

This article was written by Tim Keller in 2005 for a lay leadership training at Redeemer Presbyterian Church.

Part 1: What is Kingdom-Centered Prayer?

First of all, kingdom prayer is focused on God's presence and kingdom. Jack Miller talks about the difference between "maintenance prayer" and "frontline" prayer meetings. Maintenance prayer meetings are short, mechanical, and totally focused on physical needs inside the church. But frontline prayer has three basic traits: a request for grace to confess sins and humble ourselves; a compassion and zeal for the flourishing of the church and reaching the lost; and a yearning to know God, to see his face, to see his glory. Now these are not trite statements. It is quite clear when listening to a prayer meeting whether these traits are present. Most interesting is to study biblical prayer for revival such as in Acts 4 or Exodus 33 or Nehemiah 1. These three elements are easy to see. Notice, for example, in Acts 4, that the disciples, whose lives had been threatened, did not ask for protection for themselves and their families, but only boldness to keep preaching!



Part 2: Prayer for God's Spirit in Our Hearts

In the golden calf incident a breach opened between God and the people and Moses began "extraordinary prayer" for spiritual renewal and revival. Following is the prayer exchange in Exodus 33:12ff:

Moses said to the LORD, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' If you are pleased with me, teach me your ways so I may know you and continue to find favor with you....If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us?"

Notice that Moses' concern is deeply personal and experiential. He has been called to be a spiritual leader, but he wants something to equip him to be such a leader. What is it? He says in verse 12, "You say you know me by name (i.e. personally.)" Then in verse 13 he says, "If that is true, teach me that I may know you personally." Sound contradictory? What does Moses mean? He was not at all content with the simple knowledge of the fact that God had accepted him, knew him personally, and loved him. He wanted a personal, direct knowledge of God. He wanted a powerful sense on the heart of what he believed with his head. He wanted deep, full assurance of that love.

We have the same thing in Ephesians 3:17-19. Paul says to his Christian readers that he is praying for them. What does he ask? He is praying for the Spirit for them. He asks for

- the Spirit to empower them inwardly,
- that Christ may dwell in their hearts,
- that they will know the love of Christ, and
- that they be filled with all God's fullness.

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, you may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.

This is a perplexing prayer from one perspective. He is praying for Christians. A Christian is someone who by definition already has Christ

dwelling within them! And surely all Christians know Christ loves them, or they wouldn't have saving faith. Not only that, all Christians have the fullness of God dwelling in them (Colossians 2:9-10.) So what is Paul asking for? The same thing Moses is asking for. Just as it is one thing to have a bank account and another to draw on it, so it is one thing to have God as Father and Jesus as Lover and another thing to draw on that and actually experience it, to be actually shaped in the depth of your emotional life and in the breadth of your actual life practice in the world. Paul wants us not just to just believe that the full glory and greatness of God is within us, but to actually sense the glory, to be overwhelmed and filled with it, to be shaped by it. He is praying that we would grasp the truth of who and what Christ is until it becomes much more than a rational proposition, until we come under its power and affects us from the inside out. For example, do you know God loves you? If you do, why do you get so inconsolable when others criticize you? But when the truth of God's love for you really "catches fire," when the truth about God's love disturbs and comforts and thrills you, then you will find that criticism doesn't harm you as before. The truth has descended into the heart. That is what Paul is praying for.

Another case is Romans 8:15-16: "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba' Father. The Spirit himself testifies with our spirit that we are children of God."

Verse 15 shows us that the Holy Spirit enables us to believe and feel that we are God's children. In other words, the Holy Spirit enables us to believe the gospel. Though every regenerate heart knows that we are children of God—and verse 16 alludes to this when it says that our spirit or heart already testifies that we are his—there is still a deeper or higher assurance. The Spirit comes alongside of our spirit and testifies with it. This is the language of the courtroom. Our spirit, as it were, is in the witness stand and is testifying that we are God's chosen, loved children. However, there is a lot of evidence to the contrary! The verdict is, in a sense, in doubt. But then in comes the Spirit, like a prize witness, and he

testifies also that we are God's children, and all doubts are then dissolved. The case is closed.

Lloyd-Jones and many others understand this to teach that sometimes in our experience we receive an infusion (a pouring in) of God's love and reality that goes beyond even the normal confidence that our hearts have. Lloyd-Jones calls the former "intuitive" and the latter "inferential." Ordinarily we infer that God is our father by consulting our reason, remembering scriptural promises, and so on. But sometimes there is an immediate, intuitive enjoyment of this relationship with God. It is the difference between knowing that a man is your father, and being in his arms. When one of us receive this "witness of the Spirit" you have personal renewal. When it is poured out on many people at once you have a revival.

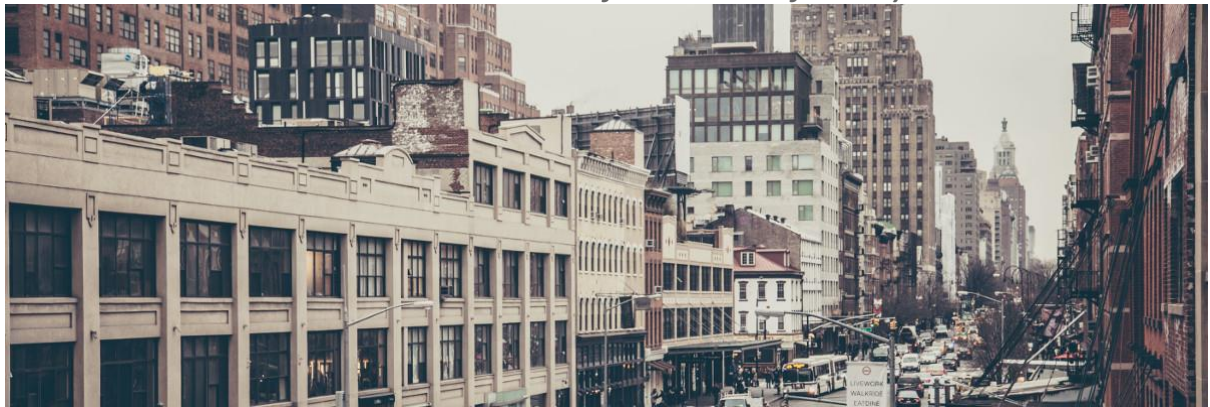
For example, the evangelist Dwight L. Moody had a church in Chicago that was destroyed in the great fire of 1871. He was in New York City to raise funds for rebuilding and at the same time he began praying for the power of the Spirit in his life to overcome his great sense of weakness and despondency after the great tragedy:

I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York — oh, what a day! — I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of his love that I had to ask Him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world — it would be as the small dust of the balance.

Edwards explains these biblical texts (Exodus 33, Romans 8, Ephesians 1 and 3) in the following classic passage from his sermon "A Divine and Supernatural Light":

There is a twofold knowledge of good of which God has made the mind of man capable. The first, that which is merely notional...and the other is, that

which consists in the sense of the heart, as when the heart is sensible of pleasure and delight in the presence of the idea of it. In the former is exercised merely...the understanding, in distinction from the...disposition of the soul. Thus there is a difference between having an opinion that God is holy and gracious, and having a sense of the loveliness and beauty of that holiness and grace. There is a difference between having a rational judgment that honey is sweet and having a sense of its sweetness. A man may have the former that knows not how honey tastes; but a man cannot have the latter unless he has an idea of the taste of honey in his mind.



Part 3: Prayer for God's Presence Among His People

If we ended our study of Moses' prayer for revival at this point, we might think that revival prayer is mainly a matter of seeking personal, inner experiences of God. But the point of corporate prayer is that we come together as a body, seeking God's presence in the community. Let's look again at Exodus 33:

Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?"....Then Moses said, "Now show me your glory." And the LORD said...."you cannot see my face, for no one may see me and live."

Here we see Moses go beyond a prayer for personal assurance and experience of God. He makes an enormous claim. He wants to know God's glorious presence, but not just for himself. He wants the community of God's people to evidence the beauty and visible reality of God. This is a

prayer that the world would be awed and amazed by the evidence of God's power and radiance in the believing, that we would become truly the new humanity that is a sign of the future kingdom.

In the New Testament, the church is called the 'temple of the Holy Spirit' (1 Corinthians 3, Ephesians 2; I Peter 2). That is an enormous claim. The presence of the Spirit in our lives through Christ is a fulfillment of the promise in the Old Testament that God will indwell his people and show the world the new humanity—a new human society in which business practices, racial relations, family life, work and rest, sex, money, and power are used to serve and promote the flourishing of others.

As an example, in 1 Corinthians 3:16-17 Paul says, "Do you not know that...you are the temple of God?" He proceeds to argue with those who are destroying the unity and community of the church through their party spirit, through contentions between factions loyal to particular Christian leaders. Paul says that quenching the Spirit and destroying community is tantamount to tearing down God's temple. As Gordon Fee puts it:

The Corinthians were in the process of dismantling God's temple, because their strife and fascination with wisdom meant banishing the unifying Spirit from their midst. Hence this strongest of warnings....His temple, the place of his presence, is holy, and 'you the church in Corinth are that temple.' The gathered church is the place of God's own personal presence, by the Spirit. This is what marks off God's new people from 'all the other people on the face of the earth.'" (Exodus 33:16) There is not a more important word in all the New Testament as to the nature of the local church than this one! (1) Paul understood that the Spirit's presence is not just to give individuals great experiences but to make the Christian community a society that is absolutely unique, altogether apart, a community of love and truth and beauty. Corporate prayer is prayer for the corpus, the body of believers. Of course, the individual experience of the Spirit and the communal experience of the Spirit are integrally related. Christians who begin to experience God's beauty, power and love put their relationship to Christ and the church first in their lives, and they become radiant and attractive

witnesses, more willing and confident to talk to others about their faith, more winsome (less judgmental) when they do so, and more confident in their own church and thus more willing to invite people to visit it. They also have new freedom to give to one another, not being as anxious or proud to accrue money and status. All of this serves to beautify the Christian community.

Ultimately, times of great spiritual renewal are times in which seekers or visitors can come into a gathering of Christians for worship and immediately sense a love that is so robust you could almost cut it with a knife.

What is needed is something so striking that it cannot be explained in human terms. . . We can preach the truth, we can defend it, we can indulge in our apologetics, we can try to present a great front to the world, but, you know, it does not impress the world. It leaves the world where it was. The need is for something so overwhelming, so divine, so unusual that it will arrest the attention of the world and prove that we are indeed...the people of God....What is wrong in our own day is the disappearance of the uniqueness of the church. How difficult it is to see any difference between the church and the good organizations, the political societies, cultural societies. Watch their meetings and ask—can you tell any difference among them? We are nice people, we are respectable people. . . Ask God. . . 'Shake us!' Not 'shake the building'—shake us. Ask him to make us something that is so amazing that the world shall be compelled to look on and say, 'what is this?' as they said on the day of Pentecost, as they said when the Spirit was poured out upon Whitefield and the Wesleys. (2)



Part 4: Prayer for God's Glory in the City

In Genesis 18 Abraham prays fervently and repeatedly for God to spare (literally save) the cities of Sodom and Gomorrah. In Jeremiah 29 God calls his people to pray for the peace (*shalom*) of Babylon. These were violent, pagan societies. Yet we are called to pray for God's glory to be revealed to them. So, lastly, corporate prayer renewal in New York City must be prayer *for* New York City. We are to pray for the glory of God to be seen. That is a major theme of the Psalms. God's glory is his weight, his importance, his reality. Many people in our cities believe in a God, but not in a God of glory. One of the best ways to do this is to walk through and pray for a neighborhood. But it can also mean praying for a people group.

CORPORATE REPENTANCE AND LONGING FOR GOD

In addition, kingdom-centered prayer is characterized by repentance of our lack of love, joy, zeal for the lost, hunger for God, and so on. Any church has corporate sins. This must be done wisely! It must be accompanied by (and based on) enormous hope. We have hope in the gospel that God can do mighty things in our midst. Corporate repentance should usually be done in conjunction with setting concrete plans for change and outreach. Prayer meetings should also combine repentance with keeping accounts of answered prayer, new conversions, and other victories. See 2 Corinthians 7 for the dangers of falling into depressing remorse and regret, rather than repentance that brings zeal.

BOLD AND SPECIFIC

The history of revivals shows a remarkable pattern. They start with one or a few who take the lead in praying fervently for renewal. Their pattern is Moses (Exodus 33), who pitched a tabernacle outside Israel's camp where he and others prayed for God's presence and to see his glory. Such prayer need not (indeed, usually does not) begin as an organized church program,

but rather is a private field of strong exertion and even agony for the leaders. The characteristics of this kind of prayer include:

- Deep confession of sin and personal consecration. The pacesetters spend much time in self-examination, seeking deep holiness and consecration. They "take off their ornaments" (Exodus 33:1-6). They examine themselves for idols and set them aside.
- They then begin to make the big request—a sight of the glory of God. That includes asking for a *personal* experience of the glory of God ("that I may know you" in Exodus 33:13), as well as the *people's* experience of the glory of God (33:15), and finally that *the world* might see the glory of God through his people (33:16). The pacesetter prays for power. Moses asks that God's presence would be obvious to all: "What else will distinguish me and your people from all the other people on the face of the earth?" This is a prayer that the world would be awed and amazed by a show of God's power and radiance in the church.

In commenting on Moses' prayer for glory in Exodus 33, Lloyd-Jones writes:

I commend to you the reading of biographies of men who have been used by God in the church throughout the centuries, especially in revival. And you will find this same holy boldness, this argumentation, this reasoning, this putting the case to God, pleading his own promises. Oh, that is the whole secret of prayer, I sometimes think. Thomas Goodwin uses a wonderful term. He says, "Sue him for it, sue him for it." Do not leave him alone. Pester him, as it were, with his own promise. Quote the Scripture to him. And, you know, God delights to hear us doing it, as father likes to see this element in his own child who has obviously been listening to what his father has been saying."
(3)

EXTRAORDINARY

"Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the "tent of meeting." And it came to pass that

anyone inquiring of the LORD would go to the tent of meeting outside the camp” (Exodus 33:7). The golden calf incident has just occurred. The relationship between God and the people has been wounded. Moses now sets up a tabernacle outside the camp. It is important to recognize that this is not the tabernacle that was eventually built to be a mobile temple for Israel in the midst of the camp. Rather, this was a simple tent where anyone might go to pray and meet God. But it was set up outside the camp, probably as a symbol that they had much repentance to do in order to have God again in their midst. Those who were to seek God’s face had to go out of their way, come out of their normal life patterns to seek him. Moses was moved by God to create this space for prevailing prayer for the presence of God, and soon others felt the burden to seek God as well. All indications are that very few did this at first. For a good while, it may have been just Moses.

What do we learn? It is interesting to see that usually revivals start with a very small group of people, or even just one person, who begins to pray for God’s glory in the community. But usually it is just a handful and it is always some kind of extraordinary prayer—beyond the normal services and patterns of prayer.

CASE STUDY 1: WESTERN HEMISPHERE

Jeremiah Calvin Lanphier, a layman at the North Dutch Reformed Church on Fulton Street, decided to hold a prayer meeting at noon on Wednesdays for business men who worked in offices in the immediate neighborhood. The first meeting was held on the 23rd of September, 1857. The first person to join Lanphier was a half-hour late; several others came even later. But the meeting quickly grew, and one month later they decided to meet daily. Within months, there were so many meetings in the city (at that time, all over what we’d now call downtown) that newspaper estimates were that 10,000 were gathering every noon to pray. By May of 1858, about 50,000 new people had joined the churches. This was out of a city population of about 800,000. It started with one man, and

then a small group, who wanted to pray. Interestingly, in the same time frame (1857-1859) similar awakenings happened in Northern Ireland and Wales. In Northern Ireland it started when a man named James McQuilken got two others to pray with him, in Wales it was Humphrey Jones. In every case a small group went "outside the camp" to pray.

CASE STUDY 2: EASTERN HEMISPHERE

In 1900 Christianity in Korea was still miniscule—.04% of the population. But in 1903 in the city of Wonsan there was a Canadian missionary, R.A. Hardie, who was doing some Biblical research on the subject of prayer. He came upon Luke 11:13 - "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" He was deeply convicted that his missionary work had been motivated by a desire to prove himself to others and God, that he had not based it on grace, prayer, and the Holy Spirit. Instead of faith in Christ's justification, he was seeking to justify himself, and it had led to a lack of joy, prayer, and power. He gave this testimony to a Korean congregation, publicly repenting of his pride, hardness of heart, and lack of faith in Christ. This was electrifying in a largely Confucian culture in which losing face was considered unthinkable.

The people began to repent, pray, and seek the Holy Spirit in their midst. Awakening spread in and around the region of Wonsan and the churches began to grow. In 1906, in the wake of this renewal, a Korean student by the name of Sun Joo Kil organized the first early morning prayer meeting which met at 4:30 A.M. This custom, as well as the all night prayer vigil, became vital to the spiritual life of the Korean churches. But at the time it was quite exceptional and extraordinary. It was "going outside the camp."

Finally, at a Bible conference meeting January 17, 1907 in the city of Pyongyang, 1,500 (a huge crowd at the time) gathered. The preacher

concluded the sermon and called for prayer, encouraging them to pray aloud if they wished. The whole audience began to pray out loud and in unison. Suddenly there was a burst into a roar of prayer as people were feeling a strong urge to prayer. The prayer that sounded like the falling of many waters captivated the whole congregation. William Blair, a Presbyterian missionary, was present and later described the scene: "The whole audience would break out into audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again, after another confession, they would break out into uncontrollable weeping and we would all weep together. We couldn't help it. And so the meeting went on until 2 a.m., with confession and weeping and praying....We had prayed to God for an outpouring of His Holy Spirit upon the People and it had come." (4)

This meeting went on until two o'clock in the morning, and most of the rest of the week the evening services were just as powerful. William Blair says after the week was over.

The Christians returned to their homes, taking the Pentecostal fire with them. It spread to practically every church. Schools canceled classes for days while students wept out their wrong doings together. We had our hearts torn again and again by the return of little articles and money that had been taken from us over the years. All through the city people were going from house to house, confessing wrongs, returning stolen property, not only to Christians but to heathens. A Chinese merchant was astounded to have a Christian walk in and pay him a large sum of money he had obtained unjustly years before. The whole city was stirred. The cry went out over the city until the heathen were in consternation.(5)

This began the long march of Christianity through Korean society and culture over the last 100 years until today Christians comprise nearly 50% of the population.

Note: This should not be dismissed as mere emotionalism or pietism. Harvie Conn, a missionary to Korea for many years, explained that this revival was a culture-changing "power encounter" of the first order. Harvie writes that Confucianism made an idol out of hierarchical authority and therefore was deeply self-righteous and led to the belief that no one of any real stature should repent. It represented a loss of face. But the gospel brought about a power-encounter with the self-righteousness of the Confucian worldview at the heart of Korean culture. A new concept of humility and greatness in the gospel brought about an enormous shift in the lives of converts. In the revival, males especially, who had next to no ability to deal with shame and failure, experienced the love of God in the gospel through the Holy Spirit and it freed them to admit their flaws. (6)

So, what is the lesson? D.M.Lloyd-Jones says that revivals start when "we...set up this tent somehow, somewhere outside the ordinary. We have to go out of our way. Now this is the question that I want to impress upon your minds...Are you just content to come to services and doing routine things? Or have you felt that you are called to exceptional [prayer]? Are you willing to go out, as it were, to take some deliberate action, that in a way separates you?....No revival that has ever been experienced in the long history of the Church has ever been an official movement in the Church....Believe me, my friends, when the next revival comes, it will come as a surprise to everybody, and especially to those who have been trying to organize it." (7)

PREVAILING AND CORPORATE

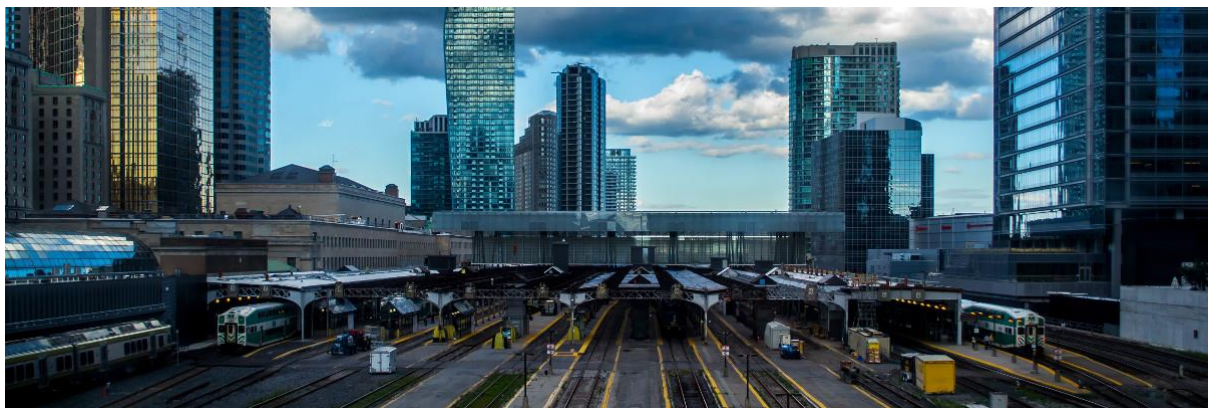
Isaiah 62:6-7 I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth.

Isaiah sees all history as a tale of two cities. He understands that "the city of man" is a social order built on human self-salvation and self-glorification, and the "city of God" is a social order built upon God. That city—often called Jerusalem or Zion or "God's mountain" or "the strong city"—is the people of God on earth, an alternate human society. Isaiah is praying that God will so beautify the people of God with his presence that the world will see it and praise God. This is a prayer for glory and revival. The watchmen here are those who, like Isaiah, are praying for this.

But what I want to point out here is the rather startling call to give yourselves no rest, and give him no rest till he established Jerusalem and makes her the praise of the earth. The language seems too bold. But it fits in with a very similar message from Jesus himself, in which he tells the parable of a woman who nags and bothers a judge to give her justice—and then says that we should cry out to God in prayer as well! (Luke 18:1-8.) And it fits in to the way the Psalmists often pray. They pray over and over; they remind God about his promises, they keep telling him about what he has done and what he says he will do.

As Lloyd-Jones so vividly says it, "Give him no rest. Give yourself no rest. Keep on. Bombard God. Bombard heaven until the answers come." (8) These words are startling when you realize Lloyd-Jones was a very traditional, conservative man and a staunch Calvinist. But he knew the Bible—he knew its language and its spirit, and he calls us to pray as the Bible calls us to pray. Consider Abraham praying for Sodom and Gomorrah, cities incredibly wicked and violent. Yet he prays to God to spare them over and over and over. "Will you spare it for 50 righteous?" OK says God. "How about 40? 30? 20?" Consider Moses on the mountain, praying for glory (Exodus 33-34.) God says, I'll give you this much. Moses says: "I want more." God says, OK this much. Moses says, "I want even more."

Perhaps the most vivid example of this is Jacob. Jacob wrestles with a mysterious stranger in the middle of the night in Genesis 32. He realizes he is wrestling with God. And God says, “Let me go” and Jacob says, “Not until you bless me.” And so God does. Here we have the same thing we see in Abraham, Moses, the Psalms, Isaiah 62, and Luke 18. God, who obviously does not need us to pray in order to do his will, who does not need reminding and repetition, nonetheless wants us to pray in a sustained, prevailing way.



Part 5: Jonathan Edwards on the Blessing of God

Jonathan Edwards has a remarkable sermon on Genesis 32:26-29, entitled “The Way to Obtain the Blessing of God is Not to Let Him Go Except He Bless Us.” Here is a summary of his argument.

WHAT THIS DUTY IS NOT

It is not to press God repeatedly because we believe we deserve it. Often sustained, prevailing prayer is motivated by a sense of that we have merited what we ask for because of a good life. We say, “I will hold you to your obligation! I’ve served you—now you serve me!”

It is not to press God repeatedly because we are simply desperate out of inordinate desire. When our good things become ultimate things we lose all inner contentment. There are some things that are so non-negotiable

that if we don't have them we can't imagine going on. So we prevail in prayer out of pure anxiety and fear.

WHAT THIS DUTY IS

It is to press God in prayer because he calls on us to do it. This is the way he wants us to seek him and his good things. But why does God want us to do it this way? Edwards posits the following reasons:

First, he wants us to do it this way so our hearts lose their self-sufficiency. Only if we pray in a sustained way do we come to a deep recognition of our utter dependence on God. If God's blessings just came upon us without a lot of prayer, we would be hard-hearted and proud, assuming that a good and comfortable life is simply 'the right of all sensible folk.' It would blind us to our true condition of weakness. This is why Romans 1 says that the worst thing God can do to a rebellious heart is "give them up to their desires," i.e. give them what they want without prayer! That is what leads people to be blind to their need for God.

Second, he wants us to do it so our hearts will be prepared to rejoice in God as the author of all blessings. If God's blessings just came upon us without a lot of prayer, we would not perceive him as the source of everything we need. When we don't pray we are robbing ourselves of our joy. We are blinding ourselves to the graciousness and goodness of God. When the blessing comes, we will not be filled with gratitude—the only proper stance of the human heart toward God and life itself. The prayer-saturated life finds delight in the most mundane things—normal health, income, family life, relationships. They all appear to the heart to be what they truly are—amazing gifts of grace! Without a prayer-saturated life, however, our eyes are blinded to the wonder of the simple things we have from God.

Third, when we do prevailing prayer corporately then the attainment of blessings creates community, knitting our hearts together. When we pray together for some individual's blessing that person feels a support and solidarity that cannot be given in any other way. When we pray together for our church it unites us and makes us look to God instead of blaming others for any flaws in the church's life.

In short, God asks us to do prevailing prayer because he knows that it is very dangerous to give us very many good things unless our heart and spiritual vision is prepared through lots of prayer.

ENDNOTES

1. Gordon D. Fee, *Paul, the Spirit, and the People of God*, (Ada, Mich: Baker Academic Publishing, 1996), 19.
2. Martyn Lloyd-Jones, *Revival* (Wheaton, Ill: Crossway Publishing, 1987), 185.
3. Ibid., 197.
4. Young-Hoon Lee, "Korean Pentecost: The Great Revival of 1907", *Asia Journal of Pentecostal Studies* 4/1, 2001, pp.73-83.
5. William Blair, *The Korean Pentecost and the Sufferings Which Followed*, (Carlisle, Penn: Banner of Truth, 1977).
6. Harvie Conn, "Conversion and Culture—A Theological Perspective with Reference to Korea" in *Down to Earth: Studies in Christianity and Culture*, ed. Stott and Coote (1980).

7. Lloyd-Jones, *Revival*, 166, 170.

8. Lloyd-Jones, *Revival*, 261.