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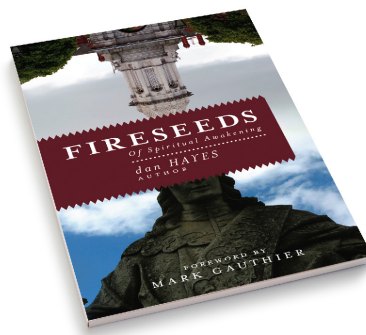
THE RESULTS OF CAMPUS AWAKENING

FIRESEEDS OF SPIRITUAL AWAKENING CHAPTER EXCERPT

For over two decades, Fireseeds has inspired us to pray, to expect the impossible, and to trust God for new works of His Spirit-in our lives and on the campus. Fireseeds is a proven tool for igniting campus wide, student-led prayer.

But it is more than a book on prayer. It is a book of stories; stories of great prayer movements, revivals, and the students who gave leadership to them.

This is not simply a reprint of an old classic. Fireseeds has been updated and expanded to include recent accounts of student revivals as well as stories from around the world and not simply the U.S. The new Fireseeds also recounts the contribution of women to these revivals as they are often overshadowed, and contains an additional chapter on the filling of the Spirit (including the Satisfied Prayer Experience). Last, the revised version opens with a foreword by Mark Gauthier, and a vision to trust God for movements everywhere.



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FIRESEEDS OF SPIRITUAL AWAKENING

RESULTS OF SPIRITUAL AWAKENING ON CAMPUS

“The really effective agency of religion in the life of the college was the revival ... which brought so many ... into church and into the ministry. Most college presidents and college faculties of this era felt that they or God ... had failed a collegiate generation, if once during its four years there did not occur a rousing revival.”

– Frederick Rudolph¹

Take a second and read (or reread) the quote from Frederick Rudolph. Can you imagine the president of your college or university apologizing to the seniors at graduation because there had been no spiritual awakening on campus during their collegiate stay? Such might happen if we met the criteria for our part in laying awakening's foundation. Only God brings awakening. We cannot program His work. He has outlined our part in preparing a way. But when we do our part, a spiritual awakening could produce some predictable results.

The outworking of revival seems to fall into four areas:

1. Holiness of life for believers
2. Obedience to God and His Word
3. Increased power from God
4. A massive movement of God's Spirit in evangelism

Notice that these form the acrostic HOPE (holiness, obedience, power, evangelism). An examination of each of these areas follows.

Holiness of Life

The *New York Herald*, referring to a revival at the University of Michigan in the 1850s, stated, "There has been at times a deep and solemn thoughtfulness among the students at the State University ... under the influence of the Holy Spirit ... banishing the last remains of skepticism."²

As Christians enter the channel of revivability through prayer, their moral lives improve. And when revival finally comes, it touches others who have not previously been burdened by the Holy Spirit for personal change.

The Spirit forcefully touches their sin, convincing them of their need to confess, repent, and make restitution. Individuals then lay aside their old habits and unholy lifestyles and walk in fellowship with Christ.

The Asbury College Revival of 1970 demonstrates this. We earlier discussed the prayer that led to awakening at Asbury. As the revival erupted, students began to give testimony to the changes Christ had produced in their lives. Then other students spontaneously began to rise, confess their sins, and ask for forgiveness. All classes were canceled and the chapel service continued unabated for 185 hours (nearly eight days!). Students found themselves ceasing immorality, drugs, drunkenness, cheating, and swearing. They got busy about serious Bible study, evangelism, honest work, and love for their neighbors. Perhaps the best way to picture it is through the diary of a student who journaled thoughts and

observations sporadically as he sat amidst the outpouring beginning on February 3, 1970.

Forgiveness—Expressions of hidden guilt and resentments. God is convicting His children.

Two close friends are making their way to the altar. Fill their cups Lord.

Two and one-half hours passed. Hands in the air—pointed toward God. A brother and a sister at the altar. Friends, couples, roommates at the altar.

Three hours have passed. My roommate has found victory. He is urging other friends to rid themselves of the old trash and garbage that claim their lives. He says, “Shovel out the trash.”

Black people. White people. God’s people.

Hands in the air. A boy from California who says, “Praise God, I’ve kicked the habit.” Applause.

Five hours have passed. 2:55 p.m. Again, the song, “How Great Thou Art.” A foreign student longs to go back to her island home in the Pacific and tell her people of our Lord.

Six hours have passed. A poem from a student about the love of God. People still at the altar.

A graduate of Asbury College prayed, “Forgive me. Forgive me.” Conversion followed. Now twelve hours have passed since it all began.

Intense prayers now that God would open the doors of Brazil to a couple who is called there to the mission field.

Fourteen hours have passed. Midnight. A new day is about to dawn.

After midnight. Running to the altar. We are in the presence of God. Awe—Wonder—Love—An unspeakable sense of His nearness ...

10:05 a.m. Seventy-two hours have passed. Revival has spread to other campuses. The revival is taking a national form.

Teachers are witnessing to their faith in God.

106 hours have passed ... the revival goes on and on and on. Thirteen souls at the altar. 1,500—1,600 people present. People from many states.³

On many campuses Christian lives look little different from those of unbelievers. Even if they refrain from swearing or drinking, as is sometimes the case, their overall moral fabric and the love emanating from their lives is neither compelling nor noticeably different from the behavior of their non-Christian student counterparts. As a result, unbelievers write off Christ and His power. Never have we needed holiness more!

We would expect the results of revival on campus to have ramifications in, among other things, the sexual area: decreases in abortions, an increase in sexual abstinence, a lack of interest in pornography, the sanitizing of sexually crude innuendo and speech, the reduction of rapes and sexual perversion, and a renewed respect and love between the sexes. Other demonstrations of holiness on campus

might include the closing of many campus bars; voluntary honor codes; a change in the tone and content of campus newspapers; a purifying and evangelistic transformation of personal Web pages; greater modesty in speech and dress; campus prayer meetings filled to overflowing; a decrease in suicide, depression, and other disorders; and a diminishing of cynical and sardonic humor and speech. In short, students would desire to change instead of being forced to; they would have a compelling vision for a life of purity and holiness.

Obedience to God and His Word

The second major result of awakening on campus would be a renewed obedience to God and His Word. Revival is by nature a new submitting of ourselves to God. What we would see is students pouring over God's Word, the Scriptures becoming their most valuable text. Instead of ignoring God's promises and commands, students would be quoting them and stepping out in expectant faith upon them.

The new willingness to obey God that flows from spiritual renewal would also have a great impact on the needs and sufferings of others. Revivals almost always have clear, long-term effects on social problems. Before revival comes, believers are often self-absorbed, thinking little about the needs of others, particularly if others are invisible to their own social group. But as believers become revived and take the Word of God seriously, they discover many commands dealing with the poor, the hungry, the defenseless, the imprisoned, and the oppressed. In the past, revived believers established hospitals, orphanages, and halfway houses. They fought against slavery and child labor practices and oppression of the poor. Outreaches such as the Red Cross, the Salvation Army, and the abolition and temperance movements were direct overflows of revivals. James Montgomery Boice commented, "The best things

that have ever happened in history have been as a result of that kind of movement, whether the Great Awakenings or the revivals of Wesley and Whitefield.”⁴

Revival today could produce a new concern for the poor, persecuted, orphaned, widowed, war-torn, diseased, abused, and neglected people of the world. It could lead to greater humanitarian aid efforts abroad and concern for human rights violations everywhere. It could seek an end to human trafficking, unfair trade, AIDS, civil war, the sex industry, genocide, political and corporate corruption, and nuclear escalation.

Ethics without legalism could again have a place in the business, medical, and professional schools of our universities. Racism and prejudice (endemic in our society) would be honestly admitted. Wrongs would be confronted.

College students are the most idealistic demographic in the population. Awakening in the collegiate world could give eternal perspective to that idealism and generate new solutions to ancient problems both here and abroad.

Increased Power from God

The Holy Spirit is the only One who brings revival to people, campuses, and nations. He is the power source for all that occurs. In 1 Corinthians 4:20 the apostle Paul states, “The kingdom of God is not a matter of talk but of power.” Jesus, too, spoke of the Spirit’s ministry in terms of power, saying, “You will receive power when the Holy Spirit comes on you” (Acts 1:8).

Because awakening causes believers to be more obedient, the Spirit can release greater power and influence. A. J. Gordon said, “God is ready to give you the power of His Spirit as soon as you are ready to obey Him.”⁵ This means the power to pray. It means power to forgive. It means power to love. It means power to change and power in the face of fear.

Josef Tson, leader of the spiritual revival in Romania in

the 1970s and 1980s, said that the secret to the revival was the courage to die and declared that what was hindering it “was our desire to survive.” “Sometimes,” said Tson, “the Lord wants you to stand up and die and through your death bring revival.” As a courageous victim of numerous interrogations and beatings under the Romanian dictator Ceaușescu, Tson certainly knew what he spoke of. He preached this message of courage and sacrifice, and “the young people embraced it, declaring, ‘We do not want the compromise of our parents. It is either or. Totally with Jesus or without Him.’ ” “It was at that moment,” said Tson, “that revival came to Romania.”⁶

This power will enable believers to stand firm and fight graciously and humbly (if necessary). It will enable them to witness boldly, and most of all it will be power to go the distance in the Lord’s ministry. A good example of this comes from the testimony of a Chinese pastor renewed and revitalized during the Shantung Revival in China. (Shantung is a province of northeast China that was powerfully visited by God in the 1930s, affecting nearly every town and converting thousands.)

I have been preaching for 30 years and have not been worth my salt. I was so lazy, I could not walk a mile and half to tell people about Jesus. Since the revival I go to prayer meeting at 5:00 in the mornings, go home and eat breakfast, take a little bread for lunch and walk 25 miles witnessing in villages, then come home and go to prayer meeting at night. The next morning I’m ready to go again. Dozens of villages surround us, and we have witnessed in all of them.⁷

I also think of the Student Volunteer Movement as an example of spiritual longevity. From its founding in 1888

until 1928, it is estimated that 20,500 students went as long-term foreign missionaries. This was the greatest missions movement of history. But when these missionaries signed on, they really signed on, many staying on the field for twenty, thirty, forty, even fifty years. They remained committed for life. Such is the result of the Holy Spirit's long-term power.

A Great Movement of Evangelism

Revival never comes without producing a sweeping movement of evangelism, as the immediate results of the 1970 Asbury Revival attest.

They began to take the message of this revival over the country to Christian schools nationwide. Nearly 40 colleges were either directly or indirectly affected. While covering this unusual "religious" happening, even a major network cameraman was touched. Hearing the confessions and testimonies and seeing the newly-changed lives of students, he put down his camera, walked to the altar of the college chapel, knelt, and gave his life to Jesus Christ. If the secular and the Christian campuses of America were to be awakened today, surely hundreds of such conversions would occur.⁸

Consider the Welsh Revival of 1905. In the space of three months, a hundred thousand people were converted, and eighty thousand of these were still in churches five years later. Winning people to Christ became the activity of every revived church member, not just that of a select few.

Evangelism was the focus of revival in the 1800s as well. In 1854 W. S. Tyler of Amherst College made a survey of awakenings in eleven northeastern colleges. He found

that 34 percent of the students on those campuses had become Christians and nearly half of those converted were studying to become ministers. He asked for prayer for more awakenings and pleaded, “Why, we ask again, should not every year witness a revival in colleges, and every class ... receive a fresh anointing from on high? ... Why should any individual leave unconverted?”⁹

Evangelism and revival scholar Robert Coleman adds “a willingness for service” as a prerequisite for revival, stating that “we cannot expect God to pour out His blessing unless we are willing to become involved in some kind of redemptive service.”¹⁰ For example, a seminal event in the Shantung Revival in China came when a minister, Chiang Ki Yao, confessed his lack of evangelism and pledged to make restitution for it.

“I am a murderer,” he said. “The bandits here cause the death of only a few people, but I am the cause of the spiritual death of many. Now I am going to visit all the places where I have been before, confess my shortcomings, and present the Gospel to those people. This is my first task. I am a debtor to them and I must pay the debt.” And wherever he went, the power of God went before him, and many of his former friends came to know Christ as a result.¹¹

As the hindrances to the Spirit’s empowerment are removed, there is a fresh motivation and freedom to share the gospel. As Erwin Lutzer, chronicler of the Canadian Revival of the 1970s, observed:

During the revival God was, to use Augustine’s phrase, “cutting loose the cords of the tongue,” and Christians who had vowed that they would never open their mouths either publicly

or privately for Christ found that they were speaking freely ... believers witnessed to their neighbors for the first time. ... Many believers never knew what God could do through them when their lives were free from sin.¹²

I cannot emphasize enough the importance of revival being channeled into evangelism and missions (which is the shepherding responsibility of the leadership). According to Jesus, the disciples were filled with the Spirit in order that they might be witnesses. “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). And sure enough, we read the following things that happened when the Spirit descended upon the newborn church:

“We gave you strict orders not to teach in this name,” [the high priest] said [to the apostles]. “Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.” (Acts 5:28)

Day after day, in the temple courts and from house to house, they [the apostles] never stopped teaching and proclaiming the good news that Jesus is the Christ. (Acts 5:42)

Without any significant deviation, we see this same biblical pattern throughout the revivals of the previous three centuries. The great revival and “Pentecost in Japan” in October of 1900 was immediately followed the *tikyo dendo* (aggressive evangelism) campaign of May–June 1901.¹³

Pandita Ramabai’s praying bands in India became an army of evangelists in the wake of the Mukti Revival. And as the Second Great Awakening blew through the college

campuses, it swept up some twenty thousand missionaries, scattering them to the four corners of the world.

The reason I stress this is that, as wonderful as the current escalation of prayer is around the world, it is often channeled toward spreading the experience, humanitarian projects, pilgrimage, personal healing, and spiritual gifts. These are all fine and good, but even a cursory reading of the Book of Acts is enough to show that the biblical impulse of revival is predominately evangelistic. Revival brings zeal, and that zeal must be prayerfully channeled through the leadership or it is squandered, not on bad things instead of good but on good things instead of great. For the hope and survival of any nation, people, or person is the gospel of Jesus Christ—proclamation of the gospel and good works must go hand in hand.

J. Sidlow Baxter, who pastored in Edinburgh during a time of great spiritual awakening, was once asked by a friend of mine what it was like when revival came to his church. He replied, “I can only say that anywhere and everywhere you went God was in the atmosphere. People talked of no one but God; people thought of no one but God. People went to work as usual, but God was the focus of all their attention.”

Next Steps

“God was in the atmosphere”: a great picture of what it would be like if awakening came to our campuses. That expectation alone seems worthy of the vast amount of prayer, humbling, and confessing that must precede it. There is much more that could be said about the results of revival. Actually, God may surprise us all. He is the God of the unexpected and is “able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Ephesians 3:20). But one thing we can know for sure: when it does come, no one will be able to miss it. God’s movement is going to be powerful; it is going to be sweeping; and it is going to be significant for virtually every

student, administrator, and faculty member on campus.

Make a list of what you and your friends believe God could do on your campus when revival comes. Include names and places as God brings them to mind. Your list might include things like the dean of students becoming a witnessing Christian, a particular dormitory having five hundred or more in Bible studies every week, a certain person stopping his drunkenness or immorality, and so on.

I'd encourage you to craft it into a visionary document, much like Peter Greig did for the 24/7 prayer movement (reprinted in the previous chapter). Let it be the compass to your revival prayers. Ask God to act upon the things on your list and to expand your vision to believe Him for even greater things. Expect your campus to explode in spiritual awakening during your time there, and pursue everything within your means to bring that about.