go to Nehemiah, and I'm not going to go, these are the verses where you find this, these are the verses where you find that. I'm not going to do that. I'm going to give you the bullet points, as they are. If you want to write these down, you can. But we're going to see, in Nehemiah chapter 8, and chapter 9, there's eight key elements, that make for revival, amongst God's people, and beyond.

There's eight key elements. There might be more to revival, but from the passage here, these two chapters, this is what you see.

[29 : 50] First and foremost, the foundation, what's a plethora of places, within the text, is the reading, preaching, and exposition, of God's word, of the truth.

I mean, you read it. You had people standing, this is why we stood, while I read God's word, people stood, from morning to midday, they were standing, for like four, five hours.

They took this seriously. So one of the, chief hallmarks, of revival, it's going to be, preaching, and the exposition, actually, reading, of God's word.

Second, a larger sense, of the awesomeness, and greatness, of God. God. You get a greater sense, of how awesome God is.

You read it, you saw it, the great, the mighty God. For you are righteous, they said. Ezra, he stood up, he blessed the Lord, the great God.

[31 : 11] So if there's going to be revival, if we're going to see people, respond to Christ, we must focus on, the truth of God's word, and we must give, and must have, a larger sense, of God's greatness, and God's awesomeness.

Third, which goes along, with the second one, which goes along, with the first one, they all go together, a larger sense, of our rebellion, and sin before God. A larger sense, of our sin, and rebellion, before God.

You read it yourself. We have acted wickedly. We should have, a greater awareness, of our rebellion, a greater awareness, of our sin, as we see, as we have, a greater awareness, of the greatness, of God, God, it should, it would, it could, and it should, give us, a greater sense, of our rebellion, and sin, before God.

Four, which will lead to, conviction, and confession, of sin, along with brokenness, you saw, they were just weeping, they were mourning, they were so convicted, of what they were reading, in God's word.

Yet at the same time, they had such great joy, there was great rejoicing, which leads, to the sixth one, there's great rejoicing, because they were turning, back to the Lord, there was conversions, taking place, people were coming, back to the Lord, were coming to Him, and then just, pulling themselves, over Him.

[33 : 07] As it says, people said, all men, all men, they're lifting their hands, they bow down, they worship the Lord, they're returning to Him, and worshiping, and praising Him. That, makes for revival.

Those are elements, of revival. And you can't, manufacture this, man. You can't, conjure this stuff up. There's a larger sense, excuse me, there's a reading, and preaching, of God's word.

A larger sense, of God's awesomeness, and greatness, of our rebellion, and sin. We have such conviction, and confession. And yet, there's such great joy, we're returning, to the Lord, there's

conversions, taking place.

Number seven, the need for, and called to, obedience. People see their need, and they see that, they're called to, and commanded to, obey.

There's just a whole change, in the just, warming that. You can't, manufacture that either. The last one, number eight, prayer.

[34:27] And you actually, see the prayer, in the prayer, there's all these, other elements, that we just looked at, that's all in the prayer. A larger sense, of God's greatness, of our sin, there's joy, you see all those, conviction, confession.

But prayer specifically, it consists, of these two elements. First, in the prayer, there's reiterating, and there's, remembering the gospel. Do you see how many times, it's mentioned, God's graciousness, slow to anger, he's compassionate, his steadfast love.

Where's that founded in? Where do we find that in? We find that in Jesus Christ alone. Jesus, our Savior, who lived and died, who's our Redeemer, and he's paid the ransom.

It's found in Christ. We remember the gospel. It consists of reiterating, and remembering the gospel, and also, assurance, in God, in His promises.

This is who you are. You're God who keeps your promises. You're God of covenant. You're God of covenant. These are the eight elements, that make for revival, amongst God's people, and beyond.

[35:52] Amen. Amen. In chapter 8, verse 6, you see how all the people, responding together.

You see that same thing, in chapter 8, verse 9, the people, they're all responding together. Amen. In chapter 9, verse 5, you had, the Levites, and all these different men, they all came together, and they were all praying, all together.

They prayed, all these people, from verse 5 of chapter 9, all of them prayed this prayer together, from verse 5 of chapter 9, all the way to the end of the chapter, verse 38.

They're all praying this together. Because they all said, they all said, arise, bless the Lord your God forever, and then continue on. So we see the people, responding together, worshiping together, weeping, praying to the Lord together.

So that's what we're going to do. We're going to do that. So I want, all of us, to pray together, with expectation, and speak with boldness, believing that God, would move in this church, in this city, in Jerome, in the Ferry Valley, in our state, in our country, in our world, in order that, sleepy Christians, would wake up, nominal Christians, would repent, and non-Christians, would be saved.

[37:37] So in other words, what we're going to do, is, something different. We're all going to pray. And what I'd like for you to do, is to pray out loud.

I want us to pray out loud, all of us together, at the same time. Praying for revival. Maybe, you have certain neighbors, in your mind, that you've been praying for.

Pray for them out loud. Maybe there's friends, or relatives. Pray for them out loud. Maybe you have co-workers, you're specifically thinking of.

I want you to pray for them out loud. So what we're going to do, we're going to pray for God, to bring revival. I will pray out loud, on the microphone, as you're all praying out loud.

And then I will close our prayer time. Okay? So as you're praying, I'll be praying. So I'll give you a few moments, to, put your stuff here, put your stuff there.

[38:48] Okay? Okay. So now, let's respond, as we've seen, how the people responded, at the time of Nehemiah.

Let's respond together. Let's pray out loud. Father in heaven, we are praying, that you would bring revival, to this church. Father, I want to pray, for Sandy, and Lord, Ann, and Daniel.

I pray that, for Judy Carlson. I pray for Harry, and Shirley. I pray for Isla. Father, I pray for Peggy, and Ellen. For Judy Hopkins.

Lord God, pray for Craig, and Toby. For Jordan, Ethan, Courtney Levi, Caleb Karras. Randy and Debbie, or Vicente.

For my mom, Julie. For my wife. For Michael, and Chloe, Andrew and Gabriel. Change the life, for Phoebe, and Isaiah, Sadie, Josiah, Seth, and Mercy.

[40:07] For Michael, and Susanna, and Laura. For Travis, Karen. Father, I pray for Tyler, Aaron, and Nathan. Father, I pray for Nancy Parks, for Matthias, and Janet, Gina, and Joe.

For Bob, and Mary Lou Scarbell. For Gloria. For Gloria. Father, I pray for Cottonwood, is our city, that you would work, amongst them, and people, with hearts to be changed, in the police department, the fire departments, their works in the city, people who live here, in Cottonwood.

Father, I pray for Jerome, like Kenny, and Sam, for Jim, for Mark. I pray for Moondog, and for Bob. I pray for Richard, for Nick, and Beverly, and for Jazz.

I pray for Kathleen. I pray for Jessica, JLR. I pray for Tony. Father, I pray for Tom, for Sean.

I pray for Nicole, encourage her heart. I pray for Garrett, you would save him. I pray for Brian, for Spring, for Rick, and Karen, and Tracy, these people in Jerome.

[41:29] I pray for Clarkdale, that you would bring about, salvation to these people, who are lost, like our neighbors, that we know, that we build into their lives.

I pray for Cornville. You make your name known, it would see the greatness, of your awesome majesty, and the greatness, and the greatness, of their sin.

That people respond, to Jesus. We pray for Camp Verde. Let me get a sense, of how holy that you are, how much they need, Jesus Christ.

That you would use, the different people, there in Camp Verde, to proclaim Christ, Jesus, and him crucified. For Rimrock, and for Beaver Creek, may the gospel go forth, may there be an awakening, in this, in this group, in this area, in these churches, there in Rimrock, in Beaver Creek, the people would be saved, who get a greater sense, of who Jesus is.

There be conviction, and confession of sin, and people will return, to you oh Lord. Pray for Sedona, and repent, of going after, crystals, and nonsense.

[42:46] Instead they will run, to Jesus Christ. Use Randy, Hafner there, in Villas Park Baptist Church. May he be faithful, to proclaim the gospel. And may he see, the fruits of his faithfulness, to you.

Pray for Arizona, our state. We pray you would move, amongst Hispanic people, in our state here. Instead of Cottonwood, beyond, we would see churches, established amongst, Hispanic people. And that they would, turn away from, Roman Catholicism. And they would see, the truth of Jesus, by faith alone, in Christ alone, and the scriptures alone. We pray for our country, a country that's lost, in materialism, and idols, and their different gods.

We pray that you would, open eyes to the truth, of the gospel. They're hardened to the truth. They don't want to know, they don't want to know, the truth. And yet we know, that you, by your power, spirits, you can open hearts, and that people, would be saved.

And we pray for our world. As you, as you did a work, in the Welsh revival, as you did a work, in Korea, as you did a work, even amongst, the apostles, in Acts chapter 4, 5,000 people, being saved, there in Korea, there in the Welsh revival, 10,000 people, being saved, 100,000 people, being saved, that you would work, once again, as your people, are faithfully preaching, proclaiming Christ Jesus, your truth, giving people, greater sense, of your awesomeness, of our sin, their need, to confess, how there's joy, in Jesus, how they must be called, to obedience, and obey Jesus Christ, that remember the gospel, and the assurance, of your promises.

[44:42] Thank you Father, that you hear us, help us to believe, that you will hear us, help us to believe, that you hear us, we pray together. And so at this time, as we have prayed together, Father, as you heard us pray, we ask for you, to bring revival, amongst this church, amongst our city, there in Jerome, with their wickedness, in the Fertie Valley, we're praying for you, to move in Arizona, for you to move, in our country, in our world, once again, we're waiting for you, to move, and we're asking for you, to move, in the power of the spirits, and we can pray this, because Jesus Christ, is our redeemer, and our savior, and our one, who's paid the ransom, for us, living, and dying for us, and rising for us, and we give him, the praise, and the glory, and we lift up his name, amen, let's stand, let's respond, by singing together, singing, and we worship, and we are, as well as you share.

Thank you very much. Thank you.