

Revival ■ The Pumping Of The Feet

by Al Whittinghill

Transcript

Thank you again, dear sister, for that beautiful worship music. We are so honored again to welcome you all to a further session during this Revival Conference arranged by our dear brother. And we now come to the next part.

We also again welcome all those that are on the internet and are worshipping with us. So I would like to introduce to you Dr. Al Whittingill, and he is a speaker with Ambassadors for Christ International. He's traveling for the Billy Graham Organization to the Far East.

And I believe Dr. Whittingill was here just a moment ago, and here he is. Praise God. We are so glad to welcome you, dear brother.

And we would like for you to come now to give us the word that God has laid on your heart. Praise God. And we would also like to ask Dr. Glenn Shepard to come and to dedicate our dear brother and the message that God has laid on his heart to challenge us and to bring revival.

You've heard it coming from the prayer room while I came from somewhere else. Father, we want to thank you for the wonder of your word that has been so powerfully proclaimed. You've been exalted.

You've been magnified. And as we come to this portion, I bless my brother. And he is my brother.

We walked so many years together, and I thank you for him. And I ask that you would give him clarity of mind, unction of the holy power of heaven, and an anointing to deliver your word for your glory and for our edification. In Jesus' name.

Amen. I almost feel like we need to go home and meditate and ruminate on what Brother Malachi shared. I told him I said I hate following that.

Every preacher in the room knows what that must be like. But you know, I said, Lord, it's loaves and fishes. But he said the miracles in them, they're not the miracle.

I'm the miracle. So I really praise the Lord for the privilege of being here. And this conference has a heritage over the years of a stewardship of the mysteries of God.

And I got a call early this morning. People were concerned about not many people being visually here. But the Lord spoke to me after that and said that this kind of conference is one of the arteries of his heart to the body outside.

So when we go home, you see, that's God never, he never waits to the trenches to give you your ammunition. He loads you up before you get in the trenches. He wants to, the law before the commission, there's the great communion that must take place and the great, and the great consecration and response deep inside.

Most of us think we respond to a word like that, but I need to go pray about that. And so I want to thank the hospitality of this wonderful church body. We've really been to a lot of conferences and you've really been wonderful to us.

Thank you. And to Shane and his family and his children. He has five children.

I have five children. I have 18 grandchildren. He's just catching up.

But thank God for what's happening here. Do you sense the divine moment and where you are? Is it, are you like me that so often you look back and it's like Jacob and you say, surely the Lord was in that place more than I realized. And I needed to listen more intently and earnestly and respond to what he says.

So there's a stirring and I just hope you sense the divine moment and that God's biggest doors often have very small hinges. And if you look back on the revivals of history, they all start small and they all end huge and glorious. And sometimes they, they'd fade out, quenched out by the world.

But last night I was stirred all night because just waking up, I didn't sleep very well because it was up to one 30 thinking about today and tomorrow and praying and then couldn't go back to sleep really, you know, and, and I felt like the Lord said to me, you all think you're calling on me for revival, but the truth is I'm seeking you. I'm getting you in on something. And, and I just felt that was so encouraging because he, like he says in Hosea's day, he said, Oh Israel, you have destroyed yourself, but your hope is in me and our hope is in him.

Let me pray. Father, I also bow my heart before you and claim that verse, knowing it's true that in my flesh dwells no good thing, but that deposit that you put in those, in this band of people whose hearts the Lord has touched, you have, you have not left us as orphans. You have made us in the family of God and you had it planned for us before the foundation of the world that we Lord could be chosen by you to go and bring forth fruit.

And you say in the scripture that your fruit is from me, the life that flows through the seed that comes out and you plant and you water. And we have the privilege of being co-laborers with you. Teach us that your goal and revival is world harvest.

It is to bring precious souls to yourself, not just to finish your church. We'll be finished in heaven. We'll be far, all our problems will be gone in the fullest sense of the word.

So Lord, you, you left us here for your glorious purposes. And we pray that you will show us now something in the scripture that will take home for many days and bring us into an intimacy with yourself. We know it's one thing for you to pour your spirit out upon your church in revival, where everybody gets saturated with the presence of God.

We need this. We long for this, but we know when you do that, your goal is this to open up inside of us, a fountain, a river of living waters of your overflowing, radiant, glorious moment by moment presence from within the inner man, the spirit. So teach us how to walk as it was in the days of Noah, waters from above

and waters from within.

Lord Jesus, make us yours in this sense and bring us to an intimacy and rend the heavens and come down, but break the hearts and come out what you've deposited in us. We pray in Jesus name. Amen.

Well, it was this morning that the Lord reminded me of this picture that years ago, when I was first being called into the ministry that I was praying. And this is, you say, how do you know this is from the Lord? Because it's way too smart or good for me to ever dream up. It, it, I saw this picture of an acorn.

You know, he did this to a lot of people. He shows you something and he, and he said, he asked you a question. Now, when God asks you a question, it's not because he does not know the answer.

It's because he wants you to answer. And if he asks you the same question again, it's because your first answer was a lie. And so he showed me an acorn and I heard that, you know, in the old King James, what see is thou? And, uh, and I said, an oak tree, you know, trying to be spiritual with the Lord.

You're, you're, you're made an oak tree after years of being planted and watered and cultivated in those storms, you know, very picturesque and an oak tree that holds its ground. And he said, that's what I thought you'd say. I wanted you to see a forest.

The reason you couldn't see the forest for the tree was because you were looking at the visible and the explainable and the potential. But I wanted you to see the life on the inside that when this is planted, it can multiply and reproduce. And then he says to me, what do you see when you see yourself? I knew where he was going.

I didn't like it. And I said, well, as many years have passed, some old gray haired guy that, uh, has been around and you've blessed and I've grown and I'm matured and I've had children and all this is wonderful. And he said, uh, that's what I thought you'd say.

I wanted you to see a forest, a multitude of disciples. And the reason you couldn't see the, the disciples was because you're just looking in terms of what you can do for me, or I can do and make you into, instead of seeing the potential of the life of God, that's on the, in the spirit of man, that as you fall into the ground as a corn of wheat and die and lose your life to find it like Sarah has been sharing with us, there can come forth a harvest fruit that remains. And so I was thinking too, that no nation that's ever experienced revival has ever deserved it.

The church has not prayed enough. We could never say we've done everything you want us to conditional grace do. It's always mercy and grace.

And that is what we need to hear today, that there is hope yet in the, we will lift up our eyes and look and, and trust him. You see the law of all fruit bearing is an intimate relationship, an intimate relationship with the risen Lord Jesus, who's on the throne and he is Lord of all, but it's, he bears it out for us in nature and he gives parables and we see it every day that unless you have an apple tree with a branch in the tree, it's not going to bring forth apples. There's gotta be an intimate union, a relationship.

It's in the animal world as well. If you have a dog and you love this dog and you want to have puppies, you're never going to be able to have puppies unless it has a relationship with another dog in an intimate way. The law of all fruit bearing is an intimate relationship.

It's the same thing in the human realm. You can pronounce somebody married, you're married in Jesus' name and they're married, but they'll never have children or fruit unless there's an intimate relationship. So why do we think it would be any different when it comes to the spiritual realm of which these, God speaks to us the big picture through little pictures and he speaks to us as his children with graphic, visual, dynamic, heart-grabbing pictures like Xavier.

Oh, guard your heart, guard your arteries with all diligence and God guarded his because he was too young to guard his own. Well, we're prone to forget this law of fruit bearing. Apart from our intimate relationship with Jesus, apart from him, we can do nothing, be nothing.

We should say nothing unless it's from him. We often think it's the size of our budget or the amount of planning or how much publicity we've done or how sincere we've been or how many years we've been studying the Bible. We look at all these reasons to explain, but God says, look, the reason for all of this is my life that's in you, my life, not just knowledge at a distance of a historic savior, but a throbbing heartbeat from the throne room of God, and I want to speak to you that way the Lord says to us.

Well, you know, from the earliest days in the settlement of our country to our present day, the history of America has not been the history of revolution or reformation. The history of America, for those who have ears to understand it and eyes to see it, is a history of revival and the fabric of the people that we hold dear, that had Christian heartbeat into all these things we say for Christian heritage. Their teeth were cut in the Word of God in those early years, in the cradle of all of this in New England.

In those early years, there's been four great awakenings in our country. Some say three, but we heard one described by Brother Guzik about California and that, and I think we would have to say that was a fourth. Wouldn't you agree, Glenn, that that was a fourth? But can you imagine what it was like to look across the nation and see millions of people coming together to pray that hadn't been interested before? And all of a sudden, from sea to shining sea, they're praising God.

They're singing. The churches have to do publicity. They fill up, and people sit outside, and they're praising God, and they're worshipping God, you see.

Well, this happened, and it's our only hope again, I believe this. In each of these times that it happened, it came as a result, specifically, of people crying out to God. Every time God's ever moved, there's always been a hidden spring.

The prayer meeting, the people who bowed their knee and prayed and laid hold of His promises with pleadings and tears and passion. This is what has always been His law of increase when it comes to intimacy with Him, where we lay hold of Him and plant the heavens and lay the foundations of the earth, and He says, concerning the works of my hands, command ye me, Isaiah 45, 11. You tell me what to do, because I want you to grow in grace and knowledge of what I want to do, and then I want to make you a co-laborer with me as I do it all around you, and I don't want you to ever get over it.

I want you to be in awe. If you can hear something like Xavier and not be stunned and awed and blessed, then maybe you've been, maybe you've just, maybe you're tired. I don't know, but the leadership of our nation has said each time that America was at the edge of a precipice and about to dissolve and be destroyed.

Even Lincoln said that God brought the country back because He has a fuller purpose, and it's not just all red, white, and blue. It's to take the gospel and to, and the churches to flourish, but it saved us from the end of our nation. But now in America, you see, those four awakenings took place in the early part of our 242-year history.

It's been over a hundred years since we've had national repentance in our nation, and Christianity in North America is the only continent on the planet where Christianity is shrinking, but yet this is in spite of 60 years of the most organized, enabled evangelism and outreach and activities and mechanisms that you've ever had in the history of the world and a population increase and all these things, but yet overseas where they have almost nothing, they are exploding in many places, and it's because of what we're talking about today, the bowing of the knee, the bowing of the knee. And when the Lord said, go and agonize in the upper room, my old friend Raven who used to say, he must have thought they said, go organize in this upper room because that's where they went, and nobody showed up hardly at all compared to, he appeared to over 500 people, but about 120 showed up. The upper room was the cradle of Pentecost.

Pentecost came to a prayer meeting, not to a preaching meeting. It turned into a preaching meeting, but it was prayer that brought the heavens to open. So we've come to a point in our nation where it seems that beyond the visible, that there's the powers that be are behind the scenes, and they've chosen the path.

We have chosen the path of rejecting God for some years. Now this is not a political message, but we live in a country that God's placed you here for such a time as this, and God wants to do much with little. You see, we've chosen the path of rejecting God, and here's where we are.

His promises are being dismissed. His character is being assailed. His mercy is being taken for granted.

His commandments are being scorned and even mocked, and His goodness is taken for granted. His ways are ridiculed. His name is being mocked.

World has forbidden prayer and real praise in an open way, and this is scary. His threatenings are being ignored. We live in a day, a crisis of growing darkness, and it's a scary thing indeed, and the sad thing and what seems worst of all is that the church seems powerless to do anything about it.

I'm coming, brother. I'm coming, but we're not helpless. In fact, I would say this.

The future of our nation is not going to be decided in the Supreme Court or the White House. It will be decided by the church of the Lord Jesus. It will be determined whether we continue or go the way of all the relics of history whose historic monuments lay there and testify the nation that forgets God will be turned to ashes and dissolved.

That's what he says. Righteousness exalts a nation. The presence of God, that's what that means in the people, not just doing the right thing, but righteousness you see.

So, each of these movements in the past have come as a result of people crying out and rediscovering that communion and intimacy to where they entered into what he wanted to do. He's on search here today for people to go home. This is not just for here.

This is for you to take back and plant the heavens and lay the foundations for generations to come, not just to see a growing tree, but a forest of disciples and people who glorify God, nameless maybe, but not forgotten and precious to God. And so, we have a crisis of growing darkness and the marks of divine

judgment saturate our land. It may be remedial.

It may be a warning. That's what he does, like we say to our children, don't do this or else, and we try to have mercy and we try to really show them along the way, but God, there'll come a time when you see God, he never makes an idle threat and seldom do nations, when he warns them, do they take it as true. But in the last few years, there have been nations throughout history that you don't read anymore.

You look at their monuments. See, people moralize in ruins. They go and they look and they say they don't learn from history.

Somebody said the reason that history repeats itself is because we weren't listening the first time. On the National Archives building in Washington, it says history is prologue. Now, I know that's all natural, but I'm just saying this.

The Word of God is not prologue. I mean, it's not just prologue. It's eternal, and God gives examples and pictures for us to learn from.

He says all these things that were written were written for our learning, for our warning, those of us upon whom the age have come. They're written to be teaching us his wisdom. He says it in Romans 15 and 1 Corinthians 10, learn from the history of the church.

So, I want to look at some Scripture. I want to take us to Deuteronomy 4, Deuteronomy chapter 6. I hope you have your Bible because we're going to look at a lot of Scriptures, and I want you to write them down. Go home and ruminate over them because this is the bigger picture, I hope, I believe, of what he's ... This is a historic look at God's heart behind when he opens the heavens, and it's revival comes to a people, not just a place.

It's not the revival in Wales. It's revival on the church in Wales, and Wales is awakened. It's revival that spills out and becomes a forest of his blessing through hearts that are faithful with what he gives.

So, from the book of Deuteronomy, you know, Deuteronomy is the book that our Lord Jesus quoted the most from. Hadab Harim, it means the words, and it was the only book that every king had to write out longhand before he became king. It's a lot of good things in Deuteronomy.

It all happened in about 40 days. It's an awesome book. It's an awesome book.

Here's the setting. Let me read Deuteronomy chapter 6, verse 4 and following. He says, well, let me give you the background where they are.

They're on the edge of the promised land. Major change is coming for them. They've been wilderness livers for the last 40 years.

They've forgotten to circumcise themselves or either chose not to. They hadn't kept the Passover except for the first year when they came out of Egypt. They'd really forgotten what it was like, but God's love was on them, and he was going to bring them into a mighty land, and here's what he says to them, and this is called the Shema to the Jewish people.

They love this, and it's what they put in the mezuzah outside their door. Listen to what it says, verse 4. Hear this, O Israel, the Lord our God, he is one Lord. Thou shalt love the Lord your God with all of your heart and with all of your soul and with all of your mind, and when Jesus quotes that, he puts in mind when

he adds a fourth thing, with all your mind as well as all your mind and heart and soul, and these words, these which I command you this day, they shall be in your notebook.

Is that what it says? They shall be on your smartphone. They shall be in your heart and teach them diligently. Oh, he loves that word.

To your children, talk of them when you sit in your house, when you're walking along the way, when you lie down, when you rise up. It's a constant speaking of what your heart is meditating because it's in your heart the word of God, and you shall bind them for a sign upon your hand and be like frontlets before your eyes. Write them on the posts of your, the doors and posts of your house and on your gates more than just your house.

This is what those frontlets mean when they put the leather. It's a picture of what it's supposed to be inwardly, the word of God in your mind and the word of God, whatever your hand does, and that's what God wants. He wants that intimacy with his people, and so his people now here in this setting are about to move into the promised land.

Forty years they've been living. Somebody said before a preacher, here's what wilderness living is. It's a diet of Hebrew stems and Greek roots.

Maybe that's true. They've been living just in the wilderness far from God's actual presence in the sense of knowing what he has for them coming in the promised land. He led them and provided for them, but he has more.

So the children of Israel about to enter the promised land, and they were aware that God had given them manna, and they were struggling as they're about to face the giants, you might say, that were keeping them from ultimate victory and standing at the place of new beginning. He speaks to them of his love. Now the other four, the rest of the Torah, the love of God is not mentioned in the Torah until now in Deuteronomy.

Did you know that? I mean, he may say take Isaac whom you love, but that's the first mention of love, but love's not mentioned. It's like your father loves you. God loves you.

That's not there until Deuteronomy, and so God is reminding his people of the necessity of a continuing deep love intimacy with him, and he says over in chapter 30, you should write this down, because this is New Testament kind of speaking. He says in Deuteronomy chapter 30 verse 19, I call heaven and earth to record this day against you. I've set before you life and death, blessing and cursing.

Therefore choose life for you and your children they may live, and so that you may love the Lord your God, and that which you may obey his voice. That's not just legalism. That's love in response, that you may cleave to him, for he is your life in the length of your days, and so that you may dwell in the land which the Lord has sworn, has appointed for your fathers Abraham, Isaac, and Jacob.

So the Lord is warning them before they go in to this land. I love you. I long for you.

I am the Lord your God. I brought you up out of the land of Egypt by the blood of the lamb, and the blood that was shed for you, now you have taken the lamb in you, and you're walking in the promises and the covenant of God, and you're under his care and banner, and I fed you with manna from heaven. I'm the Lord your God, and you're in covenant with me.

But then he says, he says, but I want to warn you in advance of the peril of blessing. I want you to be careful when you go in. Look at Deuteronomy chapter 6 verse 10 and following.

Here's what he says to them. Deuteronomy 6 verse 10. It shall be when the Lord your God has brought you into the land which he swore to your fathers Abraham, and Isaac, and Jacob to give great and goodly cities which you didn't build.

This is all by grace you see. And the houses are full of good things which you didn't fill, and wells that are dug which you didn't dig, and vineyards, and olive trees that you didn't plant, and you've eaten and you're full. Then beware, be careful, lest you forget the Lord himself it's saying who brought you out of the land of Egypt from the house of bondage.

See he's calling them to that awareness of intimacy and who he is. You shall fear the Lord your God, and serve him, and you shall swear by his name. Oh we don't put enough on his name.

You shall not go after the other gods, the gods of the people which are around you, the sports gods, the computer gods, the sex gods, the business gods, you know I forget the idols, it's the spirit behind them. Don't go after that, for the Lord your God is a jealous God among you, lest the anger of the Lord your God if you go against him will be kindled against you, and he will destroy you from off the earth. Over in Isaiah he says you have turned yourself into my enemy.

I love you, but you by your constant kicking against what I'm saying and moving away have turned yourself into my enemy. You shall not tempt the Lord your God like you tested him in Massa. See this is not just old covenant here.

He brought us out, it says a little later, that he might bring us in. He saved us like our dear sister Pri sang. I loved that.

When you see saying that you have brought me to be healed and delivered, that's all I could do, stay in my seat. I don't know about you but I just told her I said he came from the well, the bucket came up from deep, and it was every one of us was touched and she has a ministry of that, that she is to now tend and cultivate and multiply as the Lord uses her. So he says I want to warn you in advance, take heed, beware, hearken, consider in your heart.

Here look at chapter 8 when he says beginning in verse 7 he says for the Lord your God is bringing you into a good land, it sounds repetitious, a land of brooks and water and fountains and depths that spring out of valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates, oil, olive. You see ours is not milk and honey, ours is mink and money here in America. A land where you could eat bread without any scarcity and you don't lack anything in it, a land whose stones there's wealth in them and you bring out of the hills.

Well when you've eaten, verse 10, and you've become full then you should bless the Lord your God for the good land. I guess the goodness of God was to lead them into ongoing repentance and a love with him. Beware lest you forget that you forget not the Lord your God in keeping his word, his commandments, his judgments, his statutes, the ones that I've told you here this day.

Otherwise when you've eaten and you've become full and you've built nice houses and you're dwelling in them and when your herds and your flocks multiply, see multiply is a word about Canaan, you're multiplying your flocks, you're multiplying your silver and gold and all you have is multiplied, then your

heart be lifted up and you forget the Lord your God which brought you forth out of the land of Egypt from the house of bondage. So he's saying all these things that I brought you through was to humble you and to bring your heart to a place of revelation before me. Verse 19, and it shall be that if you do it all forget the Lord your God and walk after these other gods and serve them and worship them.

I testify to you this day that you will perish. I don't think he was saying that you're going to be on my blacklist in the sense of I hate you. He's saying that it's going to be dissolved apart from me, you're nothing.

Men will gather you, they will gather you like branches and they will put you in the world's fires and you will and you'll just your testimony's gone. As the nations which the Lord destroyed before your face, the same way you will perish because you would not listen to the voice, be obedient to the voice of the Lord your God. In chapter 10 verse 12 he says, now Israel what does the Lord require of you but to fear the Lord, to walk in his ways.

Moses knew his ways, Israel knew his works, that it never enter into his heart be his ways and love him, serve the Lord with your God with all your heart and with all your soul. And then I skipped back to read from chapter 5 verse 29, chapter 5 verse 29. Listen to this, he says Oh that there were such a heart in them that they would fear me and keep my commandments all the time that it might be well with them and with their children forever.

So if you ask him to hear his grace in those words, he's calling them into a relationship and I want you to be careful, I want to warn you in advance of the peril of being blessed and having prosperity. Jeremiah calls it the curse of prosperity because it can lure your heart away. You can, you may not love the things of the world, you might just love the way the world does things and you can be worldly that same way.

But so I'm going to do a new thing and it's a vivid lesson so I want you to turn to our text really in chapter 11, chapter 11 beginning in verse 10 or let me read verse 7. Your eyes have seen all the great acts of the Lord which he did. Most of us are in this room today because we have a knowledge to a degree of what God can do when he decides to move in a glorious manifestation among his people and in a community, when the presence of God is felt and known and things like Xavier happened like breathing. We don't know it much here because we have a generation that's never seen real revival, we've heard with our ears but we hadn't yet seen with our eyes.

But their eyes had seen, they'd seen all those works. He even says to them I'm not going to hold your children that didn't see these things as accountable, they can have 20 years but yet you've seen and he says verse 10, here's the bottom line, for the land in which you're going in to possess is not like the land of Egypt from which you came out where you sowed your seed, see there's that fruit possibility, you sowed your seed and here's the word, you watered it with your foot. What does that mean? As a garden of herbs you watered it.

So he's saying here listen, contrast, but the land in which you're going to possess is a land of hills and valleys and it drinks from the rain of heaven. Now you don't have to study the scriptures long to know about the Hebrew Geshem, it was called Moreh and Yoreh, the former and the latter rain. There's 10 words for rain in Hebrew, it's a big deal, they needed water even more than you do here in California.

At the end of the summer, their summer, everybody was, every cell of their body was longing for the refreshing and I like what J.M. Menorah, he called it the best definition of Revival Acts 3.19, times of

refreshing from the presence of the Lord. It's like rain from heaven, Hosea 6.3, then shall we know if we go on to know the Lord, he will come to us as the rain. And you see all through the scripture the promise of rain that God gives, it's a picture of the outpouring of the spirit of God upon awaiting people who are in a dry and thirsty land and they're looking to him for refreshing from his presence and so he says to them, the land in which you're going to, it's a land that God himself will care for and his eyes are always upon it, just like it's always on his church.

From the beginning of the year, even to the end of the year, he's saying listen, everything in the Mideast depends on rain, everything, even maybe more than here you see, and it's the great essential, but you see Israel had no rainfall almost at all. They depended upon a worldly resource called the Nile River and it was a huge resource and it's a picture of the way the world does things because you see, when I was in Egypt, I looked at this and I saw this actually taking place. The way they planted their seed and the way they made it grow was they pumped up the water from the Nile, an earthly resource, by their feet.

I saw this, here's a little guy on a little thing that looked like a bicycle sitting right beside the Nile and on this bicycle sprocket there's a big rope that goes down with jugs put on it, in those days it was clay pots, and it would go down a bunch of little jugs on a rope and as he pedaled like this it would make that jug go down underneath the water and pick it up and it'd keep coming up and it'd go push, push, and dump it up where he's pedaling. It'd bring it up from the earthly source and dump it in and they made ditches and they would fill these ditches with water and turn all that yellowish, orangish, ugly, dirty color. There'd be oxen bathing in the Nile and people bathing and you see a dead body float by.

It's an unclean source, the world does it that way, but it depends upon human ingenuity, human energy, and it's very clever the way they do this, you see, but it's a water supply depending on man. The way that you will get what you need to do to make the seed grow is to sweat and labor and plan and work and continue pumping your feet, pumping your feet. They also put a big ox on a big stick, you've seen those, and they walk in circles and it raises up the water, you know, bringing up your water, but it's not something you just want to just drink even out of the tap, the water that's there.

A well-planned, well-managed, flesh-sustained way of doing things, natural resource plus human energy equals a natural result, watered by the foot. What a picture, but it's quite a contrast with Canaan as we just read. The land which you're going doesn't have a river like that, the Jordan can't do that, you can't use that water to irrigate, you're going to have a different situation, you see, it's going to have a heavenly water supply that the Lord your God will faithfully send to you at His appointed seasons and at appointed times.

It's pure, it's fresh, it is effortless. Can you imagine sitting out in a pond, I mean, going like this, peddling like crazy, and then this big rain starts happening? Who would be idiot enough to keep peddling while all this water is falling on every side? You're going to a land where it's refreshing from God, and God Himself will open the windows of heaven upon you, and He will give you life from above, because that's what it was to them, you see. So what a vivid contrast.

Look at chapter 11, verse 13. It will come to pass if you hearken diligently to what I've said to you, my commandments which I command you to stay. Love the Lord your God, serve Him with all your heart and with all your soul, I will give to you the rain of your land in His due season.

God has a plan. The former rain, the first rain, and the latter rain, the former and the latter rain, that you may gather in your corn and your wine and your oil, I'll send grass to your fields for all your cattle. Everything you do is going to be affected by this heavenly outpouring.

You know, it's interesting when it says the heavens opened in the New Testament on Jesus. It says in Luke while he was praying, the heavens opened, even Jesus. And it says the church was praying in Acts 4 that the heavens opened when they, they, they, they, seven times got together, the heavens opened to prayer.

It's always an open heaven before prayer. I've opened up heaven by the blood of the Lamb, and you come boldly to the throne of grace. This is how you come in brokenness and in truth.

You say you, you bow the knee. See, see the Holy Spirit, God wanted to, He's actually saying, look, I want you to love me, stay in intimate relationship with me, and as you do that, I will send my rain to you in my season, and it's like a picture of the Spirit of God being poured out. Do you see the picture so far? I mean, do you? He said, look, like this.

You say, I'd say something if you'd be quiet and let me get a word in edgewise. God designed it so that His people are dependent on heaven for their life, heavenly supply for every area of life. You may not see it fall, but you'll have the results of it in coming out, flowing out.

Apart from the Lord, you can do nothing. That's the picture Jesus used there about bringing forth fruit. If the heavens are dry, if the heavens are dry, if you're in the land, and God says, look, you can count on me as you love me and walk with me, but if the heavens are dry, if something is not working the way it's supposed to be working, then you know this, something is wrong.

They had no alternative, but the river, but there's no earthly river, so they had to, He designed it, you see, that they had to realize something is wrong, and in verse 16 and 17, take heed to yourselves that your heart be not deceived, that you turn not aside. Something has happened. See, this is the whole sense of the sign that you have out front.

If my people, which are called by my name, will humble themselves and pray, we're going to look at this, and seek my face, and turn. The word is shove, but you'll see shove, we get our word shove from it. It's God gives you a shove to turn from and turn to, and so before that, He says, listen, if I shut up heaven so there is no rain, and the locusts come, and He gives this list of things that can happen in Deuteronomy 28.

He says, listen, if you don't love me, the heavens will become like brass, and instead of rain coming down, dust will come down on you, not gold dust, oh no, no, no, but dust. Nonsense. No, sorry.

I'm the Lord your God who brought you out. So when God built a built-in barometer for Israel here, for being right with Him, and we have this barometer in the church, in every country where the church is. When, you see, when God's people are not experiencing an open heaven, it means there's a spiritual reason, and we have to go to our knees to find out why, you see, bow the knee.

So the contrast here is between man's way, pumping the foot, work it up, plan more, do more, study more, think more, do all these things, an earthly resource. That man's way versus revival, God's way, which is the bowing of the knee. Which word would explain your life, or my life, or my church's life? The pumping of the foot or the bowing of the knee.

When there are no Pentecostal-type outpourings, no visitations by divine grace of the mighty one, you see, only repentance can deal with it. Nothing else, nothing else. You can try every other remedy.

You can be like in Jonah's day. You can throw everything else off the boat. It's Jonah I'm after.

And they threw him in, and I'd love to have seen it. Those old boys on that boat, it got quite as glass, and I bet they were even doing that if they did that in those days. I bet they all feared God exceedingly.

I bet it got their attention. You throw this, I'm a prophet. You don't act like a prophet.

Throw me in. Throw me in, and boom, it stops. I mean, now that's good.

I like that. So it's the whole thrust, you see. When Solomon, listen, when Solomon comes in chapter 6 of 2 Chronicles, right before the famous, what's on your sign out there, and what we have our meetings about.

We've had so many meetings about 2 Chronicles 7-14. We have people coming together. We get together, and we swing, and we do all these things talking about, if my people, and we do all this work.

I know preachers that are sick of that verse, because they say they see it right up on this, kind of like feeling kind of sorry for what's going on. But you see, it says in chapter 6, the background of it, and when Solomon, he's dedicating the house of prayer. And you see in that chapter 6, the word name, name, name, name used over a dozen times.

You see the word sin, sin, sin used a bunch of times. You see the word prayer, prayer, prayer over a dozen times. Here's what he does, and for those who have ears to understand, you see, he gets out all the nations watching the head guy, King Solomon.

And he gets, and he gets on a scaffold of brass, five cubits by five cubits by five cubits. You know what else was five cubits by five cubits by five cubits that was made of brass? The altar in the tabernacle, exact dimensions, exact substance, and there with everyone watching, Solomon goes over, and he kneels down on that scaffold. What a word for it.

And he raises, he forgot he did this, by the way, but he raised his hands to heaven. He bowed his knee, and he cried out that great prayer in chapter 6 of 2 Chronicles. Lord, if in the days ahead your blessing stops, and you shut up heaven so there's no rain, because your people have sinned.

And there's not one that hadn't sinned. He goes on, he talks about that, and he says, if, he even talks about if when they go to captivity, if they do, if the people of God in their country, where they are, will look toward this land, toward this city, toward this temple, and pray, then forgive their sin. This is what Daniel was doing when he opened his window toward Jerusalem, and he prayed, he bowed his knee.

You can trace it through Isaiah, you can trace it through Ezekiel, you can trace it through Jeremiah. God is seeking for people who will bow their knees and become a channel of life. I'm looking for a man, I want a life giver, I want a channel, I want an artery.

He's looking for that here. The eyes of the Lord are in every place beholding the evil and the good. The eyes of the Lord go to and fro across the whole earth, it says in chapter 16 of 2nd Chronicles.

He's looking for a person whose heart is perfect toward him. I love it because he calls some people like Asa, who made some serious mistakes, he said his heart was perfect all his days because God saw his heart in the inner man toward who he was. Not talk about a human perfection, it's talking about a perfect worship, total surrender, loving him with all your heart and all your mind.

So only repentance can change it. Israel has sinned, and so it's, but here's the thing, if you're in Israel and then rain stops, it's a lot easier to go back to the pumping of the foot trying to make it work than it is to face

the implications of the bowing of the knee. Israel did this, as our brother yesterday, brother I appreciated your prayer when you prayed about the cisterns, the hewed out cisterns.

He says to, God says to Israel in chapter 3 of Jeremiah, he says listen, if a man, well first of all let me read in verse, in chapter 2, because he says, I remember you, verse 2, I remember you in Jeremiah, and the chesed, the kindness, the covenant love of your youth, the love when we were first espoused, when you sought after me in the wilderness in a land that wasn't even sown. Israel was holiness to the Lord. In other words, that was a beautiful thing to the Lord.

He loved it. There's a lot, a lot of things he says he loves like this, and then they went into the land and they forgot this, you see, and he's, Jeremiah's preaching, and he says, listen Israel, it says over in chapter 2, verse 13, my people have committed two evils, they have forsaken me, I'm the fountain of living waters, and they've cut out cisterns, broken cisterns that can hold no water. He'd said in verse 12, be astonished at this heavens, you heavens that have been shut up like brass, let it horrify you, be desolate, be afraid, because you see, instead of bowing their knee, they were trying to live on past blessings, they were living on cut cisterns, trying to sidestep what God says to them, and they didn't realize there was a big crack in that cistern, and it wouldn't hold water, as we say about a lot of things in our day, it won't hold water, some excuse, something we've said, or something like that, hewed out cisterns, nothing artificial will work, and God will make it fail, because He's jealous for His people, and all the problems are to get us to bow our knees, and come back to that intimacy, where He can make His fruit come forth in His due season, and He says in chapter 3, He says, verse 2, lift up your eyes to the high places, and see where you haven't played horror with, what you've laid with them, and in the ways you've set for them, like an Arabian in the wilderness, He describes an Arabian horse in heat, that's what that is, you've been rabid to go after the world around you, and you've polluted the land with your whoredoms, and with your wickedness, therefore the showers have been withheld, and there's been no rain, because you have the forehead of a prostitute, you refuse to be broken or ashamed, He says ashamed, but it means that thing we're going to look at in just a second, you see, so the answer for spiritual drought, all through the scripture, when there's no outpouring, it's the bowing of the knee, we've been doing a lot of that here, but we need understanding behind it, we need to understand what's involved in that, it's not just, how long Lord, because we're tired of waiting, like your kids ask you, are we there yet, it's that kind of impatient that, this is a, how long Lord, we want to get in harmony with you, we want to be occupying till you come, we want to really be yours, in the sense of your definitions of that, not just our expectations of blessing, we want you to be yourself in us Lord, you see, but it's a lot easier to go back and pump the feet, and go back, instead of getting right with God, listen, the problem in the promised land is not the Canaanites, it's Israel, and as Israel was blessed or not, so the Canaanites even got rained, they were still on the land, all the strangers in the land were blessed in the covenant of promise that the people had, now I'm not talking about a land only America, because I mean that's, you know, God is not a patriot, there is no American flag in His throne but this is the land we've been chosen to live in, like Esther was in her day, and you've come to the kingdom for such a time as this, and you're salt and light here, and whether or not you like Nineveh or not Jonah, you go tell them the word that I said to them, and he didn't listen, he was a famous prophet, famous preacher before that, I don't want to go tell those scumbags to repent, because I know what you're like, and you're going to let them live, you're going to, they're going to repent, and you're going to save them, that's why he says the end of the book, I told you it'd be like this, he was angry, so he ran away, he went, he went the other direction, and God sent a whale of a reminder, and I love these words, and the word of the Lord came to Jonah the second time, he says the same thing, the God of the second word, he comes and he says to you, remember the word that I said to you 10 years ago, two years ago, you're to preach the word,

because I've showed you these things, you're to go into all the world, and preach the gospel to every person, start across the street, you don't prove how spiritual you are by going around the world preaching to different cultures, because you know they think you'll come in, and I mean it is true, they listen for some strange reason, and they, but you leave them things, the test of your ministry is the anointing you have right at home, where your people and your own culture are, the people that hate your guts, because they don't like the way you think, and so which one is my confidence, the pumping of the foot, or the bowing of the knee, pump the feet, pump the feet, let me tell you when we let that intimacy, everything he does is to bring that intimacy, we've been called into the fellowship of his son, first Corinthians 1 9, called into the koinonia, stirred with each other together to walk with him in the beauty of holiness, and to have his thoughts become our thoughts, and his ways become our ways, so that it could truly be not me just living for Jesus, how's that working out for you, but letting him be himself, and live his own life in and through me, when I let that intimacy slip, here's what happens, instead of revival God's way, here's what we settle for, instead of passion from God, we start selling for human dedication, nickels, and noses, and counting numbers, and all the rest, and we've all done it, but instead of radical, we become respectable, and we're indispensable, we think, where the God says you are expendable to me, you're like sheep to the slaughter, instead of saints that are revived, and this discipleship is like breathing, we become statistics, and we start counting decisions, everybody in here is going to make a decision today, we shouldn't count decisions, we should count disciples, that's what he does, go into all the world, and make decisions, no, go into all the world, and make disciples, you know they had been scattered back in Ezekiel's day, and in chapter 36, they were scattered out, and they say in Ezekiel's day, they actually, they actually said, God says to them, my name, which you represent, has been profaned by you, and to every place you've gone, they get the wrong idea about me, I'm going to sanctify my great name, not for your sakes, but for my own name's sake, and I'm going to sanctify, and here's how I'm going to do it, I will sanctify my great name, when I'm sanctified in you, before their eyes, you see, it's a glowing church, that arrests the attention, like a burning bush, of the people that are wayfarers around us, when you leave off that intimacy, we start talking about obedience of faith, and we start talking about activities that are fun, when we leave off that intimacy, we quit talking about faithfulness to God, and we start talking about success, that's been measured by man, what is success? And if you leave off that intimacy, and that in harmony, and that union, the cross ceases to be the message, and it's more about making a cushion, instead of deny thyself, it's accept thyself, instead of being thus saith the Lord, it's the best scholars say, instead of saying thus saith the Lord, we read all these thoughts of man, and try to assimilate them, to just get somebody's attention, and bring them to God, you see, instead of guidance, we start doing guesswork, maybe the Lord will bless this, maybe the Lord will bless that, instead of being guided by the Spirit of God, instead of intercession, we place our confidence, help us Lord, in intramurals, we think fellowship is playing softball together, let me tell you something, God wants to play hardball, not softball, instead of the power of the blessed Holy Spirit of God, we rely on human talent, thank God for talent, but see, that's pumping the foot in many cases, instead of trying to be salt, and letting the Lord make us salt, we settle for being sugar, making everybody feel good about everything, and just sweetening the situation, they look just alike sometimes, instead of fellowship, we settle for togetherness, instead of armor, we put on camouflage, so we'll fit in, and they'll listen to something we have to say, put on the armor, put on the armor, let the Lord do everything, instead of confessing sin, we're celebrating, or getting counseling for our, instead of confession, we get a counselor, and try to fix things, instead of quality, and like Sister Sarah said, quality, we're looking for quantity, bigger, bigger, better, instead of better men, better women, we settle for better methodologies, well thought out, a machine that's oiled, instead of God consciousness, we settle for seeker sensitive, instead of trying to draw the heart of God to His church, that's waiting, expecting like a

bride, and wanting to be cleansed, and enlightened, instead of drawing Him, we try to draw in the world to the church, I told a pastor the other day, I said, listen, if a lost man comes into your worship service, and he is comfortable there, and he can bring his friends who are in sin with him, and they come back, and they feel, they should feel loved, they should feel welcomed, they should be sacrificed for, we ought to outreach to them, but if they feel comfortable in your worship service, it's only due to one thing, your back's lit, they ought to feel like a worm in a frying pan, when they're in the presence of Holy God, you see, instead of the prayer meeting, we have confidence in the planning meeting, and we put it in committee meetings, instead of the intercessory prayer meeting, instead of agonizing, we're organizing, instead of fasting, we're feasting, instead of sighing, and I'm all for singing, but that's what it's become for many, just singing, trying to sing your way into a good mood, is the church, a lot of it in America, trying to run a heavenly institution after a worldly manner, pumping the feet, pumping the feet, well, we've got to take inventory, now, I just want to then take us to this last word, I'm going to do this quickly, what time did I start, I have no idea, I want to have you look now with understanding at 2 Chronicles, because you see, this is the whole basis of everything, you see, Solomon, they kill thousands and thousands of oxen and bulls, and they sacrifice to God after he's dedicated that temple, and there's blood everywhere, and there's just worship, and God comes, and nobody can even stand up, because it's the glory of God everywhere, and that night, it must have been a long day, offering all those bulls, I'm telling you, it must have been a hard day, a long day, and Solomon's alone with God, and verse 12, chapter 7, the Lord appears to Solomon by night, and he says, I've heard your prayer, so you want to know what he heard, read that chapter 6, and the possibilities of it, and I've chosen this place to myself for a house of sacrifice, Isaiah calls it a house of prayer in 56, and Jesus said, my father's house shall be called a house of prayer for all the nations, but you're not living in that, you're denying that, you're robbing God of time, and communion, and attention is what he's saying, so God says, this is what I've chosen this place for prayer, if I'm the one who shuts up heaven, so there's no rain, or I command the locusts to devour the land, if I send pestilence among my people, God sends pestilence among His people, you can pray for healing all you want, if God sends pestilence, I mean, He may heal to get the attention of people, but hey, you got to quit fighting a battle that's lost, and start fighting, claiming a victory that's been won, if my people, the ones who are called by my name, it's not that we call ourselves His people, other people see it, and you're sanctified before their eyes, and those are God's people, we don't like them, or if the people that are called by my name, if they will humble themselves, and if they will pray, and if they will seek my face, and if they will turn from their wicked ways, plural, then, and it means in only then, will I hear from heaven, and I will forgive their sin, and I will heal their land, I love this next verse, we hardly ever read it, from this moment on, now, look what God says about Himself, my eyes will be open, I'm looking, I'm looking for prayer, I'm looking for this kind of prayer, my ears will attend to the prayer that's made in this place, I've chosen, and I've sanctified, set it apart as holy, this house, that my name may be there forever, and my eyes, and my heart, my heart, so His ears, His eyes, His heart, on this kind of praying, when people get serious, He says, look, it's the people of God, this is a responsibility of love, this is what Daniel did in Babylon, this is what Nehemiah did when he was away in captivity, he was, his face was swollen from weeping, and he fasted, and Daniel, I mean, it's crazy, for 21 days, he was seeking the Lord, and it happened more than once, and the angel came and says, from the first day that you began to humble yourself, and make your heart tender, the first day, your prayers were heard, your words were heard, and I've come now to make you aware of what God's doing, so from the first day, honesty really prevails, and we, first of all, humble ourselves, you know what that Hebrew word for humble means, it means to bend, it has inherent in it, like to bend the knee, and this is a turning from our pride, the pride, it could be a self-righteous pride, and so we're turning from pride, and this is a fresh dealing with the cross of the Lord Jesus, that has ended, not

mended, but ended our own life, and we come, and we deal with the cross, we humble ourselves, this is the first great step that we often leave off in our celebrations on July 4th, we don't humble ourselves before God, and fresh dealing with the cross resulted brokenness, this is where God starts, He breaks the heart, you see, blessed are the poor in spirit, to them comes the kingdom of God, to this man will I look, who's broken, who's humbled, who's contrite, who trembles in my word, as I think Brian said that earlier, and I appreciated that, but let me ask you this, have you ever really wept, really wept over your sins in the presence of God, if you haven't, have you ever wondered why you haven't, that devastates me, I see things and it doesn't break my heart, I'll see things the way I said something to one of my children or something in a moment when I was distracted by them, when I was doing something like for the kingdom, and later the Lord will say, did you see how you were, and I, it doesn't devastate me, I don't humble myself as quickly as I ought, but that's just the small stuff that, I mean, that may be, but high thoughts of my own self means I have a low thought of Jesus, most people have a cross that's about a half an inch high, God works through the channel of a broken heart, it's got to be plowed, and so this is a fresh dealing with the cross, humble yourself, choose to humble, God can humble us, but the best kind of humbling is a response to revelation, a response to a revelation of who he is, because when everybody that sees him falls at his feet as a dead man, they see him, they see him, and the centurion realized that he said, whoa, great fear came, surely this man was the son of God, fear came upon all, do a study on the fear of God and see where it takes you, turn from pride by choice, you know, you can pray back through your ancestry, you can go back and repent for your entire family like Daniel did for all of Israel, but you humble yourself before the Lord and realize that you need to let him break your heart of what's going on around us today, in our day, I didn't give you a lot of terrible statistics, I could have, but then it says as you freshly deal with the cross, and you're humbling yourself, and you're bending your knee, and you're down before God, you see, this then is a turning from pride, then the Lord says, and pray, there are 12 Hebrew words for prayer, this one means to judge yourself habitually in the presence of God, the time has come, this is scriptural, that judgment must begin at the house of God, that's what you see going on, on a lot of sides around, and people that are being removed, that have been kind of just surface or whatever, I'm not trying to make you think of anybody, but I'm telling you, that's happening all around us today, God is requiring of people what they say, and who they say they are, so we've got to pray, and this means to come down, the time has come, that judgment begins at the house of God, in 1 Peter 4, 7, we've got to come into agreement with God, now this is a fresh dealing, not his cross, but his crown, I come before him, and I'm dealing with his lordship, the cross I deal with, and it's brokenness, now I'm in this part bowing before him, humbling myself, and it's dealing with his lordship, his crown, his throne, and I'm in his presence, you see, and this is painful, it is, we all need it, you ever wonder where the tears are in our day, where are the tears, you think God has tears over what's going on, I do, in the days of his flesh, with strong crying and tears, the Lord Jesus prayed on earth then, and he was heard, because he feared, it says in Hebrews 5, 7, as our high priest today, who came to earth to become a man, so that he could be sympathetic, to suffer along with, he's there, that's what it means to co-labor, that's what it means to be a royal priesthood, to enter into his prayers, that book out there, I read it years ago, but I forgot I read it, that royal priesthood book by Basilia, you should get one, a royal priesthood, and pray, get before God, get down before him, this is a contrite heart, this is when afresh dealing with his crown, we turn from our pride, that's brokenness, that's humbling ourself, we turn from our prayerlessness, that means to pray, in the presence of our Lord, and to come, and no more controversy, no more 75 percentishness, Lord, I want to be yours, search me, and know my heart, and try me, and know my thinking on the inner man, it's not my actions out there, that are the real problem, as much as it is my attitude in here, this is where it starts, when God looked in Noah's day, it wasn't because of violence and corruption, that filled the earth, it was because he

looked, and he saw that man is only evil from his youth, and every imagination of his heart, was only evil continually, you can change all the laws you want in America, you can pass orders, and you can do, and I'm, some of them I'm really happy are being passed, but you'll never make America righteous by passing laws, or you can't make our nation great without repentance, repentance, the gift of God, instead of, instead of the goodness of God that we've had in this country, it hadn't produced repentance, it's produced arrogance, and haughtiness, and an attitude, so before God moves in outward power, He always moves in inward conviction and purity, there's always a hidden artery, there's always hidden springs, and may God raise up people in this room, who'll take it home to their precious flock, they're part of, if we judge ourselves, we wouldn't be judged, it says, that's to a people that really needed it in Corinth, but every church needed it, look at the book of Revelation, what the Lord says to His churches, you see, this is the second great essential from the book of Acts, all through history, we've gotta become, as Tozer said, dissatisfied with yourself, you gotta do as Evan Roberts said, forsake all doubtful things, and confess Christ, you see, humble yourself, deal with the cross, and let brokenness, let His brokenness come, turn from pride, and then pray, judge yourself according to the Scriptures, and who He is in His presence, and agree with God, confess your sin, and then come before Him, and let Him break your heart, and make you contrite, that's tears, that's like a rose that's crushed in the Hebrew, a rose that's crushed, and it's a sweet aroma, you see, it's, we have this idiot idea in our day, that we can have a growing church, while we have a shrinking prayer meeting, a whole church on its knees before God is irresistible to Him, well, it's always the brokenhearted prayer of the saints that draws the heart of the Lord, if my people will humble themselves, turn from pride, if they will pray, that's turn from prayerlessness, and if they will seek, as Shane so eloquently preached on, seeking God, desperation, this is a strong word, he said, like losing your child in the mall, that would make you desperate, wouldn't it? Well, we've lost something worse than that, we've lost His presence, you know how we always pray, be with us, Lord, because we've lost the sense of His presence, can you imagine in revival, in the great moments of that, somebody said, be with us, Lord, no, no, we've left Him, He didn't leave us, you see, seek His face, so this is a fresh dealing with His calling, and this calling, first deal with the cross, then deal with the crown, but this is His calling, and His calling is to intimacy, and communion, and to walk with Him in the beauty of holiness, seek His face, not just His hands, there's meetings today that are all around what His hand is doing, all around what is, you know, what He blesses with, and His help, and His gifts, but we need to seek Him for Him, even if He judges us, we're seeking Him for Him, as a nation, intimacy, earnestness, so this is a sense of holy desperation, gripped by urgency, and a consuming zeal for His passion, this is what the early church was doing in that upper room, when it says, they were gathered in one accord, study that word, one accord, homothumadon, common burning, it doesn't mean just together praying, it was a burning passion, that was almost to the point of being frenzied, heavy breathing, because they'd had 40 days with Him, and He'd opened up the scriptures about who He is, and with Him turned to Him in us, He's in us, make us so, so we can do what you want, put your power in us, let your fire fall, listen, Elijah came like a comet out of the night into the throne room of Ahab, and he gave a sermon about 22 words, thus saith the Lord, it shall not rain anymore according to my word, and then he hid himself, and God, in that hiding, dealt with him, and then after he'd gotten comfortable, perhaps hiding, and they couldn't find him, the Lord says, now go show yourself, get out, make yourself a bullseye, and He confronts the prophets of Baal, and you know what He has to do? He has to confront the sin in the land, and that's when the fire falls, brother, but we need more than just fire falling on the church, yes, it's the Holy Ghost and fire, that's the puree, that's the word for purity, we need fire, and then we need water, you go to Fiji, they'll burn those fields and crops after they're through, to get rid of all the bugs and everything else, and make them fertile, then the rain comes, so it's fire and rain together, fire burns up sin, that's what happened at Carmel with Elijah, I love

the biography of Elijah in James 5, two volumes, he prayed earnestly that it might not rain, and the Lord held back the rain, and then he prayed again, that's volume 2, and the Lord sent rain upon the earth, and brought forth fruit out of the ground, and He says in that same chapter, you like your Lord, who waits for the fruit of the earth, be patient to the coming of the Lord, He will come, and He will send the former, and the latter rain, this is why it says in Zechariah 10 1, when you see the world harvest looming, and a time like we're in, in every country, you go to Fiji, you go to, so they're saying the Lord is coming soon, they're saying it all over the world, soon to Him doesn't mean the same as soon to me, but He's coming, and if I don't, if He doesn't come soon, I'm going quick, whatever it is, but prepare to meet your God, and let Him so temper in you, the awareness of the fact that you will stand before Him, and give an account as a servant, as a son of your faithfulness, not your performance, but you'll give an answer, and there'll be rewards, there'll be crowns, there'll be things He gives, and then He'll wipe away all tears, tears in heaven, tears for what we missed in a moment like this, you say, I don't know if I agree with that, well study it, study it, turn, but seek the face of God, when you said to me, seek thy face, my heart said to you, thy face will I seek, He says it over and over again, don't be tricked away from the simplicity that's in the intimacy of that relationship that He has made, that intimacy, that love, don't be tricked into pumping up the feet, and thinking that busyness is the same thing as holiness, don't be tricked into that man's way, live in God's way, afresh dealing with His calling to intimacy with Him, what really motivates you, on what basis do you make your decision, expediency, what basis do I choose things, and what makes me say yes, you see, once I see His face brother, I don't have to get radical, I'll become radical, I'll see the price of all unholiness, I'll tell you nothing is more awesome, prayer, all prayers, just a revelation of God to me, I pray, I confess sin when I see His holiness, I thank Him when I see His goodness, I pray for others when I see His mercy, I need to know Him, and if you know the Lord, He'll come to you as the rain, it says in Hosea, and so the last thing is, after you turn from passivity, see that's the seeking His face, turn from passivity, lukewarmness, turn from it, if you know you're lukewarm, turn from it and seek His face, radical, without faith it's impossible to please Him, whoever keeps coming up to God, the word is for the Hebrew, coming to the throne, He must believe that He is, He is what? He's what He says He is, He's who He says He is, and second, He is a rewarder of those who casually inquire after Him, those who diligently, diligently, that's that word again, seek Him, I know I'm at my limit, I'm going over in just a second brother, lastly, turn from your pollution, turn from your wicked ways, see this, this is not to the mighty people out there in government that we don't know, it's not out there separate to the people in the, it's, this is to His people, His people, it's my people, the ones who other people recognize that they go by my name, if they will turn and humble, if they will turn, repent and humble themselves and turn from their pride and deal with the cross again and the call to a brokenness, and if they will pray and let the Spirit of God show them their heart as it really is, and get desperate, and don't be afraid of breaking down even before people, and seek His face and turn from the passivity of just kind of going whenever I can or working it in, but let Him be your whole desire, seek His face, and when you see His face, that's when oftentimes the great practical step we leave off takes place, and that's, He says, turn from your wicked ways, up till now I thought my anger was just kind of, you know, I was just over emotional, but God says it's wickedness, well, you know, I'm, I deal with you, I say, well, He's prideful, and I say, I'm just convinced that God's doing all these things in my life, and thank you Lord, we're generous with ourselves, and the Lord said, this is what's keeping you, most of us would not call our ways wicked, we're church people, we come to the body, we've been at this conference all weekend, you know, but if we see it in His light, we see light, and we see His face, and we start understanding, and we turn from pollution, we've got to see ourselves in the light of God's character, that always leaves us room to repent, so I'm taking Him seriously with my whole life, that is it, that makes me homesick, I want to go home and see my kids, that little boy back there, bless you, is that a

girl, or a boy, little boy, precious, so the question is, are you holy? You can be, because He wouldn't command you to be something you couldn't be, holiness is not just the absence of sin, holiness only comes really, truly, because He owns me, I'm exclusively His, and here's when it comes, the presence of God, that's when the temple became holy, when He took residence, and we have the temple of the mighty God, we have to be a walking worship service, a worship service with two legs, who goes, walks on his knees forward, that's what He wants, you see, the question I ask you today is, will we act on what God has said to us in this conference, will we let Him really do this, you see, will we, what's the present state of your soul before a holy God? We can try every man-made way we could ever devise to save our nation or bless our churches, and God will bring it to nothing, God will bring it to nothing until we repent, really, and do what this and a thousand other verses say to God's people, who He loves, deal with His cross, deal with His crown, deal with His calling, thank you, Sarah, for saying I want to stay with Jesus no matter what, and deal with His character, His holiness, deal with it, if He shuts up heaven, then we're to get on our knees, and that's what we've been doing here, and it's been sweet that we've got to do this in our churches, you see, it's actually what He wants as we leave this place, and so may I just say that, can you imagine anybody ever being vain enough to think that they want revival more than God does? God is sovereign in the affairs of revival, He is sovereign, He is, but He has an appointed way, and He has an appointed time, and those things we need to be humble about.

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