One Lord, one hope
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God’s word.
Introduction

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land. (2 Chronicles 7:14)

“For awakening is a movement of the Word in the substance of the soul, so that all the kingdoms of the world and all the powers of heaven are moved.” (John of the Cross.)

We are now looking very deeply into the soul of Ghana, to see what hope there could be for us. It's important that we grasp at the outset just how challenging this will be. The soul is aching for a move of the Word, which will move heaven and earth. The soul is aching to see that the Spirit which raised Jesus from the dead be released:

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. (Rom.8:11)

This is a dangerous thing to long for, because the Spirit will tear the world apart in the desire to exalt Jesus:

At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split and the tombs broke open. The bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people. (Matt.27:52-53)

Who can hope to stand? Is change possible? The Bible certainly thinks so:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land. (2 Chronicles 7:14)

When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honour. Many of those who believed now came and openly confessed what they had done. A number who had practised sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas. In this way the word of the Lord spread widely and grew in power. (Acts 19:17-20) (Drachma= day’s wages)
The things we have read and studied so far have been disheartening. That is because the situation we face in Ghana is very disheartening. I personally do not see it improving for a generation. But the Lord, ever gracious, hopes that his children will return. He stands at the gate, waiting and longing for it. Might it happen? How might it happen? To answer these questions, first we have to do a little research.

“*Yes, I am coming soon*”

Seven sorrows, five wounds, three hopes - this is how far we have got in our reflections on the soul of Ghana. But does it all end now? The New Testament finishes with these words: - “*He who testifies to these things says, ‘Yes, I am coming soon.’ Amen. Come, Lord Jesus.*” (Rev 22:20) For Christians there is always more - always the hope of the return of Jesus, and every situation we face is touched by this hope. But do we have to wait that long, or is there some hope of a change in the situation even today or tomorrow? Is it possible for the situation in Ghana to be tuned round? Can revival rescue us? It has rescued many before us - here are some to put in your Browser:-

- **Moravian Revival 1727**
- **Welsh Revival 1904-5**
- **Hebridean Revival 1949**
- **Australian and New Zealand Revivals 1902-03**
- **Kuwo Revival China 1933**
- **Buenos Aires 1954**

My own feeling is that there is little hope in the coming decades of a major change. As I have already said I think we have to pass through the sorrows and the wounds first. This is our desert, where the Lord will purify the gold, and remove the dross. (Numbers 14: 26-35) This is the desert, where the new generation will rise up, see our struggles to find the intercessory heart, take the same path themselves, and bring the soul back home.

At least this is my hope. But I remember one night very clearly. I was speaking to a hall full of young students. We had praised and danced, and now the message was flowing – and how it was flowing! I was catching fire. I felt that a column of fire was enveloping me. I was very challenged, and I said “I am catching fire. Who will burn with me?” Then the young people got up to dance again but it was very mechanical, very desultory, and very formalistic.
I then understood that their first dancing had been for their own gratification. They wanted a message to enforce their own selfishness. When the fire burnt in front of them they could not reach out for it. When asked to dance in it they could only turn to self, and self and the fire of the spirit do not mix.

So it is not going to be easy even to fire the new generation of Caleb-spirited people. The desire for self-gratification has penetrated very deeply, and will take some overcoming. Ghana will jump at the chance to see the Spirit move, but will want to avoid the pain of purifying. I believe the Lord has set his heart and mind to purify us first, no matter how hard we try to avoid it.

Is it worth the struggle and pain? Charles Finney puts it exactly right: - “A revival is the only possible thing which can wipe away the reproach which covers the church, and restore it again to the place it ought to have in the life of the nation.”

What might we be looking for?

Awakening

Once we start talking about “revival” we enter a very challenging and confusing area of study. The word “revival” does not appear in the Bible, although the experience certainly does! Many Christians have a very personal idea of what revival might be. There is a lot of confusion between what the biblical experience is, and what we think it is! Jonathan Edwards, the eighteenth century American Christian, preferred the term “awakening” to the word “revival.” This fits well with the New Testament Greek word “Anapsuxis” which means “refreshing,” (Acts 3:19) and “to live again, to revive.” (Luke 15:24 and 32) Yet if the longing in the soul of Ghana is for the return of its lost child, then revival - biblical revival - will be the only way. But what are we to expect? Arthur Wallis, an English revivalist preacher and teacher wrote this, and it is helpful for us in our thinking:-

“The meaning of any word is determined by its usage. For a definition of revival we must appeal to the people of God of past years, who have used the word with consistency of meaning down the centuries, until it began to be used in a lesser and more limited sense in modern times. Numerous writings on the subject that have been preserved to us will confirm that revival is divine intervention in the normal course of spiritual things. It is God revealing Himself to man in holiness and irresistible power. It is such an obvious working of God that human personalities are overshadowed, and human programmes abandoned. It is man retiring into the background because God has taken the field. It is the Lord making bare His holy arm, and working in extraordinary power on saint and sinner.’ (From his book called ‘In the day of Thy Power.’)
What might be the outline of any revival experience? It is always difficult to define any work of the Spirit. When he moves, he is like a river bursting its banks – he goes everywhere, as he chooses, with no particular specific direction. But let's try and get hold of the principles.

1. Refreshing is a work of grace and a move of the Spirit

The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.’ (John 3:8)

We can hope, we can long, we can plead - but in the end “The wind blows where it wishes.” Sometimes it is with great power (2 Chron. 7:1-3) and sometimes very gently. (Isa. 42:3) But it is always at the time of his choosing. We must always remember these things:-

For my thoughts are not your thoughts, neither are your ways my ways,’ declares the Lord. (Isa. 55:8)

My times are in your hands. (Ps.31:15)

Wait for the Lord; be strong and take heart and wait for the Lord. (Ps 27:14)

There is a time

But there is a moment. The son of Issachar knew it (1 Chron.12:32) and so did Jesus. (John 2:4) So what might be the signs for the need for revival? Here are some suggestions from revivals of the past.

* When brotherly love is low and controversy is high.
* When there are distortions and jealousies.
* When there is a worldly spirit in the church.
* When members are falling into great sinfulness.
* When the wicked are triumphing.
* When sinners don't care about their lives or destiny.

This terrible list can only be erased if the Lord has planned to move. Here is one of our big problems. We are naturally led to “do.” We want to do something, to take action, to make things happen. But in the revival situation, this is impossible. All we can do is what Israel did when it was in this terrible position and hope for the move of the heart if God:-
The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them. (Ex.2: 23-25)

2. Realizing the great gap between our sin and God’s holiness

‘Woe to me!’ I cried. ‘I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.’ (Isaiah 6:5)

One of the principles of true awakening is that God opens our eyes to see the great difference between our sinfulness and his holiness. Understanding the holiness of God is vital but so difficult. We live in an age where we understand that Jesus is our friend - where we feel we can draw close to him easily. Of course we can! This is a delight and a joy to us. The waiting father (Luke 15:20) embraces us again and again, daily, hourly, by the minute. By the second.

But the danger with this intimate understanding is that we forget the other side of his nature:-

In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: with two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another:

‘Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.’ (Isa.6:1-3)

Day and night they never stop saying: “‘Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.’ (Rev.4:8)

Our God is a holy God. This means:-

* He is unchangeable

‘Do not come any closer,’ God said. ‘Take off your sandals, for the place where you are standing is holy ground.’ Then he said, ‘I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.’ At this, Moses hid his face, because he was afraid to look at God. (Ex.3:5-6)
Very truly I tell you,’ Jesus answered, ‘before Abraham was born, I am!’ (John 8:58)

When we speak of him, we are dealing with a very different personality than ourselves, with our flexible “any morality is OK” attitude. So we are shocked when we come up again his holiness, and the potential for offending it. We do not like this verse:-

For forty years I was angry with that generation; I said, “They are a people whose hearts go astray, and they have not known my ways.” (Ps. 95:10)

But our holy God cannot allow us to sink into our sin, and here we touch a very deep truth - God judges out of love. Other religions speak of judgement to punish, but our God only judges to put things right and bring us back to the living relationship which is his will for us. This is wonderful, but painful, and flows from his holiness.

* He is Pure

Your eyes are too pure to look on evil; you cannot tolerate wrongdoing. (Hab.1:13)

In the presence of pure light, our darkness will be shown up. Isaiah put it like this:-

All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away. (Isa 64:6)

Why must it be like this? After all we have been forgiven by the blood of Jesus. The answer is that this is how God is. In the face of his purity we should be led to repentance and love. The truth is that our love grows cold, we forget the power of the blood and the love which is behind it, and become complacent. Then the name of the Lord becomes contaminated and held in dishonour. Those who want to attack the church have the weapon to do so, and in our complacency we lose the godly shame which we should feel acutely.

* Utterly just

“Will the Judge of all the earth do right? (Gen.18:25)

This just side, this pure unchanging side is tempered by his mercy and love. But if we wilfully offend this side of his nature, the church declines. What might we see in the decline? The churches in Revelation give us an idea:-
* “You have forsaken the love you had at first.” (Rev 2:4)

The soul of Ghana is dying for lack of love - for lack of first love, passionate love, surrendering love, infatuated love. This decline in the quality of love is one of the signs that we have lost sight of who God truly is, and opens the way to an agonising desert experience for us.

* “There are some among you who hold to the teaching of Balaam.” (Rev.2:14)

False teaching has always been a challenge for the church, but it increases when we lose a grasp of God's true nature. In the declining church, false teaching is not rebuked, and sometimes even welcomed. This is hardly surprising, as false teaching lowers the ethical demands of faith, making it apparently easier for us to follow Christ. Easy to Calvary? There's a contradiction!

* “You tolerate that woman Jezebel, who calls herself a prophet.” (Rev.2:20)

Anything goes? It certainly does not in the presence of a holy, pure and just God. But the declining church loses the courage to hold the doctrinal line, and anyone who shouts loud enough can get a hearing. In this way, ministry is polluted and weakened.

* “You have a reputation of being alive, but you are dead.” (Rev.3:1)

What a terrible judgement on any national religion, and it is one Ghana has to bear. Many proclaim open heavens, and believe it. But the truth is very different. Many tell me “The church in Ghana is wonderful.” The truth is very different.

* “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm— neither hot nor cold— I am about to spit you out of my mouth.” (Rev.3:15)

Finally, the truth comes out. The holy, pure and just God cannot stand it any longer. The false is shown up. The light has shown the tragic darkness within the church. Judgement falls, and what a terrible fall. Faith becomes formalistic, cold, institutional, judgemental, unforgiving, out of touch and a burden to the work of the Lord. Love grows cold. Then we are in trouble. We become unholy, and a disgrace to his name.
3. Crying out to God

The Lord is near to all who call on him, to all who call on him in truth. (Ps 145:8)

The turning point for Israel in Exodus was that they began to cry out to God. (Ex.2:23)

How does it begin?

The man of God sent word to the king of Israel: ‘Beware of passing that place, because the Arameans are going down there.’ So the king of Israel checked on the place indicated by the man of God. Time and again Elisha warned the king, so that he was on his guard in such places. This enragèd the king of Aram. He summoned his officers and demanded of them, ‘Tell me! Which of us is on the side of the king of Israel?’ ‘None of us, my lord the king,’ said one of his officers, ‘but Elisha, the prophet who is in Israel, tells the king of Israel the very words you speak in your bedroom.’ ‘Go, find out where he is,’ the king ordered, ‘so that I can send men and capture him.’ The report came back: ‘He is in Dothan.’

Then he sent horses and chariots and a strong force there. They went by night and surrounded the city. When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. ‘Oh no, my lord! What shall we do?’ the servant asked. ‘Don’t be afraid,’ the prophet answered. ‘Those who are with us are more than those who are with them.’ And Elisha prayed, ‘Open his eyes Lord, so that he may see.’ Then the Lord opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all round Elisha. (2Kings 6:9-17)

Elisha’s servant cried out to the Lord, but only after he had been through a series of experiences:-

* He had to see the danger.

Elisha’s servant feared for his life. We will cry all the more passionately if we realise the same is true for us. The thief has only one plan - to “kill, steal and destroy. (John 10:10) We face a violent foe who will sink to despicable length to destroy us. (2 Kings 15:16) The Jerusalem Church soon realised it. (Acts 8:1-3)

* He had no defence.

If we are going to cry out, we have to realise our emptiness, and our inability to help ourselves. The Bible says:-
If the Lord had not been on our side—let Israel say—if the Lord had not been on our side when people attacked us, they would have swallowed us alive when their anger flared against us; the flood would have engulfed us, the torrent would have swept over us, the raging waters would have swept us away. (Ps.124:1-3)

This has always been hard for us to do. Our selfish spirits believe that we can help ourselves. Until we abandon this position we can never cry out effectively.

* He had no right to be heard.

He was a servant, with no rights. It was only because of Elisha’s graciousness that his cry was heard. We have to approach the Lord with the same heart—in the same spirit as the lost son approached his father:

‘When he came to his senses, he said, “How many of my father’s hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.”’ (Luke 15:17-19)

In the presence of just and holy God, we have no defence, no excuse and no right to be heard. We have sacrificed that right long ago. We can be heard only by his grace.

* He cried from the heart.

The servant was not pretending to cry. He was desperate, and his life was on the line. This is how we cry to the Lord. The situation in Ghana is desperate. (See “The Laments” material on the web page.) The day for weak or gentle crying is over. Desperate situations call for desperate crying.

As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God. When can I go and meet with God? My tears have been my food day and night, while people say to me all day long, ‘Where is your God?’

These things I remember as I pour out my soul: how I used to go to the house of God under the protection of the Mighty One with shouts of joy and praise among the festive throng. (Ps.42:1-4)
4. Awakening of the need for change

“Cleanse me from my sin.” (Ps.51)

When King David came to a realisation of his need for forgiveness, he went through a number of experiences, as his conscience was wakened to his need. This awakening of the conscience of the nation is the first big step on the path to revival. How can this happen? This study is taken from Psalm 51.

* Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin.

Awakening begins when we recognise that only the mercy of God can forgive and cleanse us.

* For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge.

Part of any awakening is realising what we have done. We don't like the truth put so plainly, but we have “sinned”, we have “done what is evil”, and all this against God.

* Surely I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.

This sinfulness and waywardness is our own fault. God tried to show us the better way, but we have walked in the paths of unrighteousness. We have no excuse.

* Cleanse me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice.

We need cleansing. There is no other word we can use. From the New Testament position, we need cleansing with the blood of Jesus:-

But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, so obtaining eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to
God, cleanse our consciences from acts that lead to death so that we may serve the living God! (Hebs.9:11-14)

* Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me.

God forgive, but we have to the walk in a new way of life. We have been delivered from the past. Now we have to live the new life – life in the Spirit:-

For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, 'Abba, Father.’ The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. (Romans 8:14-17)

5. Sacrifice

My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise. (Ps.51)

The Scillitan Martyrs were a company of twelve North African Christians, seven men and five women, who were executed for their beliefs on July 17, 180.

In their Acts, Speratus, their principal spokesman, wrote that they had lived a quiet and moral life, paying their dues and doing no wrong to their neighbours. However, when called upon to swear an oath to the emperor, he replied: “I recognize not the empire of this world; but rather do I serve that God whom no man hath seen, nor with these eyes can see.” The martyrs were offered a thirty-day reprise to reconsider their decision, but they all refused.

The heart of the Christian faith is sacrifice, not personal blessing. The centre of the Lord's life was Calvary. The centre of ours should be the willingness to sacrifice our lives for him and his church. This is what Peter says:-

To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. (1 Peter 2:21)

It is the absence of this willingness which has so damaged the soul of Ghana, and left it exposed to such danger. The path of sacrifice demands our all.
For an awakening, we must be willing to live the sacrificial life. To enter this path, we must stand aside, and let the One who has and can walk it reach through us and meet his creation. This seems a simple task. Like introducing two people to each other, and then withdrawing that they might converse. It is simple, yet our self clings ruthlessly and relentlessly to us, like the mouth of a shark when it has got its prey. “I must be in this. I am the centre of me; I am part of God meeting his creation. I must be, so that he can work.”

The great sacrifice which the Lord asks is for us to let self die in us. Then he can take full loving ownership of us and can move to touch those of his creation who have crossed our paths. This is the decision we have to make - to live, as “I” or to die as “Him”. If we choose to live as “I” then we will never know any fullness or any completeness, for that can only come as he is able to move through us, undistorted and unshaped by our opinions. If we live as “I”, Ghana is lost.

We become the container of his love. We become the mirror of his passion for his creation. We became death, that his creatures who do not know him might have life. In this process, we become more fully human than we could ever imagine possible, vibrating in tune with his perfection. The self can never see this, longing only for assertion, for wholeness in this world, for recognition, for honour, for certainties and guarantees. But being empty so that all we contain is his love - this is an experience the soul longs for with every part of its existence. This is fulfilment which the self can never know.

We have to choose to make the sacrifice of surrendering self. Other sacrifices follow, but not until this supreme surrender is made. Ghana waits.

6. Acts of repentance

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘The kingdom of God has come near. Repent and believe the good news!’ (Mark 1:14)

‘I baptise you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptise you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing-floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.’ (Matt 3:11-12)
When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honour. Many of those who believed now came and openly confessed what they had done. A number who had practised sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas. In this way the word of the Lord spread widely and grew in power. (Acts 19:17-20)

Awakenings move in the fire of repentance. There has to be a recognition of this, a tuning back to the Lord and a willingness to live in a new way. If an awakening doesn’t do this, it has no value. We are not looking for awakening to feel good, but to be radically different. In this way we touch our nation, and the soul is rescued.

Repentance is radical. Jesus puts it in a few words, John makes it much more explicit, and at Ephesus we see the effect – open confession, a response of turning away from the past, and the desire to walk in a new way. When the books were burnt, hearts were purified, and the whole district was shaken. Repentance is a fire burning in our heart and soul, burning out the rubbish and purifying the gold. Once the fire is lit, there is no knowing where it will go, and there is no stopping it. We must not set out on a repentant path if we expect to control the consequences. Nor is there anywhere to hide once the fire is alight. Ministries will be shown up for what they are – either godly or godless, and we should not be surprised to discover that many so called “godly” ministries are nothing more than selfishness dressed up as religion. Impurity will be found at every level – even the highest levels of the nation and the church.

Marriages will be revealed as adulterous, violent corrupt and evil. Businesses will be revealed a false and deceitful. There is no stopping the fire once lit, but the choice is stark. We light it, let it burn, or see the soul of Ghana destroyed.

Opposition to repentance will soon rise up. It is the nature of our human hearts to want to hide our deceits, and cling on to our power no matter what happens. So some, may be many, will come against the fire of repentance and those who are trying to light it and live in it. This is to be expected.
7. New way of living as a wider church – Spirit released and Spirit led

But when he, the Spirit of truth, comes, he will guide you into all the truth. (John 16:13)

The result of an awakening is living in a new way—a spirit led way. The challenge is not just to do this as individuals but as communities, and ultimately as national communities. There are two stages here, although they overlap and merge all the time:—

Transformation

Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will. (Rom. 12:2)

We have to accept that we are no longer living in the ways of the world. The Spirit has to “transform” us. The Greek word is metamorphoō, which means “to transform, to transfigure. (See Mark 9:2) This is very challenging, and will provoke opposition, but it is also very exciting, and the way of the Spirit.

Yielding to Spirit’s leading

“The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.’ (John 3:8)

We read this in Acts: - Now an angel of the Lord said to Philip, “Go south to the road—the desert road—that goes down from Jerusalem to Gaza.” (Acts 8:26) We do not read “Then Philip thought about this for a few weeks, and decided that as he didn’t have the money for the journey, he would decline!” That’s so often the way we treat the Spirit’s leading. In an awakened situation, we respond to the Spirit’s promoting in a much clearer and sharper way. It is a mark of the new clarity and dedication which the awakening has brought to us.
8. God’s word

Your word is a lamp for my feet, a light on my path. (Ps 119:105)

Awakening brings a new holiness, a new purity and a new passion for the word of God. It becomes the centre of all preaching, and the centre of our new spirit-empowered lives. We reshape our morality in line with the Bible.

Can we expect revival in Ghana?

“One Lord, one hope” could easily have been written on one page! But as I reflected on it, I saw the need to lay a good framework for it, and that is what I have been doing in this material. I finish with the vision the Lord showed me, but I can’t emphasise enough that it stands rooted in all that has gone before - not just the “One Lord” material, but rooted in the whole of the “Touching he soul” material. It is a faint glimmer of light in an increasingly dark situation.

Ghana - a vision

I saw the Spirit of God, like a mighty ocean, moving and surging, looking for somewhere to break over. He was looking with longing on the land of Ghana.