

## ***Revival and the Gift of Anointed Prayer (Part 1-2)***

### **I. THE RELATIONSHIP OF ANOINTED PREACHING AND THE SPIRIT OF PRAYER**

- A. We are believing God to see the Church in our city and region revived, the lost saved and all the spheres of society impacted by the kingdom of God. The Lord revealed to Bob Jones we were to pray for 300,000 new souls to come to Jesus in this area. In December 1984, Noel Alexander had a prophetic dream in which the Lord showed him 7,000 people a week being saved in this area.
- B. David vowed to contend for a “dwelling place” for the Lord’s manifest presence in Jerusalem. We are asking the Lord to establish a place in this region where His manifest presence dwells with His people. This speaks of people living in an awestruck, affectionate, wholehearted pursuit of and obedience to Jesus with humility and gratitude and confirmed by signs and wonders.
- <sup>1</sup>LORD, remember David...<sup>2</sup>How he vowed to the Mighty One of Jacob: <sup>3</sup>“Surely I will not go into the chamber of my house, or go up to the comfort of my bed; <sup>4</sup>I will not give sleep to my eyes...<sup>5</sup>until I find a place for the Lord, a dwelling place for the Mighty One...” (Ps. 132:1-5)*
- C. There is an irrefutable spiritual law between prayer and revival with a deep relationship between anointed intercession and anointed preaching. These require a supernatural work of the Spirit.
- D. Jesus promised that the Spirit would supernaturally convict people of sin or pierce their heart with His Word. He does this by powerfully anointing the sharing of His Word. Supernatural conviction on the Word is released many ways as preaching, singing, writing, drama, media, etc.
- <sup>8</sup>He [Holy Spirit] will convict the world of sin, and of righteousness, and judgment (Jn. 16:8)*
- E. Throughout history, when the spirit of conviction had been fully manifest, the Word took hold of the hearts of people until they were powerfully converted as seen in Acts 2 and Acts 19.
- <sup>37</sup>When they heard this, they were cut to the heart, and said to Peter...“What shall we do?” ...<sup>41</sup>that day about three thousand souls were added to them. (Acts 2:37-41)*
- <sup>10</sup>All who dwelt in Asia heard the word of the Lord...<sup>20</sup>So the word of the Lord grew mightily and prevailed [throughout all Asia]. (Acts 19:10, 20)*
- F. By studying past revivals, we see how God works and how much He is willing to do through prayer. It envisions us to contend for the full conviction of Spirit in bringing people to salvation. My favorite revivalists are David Brainerd (1718-1747); Jonathan Edwards (1703-1758); George Whitefield (1714-1770); and John Wesley (1703-1791). They lived during the First Great Awakening in America (about 1730-1755). Charles Finney (1792-1875) was the most prominent preacher during the Second Great Awakening (about 1800-1850). The largest camp meetings were at Cane Ridge, Kentucky (early 1800s) with over 25,000 attending some years. I also encourage all to read about John G. Lake (1870-1935) and his amazing healing ministry.
- G. I recommend books on prayer by E.M. Bounds (1835-1913) and Leonard Ravenhill (1907-1994). Bounds was a lawyer and Methodist preacher who wrote 8 books on prayer (free on IHOP.org).

## II. THE SPIRIT OF PRAYER: THE GIFT OF ANOINTED PRAYER

- A. The spirit of prayer or supplication is a supernatural work of the Spirit. This is a “gift of anointed prayer” that always results in a release of the Spirit’s power. This type of prayer cannot be stirred up at will nor imitated. It is rare and valuable yet very costly to posture ourselves to receive this.

*<sup>10</sup>I will pour on...Jerusalem the Spirit of grace and supplication... (Zech. 12:10)*

- B. The Spirit prays through us with groaning which is often accompanied with tears. This type of prayer is not the same as praying in tongues, or being led to pray a specific apostolic prayer or shout in prayer under a special burden (these quench the Spirit’s groaning in us). As the groaning starts, stay focused on God, waiting with a quiet spirit as “waves of groaning” come and go.

*<sup>26</sup>The Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words. (Rom 8:26, NAS)*

*<sup>4</sup>The Lord said to him [an angel], "Go through...Jerusalem and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it." <sup>5</sup>To the others [angels] He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. <sup>6</sup>Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark..." (Ezek. 9:4-6)*

- C. We are to posture ourselves in prayer and seeking God to receive times in which the grace of anointed prayer is released through us. It takes work to keep our minds focused in intercession.

*<sup>7</sup>There is no one...who stirs himself up to take hold of You... (Isa. 64:7)*

- D. In a prophetic dream (Sept. 2011), Allen Hood saw the people in our prayer room unengaged. Our private life did not match our public expression. The Lord showed him that we needed the writings of EM Bounds. Bounds emphasized that it takes the whole person to pray right. In other words, in going to prayer meetings, we bring the condition of our spirit over the last few days.

- E. Most of our prayer is not praying on a microphone but in private or sitting in a prayer room. Less than 10% of people at IHOP-KC have opportunity to pray on a mic (counting rapid fire prayer). Even for the few who pray on the microphone, it represents less than 1% of their prayer life. Hannah’s prayer was spoken in her heart without her voice being heard (1 Sam. 1:13).

- F. We must not confuse the miracle of anointed prayer with what the professional wailing women did. Often after the death of a loved one, the family called for professional mourners to express the family’s grief (Jer. 9:17-19; Ezek. 27:32; Amos 5:16; Mt. 9:23). Jeremiah prophesied of Judah’s soon coming judgment or “funeral” thus, urging them to call the professional mourners.

*<sup>17</sup>Call for the mourning women...for skillful wailing women, that they may come. <sup>18</sup>Let them make haste and take up a wailing for us...<sup>19</sup>because we have been cast out... (Jer. 9:17-19)*

*<sup>23</sup>Jesus came into the ruler's house, and saw the flute players and the noisy crowd wailing, <sup>24</sup>He said to them, "Make room, for the girl is not dead, but sleeping"...<sup>25</sup>The crowd was put outside, He went in and took her by the hand, and the girl arose. (Mt. 9:23-25)*