



REVIVAL IN THE BONEYARD

Revival | 1.11.26

Libin Abraham

(The following text is automatically generated and has not been edited)

Libin Abraham 0:00

Well, hey, last week we began a new sermon series on Revival. Now, I did think about putting up a massive white tent in the parking lot and calling for a tent meeting outside today, but I was like, maybe we're not quite ready for that yet, but we are talking about God's reviving his renewal work in and through the church for the sake of the world. And in fact, last week, we looked at a working definition of what a revival is from a book called longing for revival that I know many of you have already gotten your hands on, which is a great book inviting us to long for revival. And here's how the authors of this book, James and Ryan, define revival, that revival is a season of breakthrough. Say this with me, breakthrough. It's a season of breakthrough, specifically in Word, deed and power. We looked at that last week. What does it mean for revival to be a beautiful depiction of the Word of God going forth in power. The power of God, manifested as the Holy Spirit, does something supernatural and deed. God sending his church with purpose and mission, with acts of love and justice and compassion into the world. God breaking through in Word, deed and power that ushers in a new normal of Kingdom, experience and fruitfulness. Things are never the same. When God sends revival on a church or into a city, there's a new normal. Today I want to lean in to the word breakthrough, breakthrough, because the word breakthrough means it's a sudden advancement after long standing years of resistance, difficulty, discouragement, that when you thought nothing else would work, God breaks through a lot of things in the world that are breaking down, people, networks, denominations, but revival is God breaking through when the world seems to be breaking down. It is God breaking through when you're about to call it quits and you've tried everything else to fix your life and to fix your family and to fix the city, whatever it may be, and just when nothing seems to be working, God supernaturally intervenes, and maybe you're in a season where you're needing a breakthrough. I think it's funny that we love celebrating breakthroughs after it's happened, but when you're in a need of breakthrough, it's not fun, it's hard, it feels hopeless. It can be frustrating, because you've been praying and believing and nothing seems to be happening, just like we love celebrating miracles. But nobody wants to be in a condition where it takes a miracle give us more options, God. And maybe you're sitting here today or online, and your life is in need of a breakthrough. Your marriage needs a breakthrough. You're carrying some kid pain, and your children need breakthrough. Maybe the doctors have given up, and your only hope is in God. Here's what I want to say to you, a life that longs for breakthrough is actually fertile ground for revival. A life that longs for breakthrough is fertile ground for revival. A city, a nation, a world in need of breakthrough is actually, I believe, a world, a city, a nation, in need of revival. When you look at the history of revival, it's all across the last few centuries, and many more than that, any time God sent a revival, it was to a city of people who were in desperate conditions, needing breakthrough. I think about when in the 18th century, God sent a revival to England. People said about that time period that England was rotting from the inside out. London was filled with slums and so much brokenness people cities were being choked by the smoke and the soot that came from the Industrial Revolution. Children were working long days in factories and in other places, moral clarity had collapsed. The church had gotten cold and largely empty. There were more bars than churches. People felt fear, violence and hopelessness fill the streets and into a people who needed breakthrough. God said revival. I think about the Welsh Revival at the turn of the 20th century, Wales was weary. People experienced darkness and pain. Mining towns were dangerous and risky. Alcohol abuse was at a high. Churches lived off of memory and no longer on mission. It was absolute time of deep sadness and hopelessness, and yet, God sent the Welsh Revival to a city, to a people who were in need of breakthrough. I think about in 1906 in Los Angeles, in a time where our country was facing so much segregation, racism, pride, division, God sent the Azusa Revival. It was a. Time where hatred, hostility toward one another based on the color of skin, filled our land and pride and segregation split the church, and the Holy Spirit came and revived something beautiful. The Holy Spirit gave a picture of racial healing and reconciliation there in the early 1900s and when I look at the world today, when I look at our own streets,

or Iran right now, or other countries, I believe the world is in need of a breakthrough revival that only God can bring Amen. We can't fix this on our own. We can't patch this up. We need a holy move of God on the earth. The longing for revival is fertile ground for breakthrough, and breakthrough is fertile ground for revival. Today I want to give you a vision for revival from the Old Testament. It's from the book of Ezekiel, chapter 37 and I've entitled today's message, revival in the Boneyard. Revival in the bone yard. Here we find the condition of God's people who have been in Babylonian captivity for 70 years. That's a long time. Imagine how helpless and hopeless the people felt. If you were just a kid being taken into captivity by this oppressive government in Babylon you would soon lose your grandparents and then your parents, then your siblings, and you would be wondering, Am I going to make it out alive? Where is God? No home, no land, no place to worship, no place to gather and sing. It was a time of utter chaos and helplessness, no sign of deliverance, no sign of hope, and yet into a people who needed breakthrough. God raises up a prophet by the name of Ezekiel, and God gives Ezekiel a vision for what he was going to do in reviving the people of God. God brings Ezekiel into a boneyard, a valley of dry bones. And when we read passages like this, or really any of the texts in the scriptures, we need to be reminded that these scriptures were written to specific groups of people in the timing, and God was doing something unique. Now there's a lot of things for us, but it's not the magic of formula. We can cut and paste, but there are principles and patterns, because God hasn't changed. God still does a reviving work, he still does a renewing work. And so we are gleaning from this passage principles and patterns of how God may still work today. We're not looking for a formula, but we're looking for hope. We're looking for what could happen, what God could do in the midst of our hard and difficult days that need a breakthrough. So look with me at Ezekiel, 37 verse one, the hand of the Lord was on me, and he brought me out by His Spirit and set me down in the middle of the valley. It was full of bones. So we first noticed here that the hand of Almighty God was on Ezekiel. But the hand of God did not lead Ezekiel to a resort or to a garden or to Palm Springs somewhere. It led him into the valley of dead, dry, scattered, disjointed bones. You might find yourself right now, surrounded by the stench of death, brokenness, pain, a whole lot of heartbroken things. But it's not because God left you. It could be that it's his hand that led you there. You might be convinced to think that because you're in a difficult spot, God has left you. But what if he led you? What if he brought you on assignment for the people around you to give you a vision of what's possible when all hope seems lost? And here, the hand of God leads Ezekiel to a valley of dry bones. Notice the next verse. In verse two, he led me all around them. There were great many of them on the surface of the valley, and they were indeed very, very dry. Now we're given the condition of this valley, the bones in this valley once, first of all, it was a lot of them. There were a great many beyond what Ezekiel could number perhaps. That was speaking to the 20 to 30,000 Jews who were taken into Babylonian captivity. It could also include hundreds more who were left at home to live a destitute and poor life. Back in Israel, there's a lot of people who were once alive, once teeming with joy, now finding themselves with no life, just bones.

Libin Abraham 9:49

Notice what Ezekiel says they were very dry, meaning it's been this way for a long time. They haven't experienced life for many, many decades. It's been a long time of death. Earth and brokenness. They were bleached by the sun. Think it's interesting that God would lead Ezekiel, not just into the valley, but he led him all around them. That phrase all around literally means God took Ezekiel back and forth, back and forth in this valley, God wanted Ezekiel to see the true level of brokenness he was surrounded by the depth of hopelessness and despair. So he leads Ezekiel into close proximity of the pain and brokenness of his world. He led him all around the bones, back and forth. What's worth noting is death is not just a national identity or crisis for Ezekiel just a few chapters earlier, Ezekiel lost his wife and she died, and Ezekiel is a priest. He's a prophet, which means he's not supposed to be around dead bodies, let alone Dry Bones. This scene isn't just shocking and sad for Ezekiel, it's utterly uncomfortable for priests who would be considered unclean, but for touching a dead body to now be surrounded by a valley full of dry, scattered, disjointed bones, and that's where Ezekiel listened. What does God do? He makes Ezekiel walk all around it, up and down, back and forth among the dry bones. And here's why, it's because the beginnings of revival is God revealing the brokenness of reality. The beginnings of revival is when you actually see the extent of brokenness and you come into close proximity to the pain. What used to be alive, used to be full of joy, but now it's dead and it's dry. The birth pains of revival is now when you minimize the reality of the hurt and the brokenness and the pain and death. But the birth pains of revival is when we actually get uncomfortable with status quo. We feel this holy discontent that God feels and it'll be easier to numb it. It'll be easier to distract ourselves from it. It'll be easier to turn the news channel off. But yet God calls his church and his people to walk up and down the valley of dry bones. Revival happens when the church is willing to sit in the discomfort and we're willing for God to reveal the brokenness of reality. So we sit in the discomfort of a divided nation. We sit in the discomfort of church leaders falling prey to moral failures. We sit in the discomfort of hatred, prejudice, tribalism, filling the hearts of so many we sit in the discomfort of 200,000 abortions that happen every single day around the world. We sit in the discomfort of 839 million people today who live in extreme levels of poverty. For all the

wealth the world has, nearly 900 people still living in extreme poverty. We sit in the discomfort of confusion around gender and sexuality and family, perhaps most importantly, we sit in the discomfort that today, 2000 years since Jesus came, 40% of the world still has no exposure to the gospel of Jesus. They don't know what happened. They have no Bible, no local church in their city, no missionary presence. 40% of the world's population, the birth pains of revival cause us, call us to sit in some discomfort, because that's when we get a vision for what God wants to do. That's when we feel his heart and we feel his pain. That's when we see what could be, not just what is, and not just what was. And so here, Ezekiel is led all around the valley, back and forth. But Ezekiel is asked an important question that God asked you and I and our church in the season and era. Notice what God asked Ezekiel in verse three. Then he said to me, Son of man, can these bones live? Can they live again? And Ezekiel, the mighty Prophet, the priest, has this to say. I reply, Lord God, only you know, meaning I don't actually know, but maybe you do. We would have expected a little bit better answer from Ezekiel, wouldn't we an answer full of more faith and courage and conviction about what God can do. But you know what you get? You get an honest answer. It may be imperfect, but it's honest. Ezekiel has lost the imagination for what could be. He's lost the sense of what God could do. Maybe with the skins were still on the bones, there's a little bit of hope. Maybe if it wasn't so dry, something could happen. Maybe if it wasn't so scattered on the surface of the valley, God can still do something, but as Ezekiel walks and he sees the gravity is the weight of what he feels, he actually gives God an honest answer. God, I don't actually have faith to know what could happen, but only you do this is actually a good thing, because revival acknowledges human helplessness. If you're going through something where, when God asks you that question, you don't have an imagination for Don't be hard on yourself. That could actually be a good thing, because revival is an acknowledgement God, we are helpless to fix ourself or to fix the world. We can't save ourselves. We can't bring peace by our own efforts. We are actually helpless to do so. God, I don't know what could happen. Human incapability is a gift in the valley, because our helplessness is actually the very invitation we make to God. God, would you move? Would you do something that we are incapable of doing? We can't fix this. The Bible says God is resisting the proud, but he's drawn to the humble revivals don't come when we've got to figure it out, when we've got our own solutions and we've got everything. No revival comes when we are on our knees in desperation, saying, God, we have no hope but you. We have no solution but you. There are no more formulas to try, no more buttons to push. Our only hope is God. What can you do in this hour? Amen, human helplessness is actually a fertile place for God to move. So if you're in a season you don't even have imagination and you can't even get to this level of answer, that's okay, because God comes to the hungry. He comes to those who feel destitute and poor in spirit. Those are welcoming grounds for a move of the Holy Spirit. So Ezekiel says, God, I don't know, but you do. And God responds. He said to me, Prophesy concerning these bones, and say to them, dry bones, hear the word of the Lord. This is what the Lord God says to these bones. I will cause breath to enter you and you will live. I will put tendons on you, make flesh grow on you and cover you with skin. I will put breath in you so that you come to life. Then you will know that I am the Lord. The hope of a revival isn't to fill a church or to grow a church. The hope of the revival is for the world to know he is God. He is the Lord. I think it's fascinating. As Ezekiel looks around him, all he sees is a valley full of bones. But then God has something to say, which is so encouraging, because God has something to say to the boneyards of our life. He has something to speak into the valley, and though the valley is full of dry and dead bones, God speaks life. He speaks that these bones will once again what live. And I have to imagine Ezekiel found himself in a conundrum. What will he believe? Will he believe what he sees? Or will he believe what God has said, what he sees is hopeless. What he sees is isolation, what he sees is dead and dry bones. What he sees is a people that are living hopeless. Will he believe in what he sees, or will he believe what God has said?

Libin Abraham 19:36

In fact, the real question is, what will you and I believe, will we believe what we see, or will we believe what God has said? Because what's true about revivals is a revival is called for a God inspired vision beyond what you can see, what you're facing right now. There may be a contradiction between what you see and what God has said, but what will. You build your life on, what will you build your family on? What would you build your work, your ministry on? Will it be built on what you see physically in this limited perspective, or will you build your vision around what God has spoken? Friends? Can I just encourage you don't settle for what you see, settle for what God has spoken, because if he says it, he will do it. He is true to his word. Go with what he says, not with what you see. That's what his eagle does in verse seven. So I prophesied as I had been commanded. And while I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. As I looked, Ezekiel said, tendons appeared, and flesh and skin covered them, but there was no breath in the Solomon. Let me pause here for a moment. First of all, Ezekiel prophesized exactly what God commanded. He doesn't put words into God's mouth that God did not say. He does not interpret what he thinks God meant by this. He does not come up with his own words to prophesy. So much of spiritual manipulation and abuse has happened because people put words into God's mouth that he has never said. Not everyone who claims to speak for God actually does. This. Is why I said this isn't just like,

Okay, I'm going to take a passage. And has God said that about that, about that situation, and if God hasn't said anything about that situation, just don't say anything at all. That's better for you. Okay, but take the whole of Scripture and speak only what God has said. And Ezekiel here directly commands what God has said. He knows that his words won't bring anybody to life. He knows that his strategy, what he could do, won't produce life, but all he can do is command what God has prophesied and what God has said. And so that's what he does. He commands life just exactly, precisely as God said. And Verse eight says, something began to happen, and Isaiah looked, tendons appeared on them. Flesh grew. Skin covered them, but, but there was no breath in them. He spoke the first time, and it seemed like things were happening. Bone came together. Bones came together. There was a rattling sound. They began to take shape and form of a human being. There was indeed flesh and skin that grew. And if I'm in the valley, I'm thinking, that's good enough, let's go home. Because this is amazing. Put a post about this story, because it's amazing what's happened. And many of us would settle right there, and a lot of churches will prematurely settle right then, because it looks good on the outside. There was an appearance, there is a form, but Ezekiel says there was no breath in them, no breath, no matter how much form an appearance these bones had without breath. Guess what? It's still dead. It's not like they're half dead now, no, no, no. Without breath, there is still no life. The word for breath here in Ezekiel is the Hebrew word Ruach, which is a description of the Holy Spirit, Ruach, the breath of God. It's what you find in Genesis, one when the earth was void and empty and formless, that the Ruach of God was hovering over the waters. The Spirit of God, the breath of God, was hovering. It's what you find when God made the first human being, Adam, and he formed him. He shaped him out of the dirt, but yet God formed him, and then he breathed into him, the breath of life, the Ruach of life, the spirit of life, Adam, was formed and shaped. But until God breathed into his nostrils, the spirit, the Ruach, the breath, he still didn't have life. Don't settle for form without breath. Paul tells Timothy in Second Timothy three that in the last days, many will have a form of godliness, but they deny its power. Meaning you can do the right stuff. You can go to church, be nice to people, give some money. You can do Christian things and on the outside, it looks like you got an appearance of being alive and godly. But friends, God does not judge by appearances. He looks for the breath of life inside of us. Do you have breath? Churches can be successful based. Programs and money and resources and good systems, those are good and those are needed. But unless the Holy Spirit of God is breathing in the church, it's not alive. It just has a good form. May we never be a people or a church who settle for form without breath. May we be a people who are contending SPIRIT OF GOD breathe. We need the breath of heaven. We need the breath of your power and of your grace every single day, if God's breathing, we need it in the depths of our soul. That's how we gather to fast and pray, and we gather to call on God, because we are more in need of the breath of the living God, animating, giving power and grace now more than ever. So that's what Ezekiel does. Notice the next verse, verse nine, he said to me, prophesy, to the breath. Prophesy, Son of man, say to it, this is what the Lord God says, breath come from the four winds and breathe into these slain so that they might live, breathe so that they might live. Last week, we looked at word power indeed as manifestations of revival, of how the gospel is expressed. And you actually see word power and deed. Here in this text, you see deed because you see ezekiel's obedience. Ezekiel. Ezekiel is in an uncomfortable place, but still, he trusts God. He doesn't see the outcome. He can't have an imagination of what could be. And yet he takes action, and he receives God's command, and he follows it. He begins to prophesy. He is moved back and forth, and his steps follow the voice of God. You see the deed of obedient trust. You see the word of God. Literally, God is speaking. God utters His words, and Ezekiel prophesized the Word of God. You need the prophetic witness of what God has spoken. And then you see the spirit, the breath, because word alone wasn't enough. The breath of God, the Spirit of God, was needed for the bones to become alive again. So here's what I want you to know about revivals. Revivals are word saturated and they're Spirit empowered. It's not word or spirit. It's the word of God going forth and it's a spirit of God breathing afresh on the church. We need the word. We need sound doctrine. We need biblical teaching. Good theology is not the enemy of revival. It's a foundation. And at the same time, we are desperate for the Holy Spirit to move, because unless he breathes, unless he moves, we have nothing to give. We have nothing to offer. So we're not going to be a word or spirit church. We're going to be a Word and Spirit church, declaring the prophetic voice of God for such a time as this, and Calling on the spirit of God to move in our life and our families and in our city. Amen. It's the Word and the Spirit, not pitted against each other, but both called to bring revival. In fact, Jesus said it like this in John, chapter six, verse 63 the Spirit gives life. The flesh counts for nothing. The words I have spoken to you, they are full of the spirit and life. His words are full of spirit and life, and we need both.

Libin Abraham 28:40

Daddy Greer wrote in his book, Jesus continued about the relationship of the Word and the Spirit and the love. What JD said, Here's what he said in his book, The word outlines the mission. The Spirit inspires the vision. The word sets the standards. The spirit guides the operations. The word shows us the end game. The Spirit points us to the starting place. The word sets our expectations. The Spirit inspires our dream. The word describes the character of God. The Spirit pulls us into his

emotions. The word recounts God's acts of salvation. The Spirit sheds abroad his love into our hearts. The word gives us a revelation. The Spirit illuminates the explanation. The word provides the content. The Spirit brings the conviction. The word helps us to know. The Spirit enables us to learn. The word commands us to hear. The Spirit empowers us to listen. And lastly, the word commands us to obey, but it's the spirit who beckons us to follow that gives us a longing, a want to an ardent desire for the things we find in His Word. We need content, and we need a conviction that the Holy Spirit alone can bring into our hearts and into our life. It so here ezekiel's deed of obedience, the prophetic word of God and the breath of the Spirit come together as a mighty force, and notice what happens through this valley of dry bones to this bone yard. So I prophesied as He commanded me, and the breath entered them, and they came to life and stood on their feet, a vast army, this valley of dried up, disjointed, scattered bones didn't just have tendons and flesh on them, it came together full of breath, and they stood revivals cause the church to stand united and live on mission. God doesn't send a revival for revival's sake. He sends a revival not so that the church could sit, but so the church could stand, not so that the church can have a great time singing, but the church can have a mobilization of mission and purpose. This picture of an army is there's common purpose, common mission. God didn't just call you to be saved. He called you to be sent to be advanced in the mission and purpose of God. It's not enough for us to be alive. God invites us to bring the good news of life to those who have yet to hear it. Revival causes the church to be saved and to be sent into the world for the sake of the gospel and for the goodness of our communities. I want to bring us to a close by inviting you to consider what this could mean for you personally and what this means for us collectively. I think there are some of you, you're not truly alive in Jesus. Maybe you attend church. You've tried God in and out, but you haven't fully surrendered to the person of who Jesus is. Maybe you're trying to save yourself, and you've turned to all kinds of stuff, stuff, people, substance, relationships, career, success, to die, try to make you feel alive. And you know what that is. Maybe this will work for me. Maybe this will give me the life I've been longing for. When your head hits a pillow at night, you don't feel alive. You feel more dry at the end of the day than you did at the beginning, more empty. That's because there can be no life apart from the Holy Spirit of God, making you alive in the person of Jesus. In fact, here's a promise for you, if you feel dead on the inside, apart from Jesus, Ezekiel actually says this. God says it in Ezekiel, 37 a few verses down, in verse 13, you will know that I am the LORD my people. When I open your graves and bring you up from them, I will put my spirit in you, and you will live and I will settle you in your own land. Then you will know that I am the Lord. I have spoken and I will do it. This is the declaration of the Lord. The story of the gospel is God opening up the graves of our soul to come alive in him. But here's the gospel for God to open up your grave, Jesus had to put himself in one. He is the ultimate Son of man who came into the valley of our dry bones to show us life, to give us a vision of the life you were created for. But his life was met with hatred and jealousy got him beaten and crucified to a Roman cross, and then they put him in a grave. He assumed, physically what is true of us or what was true of us, spiritually, dead, dry, hopeless, no breath and no life. That was the condition of our soul, the condition of our heart, apart from Jesus. So he was buried in a grave. But three days later, the breath of God began to blow, and the Spirit of the Living God raised this Jesus to life, and this Jesus, who was slain like a lamb, rose like a lion, and today he is opening up graves of the heart and of the soul. He is bringing love. He is bringing forgiveness, He is bringing healing and reconciliation. And let me just tell you, one day when the trumpet of the Lord sounds, every grave will be physically open, and those who are dead in Christ will rise and we will see the fulfillment of Ezekiel, 37 in the ultimate way. Dead hearts form a vast army singing Salvation belongs to the Lord. Are you in a grave of sin and darkness? Christ? Here bring life. Maybe there's some of you. You're alive in Jesus, but you feel like Ezekiel in a valley of dry bones. And you look at your circumstance, you look at your family, you look at your workplace, your neighborhood, you look at the condition of our world, and you don't know what to believe anymore. You've lost imagination. That's okay. But today, would you be even willing to believe that God speaks in the valley? What's he saying? My invitation to you is, would you begin to believe in what God sees and what he says over what you see? You can echo the Word of God, or you can be an echo chamber of the brokenness around you. Which will you choose? Speak His word, see his vision. Are there dreams that you got to reignite again, prayers that you've given up on, that it's time to seek God, people who are lost, that you just kind of concluded they're never going to be saved. What if we begin to exchange what we see for what God says? The collective application is at the end of this scene, this valley of dry bones stood as a mighty army, mighty army. And this guy's picture of the church. So would you church stand for a moment? This is a visual of what God wants to do in the reviving church, not just in the world, but in his church. And it's a church where we're all one, united, not some on stage and everybody else watching? No, no. This is one army, one people, one body. Christ has called to himself a vast army. Hey, John, wouldn't stand next to you if you don't mind, man, if you know somebody next to you, there's somebody next to you. If it's not too awkward, just link shoulders with them like this, because this is a visual of Ezekiel 37 a vast army the church standing with each other, not against each other. Far too many Christians are standing against each other, but the church must stand with each other and for each other. It's been said that the enemy's end goal is destruction, and his strategy is division. If you can divide the church, perhaps you can destroy the work of God in the church.

But church, as we enter into our 50th year, we're going to be a vast army that stands together on mission, not divided, not separated. No, we keep our eyes on Jesus. Notice it's a vast army, which means you're not alone. You may feel alone, but you belong here. You're part of a grand story that God has been writing for 1000s of years for His redeemed community of faith. Your pain has welcomed you. Your Christians are welcome. We want to celebrate your victory. We want to join you in your sorrow, in the doubt. We want to walk with you. You're not alone. You belong to a vast community of believers who are standing with you and for you. And the life source is not our strategy, it's not anything else, but the breath of the living God that has possessed our being.

Libin Abraham 38:32

Jesus is who we follow. He is who empowers us. It's the spirit of the living God that awakens us to his heart and to our city, and if His Spirit is at work, we offer ourselves, we avail ourselves fully, even sacrificially, for the things of God that he's doing in the world. Amen. Do you believe that we are this vast army that God is raising up in this hour and in this day?

Libin Abraham 39:00

I want you to join me in prayer. Here's what I'm asking you to consider, which valley of dry bones are you surrounded by? Maybe in your house, maybe in your heart. But do you believe that God can do something? I'm praying for places like Iran, so much oppression and strife. Praying for the church, looking at brothers from Iran who are in our service right now. They need hope. They need life. Praying for the streets of our own cities and our own country. The God who began to pour out a bomb of healing, God is not a Lord of War. He's a prince of peace, and he's come to usher in a season of peace as his kingdom advances, where do you see lacking life? Where do you see lacking hope? It's the moment to go back and forth. Are we willing for the hand of God to lead us to the valley to see. For ourselves, to feel for ourselves the heartbreak of God, for the pain, the injustice and the lostness. So just pray with me for a moment. God, open our eyes to the valley. If we have numbed the pain, if we have excused the brokenness, if we have distracted ourselves, entertained ourselves so much that we've lost sight of what needs a revival, what longs for breakthrough. Help us to see what you see, Father, would you stir up faith in this church and in our church and in the Church of Jesus all around God to declare the word of God, uncompromised convictions are on the gospel. God give us a prophetic heart that listens to your voice and nothing else. God, we pray for peace in nations and countries who have yet to experience the peace of God. We pray for it in our families. God, we pray for the salvation of those we love and care desperately about. We pray for our neighbors to come to know Jesus, so that everyone may know that you are the living God and that there is nothing no one outside of you. We pray for our own homes God to experience the reviving, renewing work of God. So we declare that you are a God of revival and that we are in a season where you do your work. There are no prison walls you cannot break, no chains that you cannot lose, no life, that you cannot raise. So God of revival, breathe afresh on your church. Breathe afresh on your people. May you move us into the season of experiencing the impossible because of the word power and deed of the Spirit of God. Let's give God a praise, and let's worship Him as God of revival. Amen.