



The tide of faith is coming in again, and the Church needs to adjust to a new and strangely hopeful reality.

From "The Quiet Revival"  
(Bible Society, 2025)

## **Introduction: A Story Of Decline And Revival**

This study came out of a series of sermons I preached in the Spring and Summer of 2025 in response to what has become known as The Quiet Revival. It is not a detailed tome about the revival of the church past and present or an in-depth theological study; it's just a set of notes and items for reflection and discussion that may get you started on responding to what I believe is a fresh movement of God's Spirit in our land and beyond. This is not an academic paper; just a reflection of my journey filtered through several sermons I preached in different places in 2025. If it helps, feel free to share it with others.

The purpose is not to give you a well argued theological tome, but to encourage you to ask the questions "are these things true?" and "is this of God?" and to come before him prayerfully to examine what's been going on for yourself, allowing him to give you the discernment and challenge necessary to know how to run with it.

The history of the church has been characterised by marked periods of amazing growth over the generations. After all, as someone once said "God has no grandchildren", so it is down to the church in each generation to do Jesus' work of making disciples (Matt 28:18-20). All of God's children which make up the body of Christ aren't born naturally, but by adoption when they believe (e.g. Ephesians 1:5 Galatians 4:4-5, Romans 8:15). The only way the church of God continues from one generation to the next is that it should reach out to others and be Jesus' witnesses (Acts 1:8).

As we read through the Acts of the Apostles we see the church grow from a small band of disciples on the Day of Pentecost into a movement that was stretching out throughout the Roman Empire. This growth was marked by signs and wonders from the Holy Spirit; which have led many to suggest down the years that the book may more appropriately be called the Acts of the Holy Spirit. Despite often fierce persecution and being an essentially illegal religion throughout the first four

centuries, the church grew over the whole of the Empire, and beyond, so that when it was legalised by Constantine, it was its dominant religion.

But as church history shows, the church universal and its localised expressions, has also been marked by periods of conflict, division, stagnation, moral and numerical decline and often complete apostasy.

Of course, the church is the Body of Christ. It may have human leadership at various levels but ultimately, it is God's church: its origins are with him, it is under his authority, he guides and sustains it, it is a temple of living stones, with Christ as cornerstone (1 Cor 3:16-17), and a body with Jesus as head (1 Cor 12:27, Col 1:18). The periods where the church, globally, nationally or locally has experienced decline and conflict, can invariably be put at the door of the people who are supposed to be in obedience to God, but aren't for whatever reason. Church is a body of people who should be in conformity with the Spirit, but through sin and disobedience, can be a body that resembles the flesh and the world it is set in. A study of Christ's message to the seven churches of Asia in Revelation 2-3 will illustrate how churches start to fall short of what God commands them to be. That invariably has consequences.

But the church is not just another religion, another organisation; just another component of the social fabric – it is the body of Christ, it is made up of people within whom God dwells by his Spirit. So if it all goes wrong for the church because of the wrongful, sinful, negligent actions of its current composition, then we shouldn't be surprised that God is going to do something about it. It's his church, his creation; consisting of people redeemed at great personal cost on Calvary. No way is he going to let that go – his church is a dearly loved people.

Don't forget that the church is also a people of promise. We may mess it all up but we are still the recipients personally and collectively, of a series of promises, and God does not renege on his promises – ever! And because he's supernatural from a human point of view, he does something about it. What happens is usually unexpected, dramatic, and not instigated by human beings -- it's miraculous for want of a better word.

### ***This study in short***

In good social media format, here is the content of this study in six takeaways, that will give you some idea of what's in this four part study guide.

1. There has been a recent rise of interest in the Christian faith by under 25s (Gen Z) in particular, with smaller rises in the over 65s and in the number of men which has

been reflected in church attendance and commitment. This is being referred to as *The Quiet Revival*. Reports and anecdotal evidence suggests that this is becoming common in many parts of the UK and some European countries. It is not geographically concentrated but becoming common in churches where there are significant Gen Z populations such as university towns.

2. This study explores what revival is using a definition attributed to Dr Martyn Lloyd-Jones which is *a period of unusual blessing and activity in the life of the Christian Church*. I've used this specific definition because the phenomenon often referred to as revival, renewal, refreshing, resurgence, awakening, blessing or even reformation can be understood differently according to Christian denomination, theological position and even English dialect.

3. The phenomenon as described above can be traced throughout church history at national, regional and local scales and occurs for varying lengths of time. The usual outcome of such a period of unusual blessing and activity is a significant rise in the number of converts, a deepening of the spiritual life of the church and individuals in regards to personal holiness, the study of God's word, and worship and prayer.

4. This study involves change in UK churches in the early 2020s up to 2025, but revival is and has been very common worldwide since the early years of the church as part of the natural progression how the Holy Spirit works in the church to serve God's purposes when the church is going through a period of difficulty or significant decline. Many Christians in the UK are excited by the way in which God is refreshing his church in parts of the UK at present, but it is worth noting that the church is growing and vibrant in many parts of the world that also have a similar pattern of *unusual blessing*.

5. The notion that God's acts to bring revival to his people a times of decline due to sin or rescue when they are in difficulty is thoroughly Biblical. Likewise the tests we need to bring to identify any phenomenon as being a work of the Spirit, as against something false or of the Enemy, is found clearly in scripture.

6. When we identify God is at work we need to respond as church to the incoming tide, by seeking God's will as to what we should be doing about it, identifying in our own situation our own weaknesses and sins and repenting of them, and preparing to receive those whom God is challenging in our communities, families and friendship network now.

This study is here to help you think through the issues surrounding *The Quiet Revival*, to help you engage with the Lord. I don't mind if you don't agree with any or all that I have written. It is God we are all responsible to and we must draw our

own conclusions and respond in a way that brings honour to the Lord Jesus Christ. Each section has a *For Reflection and Discussion section* in this respect.



## 1. Revival: A Phenomenon Of Two Millennia

Has God acted to bring miraculous change through the two millennia of the church? You bet he has! Many times, and often with style! In Britain we call this phenomenon *revival*, although if you are the other side of the pond, it's known as an *awakening*, as Americans often use *revival* in the context of evangelistic campaigns, which isn't the same thing. Awakenings are about God waking up his church, from decline and slumber. It's God-initiated, not people-initiated. God may use a people-planned activity (a mission or evangelistic campaign) and turn it into something that is a revival/awakening, but the outcome is invariably taken out of the control of the people who organised it and had different expectations of what they thought God was going to do. We witness the action of God's Spirit. My experience in these situations, particularly as a leader, has always been to recognise what God is doing and run with him. It also involved seeking what God required of me during outpourings and preparing for what was needed following the return to what I may inadequately call "normality" following the period of blessing.

The great Welsh pastor, preacher and teacher, Dr Martyn Lloyd Jones once defined revival as: "*a period of unusual blessing and activity in the life of the Christian Church*". These periods of unusual activity are seen as involving a restoration of the Church to a vital and fervent relationship with God after a period of moral decline, instigated by God and marked with a numerical increase of those coming to faith in Christ.

As they would say in the BBC, other definitions of *revival* exist, but I'm going to use this one as my working definition in this study to avoid ambiguity to help clearly identify what God was/is doing, and to try keep understanding and comment God-centred and scriptural as possible.

So if we define revival/awakening as a period of unusual blessing and activity in the life of the Christian Church which is God-initiated and Spirit-empowered, what do such revivals look like? There are countless examples globally throughout church history. Let's choose an event that occurred just outside our current living history and is held up as a good example of the look and feel of revival, and it is well recorded, and for my generation, there were still living links to it, and that's the Welsh Revival of 1904-5. Here's a contemporary account of some of the things that happened.

*People began to flock to the church buildings, mostly Welsh chapels. Sometimes all the churches in one town would be filled with people, for anything up to 24 hours a day. In some places there was preaching, in others there was just singing and testimonies, in others just people being led to pray out loud, either in thanksgiving or*

*in intercession for friends and family to be saved, many of whom were sitting in the same building. Christians would be on bended knee passionately pleading with the lost to commit their lives to Christ. (I'm not sure where this comes from but think it is from a book called *The Awakening in Wales* by Jessie Penn-Lewis).*

The Welsh Revival was a significant event in the early 20<sup>th</sup> century. It was particularly centred around a group led by Evan Roberts, a young theological student who started to preach with fervour and many came to Christ during crowded revival meetings throughout Wales. It is thought that around 100,000 people came to Christ during this period (including my own grandmother) and as we just heard, had a massive effect not just on the spiritual life of the principality but on the wider society.

Evan Roberts recognised the significance of the outpouring of the Spirit during the revival particularly in the spontaneity of the way people would meet together to worship, pray and witness often completely unplanned – something that was not part of ordered Welsh chapel life and practices. The fire of the Spirit was like a wildfire, breaking out in towns and villages – nothing was planned; what was described above just happened. Roberts recognised this was something that was being initiated by the Spirit of God which led him to utter the words:  
*“We must obey the Spirit” is the watchword of this revival.*

If all of that sounds strange to you, it's not; it's quite usual in revivals, where outpourings of the Holy Spirit take on a “wildfire effect”, occurring almost anywhere and everywhere without planning or precedent. All leaders can do is to roll with it. You can't do anything else. I've been in that situation more than once, and all I can say is that Galatians 5:25 *since we live by the Spirit, let us keep in step with the Spirit* becomes very real. And all leaders have to be prepared for the aftermath of revival when we find ourselves in the midst of God's Spirit bringing forth *unusual blessing*.

In 1904, Evan Roberts was raised up by the Spirit to be a man for the moment. Interestingly, he came to prominence suddenly and when the revival ceased in 1905, he disappeared into obscurity whilst the responsibility for leadership passed to church leaders, particularly those who were prepared for dealing with the aftermath.

The Welsh Revival shows us another feature of revivals. They stop. Dramatic things happen, but the church, now revitalised returns to what we would regard a “normal” pattern of church. As for the individuals involved, they also return to “normal” but blessed ministries. Interestingly, Evan Roberts seems to have suffered burnout

during 1905 and rarely preached again subsequently. His anointing seems to have been for this one season.

However, revivals leave a legacy which carries through to other situations. The Welsh Revival was one of the most significant and revivals of the 20<sup>th</sup> century and although the revival did not extend beyond Wales, its knock on effects can be traced all over the world during the rest of that century, for example the Azusa Street Revival in San Francisco in 1906 onwards, from which modern Pentecostalism finds root.

I chose the Welsh Revival as one example, which being Welsh and with a family link, has been of interest to me. However we know that this was not isolated, but one of many at both national, local or individual church scales where God has acted with periods of unusual blessing. Take time in the notes for reflection and discussion to think of events in the 2000 year history of the church and even in your own lifetimes where the Holy Spirit has blessed the people of God in a significant way. You'll find plenty of examples of God at work. My own reflection on this led me to the conclusion that "unusual blessing" isn't quite as unusual as I first believed; God frequently intervenes when his church falters and falls because of its own unfaithfulness, bringing renewal of its purpose and mission, and new understandings of worship and holiness. This can happen at different scales and anywhere upon earth where the church functions. Consequently it comes as no surprise to find plenty of examples in our present age from almost anywhere on the planet.

Sometimes the word revival will be used, but there are other words that have been used to describe these God-initiated movements of the Spirit which result in new fervour for repentance, deeper holiness and mission amongst believers and where many come to faith in Christ: renewal, restoration, reformation and resurgence are often used. Are we sometimes too limited by our wanting to put our own theological labels to something that we fail to understand and appreciate just how God is at work?

### *For Reflection and Discussion*

1. When you hear the word revival as a Christian, what events spring to mind?
2. There have been many revivals historically. Try to see if you can find out anything about the following and how they may or may not fit into the definition of revival we looked at earlier.

The Great Awakenings (18<sup>th</sup> Century UK and North America), The Azusa Street Revival 1906, The Lowestoft Revival 1922, The East African Revival 1930s, The Hebridean Revival 1964-5, Billy Graham Crusades (1940s -1980s), Charismatic

Renewal (1960s-1970s). How many similar others can you discover? How about outside of the Western World?

3. Can you think of any occurrences in your lifetime that would fit the definition of "*a period of unusual blessing and activity in the life of the Christian Church*". Don't limit yourself to national or international occurrences as you will find plenty of examples that involve particular churches or individual churches at different scales. Don't be surprised if you find that revival is quite common!

4. Have you been part of any revival occurrence? Please take the time to discuss this with others what you saw how you felt and most importantly, how God changed you and others through it.

5. I hope that this has helped you to see that in every generation God has been at work in amazing ways and in every part of the globe. Are we as the church the problem here by failing to live in obedience to the Lord, so much so that we fail to see him at work so that God has to work emphatically from time to time in each generation to remind us his people of just who he is, what Christ has done and the power of the Spirit who indwells us?





## 2. Revival: A Biblical Precedent

There is a basic thing to do whenever we are presented by a message, or an activity that seem to be of God, and has a potential to be life-changing, society-changing and church-changing, and that is reach for our Bibles as we have within all the tools to discern what we are seeing is of God, or not. If that reads like the words of a sceptic, that's not the intention. Exploring the word of God helps us in two ways.

Firstly it allows us to understand what is going on and guides us as to what to expect and how we should respond. Remember *since we live by the Spirit, let us keep in step with the Spirit* so keep in step, and don't let your excitement carry you away.

Secondly it protects us against the "we've never done it like that" brigade. Some of the greatest moves of the Spirit have been opposed down the ages by those who had got stuck into their groove and weren't prepared to change their attitudes, practices and traditions because what was going on wasn't in **their** experience. To give you a biblical example, when Paul visited the synagogue in Berea to share the Good News, rather than condemn him offhand as Jews in Thessalonica and many other towns previous, *they received the word with all eagerness, examining the Scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek women of high standing as well as men.* (Acts 17:11-12 ESV)

They examined the scriptures daily and Paul was spared the drama of a Thessalonica, Phillipi or Derbe, because the Bereans responded by understanding the truth and acting accordingly. Paul encourages us in 1 Thessalonians 5 to:

*Do not restrain the Holy Spirit; do not despise inspired messages. Put all things to the test: keep what is good and avoid every kind of evil.* (1 Thess 5:19-22 TEV)

What tests do we apply? Principally we apply the word of God. It's our point of reference: *All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.* 2 Timothy 3:16-17 (ESV)

If what is happening is of God, then we should expect to find something about it in Scripture that we may test and verify is something is the work of God. Invariably that which is of God brings good fruit. That which isn't of God invariably does not produce good fruit. Here's some words of Jesus from Matthew's Gospel:

*"Be on your guard against false prophets; they come to you looking like sheep on the outside, but on the inside they are really like wild wolves. You will know them by what they do. Thorn bushes do not bear grapes, and briars do not bear figs. A healthy tree bears good fruit, but a poor tree bears bad fruit. A healthy tree cannot bear bad fruit, and a poor tree cannot bear good fruit. And any tree that does not*

*bear good fruit is cut down and thrown in the fire. So then, you will know the false prophets by what they do.”* Matt 7:15-20 TEV

I am writing this against the background of the Quiet Revival, asking questions like “is this of God,” and “if it is, what should we expect and how should God’s people react?” We reach for our Bibles! I would say the same of almost any other contemporary trend and any moral or spiritual question of our age. What does God say in his written word? Are we prepared to honestly discern what he says through it and are we prepared to realistically and openly deal with the implications and consequences of the truth of God? It isn’t just important to identify what God is doing in the church and the world in this present age, but also to identify what trends of our present age *aren’t* of God too. That’s why God has given us his written word! It’s even there to discern the truth of what is taught or prophesied in church, however reputable the people teaching are believed to be.

I started this study with the premise that revival is *a period of unusual blessing and activity in the life of the Christian Church*. I suggested that it is God initiated and Spirit-empowered that brings a new enthusiasm for God and for personal holiness in the church and is marked particularly by those coming to faith in Christ and being added to the church. Is this a phenomenon that is recognisable in Scripture? In short, the answer as far as I am concerned is yes.

We find that the New Testament reflects the principles of the Old Testament. The people of Israel went through many periods of spiritual decline, disobedience towards God and national and personal disaster; yet even though they failed in their part of the covenant, they were loved by God who frequently acted to restore them even when they were eventually completely reduced to a remnant. Great leaders were raised up to lead the people back from the brink and into a restoration relationship with their God. Their works were frequently accompanied by signs and wonders from God. And what was the word used to describe this? It was the Hebrew word **חַיָּה** (*châyâh* or *khaw-yaw'*) which basically means to live but as well as being used literally, can be used figuratively and is particularly used in the context of reviving, quickening, restoring to life, recovering, and restoration generally.

In the Reflection/Discussion section, I have given you some examples of OT heroes to explore how God brought seasons of unusual blessing to restore and revive Israel and Judah. I’ve also given you some NT stories to show how the Spirit used works of power move the church into new things as it developed in the Acts period. There is no equivalent word for *châyâh* (revival) in NT but there are no lack of occurrences where God acts in power to build the church.

What underpins how God restores his people is implicit in the Old Testament and explicit in the New? God acts in love towards his people and shows them abundant grace. The favour of God towards his people or for the human race generally, is never based on their works and merit but entirely on his love and grace. That's why we see in revival that God always takes the initiative. Revivals are as much a work of grace as any other interaction he has with humanity or with his church. I'll be returning to this theme in a later section.

### *For Reflection and Discussion*

The purpose of this section is to allow you to study incidents in both Testaments how God intervenes to revive and shape his people. As you go through the list of questions below, try to work out what principles you may find as to why the Holy Spirit acted with "unusual blessing".

1. Examine these well known OT characters. How and why did God raise them up for service? How did God use them and what miraculous occurrences accompanied what they did? Additionally, what does the Bible say about their moral and personal character?

Moses (try Exodus 1-16 in particular)

Joshua (try early chapters of Joshua)

Samson (Judges 13-16)

Gideon (Judges 6-8)

Samuel (try 1 Samuel )

David

Elijah

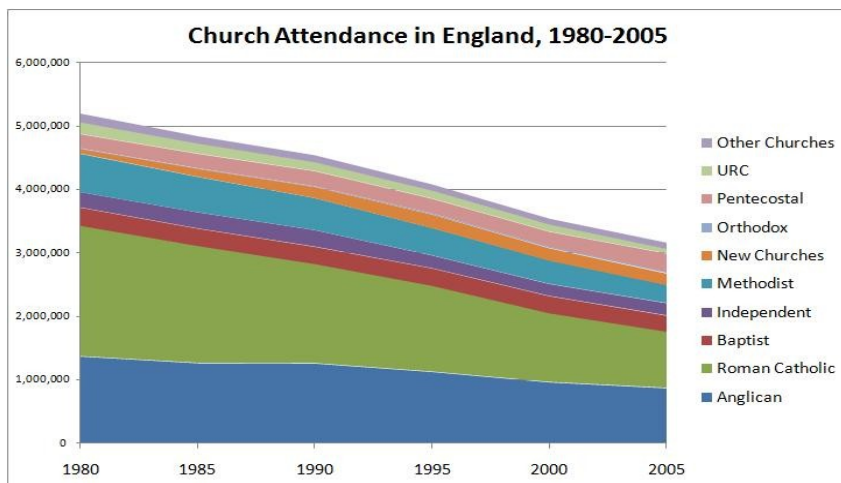
2. Take a look through the Acts of the Apostles. Do look at the way in which the church grew in the early days: the Day of Pentecost, the happenings in Samaria, Philip and the Ethiopian, the conversion of Paul, Peter and Cornelius, the church in Antioch. How did the Holy Spirit work in these situations? How did the apostles perceive this to be a work of God?

3. Consider Matt 7:15-20. What may we identify as good fruit and bad fruit in the context of the current trends in society and in the church? I'll come back to this one in a later section.



### **3. Revival: A Present Reality?**

Take a look at the graph below:



It's a reminder that over the last 40 years - and a lot longer than that – every kind of Christian church as a whole has been in steady decline in the UK. It is reflected in virtually all developed countries to a greater or lesser extent. As an aside, of course the church is still growing and vibrant in many parts of the world. Back in the UK, if you are as old or older than me, you will remember a time when churches had fairly solid congregations had a strong sense of fellowship, all kinds of prayer and Bible reading opportunities, active children and youth work and all kinds of evangelistic activities. All that has shrunk away over the years and many older believers look back wistfully of how things once were.

We shouldn't look through rose-tinted spectacles, so much in the last half century contributed to church decline lies at the feet of those who were part of church at that time. That's a story in itself.

To be fair, throughout this time there were many times of encouragement when we saw God working amongst his church in this land with some exciting periods of change. If you have been in "growing situations", then praise God for the experience and allow him to motivate you afresh as you have unique experience to share in these present days.

The church can only truly exist from generation to generation through conversions, so there must be a replacement of those lost by new adherents, so we can't get away from the fact that even though there were many kinds of refreshing, the overall trajectory was downwards. We also need to be mindful that in past generations, there were also "nominal" church attenders who went to church because of social expectations, which is much less the case in this generation.

Who was leaving? It was the younger generation and it has led to a situation where a large number of churches are characterised by the older generation. We now have a whole generation of younger people in our land people where most under 60s don't only just go to church, they don't know what it stands for. Many now describe themselves in surveys and censuses as "nones" (– not *nuns!*), but people who have no religious faith of any sort. The post 2000 generation what Americans call *Gen Z*, are largely unchurched – frequently clueless about church.

That said, most under 50s do have some belief in the spiritual, it's just not Christian and usually nebulous. The author G K Chesterton once said "*when people stop believing in God, they don't believe in nothing, they believe in anything.*"

The absolute rock bottom was reached I believe was the Covid pandemic in 2020, when for a period we had were not allowed to meet as church fellowships and had to resort to all sorts of ingenious ways to worship together. Many Christians found it a devastating blow, and return to church was slow and not helped by many fearing to return. Pickup in the aftermath was slow.

Now to be fair I am generalising, because this by design is a relatively short document and I want to encourage you by getting straight to the good bit!

In the last couple of years many stories have begun to emerge from several parts of the country of a significant influx of young adults in particular to churches of all denominations. Actually, I started to hear stories around 2015 of churches being blessed in this way with people starting to talk of it being the early shoots of revival. And then came Covid and that went quiet and some were disappointed that these shoots came to nothing. The Lord never works in vain, never, because something new is happening and even though what's happening now seems relatively recent, reflection will see that the roots of it go back some time.

Since 2022 there have emerged lots of stories about what evangelist Gen Scrivener calls a "vibe shift" in the UK church. One prominent commentator of this shift has been Justin Brierley who has a high profile in Christian media to encourage others to start putting the pieces together of what God was doing in the church nationally. Stories have emerged of churches having "unexpected" influxes of people of all ages, but particularly Gen Z people, under 25s. It's been a genuine surprise (or should I say shock) – but it's a pleasant surprise. What was happening? Some said "is this the start of revival?" Others said that the evidence is anecdotal and it's not clear what's happening. So is God doing a new thing in our land or not?

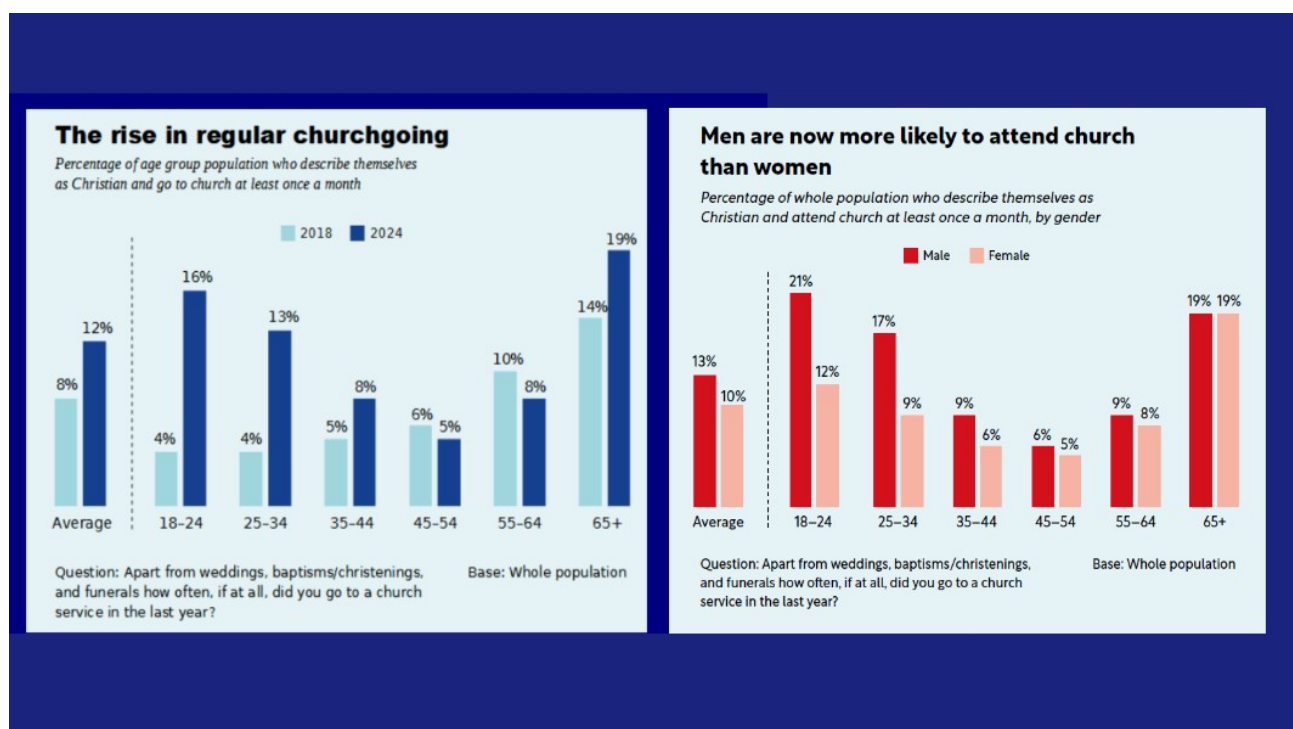
Bible Society realised that and commissioned a secular polling agency called YouGov to carry out a survey of 1800 people. They published their results in May 2025 and to Bible Society's astonishment, this influx of new people is even bigger than expected. God is doing something new in the life of the church in the UK, which has literally slipped under the radar since 2022, so much so that Bible Society have dubbed it "The Quiet Revival," which I now guess is a bit of a misnomer as it's now in the public psyche.

Everyone can get a copy of the report from Bible Society and it's full of information that church leaders are still taking stock of. Here's where you can download a copy: <https://www.biblesociety.org.uk/research/quiet-revival/download>

For our benefit and just as your starter on the Quiet Revival, let me be thoroughly "social media" and give you some takeaways as I think in one way or another, we are all going to be talking about this for some time.

## MY TAKEAWAYS

1. **The growing church** - the church nationally is growing. Church attendance has jumped from 8% pre-pandemic to 12% now. That is quite a reversal compared to the last few decades.



Graphics from The Quiet Revival (Bible Society)

2. **The changing church** - the biggest leaps have been in Gen Z attendance with smaller growth in over 65s and 25-35. Another shocker has been that there are

more men attending church. That again has been a genuine but pleasant surprise where pre-pandemic churches had more women than men across the board.

**3. Vibrant faith** – the injection of younger people is adding engaged and enthusiastic believers to the church. The survey found an enthusiasm for studying the Bible and praying regularly, well beyond existing congregations.

**4. Purposeful faith** – the survey found that new believers found engagement with a local church and the sense of fellowship that comes with it was a major attraction and that it improved their sense of well being and high life satisfaction. New believers have also engaged themselves in the ministry of local churches into their communities.

The implications for the existing church is huge because the influx of Gen Z people with little church background means that there is a need for discipleship. There are huge challenges which the church must prepare for.

Where is all this happening? We have always had situations where individual churches become vibrant places for new believers. The difference between this and the kind of revival that the Bible Society survey is recording is that it can occur almost anywhere where churches are aware and open to the Spirit moving – and not necessarily in the UK. I don't find this surprising as past revivals were characterised by manifestations of power that defied human logic at the time, rather reminiscent of what Jesus said about the Spirit blowing where he will in John 3. Why was the Welsh Revival limited to Wales? Why was the Lowestoft Revival of 1922 limited to just one town. Heaven alone knows – literally!

Let me give you an illustration of two churches we have visited in the last 12 months.

**Cumbria** – Rhiannon and I visited friends here last Summer. They invited us to their village church, an amalgamation of Baptist and Methodist churches. We were expecting a quiet village church like many I have visited over the years. When we arrived it was rammed full of people – particularly young people. Many were new Christians who had started only recently – they were restarting their Sunday School that day. It was a shock to the system to the small congregation that had struggled after the pandemic.

**Calahonda, Spain** – the Quiet Revival has also spread beyond the UK. CIBC is an English speaking church opened by expatriates and has a congregation of English speaking people from all over the world as well as Spanish residents who speak English. When I first went there 10 years ago, they struggled with a new large building built in faith. But with variable seasonal congregations and found it hard to

find a permanent Minister as they couldn't afford someone full-time. In 2022 the Lord led an American Pastor, Bret Burnett to them. It was a huge commitment for them and for him too particularly as the Spanish authorities gave them a difficult time getting visas. In 2023 Bret arrived. In the two year the Burnetts have been there, the congregation has tripled, mostly Gen Zs and thirtysomethings with families, many of them English speaking Spaniards. They are bursting out of the building. They have had at least 15 baptisms in the last year. None of them have seen anything like it before. It was so unexpected.

In the months since the Bible Society report was published, there have been newspaper report, magazine articles, stuff in Christian media as well as social media posts and videos about churches experiencing influxes of younger people in particular. By the end of 2025 articles and news reports from outside the UK are starting to show that this phenomenon is happening more widely with the same characteristics.

However, there are some trends that have seem to be clear. Those seeking God fall into two broad camps. Firstly there are those who are seeking a real, experiential faith. In student circles, there are less people seeking an answer to "is there God?" and more asking the question "If there is a God, then how does that affect me?" Great question! It's no surprise that they gravitate towards churches and Christians that speak of life-changing faith.

On the other hand, there has also been an influx of Gen Zs towards traditional Old denominations like Roman Catholicism and Greek Orthodoxy. For many they are look to find God in the creeds and structures of churches that have been around for a long time. The logic is that if something has been around for a very long time and transcends cultures, there must be something in it.

On the other hand, there are those who question the significance of the Quiet Revival. I read an article recently from the Church Times that suggested that in the Church of England as a whole there is little sign of a large influx of newcomers. Some commentators have suggested that the current division amongst Anglicans has deterred newcomers. That said, those on the evangelical side of the C of E, particularly the HTB group report influxes of Gen Zs. Some dioceses are specifically addressing the issue of preparing for influxes of newcomers.

There is anecdotal evidence that churches and denominations that have strong liberal positions that have embrace contemporary trends and seek to redefine traditional Biblical interpretation have fared less well in attracting GenZs seeking faith.



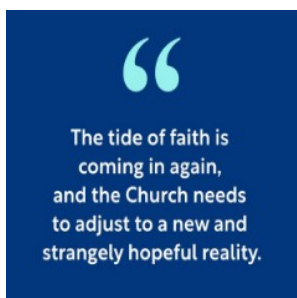
This introduces the suggestion that that attraction of Gen Zs and others to Christianity, is because it is counter-cultural. People are attracted by a faith that is life-changing, answers questions of life and death, of purpose, of a living relationship with God which had changed lives down 2000 years. The truth is, that Christianity has always been counter-cultural. Faith in Christ has always been something that questions sin and causes offence as well as providing and acceptance and hope.

So, is the current trend a revival, quiet or otherwise? I'd say that it is, but what do you think? Look at the evidence. Look at scripture – does it add up? Is it unusual blessing? God-initiated? Spirit inspired? Are individuals coming to Christ? Is there a desire for holiness? Is there a hunger for God's word? Is there engagement with God in worship and prayer? If these issues are answered with a yes – it is a revival, quiet or otherwise.

And things are happening amongst Gen Zs up and down the land and in other countries (I mentioned an example in Spain earlier, but I've read of reports of an upsurge of churches in France recently too). As you've been reading this, you need to make up your own mind, prayerfully before God!

You'll notice that I've mentioned generalities but haven't given many specific examples. I'm aware of this, but this is meant to be a study guide. I encourage you to go away and look at the evidence for yourself, and ask for spiritual discernment.

The Bible Society describes this phenomenon in as an incoming tide:



There's clearly a new thing happening as far as I can see. I know some Christians who would seek to speculate whether these are characteristics of the "last days", in the light of the turmoil in many parts of the world today. That's an interesting aside for some to explore but there is a more important imperative for us right now. The Bible Society identified a more relevant and practical issue in the quotation above: how does the Church adjust to "a new and strangely hopeful" reality?

If you have come to the conclusion as I have that God is doing a new thing amongst his church, then what next? That's the subject of the next section.

## ***For Reflection & Discussion***

It's time for you to do your own research and there is plenty of online stuff: news reports, articles and videos. I have hinted at some resources in what I have written. Don't be afraid to search, including negative stuff.

As a late addition to this section, I would refer you to two other recent trends in church life that have received an airing in the Christian and secular media as well as on social media platforms.

The first is what I would describe as the promotion of more liberal narrative in many denominations and churches that reflect current social trends, particularly LGBTQ issues and attitudes towards marriage that are at odds with more traditional views and practices. The idea is that church should be a welcoming non-offensive loving place that's inclusive and positive to make it more attractive to newcomers.

The second more recent in some evangelical churches of the right wing followers of the political activist Tommy Robinson who claims to have converted to the Christian faith, but strongly identifies with "Christian nationalism". This is a version of evangelicalism currently popular amongst many fundamentalist evangelicals in the US and is very politically right wing. It is reflected in some ways with the upsurge in right wing populist politics in the UK, typified by the rise in the Reform Party. As of the date of writing this, its influence on churches and British evangelicalism is uncertain.

Why do I mention these? We are in a spiritual battle where the enemy seeks to in with the intention of sowing doubt and discord, seeking to negate and destroy what God is doing. There are plenty of warnings about this in scripture. You may wish to consider 1 Peter 5:8-9 *Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings.* You could also look at Ephesians 6:11-12, 2 Corinthians 11:14, 1 John 3:8, John 10:10. How do we tell the true from the counterfeit?

The impact of both of above on the church nationally in the UK are less than the Quiet Revival, but I believe these should receive the same treatment we should give to the QR. In other words, we scrutinise them against the word of God and we ask ourselves "is this of God?" remembering the words of Matt 7:15-20, particularly a *healthy tree cannot bear bad fruit, and a poor tree cannot bear good fruit. And any tree that does not bear good fruit is cut down and thrown in the fire. So then, you will know the false prophets by what they do."*

So whenever dealing with anything online, or even printed materials in magazines, ask yourself the question “is this true?” and “is this of God?” We live in a world where we are swamped with information. What can be trusted and what can’t? Remember to compare what you read with the “gold standard” of scripture and don’t be afraid to discuss this with others and pray together. So in respect of the QR consider these two questions.

1. We have considered, revivals past and the concept of revival from scripture. Is what is happening now an “unusual blessing of the Spirit” such as in past times? I’d say it was but it is down to God’s people to discern this and if we come to the decision, as Bible Society has, then it has implications for the church right now?
2. I have preached and talked to others about the Quiet Revival. Most of the places I have shared this have been churches that have struggled since the Covid pandemic. They hear this news and some are hopeful others say “where is this happening, because it’s not happening here?” I say “not **yet**”. What questions and reservations do you have about The Quiet Revival? Take time to discuss and pray with others.
3. If you are convinced this is a move of the Spirit then the question is: how do we respond? Take time to prayerfully consider before going on to the next section.



#### **4. Revival: Prepared for the Incoming Tide**

One of the big takeaways from this study to me is that when we talk of revival – *a period of unusual blessing* - we need to realise that as a work of God, it's a work of grace. As observed in a previous section revival usually follows a period of decline. Like salvation, it's a blessing that comes without merit. God acts out of love for his Church. It's an act of grace; it can't be earned or deserved. The initiative is with God. Revival doesn't come because the church is faithful and is doing lots of stuff, even great stuff. It's the reverse.

And that's borne out in scripture. The history of Israel is our teacher, as so many of the greatest acts of God in the OT were a response to the disaster that Israel's sin and unfaithfulness brought on itself. God brought salvation when Israel was at its lowest. Even with the destruction of Judah in 586BC, where the nation was ostensibly destroyed, the restoration of a remnant was prophesied irrespective of how little or how much the people lamented. This let many to understand what that loss meant and lament e.g. Psalm 137 "By the waters of Babylon" which led them to call for bitter retribution on the Babylonians. In Lamentations, Jeremiah also lamented the loss, but was also realistic in understanding that God is compassionate to his people and that he will act because of his faithfulness. Therefore God's people should not remain in their laments, but place their hope in a God who can and will bring his salvation (Lamentations 3:22-26). In Jeremiah 29 for example, the prophet writes to the leaders in exile and encourages them even in their captivity to build their lives even to the end of seeking the peace and prosperity where they are (vv 7-8). But they also had the hope and expectation of restoration (vv 10-14) as part of the plan of God: their prayers should be prayers of expectation and promise.

In the context of the great prophetic books of Isaiah, Jeremiah and Ezekiel, we understand that God acts to bring hope and salvation to his people, not because of their merit, but despite their sin and failure. The nation was restored as promised 70 years after the destruction of Jerusalem.

In the Reflection and Discussion session, you can explore some of the many examples. God rescued Israel, not because of their obedience, but out of his grace and faithfulness to his promises to them.

Revival comes where the church is, or has been less than it should have been. It is born out of the ruins of wider society shattered by sin and disobedience. That's certainly true of the Quiet Revival.

The main implication of it is that – according to God’s purposes, he brings revival. It’s an act of grace – borne out of the fact that Christ loves his church and died for it (Eph 5:25 in the context of marriage as a picture of Christ and his Bride, the Church).

So should we prepare for revival? Yes we should. If we are on the beach and see the tide coming up towards us we start preparing to move! If we see revival coming, we prepare for it, as it has implications for all of us who are church right now to act in obedience to the Holy Spirit.

## **1. Prayer**

What does scripture teach about praying through revival. The passages I mentioned from Lamentations 3 and Jeremiah 29 are typical of a process in prayer, both when we realise that God is at work now in many parts of our nation and world, and preferably well before even the notion of that occurs. Because revival/unusual blessing is a work of grace, it’s not an “if ... then” transaction with God, but part of a process God calls us to when we realise the low state of the church and our lives and a need to repent. The first is to pray for the society in which we are in, to live in it and be part of it, and secondly to have the hope and expectation that God will bring a revival/renewal/refreshing to his church and to society as he does in his time, whether we have an idea of the time frame or not.

Some of the great revivals of the past started when groups of God’s people felt the burden to pray for a move of God’s Spirit. From personal experience I’ve got to say that often (or is that usually) what God does goes so beyond their expectations that it leaves them thoroughly gobsmacked, in complete incredulity and then worshipful!

As this is written when a revival is in play as it were, you’ll start to find many groups who have been praying for it for some time, the recent problems and instability in the world being an encouragement and concern to pray and seek God’s will and way.

Our task in prayer now is to not pray for revival, but to give God the glory for what is happening, and to seek for his will and way as to how we should respond to the incoming tide.

To go back to the restoration of Judah after the Exile, we discover that different people were called to various roles in it - Joshua and Zerubbabel were called to restore the Temple, Nehemiah to restore the integrity of Jerusalem and bring civil administration back to the Jews, but also to men like Daniel who became movers and shakers in Babylon and Persia. The latter became part of a diaspora of Jews all over the near East and Mediterranean which started spreading the knowledge of God, an important factor in the later spread of the Church. None of them ever saw

that coming – but that’s the essence of revival, to bring afresh the important message that God’s purposes always take us beyond all that we can ask or imagine. Remember that in prayer and use Ephesians 3:20-21 frequently in your prayer meetings!

## 2. Repentance and Holiness

Works of the Holy Spirit are inevitably marked by changed lives as people experience the power and presence of God. The thing we most talk about are those who come to personal faith in Jesus in numbers we haven’t experienced before. But revival is more than that as the Spirit brings change in the church – renewed worship, renewed relationships, a renewed thirst for the word of God and spiritual things generally, and a renewed desire to share the good news with other. George Verwer in his book *A revolution of love* was once challenged by a person who suggested that the Holy Spirit just comes upon the church to bring blessings – to give it a spiritual shot as it were. For Verwer, that was an unthinkable idea. Can the Holy Spirit work outside his holiness? Of course not! A true move of the Holy Spirit always results in a renewed understanding of sin and the gravity of its consequences before a holy God. A popular pamphlet during the Awakenings of the 18<sup>th</sup> century was by George Whitefield entitled *Sinners in the hands of an angry God*. That may sound uncool to many modern Christians but we need to understand the primary role of the Holy Spirit which Jesus said is to *convict the world of its sin, and of God’s righteousness, and of the coming judgment* (John 16:8, NLT).

One of the observations of the Quiet Revival survey was that newcomers to churches have a pretty voracious appetite for the Bible; which is a huge contrast to the majority of those already in the church. Expect God to challenge you, not just in areas of worship and enjoyment of seeing people coming to Christ, but in your own personal holiness – in this present age where integrity is at a premium in our society, God calls us to be different in how we live. Many are coming to Christ right now because they see Jesus transforming lives. Let Jesus transform your life too by the power of his Spirit!

## 3. Discernment

Leading from repentance and holiness is discerning what God desires of his church in a season of revival. What changes does God require of us. A study of the letters to the Seven Churches in Asia in Revelation 2-3 is quite sobering. These churches needed to realise what they were doing wrong. There were things they were doing right but much they were doing that failed what Jesus required of them.

**Ephesus (Rev 2:1-7)** – a dedicated church (good deeds, hard work, perseverance, rejection of false teaching, endured hardships) but they had left their first love. They had walked away from their initial passion for Jesus. Their focus was no longer on Jesus alone. With all their good stuff I guess they thought they were a good church) but they had fallen far. The main thing was no longer the main thing. Jesus wasn't their passion. The solution: repent. Rewind. I'm sure like me, we have come across many "good" churches. As the tide comes in, we should ask where our love and commitment really lies. If Jesus isn't truly the centre then how far have you fallen? Ask the Spirit to open your mind to the true reality of your passion for Jesus.

**Smyrna (Rev 2:8-11)** – a church judged unjustly by others and facing persecution. Things sounded pretty grim for them, but remember, the victory is ultimately theirs. I hate to say this, but even in a time of revival, some churches never make it, even though they have been faithful to the point of death as it were. We've got to be realistic – the tide isn't going to reach some churches – they will cease to exist. But don't assume these churches were bad. Smyrna wasn't. They had performed their role faithfully against the background of the society around them.

*Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all by the second death.*

If this is your situation and you are faithful, don't feel a lesser church for missing the tide. You've served your purpose, you are heading for a victor's crown.

**Pergamum (Rev 2:12-17)** – a church remaining faithful where there was huge pressure on them from the pagan religion in this "home of satan". But there were some in the church who were compromising with the world in terms of lifestyle and others who were following the Nicolaitans, a sect who were compromising themselves spiritually and morally with the society around them. Jesus brings a warning to them (verse 16).

Examine yourselves carefully as a church; are we compromising our beliefs and behaviour with what society is now calling loving and moral where only a generation ago we would never have embraced such things. Is what we are doing really biblical. Remember that one of the big trends in the Quiet Revival is that GenZs and others are looking to churches which have focussed belief and continuity over two millennia. Consider 2 Timothy 4:3 *For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.* If you are struggling as a church even though you are trying to make yourselves look more "acceptable" and "loving" to your community, consider whether you're not getting anywhere because part or all of your approach has no legs because you may have

made moral compromises that are not in God's word. That was the sin of Pergamum.

### ***Thyatira (Verses 18-29)***

The situation here was much the same as Pergamum. Although the church was praised for their faithfulness, they were following the teaching and influence of a false prophet described as *that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols*. Jesus brings the sternest of warnings against this false prophet and her followers. The two stand out points about the nature of the false teaching at Thyatira are in relation to sexual sin and a casual acceptance of practices that are not of God which we don't think harmful to the church or to us individually. What may be the issues in this generation that may have parallels here?

### ***Sardis (Verses 18-29)***

I once described Sardis as the Dime Bar Church. Dime bars have smooth chocolate on the outside, but have crunchy stuff in the middle. The church at Sardis had a fabulous reputation on the outside, but underneath was the stench of death. The issues Jesus had with them was the next progression from Thyatira and again centred around sexual sin and an engagement with the values of the society around which were not of God. The response was *Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God*. The church was oblivious of how far it had fallen – everything seemed good to them. If you have got this far with this study, this is probably not your church, but discerningly for what may be good stuff but isn't God stuff.

### ***Philadelphia (Verses 18-29)***

Philadelphia was the smallest of the seven cities and of lesser importance. But in this story of churches who were drifting away from the truth and embracing the values of the pagan society around them, Philadelphia stands out as the one that was persevering and standing firm against false teaching. For them it was a case of *"hold on to what you have, so that no-one will take your crown."* In the pleasantries here, we get the famous verse 20. Note how the invitation made is to the church that had most praise and least criticism. I guess they were the ones most ready to hear the knock and embrace the presence of Christ in the difficult world of the Roman province of Asia at the end of the first century.

### ***Laodicea (Verses 18-29)***



Which brings us to the car crash that was Laodicea and the contrast with Philidelphia couldn't be more marked. They made Jesus sick! *I am about to spit you out of my mouth.* Unlike the first five churches who had fallen to the pressure of false teaching, sexual depravity and the pressure to sell out to the values of society, they hadn't. As far as they were concerned, they were doing OK. They were doing more OK; they were prosperous, celebrating the blessedness of wealth. I find Laodicea finds many parallels with the notion characteristics of many large, prosperous churches and denominations today. They equate wealth with blessedness. It's classic prosperity ministry. And Jesus' conclusion? *"You do not realise that you are wretched, pitiful, poor, blind and naked."*

Churches that promote wealth as blessedness are all about acquiring on this earth. Jesus' judgement from Matthew's Gospel simply states (6:24) *"No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.* Serving money is as bad as serving a god made of wood or stone. It is idolatry. They were serving two masters. They were neither hot or cold – just lukewarm in a church that God has called to burn with the fire of his Spirit! Equating worldly wealth with spiritual blessedness is a very old error. You can trace it through the Bible. That's bigger than the scope of this study. Suffice to say, if you are looking for a characteristic of revival, making people rich definitely isn't one of them and never will be.

The reason I focussed on these two chapters in Revelation is to emphasise that God calls his church to persevere whatever the pressure is to change our values away from those which the church has held on for centuries. Like the recipients of these letters, our society places pressure on us to change our moral position on many things and encourages the sorts of idolatry that opposes our faithfulness to God. In Western society today, the love of money and wealth – materialism - is a significant idol.

#### **4. Obedience**

The letters to the seven churches also emphasises how Jesus commends their faithfulness to him even in the messes they had created for themselves. An essential element in responding to revival is that the church should be obedient and faithful to the head of the body that is the church. Much of the decline of the church has been the sins of embracing the world's values and the idolatry of materialism. To restore the integrity of the church and the gospel means that we are obedient to the one whose name we bear.

In some ways this is obvious. True repentance and holiness means we seek to be obedient to God's will. Remember that a key factor in what is attracting newcomers to the Christian faith is that they are looking for faith based on continuity and clarity, and also something that is real, dynamic and life-changing and they are able to follow that by putting their faith and trust in Jesus as Saviour and Lord and therefore finding the presence and power of God through the Holy Spirit. One of the principal ways they discover this in practice is through the integrity of the lives of those who already know Jesus and live according to his Spirit. Which leads us on nicely to the last point

## **5. Equipped to reap**

A mark of all revivals is the phenomenon of significant people turning to Christ, beyond anything envisaged by the current church. In this respect we see the Spirit bringing *a period of unusual blessing and activity* that leads to "a harvest of souls." The role of mission as far as the church is concerned during such people is about reaping rather than sowing. The task is primarily discipling those who are being saved.

In this time of *Quiet Revival* the role of mission is rather like that of the Seventy-Two in Luke 10. Jesus said *The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.*

They were not called to sow; God was already active and the harvest was ready to reap. They were called to two things. The first was to go and Jesus gave them some specific instructions for that, and the second was to ask the Lord to send our workers into the harvest field. In fact, the harvest was so plentiful that they were instructed to walk away from opposition as there were plenty of people who were receptive to the way God was prompting them. The result was phenomenal as we scan down to verse 17.

My own experience of revival is the way in which God works in the lives of those coming to faith. It's spontaneous, unexpected, encouraging and challenging all at once. As we anticipate the incoming tide, I believe we should both pray that God would raise up those who can reap the harvest as well as being prepared to be people who go.

One area of preparation is to pray for the workers for the harvest field. The other is to be aware of the need to disciple new converts. In my experience, the church has always been poor at discipling new converts. There is plenty of material around to both help lead people to Christ and disciple them. It is worth exploring running basic courses like Alpha or Christianity Explored/Discipleship Explored. What

facilities exist within the local churches to integrate new people e.g. small groups. Certainly leaders should be *au fait* with what they might do with newcomers to the faith that “unexpectedly” arrive at church – because that’s what’s happening in many church contexts right now.

Another aspect of new converts in number that many leaders and church fellowships experience is the amount of personal baggage that comes with them. There will be no shortage of unconventional family situations, issues regarding sexuality, lives broken by addiction, mental health issues, broken relationships and a whole lot of other stuff. That’s where those of us already in the church need to be confident that Jesus is the answer not just to their deepest eternal needs, but to their current felt needs. The presence of the Spirit in the lives of new believers is potent and significant. It’s the task of leadership in the church to know where the gifts and experiences in the fellowship are to disciple new believers and to know how to minister in challenging situations. This is one area that will practically challenge people who have known Christ for some time and church has been a comfortable place for them.

Finally, leaders and churches need to consider what their visibility in the community is, potentially in regard to people being challenged in the Quiet Revival. Traditionally, much of our mission has been geared towards mission that involves stuff that the church does to attract people through services provided: children’s and youth activities, coffee mornings, special events, cultural events, community engagement and the like. In one sense there is nothing wrong with any of these in the right context, but are those “scratching the itch” that the Spirit is putting into the lives of so many at the moment. These are primarily sowing rather than reaping activities.

In that case, what are reaping activities? What attracts many newcomers to the Christian faith at the moment seem to be things that address the questions they have. Rather than “Is there a God?” there are questions like “Is God truly real?”, “What can God do for me?” or even “How can I truly make sense of life in a world where so much doesn’t make sense?” They want something where they can “feel the realness.” Older Christians may be unfamiliar with dealing with this type of question, but consider what the alternatives modern society offers be that materialism, the new atheism or whatever.

What seems to influence Gen Zs in particular tends to be discussion of these issues in social media. There is a huge amount of material that ranges from the sensible to the wacky on all media platforms. One of our harvest fields is social media. It is more than just churches having a website or even a social media presence. This is our harvest field – pray that the Lord will send out workers into his harvest field.

Seriously, this is something that needs to be seriously addressed. If you use social media a lot and familiar with one or more platforms and meet others virtually, then is God calling you to this harvest field? If your church has people interested in social media, then use it as part of your ministry. Online services, chats, videos and the like, even involving the types of questions above are useful tools in helping those the Spirit is challenging to come to a real faith in Christ.

If social media isn't you then don't forget that ultimately church works best as a physical fellowship of believers. The biggest issue and the biggest lesson many of us learned through Covid was the vital importance of real relationships as church – we grow and learn, and experience the presence and power of God together – God calls us to be part of a body. The ability to be the body of Christ is really important in drawing in those that are being saved into a nurturing environment.

### *For Reflection and Discussion*

1. Take time to prayerfully ask the Lord to challenge you as to your preparedness to face the incoming tide. Allow him to show you the areas of your life where you need to repent and allow his Spirit to be the holy person that God made you when you trusted Jesus.
2. Take a look at the letters to the seven churches in Revelation 2-3. What sort of church is yours most like. Has society rather than the word of God shaped the church in some way? Are there any modern idols that have been placed above God: money, politics, social status or something else? What is God calling you to do to change that? PS If you've got as far as this, you are probably not Smyrna!
3. How prepared is your church for an influx of people who are very different from your existing congregation? What stuff they bring are going to be a major challenge for you? Make a list and start to pray about them. You maybe need to put aside some time to consider the list fully, particularly if you are a church leader.
4. How is your church gifted as regards discipling new believers? Again this is a question for all, but leaders need to be particularly aware. How are you going to disciple newcomers who will probably know pretty well nothing about the Christian faith.
5. Try considering how you may answer the sorts of question Gen Zs tend to ask. How has God changed your life? How is he working in your life right now? Don't forget that revival involves the whole church, not just the newbies.

6. What is the main focus of your mission activity? Are you scratching the itch? What does God want you to do in relation to modern communication? The harvest is plentiful. If you don't have the tools to reap, then how are you going to acquire them? If the tide hasn't reach you yet, then this is an important question.

7. Take time to pray about all the things you have considered in this study guide. If you are a church leader, you may need to do a lot more study as new material, reports and videos appear almost every week. Do make this an important part of your church's prayer life in the coming months; God is doing some important things in our nation right now. Pray that the Lord will send workers into his harvest field!



*This study was produced by Mark Reid, 31<sup>st</sup> December 2025.*

*Please feel free to distribute it to anyone you think would find it helpful. Comments on it would be appreciated, but if you can do better, then please do. Let me know if you use any part of my text. I would particularly love to hear stories of what God is doing up and down the country and even abroad.*

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