I was at The Call—Detroit on 11/11/11, which was held at Ford Field where the Detroit Lions of the NFL play, but we went there to see The Lion of Judah. We were not disappointed. It was a most remarkable time, but like many aspects of the emerging kingdom of God, you can miss them easily if you’re not looking in the right direction.

I have visited the Detroit area more than any other place for the last few years because I know it is a critical spiritual fault line for our nation. When Lou Engle felt that The Call was supposed to be there on 11/11/11, we became very excited, believing this could be a breakthrough. I think it was.

Much happened at The Call, but possibly the most significant was when Kamal Saleem (a former PLT terrorist and not his real name), apologized to a Jewish rabbi for the attacks of his people against the Jews, and the rabbi reciprocated, with both then expressing their love for one another. It was historic, and something broke open. Many walls of division started coming down, and a spirit of reconciliation came upon everyone.

Some of the local TV stations used edited clips of Gen. Boykin and I to stir up the city against The Call, calling it an anti-Islam gathering. CAIR and other Islamic organizations came out strong against it, and said they were placing extra security around all of their mosques because of the extremist Christians who had come to their town (isn’t that a switch?). It was probably the best free advertising we could have received. I think it had a lot to do with helping the turnout, which was far bigger than I was expecting. Outside, the media was doing all they could to create division, and inside, the Spirit was tearing it down. The Spirit is going to win.

America will not survive the crises we are now facing without another Great Awakening, and there are many signs that a great wave of revival is coming upon us. What I saw in Detroit was just more evidence that God has not given up on us, and we must not give up either. Even so, it will not be enough just to not give up—we must press forward with great resolve to save our nation.

I began saying in 2006 that every election from now on would be more important than the previous elections, including mid-terms. I think this has proven accurate. I believe that our future will be determined on whether or not the church becomes engaged and resolves to be the salt and light we are called to be, as well as be responsible citizens by voting. However, no election will get us out of the crises we’re in—we are beyond human remedy and we must have a move of God.

I have also been saying that each year would become even more tense. I think this has been true and will continue to be. I am not saying this to vindicate myself, but to affirm how important it is for us to know the times and be prepared for them.

There are signs that the church is getting free of many shackles and is becoming mature enough to face the reality of the times and issues, having the resolve and courage to do what
they can to be the salt and light we are called to be in them. The Apostle Peter addressed how we should face these times in I Peter 4:7-10:

   The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.

   Above all, keep fervent in your love for one another, because love covers a multitude of sins.

   Be hospitable to one another without complaint.

   As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

Here we see that at the end we must be devoted to:

1. Sound judgment
2. A sober spirit
3. Prayer
4. Loving one another
5. Hospitality
6. Employing our gifts to serve others

The following is how I see the body of Christ responding to each of these.

Be of sound judgment. Judgment here also implies discernment. There has been a dramatic shift away from believing what the media says, and believers are rising up like never before to research things like the noble Bereans in the Book of Acts before they accept them.

Be of sober spirit. There has been a movement away from extreme beliefs about faith to a much more sound, biblical understanding that enables believers to see and evaluate problems and crises instead of foolishly declaring that they don’t exist. This is not to detract from positive and sound teachings about faith, and we are going to need much more of it for the times to come, but the extremes are being rightly rejected and a balance is coming.

Prayer. We have some of the greatest prayer movements in history growing in the body of Christ. From the years of continuous prayer at Prayer Mountain in South Korea, IHOP in Kansas City, the prayer emphasis in some of the great movements like Women’s AGLOW, Generals of Intercession, The Watch, as well as a host of independent movements, the fires of intercession are burning brightly and increasing.

Love. We are told in I Corinthians 13:8, “Love never fails,” and love is growing in the body of Christ, for God, for one another, for the nations, and even for our enemies. There are now demonstrations of this everywhere. When Christians get together, things happen like we saw in Detroit, which can only happen through love.

Hospitality. This is so important that the New Testament made it a requirement for leadership in the church. I think the church has always excelled in this, but there is a new emphasis at the very time when the rest of the world is turning toward hoarding. This is another sign that many are living in another kingdom.
Employing our gifts. As this Scripture affirms, every member of the body of Christ has been given gifts to employ in helping others. I have been a Christian for forty years now, and I have not witnessed the release of spiritual gifts like we are seeing now. This is a sign that we are in “the last days,” as we see in Acts 2:17-18.

Now, for one last thought about discernment, we are given the greatest principle of all concerning this in James 3:13-18:

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

This wisdom is not that which comes down from above, but is earthly, natural, demonic.

For where jealousy and selfish ambition exist, there is disorder and every evil thing.

But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

And the seed whose fruit is righteousness is sown in peace by those who make peace.

I think I was right in prophesying that 2011 would be the most intense year yet, but for those who are growing in the Lord and establishing their lives on His kingdom, it has been the most fruitful yet. 2012 will be even more intense, but so is the opportunity to grow in the Lord and to prepare the way for Him and His kingdom. These are the times the righteous men of old desired to see, and we have been chosen to live in them. Let us not waste this greatest of opportunities. Happy 2012.

RICK JOYNER is the founder and executive director of MorningStar Ministries and Heritage International Ministries and is the senior pastor of MorningStar Fellowship Church. He is the author of more than forty books, including his latest, I See a New America, as well as The Final Quest, a worldwide bestseller. Rick is the president of The Oak Initiative, an interdenominational movement that is mobilizing Christians to be engaged in the great issues in our time. Rick and his wife, Julie, have five children: Anna, Aaryn, Amber, Ben, and Sam.
Awakening Fires
by Mary Anne Hardiman

_All Scripture references are New Living Version._

“The people who were sitting in darkness saw a great light, and those who were sitting in the land . . . upon them a light dawned” (Matthew 4:16).

_America was born in a revival of religion_—President Calvin Coolidge

In the decades prior to the American War for Independence, sparks of revival began to ignite on both sides of the Atlantic. It was in this environment that Jonathan Edwards, George Whitefield, and John and Charles Wesley entered the scene. John and Charles Wesley helped spread revival in England along with George Whitefield, and Whitefield had a large impact both in England and America.

However, the roots of revival began in Germany in 1724, where Count Nicklaus Ludwig Von Zinzendorf, a Moravian, established a twenty-four hour prayer meeting which lasted one hundred years! Missionaries from this group were sent all over the world to spread the light of Christ. It was John Wesley’s providential meeting with a group of Moravians journeying to America that changed his life. Upon his return to England two and a half years later, he wrote, “I, who went to America to convert others, was never myself converted to God!” Wesley felt his heart strangely warmed.” He began to evangelize his own country, England. He preached more than 50,000 sermons and traveled over 225,000 miles mostly on horseback. He rose at 4 a.m. to preach at 5 a.m. so the workers could attend services. He preached sixty-five years, dying at age eighty-eight. He left behind him 750 preachers in England and 350 in America. (Pratney, Winkie, Revival, Principles to Change the World, Whitaker House, Springdale, PA, 1983 pg. 76).

George Whitefield was born and raised in Gloucester, England. His father was a tavern owner and died when George was two. His mother remarried but then divorced. As a child, he contracted measles which left him with a squint for the rest of his life. He was a self-confessed liar, thief, and gambler. He was raised among the tavern drunks, pimps, and robbers. Yet despite this background, he still had an adventurous outlook on life. He had a reputation for being an actor and mimicked ministers for laughs!

At age seventeen, he was sent off to Oxford and there he met up with the Wesley brothers, John and Charles. The Wesley brothers invited him to join the Oxford “Holy Club” for spiritual discipline. In Whitefield’s search for meaning, God showed him that “he must be born again or be damned.” A year later, the gospel faith gave him the peace he had struggled so long to attain, and he wrote, “Oh what joy—joy unspeakable...” (Pratney, pg. 96).

When Whitefield preached his first sermon at age twenty-one, 300 people came to hear him speak. Whether he preached on a weekday or on a Sunday, the churches were crowded to hear the eloquent preacher. However, many baptized church members began to resent his message on regeneration and new birth. Consequently, church after church denied him their pulpits. This did not stop Whitefield. He took his preaching to the great outdoors and still the crowds came.
At Wesley’s request, Whitefield went to Georgia to help with an orphanage set up for the colonists. When he arrived from England in 1740, the American Revival surged forward as Whitefield preached up and down the East Coast. Thousands flocked to hear his sermons. Benjamin Franklin, curious to determine how many citizens were in the Philadelphia streets, walked the length and the breadth of the crowd and determined that there were no less than 30,000 men, women, and children, rich and poor alike, listening to George Whitefield. Franklin wrote, “From being thoughtless or indifferent about religion, it seem’d as if all the world were growing religious, so that one could not walk thro’ the town without hearing psalms sung in different families of every street.”

Franklin published many of Whitefield’s sermons, and over the years the two became good friends. When Franklin was called to Parliament in 1766 to testify about the Stamp Act, it was George Whitefield who accompanied him. Franklin’s testimony helped to repeal the Stamp Act in the colonies. When churches in Pennsylvania closed their doors to the famed evangelist, it was Ben Franklin who had led the way to build a meeting house for Whitefield to preach to the crowds that came to hear him. The University of Pennsylvania began in this Whitefield building and a statue of George Whitefield in his preacher’s robes is located on the university campus today.

An influential New England preacher was Jonathan Edwards. He was the son of a London clergyman. Edwards was educated at Yale and graduated valedictorian at age seventeen. Edwards pastored the largest and most influential church in New England. He was very concerned with the lack of morals, discipline, and doctrine. Revival came when he was preaching a series of sermons on justification by faith. His most famous sermon, “Sinners in the Hands of an Angry God,” was a fire and brimstone message, and yet Edwards never raised his voice nor moved his arms. He read his sermons and wept, and yet his words were so compelling that his congregation interrupted him many times, crying out, “What must I do to be saved?” By 1736, Edwards’ church had more than 300 new converts, and news of revival was spreading throughout the colonies. Edwards was also President of The College of New Jersey, later known as Princeton University.

An investigation was made of 1,394 known descendants of Jonathan Edwards of which 13 became college presidents, 65 college professors, 3 United States senators, 30 judges, 100 lawyers, 60 physicians, 75 army and navy officers, 100 preachers and missionaries, 60 authors of prominence, one a vice-president of the United States, 80 became public officials in other capacities, and 295 college graduates, among whom were governors of states and ministers to foreign countries. “The memory of the just is blessed” (see Proverbs 10:7 KJV). http://www.ravenhill.org/edwards.htm

In New Jersey and Pennsylvania, William Tennent and his sons preached the Word of God and the “new birth.” Tennent founded a school to train ministers called the “Log College.” This Log College grandfathered over 60 universities including what is now Princeton University. William’s son, Gilbert, was the most famous American-born evangelist of the First Great Awakening. The influence of this godly family is still being felt generations later.

Jonathan Edwards’ son-in-law, David Brainerd, was making an impact among the Native Americans. “In the backwoods of Pennsylvania, Connecticut, and New Jersey, the lightning was falling among the Indians, its conductor being a missionary named David Brainerd.” Riding on horseback, under the auspices of the Presbyterian Church, Brainerd was in open awe of the
power of God which fell on one village after another as he preached. Indians would change so
dramatically that skeptical whites would come to the meetings to mock, only to be converted
themselves! Best of all, the Indians would tell their friends, and the Light would spread on its
own—an “irresistible force of a mighty torrent or swelling deluge.” Brainerd would write (Marshall,

Two decades earlier, a Dutch reformed minister named Theodore Frelinghuysen, came to
America. Those who heard him were both offended and convicted. His fiery zeal stirred up
disgruntled members of his own congregation who locked him out of two of his four churches.
(Hansen, John F, The Vision that Changed a Nation, The Legacy of William Tennent, Fort Mill,
SC, 2007. pg. 37). In spite of this incident, he began to see remarkable conversions in New Jersey.
George Whitefield said of Frelinghuysen, “He is a worthy soldier of Jesus Christ, and was the
beginner of the great work which I trust the Lord is carrying on in these parts.”

What probably is most important and most overlooked in our history textbooks today is the
impact that the First Great Awakening had on our nation. As revival spread throughout the thirteen
colonies in the mid-1700s, many of our Founding Fathers were coming of age or were already
young men. The Awakening greatly affected and guided the moral character of our Founders. Many
became devout Christians. Their belief in God and their worldview were shaped by the sermons
and the biblical foundations laid down during the First Great Awakening. Their faith can be seen
in their personal correspondence and public writings. In our Declaration of Independence and
our U.S. Constitution we have a confirmation of the “self evident truths and unalienable rights”—
principles which were preached throughout the decades preceding the Revolution. We will look
at these documents in greater depth later.

It cannot be emphasized enough that these revivalists greatly influenced the atmosphere and
culture of the American colonies. Previously segregated according to religious denomination and
geographical location, a result of this First Great Awakening was that the colonists became united
in their faith! Whitefield was used to start revival fires everywhere he went. The Congregationalists
in New England, the Catholics in Baltimore, the Quakers in Pennsylvania, the Lutherans in Virginia,
and the Episcopalian in Georgia were all touched by his message. They all discovered that Jesus
Christ was their Savior and died for their sins. The Word of God resonated in the hearts of the
colonists, and a unifying force began to surface. We were becoming a nation, not just a "city" set
on a hill, but a nation with a purpose and a destiny!

MARY ANNE HARDIMAN and her husband, Tom, work together providing the oversight for the MorningStar
Fellowship of Ministries. They have been in ministry for over thirty years. One of her passions is to see Americans
rediscover our history, our spiritual roots, and learn the true intent of our Founding Fathers. She teaches on this subject
at MorningStar and is a frequent speaker at MFM conferences. She and Tom have been married for thirty-two years and
have three grown children.
Both the American and the French Revolutions had a significant effect on the history of mankind but in very divergent ways. The American Revolution was the first time in history that men created a government based on the principles that God was sovereign over man and man was sovereign over government. The Declaration of Independence placed before mankind a language so simple that any could comprehend that all mankind was equal in the sight of God and therefore had a right to expect equal treatment from their government. It explained that rights were given by God and not by government, and certain rights were inalienable, including those foundational rights of life, liberty, and property.

The French Revolution was based upon the cry of liberty, equality, and fraternity! Equality in this case meant something very different than in the American context. It did not mean equal in the sight of God or the equal distribution of legal justice; it instead attempted to equally distribute resources and hence became the first socialist revolution. While the American Revolution was brought to a head over the theory of the authority to tax, the French Revolution was brought to a head over the cost of bread—people were hungry. Karl Marx looked to the French Revolution as the example for a Marxist revolution, and in fact, Vladimir Lenin took this view in promoting the Russian Communist Revolution.

The values of these two revolutions are being exposed before our eyes today. Many of the recent uprisings of the Middle East have been compared to the American cry for liberty, but in truth, these events have more in common with the French Revolution’s cry for bread. In our own country, we have two opposing movements—one promoting liberty and freedom, and the other for social “justice” and redistribution of property. We see these each being played out in the public sphere very nicely with the recent activities of the TEA Party and the Occupy Wall Street gatherings.

The TEA Party was spawned from a frustration felt by many Americans in regard to perceived abuses of government overspending and unconstitutional moves into the private sector of society to “spread the wealth around.” The Acronym T.E.A. stands for Taxed Enough Already, and provided a common vision and foundation for the gathering of ideas and expression of legitimate civil outcry of complaint against a government out of control. The subtle reference is to the Boston Tea Party where the Sons of Liberty, as American Patriots, clearly drew the line as to the limits of the king’s authority over their liberties. This reference was more than subtle in the TEA Party’s continual reference to American history, including the Declaration of Independence, the Constitution, the Founding Fathers, and the history of resisting tyranny. It is common to see people dressed as Betsy Ross, George Washington, Thomas Paine, and others of the founding generation at TEA Party gatherings.

Clearly this is a movement to rediscover our American roots, the foundations of our American liberty, and to call the Federal Government back to constitutional limits. It is a broad movement, which has already had a great effect at the polls and in electing representatives who are being asked to turn things back toward the roots of the Republic. While the rallies have been widely criticized in the national press—when they were covered at all—they were usually covered in
such a way to give the impression that this was a small group of extremist ideologues. Yet in reality, these TEA Party gatherings have drawn hundreds of thousands of participants to rallies in hundreds of cities and regions across the nation and motivated thousands of people to vote their convictions to rein in the Federal Government.

More recently we have seen the “Occupy Wall Street” protests. There seems to be at least one common grievance that is the same between the two groups. Both groups seem to agree that mixing capitalism and socialism does not work well. However, that may be the extent of the agreement. The TEA Party tends to believe that capitalism should be consistent, and no one is too big to fail when they have made poor business decisions and investments. The Occupy protestors do not have as big a problem with bailouts for the “big guys” as they do with the inconsistency that the social redistribution seems to be primarily one way. The TEA Party prefers capitalism and the free market all the time, and the other leans toward increased socialism. The one repeated rallying cry of the “Occupy” folks is, “We are the 99%.” One of the few discernable points that seems to be consistent with these protests is that “we” are the majority, we have the right to take from a rich minority to enrich ourselves, and the government should do this for the majority. In his 1835 classic Democracy in America, French historian, Alexis de Tocqueville, called this the “Tyranny of the Majority.” Yet the “Occupy” events that now exist, in reality, are a representation of a small group of people—far from a majority. These events, beginning in New York City and spreading to about 20 or more cities, seem to be trying to make up with persistence and news coverage for the much fewer numbers of people participating. Many well-meaning people participate simply to show frustration with the way things currently are, but they are far from representing the majority and represent a confused, and in some cases, violent demonstration of their message. It makes sense that this would be the case, because the Scripture says where there is confusion, there is every evil work (see James 3:16).

While the “Occupy” group is not even a large group at this time, it is interesting—in a historical context—that they call themselves the 99%. This is the same tactic that was used by Vladimir Lenin in the Russian Revolution when he called his movement the “Bolsheviks,” which means “the majority.” His revolution was successful in a similar violent fashion as the French Revolution. I find it interesting that just as the TEA Party demonstrations call upon the ideals of the American Revolution, many “Occupy” protestors continually refer to the French Revolution. Numerous calls for violence have been published from various “Occupy” locations and thousands of arrests have been made across the country. In NYC alone, violent crime, including the murder rate, has soared during the time of the protesting (although this is not being widely covered by the media outlets). In a widely distributed speech, one protestor openly called for violence as with the French Revolution and called Mahatma Gandhi “a tumor” because he preached nonviolent civil disobedience, which the speaker said created a nation full of poor people where wealth is distributed unevenly. This of course ignores the fact that India actually has the largest middle class of any nation on earth, and it is rapidly expanding.

It is interesting to make note of some of the groups and nations that have endorsed the “Occupy” protests: Iran and Communist China, the Communist party of the USA, the Nazi party of the USA, David Duke the KKK leader, George Soros, SEIU, CAIR (Council on American-Islamic Relations), Key Democratic leaders, and our President, to name a few. If one can tell anything from the friends one keeps, perhaps this should tell us something important about the “Occupy”
protests. Because of the look and dress of many of the “Occupy” protestors, some people have taken to calling them the Flea Party. The acronym for FLEA is “For Lawlessness en’ Anarchy.”

One thing is certain—each of these groups is promoting values and ideals of a different revolution. Ideas have power and influence upon our thoughts and minds, and both groups seek to influence the minds of Americans toward their desired results. To be sure, both cannot win in the end as they are not compatible with one another.

Beliefs bring about change, and change can be revolutionary. To be sure, America is in a transition, and that transition has not and probably will not be easy. It can lead to a better nation in the end depending upon the decision the real majority takes. It has been the advancement of the socialist agenda that has caused the reawakening of American revolutionary ideals in the past couple of years, and there is no reason to believe that these trends will abate. In fact, it is quite probable that both sets of ideals will be promoted to the American people until one set of values or the other prevails in remaking the nation.

It was the ideals that were espoused in colonial America that led up to the American Revolution and a birth of freedom and personal liberty that the world had never before experienced. It took the intervention of the French fleet to help bring an end to the British aggression at Yorktown, where America won the war. It is possible that the demonstration of the ideals of the French Revolution before the American public will cause more to awaken to the true blessings of the American ideals and the resultant blessings that follow.

John Adams is known as the father of American Independence, and in a letter to Thomas Jefferson in 1815 he wrote, “What do we mean by the Revolution? The war? That was no part of the Revolution; it was only an effect and consequence of it. The revolution was in the minds of the people, and this was effected from 1760 - 1775, in the course of fifteen years, before a drop of blood was shed at Lexington.”

Through the expression of dissatisfaction, people across the nation are entering into discourse over possible solutions like has not happened in generations. This can be healthy and can lead to healthy corrections to the way the Government has been run in the past few generations. It appears that two courses are being offered to the nation with the choice of values and ideals of the American Revolution and those ideals laid down in the French Revolution. While some will say they are the same, or at least similar, they are very different, and the result will be quite divergent from one another. One led to smaller government, accountable to the people, and otherwise allowed them to live their lives as they saw fit; the other led to tyrannical centralized government with control over the very lives of the people. Time will tell which will be embraced by this generation of Americans. I believe the die has been cast for a move to the direction of a new birth of freedom, if we will but awaken and take action.

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery (Galatians 5:1).

**LLOYD PHILLIPS**, Director of Fellow Laborers’ International Network (FLInt Net), travels extensively, and has been teaching for more than twenty-five years in the U.S. and abroad. Lloyd establishes God’s divine order within the church, teaches and engages others to prepare the church as a glorious bride, while ministering the majesty of God’s glory through intimacy with the Lord and preparing people for kingdom authority and living. You may reach Lloyd at: FLInt Net PO. Box 113, Missoula, MT 59806 phone (406) 251- 8580 flintnet@flintnet.org Web page: www.flintnet.org
Being an Overcomer
by Ann Doupont

It’s a state of being. It’s who you are—an overcomer. It’s in your DNA as a new creature in Christ. For those who are born again, the old has passed away and the new nature has come (see II Corinthians 5:17).

You are no longer a sinner. You are an overcomer, more than a conqueror through Christ who loves you and gave His life so that you could live, not merely survive. Seeing yourself this way, your walk and your words will be different than before. Everything you do from then on will reflect the new you. You will refuse to allow others to dictate your walk and your talk or to control you in an ungodly fashion.

You will experience and suffer trials that at times seem unfair and hard to bear. However, in knowing that this planet is not your eternal destination, they will be bearable. Knowing in Whom you believe and belong to and what He already suffered for you and the others He loves, you will also then know that you’re not alone. You will understand that your discomforts in this life are only temporary. There is a purpose in your suffering.

As we seek God’s face (His presence) and turn from our own ways, He is then sure to lead us to where we need to be—in Him, and in this earth. Looking to Him to ask what’s inside our hearts that needs to change, He is sure to reveal that to us. The first time I did this, I didn’t like what I saw. However, that attitude I had then is now gone, and I am at peace within my heart, with God, and with others. The same can happen for you.

If you’re upset at how things are in your life, know that God is fair and just and that as you seek Him with your whole heart, He will not leave you comfortless. You, as a blood bought child of the King, are called out of this world to be an overcomer—not to be overcome (see Romans 12:21).

Some of you are in positions of leadership and responsibility. To whom much is given, even more is required (see Luke 12:48). Being an example to the flock rather than lording it over them is your charge by God.

All are called to be overcomers. All are being called to a close walk with the Beloved. Let’s all do what the Lord is calling us to do. Time is short, and victory is imminent for those who are overcomers.

ANN DOUPONT is a prophetic teacher as well as an author and evangelist. Her passion is to please the Father like Jesus always did. Saved from a life of alcohol, drugs, bipolar and more, she has discovered that all of life’s answers are found by drawing near to God through prayer and the diligent study and application of the written Word. For more information, please visit www.anndoupont.org.