

Loughor, Wales 1904

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Week of

JANUARY



WEEK OF AWAKENING

22-25

Awakening

Awakening: noun 1. the
act of waking from sleep
a recognition, curing in
awareness of something

North Hampton
A 1730's





Paul Chappell
PASTOR

Welcome to a Week of Awakening. I am praying that God will use these four days in our church family in a miraculous way. I am aware that we have many needs today, but I am convinced that the greatest need in our church, in our state, and in our nation is a true spiritual revival—an awakening to God and righteousness. I ask you to join me in praying for each of the services this week. Pray for Dr. Goetsch as he brings the messages that God has laid on his heart. Most of all pray that God would work in your heart individually. As God speaks to your heart this week, be ready to respond in faith and obedience. I look forward with great anticipation to seeing what God will do this week in our midst.

Week of Awakening
SCHEDULE

[S] [M] [T] [W]

SUNDAY

8:30 & 11:00 AM Worship Services
5:00 PM Evening Service

MONDAY—WEDNESDAY

7:00 PM Evening Services

Devotional Reading for the WEEK OF AWAKENING

JANUARY 23-27

MONDAY-FRIDAY

TWENTY SEVENTEEN

MONDAY, 23RD OF JANUARY

Psalm 119:18—Open thou mine eyes, that I may behold wondrous things out of thy law.

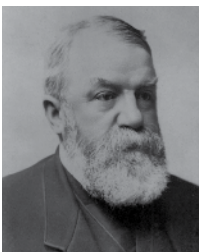


HORATIUS BONAR was a Scotsman born in December of 1808. He served as the minister at many churches throughout Scotland. On the topic of Scripture, he said, “Have not our suspicious hearts darkened this book of light? Do we not often read it as the proclamation of a command to do, instead of a declaration of what the love of God has done?”

The Word of God is written to us as a love letter full of “wondrous things” for us to behold. May we dig deeper into its pages and search to see all the love God has displayed toward us. May we read it each day and ask God to manifest to us His love. May it be more than a book of commands listing all that we should not do, but a book of love showing us what God has already done.

TUESDAY, 24TH OF JANUARY

Psalm 60:12—Through God we shall do valiantly: for he it is that shall tread down our enemies.



A Boston shoe clerk by the name of **D.L. MOODY** heard a preacher of the gospel preach that it remained to be seen what God could do with a man, woman, boy or girl fully dedicated to the cause of God. In response, Moody said, “By the grace of God, I’ll be that man.

Through God, there is no limit to what he can do. Born in Northfield, Franklin County, Massachusetts, D.L. Moody was raised on a farm until the age of 16 when he worked in a store in Boston. In time, Moody gained skills and rose to the top as a clerk in Chicago as their best salesman. Amidst his success, Moody had a love for children that moved him to start a Sunday school in an abandoned freight car. The Sunday school grew and eventually met in a hall given to him by the mayor of Chicago rent free. This Sunday school ended up reaching 1,500 boys and girls each week. At the age of 23, Moody left his secular field and committed totally to the Lord’s work. The young D.L. Moody believed that through his God, he could do valiantly.

WEDNESDAY, 25TH OF JANUARY

2 Timothy 2:3—*Thou therefore endure hardness, as a good soldier of Jesus Christ.*



WILLIAM BOOTH traveled for a while as a minister in London but felt God wanted him to do more for the ordinary people, so he resigned his position to preach to people on the streets. After preaching a series of meetings in a large tent, Booth decided to start his own movement called “The Christian Mission.”

Slowly the mission began to grow but the work was hard and according to his wife, Booth would “stumble home night after night haggard with fatigue, often his clothes were torn and bloody bandages swathed his head where a stone had struck.” Evening meetings were held in an old warehouse where urchins threw stones and fireworks through the window. Outposts were eventually established and in time attracted converts, yet the results remained discouraging. This was just another of the 500 charitable and religious groups trying to help in the East End.

It was not until 1878 when The Christian Mission changed its name to The Salvation Army that things began to happen. The impetus changed. The idea of an Army fighting sin caught the imagination of the people and the Army began to grow rapidly. Booth’s fiery sermons and sharp imagery drove the message home and more and more people found themselves willing to leave their past behind and start a new life as a soldier in The Salvation Army.

THURSDAY, 26TH OF JANUARY

Romans 10:17—*So then faith cometh by hearing, and hearing by the word of God.*

The absolute foundation of our faith is the living Word of God. For the lost man in need of Christ, his faith will come through the Word of God. For the wayward Christian who is ready to come back to the Lord, his faith will be restored through the Word of God. For the heartbroken child of God who needs to be strengthened, his faith will be renewed through the Word of God.

John Rippon was born in Devonshire, England in 1751. Through the course of his life, he was known for his hymn writing. One of his most famous hymns is “How Firm a Foundation.” The words to the first verse read as follows:

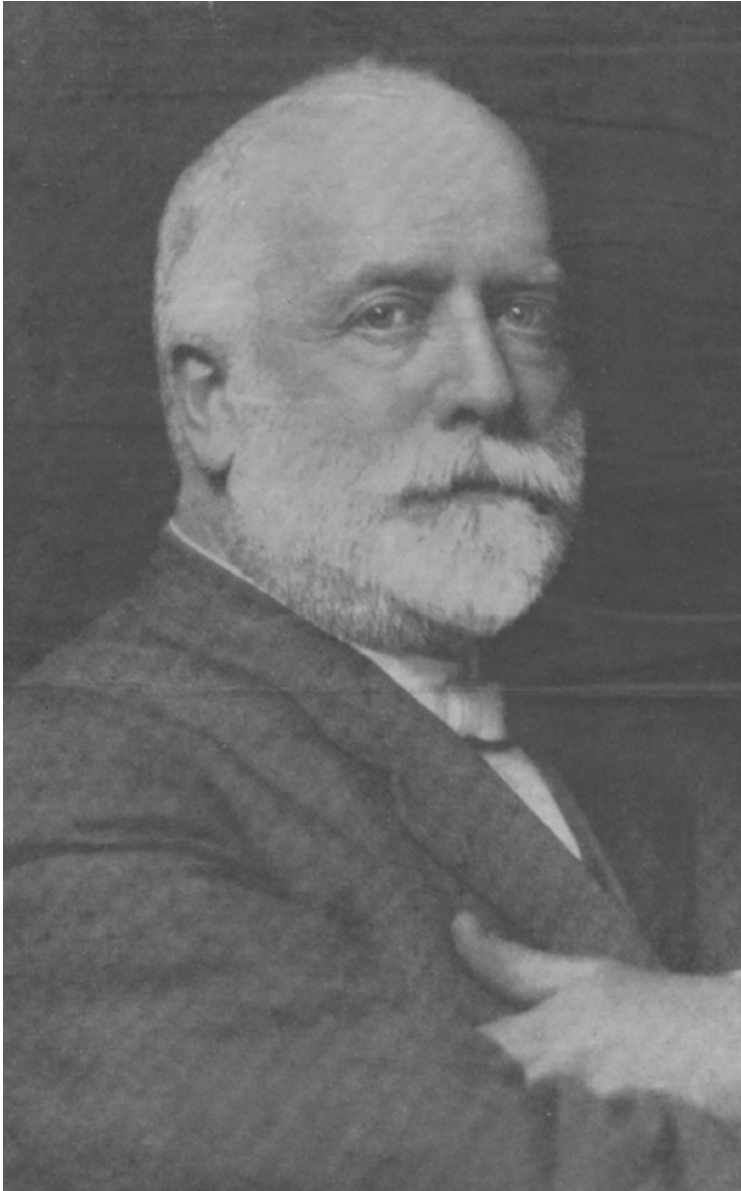
How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word! What more can he say than to you he hath said, to you that for refuge to Jesus have fled?

FRIDAY, 27TH OF JANUARY

Proverbs 3:5—*Trust in the Lord with all thine heart; and lean not unto thine own understanding.*

We all have our own understanding that alters our perspective. Proverbs clearly warns us not to lean on this understanding. **Susannah Wesley** was the mother of Charles and John Wesley. In her words, “Religion is nothing else than doing the will of God and not our own.” Our own understanding is what keeps us bound to our will instead of releasing to God’s.

Christ set the example of this for us in the garden of Gethsemane when he said in Luke 22:43, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” When Christ said “nevertheless,” He was exchanging what He desired for what He knew God desired.



R.A. TORREY

JANUARY 28, 1856 – OCTOBER 26, 1928

R.A. TORREY'S PRESCRIPTION FOR REVIVAL

I can give you a prescription that will bring a revival to any church or community or any city on earth. The prescription is as follows:

1

Let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

2

Let them bind themselves together to pray for a revival until God opens the heavens and comes down.

3

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!

THE GREAT AWAKENING

Many of the early puritans and pilgrims arrived in America with a fervent faith and vision for establishing a godly nation. Within a century the ardor had cooled. The children of the original immigrants were more concerned with increasing wealth and comfortable living than furthering the Kingdom of God. The same spiritual

malaise could be found throughout the American colonies. The philosophical rationalism of the Enlightenment was spreading its influence among the educated classes; others were preoccupied with the things of this world.

In the 1730's, when Jonathan Edwards became minister at Northampton, he found only spiritual deadness in the church. He was concerned about the immorality of the young people and began visiting them in their homes. In 1734 he preached a series of sermons on

justification by faith alone. “By December,” wrote Edwards, “the Spirit of God began extraordinarily to set in. Revival grew, and souls did as it were come by floods to Christ.” Over a six month period, Edwards recorded three hundred conversions. He wrote a book *Narratives of Surprising Conversions* describing the revival and its effects on the life of the town.

In his *Treatise Concerning Religious Affections*, Edwards emphasized that true religion must affect the heart. In *The Distinguishing Marks of a Work of the Spirit of God*, Edwards taught from 1 John 4 what the evidences of a true revival and work of the Spirit would be. The individual would be confirmed in the truth of the gospel that Jesus was the Son of God and the Savior of people (vs. 2-3). The convert would avoid sin and worldly lust (vs. 4-5). He would have a greater regard for the Holy Scriptures, accepting their truth and divine origins (v. 6). Finally, his life would evidence a love to God and his fellow man. Edwards’ printed works describing and analyzing the revival in Northampton were read throughout the American colonies and Britain. They stimulated ministers on both sides of the Atlantic to begin praying and looking for revival.

George Whitefield, an Anglican evangelist and friend of John and Charles

Wesley, not only traveled throughout Britain bringing the gospel of Christ, but he also made seven trips to America between 1738 and 1770. He was probably the most well-traveled man in the colonies and drew large crowds wherever he spoke. Widespread revival was most clearly seen during his second journey (1739-1741). As he toured the colonies, he would daily preach to large crowds in the open air; the crowds were too large for the churches.

The Great Awakening in America in the 1730’s and 1740’s had tremendous results. The number of people in the church multiplied, and the lives of the converted manifested a true Christian piety. There was a renewed concern with missions, and work among the Indians increased. As more young men prepared for service as Christian ministers, a concern for higher education grew. Princeton, Rutgers, Brown, and Dartmouth universities were all established as a direct result of the Great Awakening. Some have even seen a connection between the Great Awakening and the American Revolution—Christians enjoying spiritual liberty in Christ would come to crave political liberty. The Great Awakening not only revived the American church but reinvigorated American society as well.





BY GRACE

DR. JOHN GOETSCH | SUNDAY MORNING | JANUARY 22, 2017

“And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. 16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; 17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother’s womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. 18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. 19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. 20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.” (Judges 16:15–20)

INTRODUCTION

1. A _____ LINEAGE

A. An Answered _____

(Judges 13:1; Genesis 6:5-7; Genesis 6:9; Ezekiel 22:30;
2 Timothy 2:20-21)

B. An Anointed _____

(Judges 13:24-25; 1 Corinthians 1:26-31; John 15:5; John 3:27)

2. A _____ LIFE

A. The Enemy of _____

(Judges 14:1-3; Romans 15:3; John 8:29; John 4:34; 2 Timothy
3:1-2; Romans 1:25; Galatians 2:20; 1 Corinthians 15:31)

B. The Enemy of _____

(Judges 14:1-3; Judges 16:1; Judges 16:4; Romans 13:14; Galatians
5:16-17; Colossians 3:5; 1 Peter 2:11; 1 Peter 4:2)

C. The Enemy of _____

(Judges 16:20; Revelation 3:17-20)

3. A _____ LONGSUFFERING

(Psalm 103:8; Psalm 108:4; Joel 2:13; Micah 7:18; Romans 5:20)

A. The _____ Valley

(Judges 16:21; Galatians 6:7-8; Job 4:8)

B. The _____ Vow

(Judges 16:22-28)

C. The _____ Victory

(Judges 16:29-30)

4. A _____ LESSON

A. _____ How You Want to _____

(Galatians 6:8)

B. _____ in What You Know Will _____

(Mark 13:31; 1 Corinthians 3:11)



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