

Christian Revolution

by Alan Redpath

The sermon calls for a Christian revolution, not just revival, and emphasizes the importance of obeying God's law and living by every word that proceeds out of His mouth.

Duration: 50:06

Scripture: Exodus 20:2-3, Deuteronomy 8:2, Matthew 4:4, Matthew 5:17, Matthew 6:33, John 10:18

Topics: "Revolution"

Description

In this sermon, the preacher focuses on the importance of the message of the living Christ in today's world. He highlights the current state of revolt and unrest in various countries and emphasizes that the message of Jesus is the only answer to the problems of humanity. The preacher expresses gratitude for knowing the Lord Jesus and urges others to awaken their conscience to the truth. He also discusses the moral vacuum that exists in society, where the word of God and the Ten Commandments have been eliminated. The preacher concludes by emphasizing that the gospel is not an easy escape from reality, but rather God's plan to fulfill His law in the lives of believers.

Transcript

The Lord has laid upon my heart tonight a text in the Old Testament, Exodus chapter 20, verses 2 and 3. I am the Lord thy God, which brought thee out of the land of bondage, out of Egypt. Thou shalt have no other gods before me. It's a trite saying but nevertheless true to say that we live in a world in revolt.

In the past four years I have been going round it till I'm almost giddy, almost non-stop, continually, in many different countries and everywhere the order of the day is rioting, street marches, protests, revolution in every country in the world. This is what we face just now and for a Christian I think it is the most exciting day in which to be alive. I'm so glad I know the Lord Jesus tonight.

I'm so sorry for people who don't. But my great concern is that somehow we all might be stabbed awake in our conscience right now to understand that the message of the living Christ is the only answer to the problems of men today. Thank God our message never needs altering, never needs watering down.

The same old truth, the same old wonderful story presented perhaps with a different emphasis in different ways is the message, not a message, but the message for the salvation of men in these tremendous days. I don't think there's ever in history been a generation which has had so much but has grumbled so constantly and has sought so persistently to have more and more of what they already have. It's an

amazing world really, a society which is clever enough, brilliant enough to relay live on by satellite through on television the British Lions' rucker match in New Zealand.

The day before yesterday, disaster for us, but nevertheless to be able to do that is a tremendous accomplishment. To land men on the moon, wonderful, but at the same time to meet racial animosity with revolution, assassination and tyranny, to try and settle our problems by strikes and lockouts. I believe there's a sinister force at work in this country determined to pull us down, and unless the Christian church wakes up they'll be successful.

There's no answer, it's so sinister and so subtle. I heard on the television, I won't say where, but near my own home which is in northern Lancashire, and I usually see the television from a particular city in that area, say no more than that, but in this area I heard a man say on TV during the electricity strike, all that we want to do is to cause the most amount of suffering we can to the greatest number of people in the shortest possible time. And there's a spirit abroad in our country and in the world which threatens our very existence.

And we Christians must wake up to this, for we live in a country, in a civilization which has gone crazy. The only hope for peace in the mind of many people, the United Nations has been reduced to total impotence in the Holy Land and in Vietnam. In universities which insist to assert their role to be the critical centre of society, the moral vacuum that exists has completely eliminated the Word of God and the Law of God and the Ten Commandments.

Drop, dope, drugs, addiction. Of course we Christians love to get together and lament it all, and enjoy speaking about it indeed, and link it with eschatology, our hope that the Lord will soon come again, but we don't do anything more about it, and we don't want to get involved, we don't want to get our feet wet, we don't go to face this situation, we want to live in our cosy little huddle. The sin of our age one day I feel might well be the blindness and heartlessness of Christian people who leave others way out there just because we don't know what to do about them.

We go to meetings, come to Keswick, good thing to do, do a bit of evangelism, but we don't do anything more, we don't get involved where people are, where the action is. My dear friend, I'm absolutely sure of this, that we are finished, absolutely finished, if this generation doesn't seek the Will of God afresh in society today, and get to know God's restoring purpose in Jesus Christ our Lord, which is expressed for us in the words of the first commandment, I am the Lord thy God, thou shalt have no other God before me. There's a madness in the world which God wants to deal with, and because you and I are in the world, He wants to begin with us.

I believe the hour has come for a Christian revolution, not revival only, but revolution, a sheer down-to-earth revolt against the popular, happy-go-lucky, easy-going Christianity, which costs us literally nothing, which can be as like the world as anything else, and which gets nowhere, cuts nowhere, and leaves people totally unmoved. Oh, for a Christian revolution to take place this week, in our hearts, that's what Paul said the Christian is. If any man be in Christ, he's a new creature, a totally different kind of person inside, hasn't put on a Sunday suit, hasn't just simply got a few new habits and dropped a few old ones, he's totally different inside, something's happened to him, he's revolted from an old master of the and is under the sovereignty of Jesus Christ the Lord.

He's taken part in a Christian revolution. Now this is our theme tonight, this first commandment which demands a revolt from all other gods. I am the Lord thy God, thou shalt have no other gods before me.

Before I go any further, it might be, well, I don't hope, I don't think necessary, but it may be, just to say a word, to dispose of one line of thinking that you, may be yours, when you turn to a passage in a text like this. Some people might say, oh, this is only for the Jew, this is purely national, this is dispensational, it hasn't anything to do with his age, no, my dear friend, I believe that is not only highly dangerous, but totally unscriptural. Let me just put three passages from the word aside together and read them to you.

Here they are, Deuteronomy 8 and verse 2, thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee, to prove thee, to know what was in thy heart, whether thou would keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man does not live by bread alone, but by every word that proceeds out of the mouth of God. Matthew chapter 4 and verse 4, Jesus answered and said, it is written, men shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Matthew 5 and verse 17, Jesus says, think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all these be fulfilled. Whosoever therefore shall break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven.

But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Now what do these verses teach? Just this, that my life and yours are only perfectly conditioned, can only achieve their maximum potential when they are governed by every word that proceeds out of the mouth of God.

The law that God gave to the Hebrew people was directed to the end of expressing His intention for their happiness and their holiness and for ours too. And to show to us that a man can only be happy if he's living by every word that proceeds out of the mouth of God and with unquestioning obedience to it all. The Lord Jesus lived constantly without exception by the words which proceeded out of the mouth of God.

One enormous day, one tremendous day, He died on a cross outside a city wall. He bore the penalty of our disobedience. He took the rebel's place.

He died for rebels like you and me. In my place and yours condemned He stood, sealed my pardon with His blood. Hallelujah! What a Savior! In His resurrection He took His life again.

Because of His obedience it was absolutely impossible for Him to stay dead. Couldn't stay dead. He was dead but He couldn't stay dead because He had obeyed God perfectly.

I lay down my life and I take it again. No man taketh it from me. I have power to lay it down and power to take it again.

This was a terrific, tremendous, omnipotent word of our Lord Jesus Christ. He took it again in order that He may communicate to each one of us that life He lived of obedience. So that when I'm saved and born again of His Spirit, I'm immediately indwelt by the Holy Ghost whose natural thing is to obey God all the time.

God in me obeys God in heaven. God in me delights to love the Lord Jesus. And this, this is a wonderful transformation that takes place when a man is born again.

Paul describes it in the words of Romans 8. What the law couldn't do and it was weak through the flesh. God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled not by us but in us.

Who walk not after the flesh but after the Spirit. Listen my friend, if you think the gospel is an easy way out. If you think it's old hat.

If you think it's irrelevant. If you think it's a nice smooth, easy, tricky, psychological way of escape from reality. It's not.

It's not. We haven't come to Keswick to escape from reality. We've come here to face it.

Come to be apart for a while that we may face reality and go back empowered to change lives in the power of Jesus Himself. The gospel is not an easy way of escape from the law. It is God's plan to fulfill God's law in my life.

A redeemed man, redeemed by the blood of Christ. And the new life of the Holy Spirit in me when I'm born again must be regulated by the Ten Commandments. It's not a further knowledge of truth that I need to know at Keswick.

It's sheer down-to-earth obedience of what I already know. That's what God is after. And it's a consistent teaching of the Bible that man can only fulfill the possibilities of life if he's living by the word which proceeds from the mouth of God.

We're not only born for time but for eternity. And the trouble is that so many of us live down here as though we're going to live down here forever. The day we sow, tomorrow we reap.

And the reaping depends on the sowing. And if the ultimate end of our lives is to be absolute harmony with the will of God, then we must live by every word that proceeds out of His mouth. If you live without any reference to God's law and hope one day you'll make it somehow or other to heaven, then if I may say so respectfully, you are foolish in the extreme.

Here then, in these Ten Commandments are the words of God uttered for the government of a people whose glory lay in the fact of their absolute obedience to the Lord, and whose shame would lie in their constant revolt against His authority. And they speak to us today with renewed force in this permissive age of the society in which we live. There's no permissiveness about God.

His law doesn't water itself down to suit the 20th century. It stays the same. And the glory of His people consists in their obedience to the Lord Himself, and our shame consists in our revolt to His authority.

Of course these commandments presuppose failure and sin. They won't have any place in heaven, because when I get to heaven I'll have a nature which can't disobey God. And as long as I live here though, Christian or otherwise, I'm living in touch with a nature that is altogether and always sinful.

Been a Christian now for 42 years. Converted to Grey Bull Public House, Holthurstville, hallelujah, 42 years ago. I like to get there when I come up to Kedding, just to see it again.

Left hand side in Holthurstville, going along towards Hexham, it's worth having a look. There it is, there it stands, that dirty old pub where Jesus met me for the first time through the ministry of a business colleague. And I'm no better a man now than I was then, potentially, just as sinful, just as evil, but for the

grace of God.

The only good thing about a Christian is Jesus in his life. So I say, as long as I live here, I have a nature which is altogether sinful, and but for the grace of God it will always be sinning. And these words and law are of constant importance.

For though the Christian needs to be reminded that the law of the Christ, of the spirit of life in Christ sets him free from the law of sin, it doesn't set him free from the law of God. Liberty is not being away out on our own somewhere, independent. That's lawlessness.

And with those people who want to tear up society, revolt against the regime, the tradition, the establishment, well, hold it a minute. Before you do that, just consider what you're going to put in its place. Be sure you've got something instead.

Liberty is not being independent. Many countries like to have independent churches. Well, bless your heart.

If you're a member of one, thank the Lord. But independent is not a Bible word. It's dependence is the Bible word.

We need another independent church, just like we need a hole in the head. Independence, that isn't a Bible word. And liberty is not being independent.

The little separated field all of your own, that's lawlessness. Liberty, praise God, is fulfilling our destiny to do the will of God. That's liberty.

Liberty leads to law. Indeed, the epistle of James talks about the law of liberty. That's a wonderful phrase, the law of liberty.

And what is law? It is a rule of life, which one intelligent being lays down to another intelligent being, having the absolute right to total authority over his life. And if there's somebody here who says, oh, what awful legalism, that must be. I want to say to you, blessed legalism, for the thing that I need in my heart 24 hours a day, seven days a week, not just at Keswick, but all the time, every day, is the sovereignty of God expressed in my heart by the indwelling of Christ.

The law of liberty, a man free, blessedly free, when he's doing God's will. Saw a program on TV a bit ago, 24 hours, interviewing some folks on drugs. Fellow was interviewing a girl, age 17, and he asked her, who's your father? Don't know, she said.

Who's your mother? She left him when I was two. Where have you been for 17 years? Oh, just any old where. That's all she said, any old where.

You taking drugs? Yes, she said. What are you taking? Heroin. Going high on it? Yes, going high.

I've been going high for two years. Aren't you afraid that drug will kill you? I can hardly, I can hardly describe the sense of horror as I saw the look on her face, and when she replied and said, I hope to God it will. That's freedom.

That's what this generation has gone to. What on earth, where on earth does that lead anybody? Freedom is not license, not doing what you like. It's fulfilling the word of God and the will of God in your life, day by

day.

Augustine said, love God and do as you like. That may sound dangerous, but it's wonderfully true, because when I love him, I accept his law as the sheer delight, and while this law makes demands upon me that are absolutely impossible, he has grace to give me to meet them all. Well, the law of God leaves me helpless, because it tells me I'm a sinner.

The law, as someone has said, opens my eyes and shuts my mouth, lets me see what I am without excuse, that I'm a rebel against Almighty God, and the Ten Commandments are interpreted in the New Testament with added force and authority. What did the Lord Jesus say about them? You have heard it said, thou shalt not kill. I say unto you, he that hates is guilty.

You have heard it said, you shall not commit adultery. I say unto you, he that looks to lust is guilty. You say the gospel is easy.

You say grace is way of escape. It isn't. It's a way of fulfillment by the power which he can give us all, and why is God's law so severe? It's because, believe it or not, it's the most perfect expression of his love, the most perfect expression of his love.

His goal for every one of us 5,000 people in this tent tonight, his goal is perfection, is to make us like the Lord Jesus, blot out the image of the devil and blot in the image of Christ. That's what he wants you to do. Wipe out Satan's image and put in the image of Jesus.

He is perfect love, and the cross frees us from every bit of condemnation, but it doesn't free us from obligation. And Jesus alive today, alive in this tent today, the one person who really matters in this congregation is the Lord Jesus right now, here by his Spirit, him alive today. He is the one who has the right to rule your heart and rule your life, and the Holy Spirit present today, the gift of a blessed ascended Lord, is the one who can make that rule in your life, absolutely real.

Oh dear me, that's only the introduction. No it isn't, it's all right, take heart, good be of good cheer, the end is near. Though I do remind myself that Paul, writing to the Philippians, said, finally brethren, when he was only halfway through.

So he's the father of many preachers like myself, who announced by saying finally that we've just got our second wind. But I just simply had to say that so we're clear about the relation of the law and the gospel, because we're so indefinite and vague about it. I hope what I've said has come through by the power of God's Spirit to your heart, that we're free from the law's condemnation by the blood of Jesus, and you put your faith in him, and you're free.

There is therefore now no condemnation in Christ. That's the verse that my office friend gave me when I was converted. I underlined it, there is therefore now, and I underlined that word now so heavily that it went right through to the epistle of Philippians and ruined my Bible the first day.

But it was worth it, there is therefore now no condemnation, praise God, hallelujah, that's wonderfully true. But listen, there's no condemnation, but there is total obligation, absolute obligation. We're not free from that.

And therefore, as we listen to this obligation to revolt, this divine requirement and call and summons from heaven to revolt against every false god, listen, listen to the words of the Lord himself, I am the Lord thy

God. He confronts us with himself tonight by the name Jehovah. And that's a combination of three words, he that will be, he that is, he that was.

And at once I find myself in the presence of the eternal God. And if I really believed it, I would feel that I'd have to stop preaching and we'd all be on our faces crying to him for a new sense of his power and authority in our land. He that is, he that was, he that will be.

If I reach out to the future all unknown to me, limitless without end, he is the God that will be. If I face life today with all its problems and all its bewilderment and all its confusion, I am he that is. If I look back, way back to the beginning, to the beginning, why before that ever was, I am he that was.

And whether I think of my origin or my present state or my eternal condition, he is saying to me tonight, I am, I am. None can escape the immense revelation of the character of God. I am the Lord thy God.

And the word here is Jehovah Elohim. And it means the supreme object of worship. He faces us and says, yes, my friend, you tonight, you, not speaking to the fellow in front or the girl behind you or beside you, you, I am the Lord thy God.

Upon that fact rest this command, thou shalt have no other gods before me. And if he is what he claims to be, it would be a most unreasonable thing to have another God before him. There can't be two who fulfill this description of an endless life.

The other, God must be limited. Oh, but you say, I haven't any God. Have you? How interesting.

You're an atheist? I'm no wonderful. I'm not being funny. You are really an atheist.

You don't believe in God. Fine. But you do, you know.

You do. Excuse me, but you do. I have to say that you do.

If you say you don't, you know better than your dog, your cat, your sheep at home. If you have no God, you don't want to put down there. Mind you, the Bible says, all we like sheep have gone astray.

But there's something about human nature that there's a shrine in every one of our hearts in which there's a God whom we worship every day. The very composition of a man and a woman demand a center of worship as a necessity of existence. The question is, who is your God? Can I help you to discover that? I'll tell you who he is.

Are you listening? It's the person you think most precious. It's the thing or the person for whom or for which we would make the biggest sacrifice. It's the thing or the person which, if it left us, we'd be desolate.

If we possessed, we'd be happy. And here in this commandment, there is a declaration from heaven that at the very center of our being, enshrined in our hearts, there is to be enthroned not a rabble of little tin gods, not a hypothetical unknowable being, not sex or drugs or addiction or anything, but a living person who can arrange my plans and utter his commandment and expect my obedience. Of course, the moment a man loses the vision of him as Jehovah is sacrificed.

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sex or drugs or addiction or anything, but a living person who can arrange my plans and utter his commandment and expect my obedience.

Of course, the moment a man loses the vision of him as Jehovah, at that moment, he puts something else in the place of God. The gods of Old Testament days were quite interesting, many of them. Three of them, for example, were the god Moloch.

If a man worshipped Moloch, he's the god of the Ammonites. You find about him in Leviticus chapter 20. If someone worshipped Moloch, they became cruel, ruthless.

The god of cruelty. And the god of Baal, to descend to worship him, was to descend to bestiality, immoral. The god of Mammon, to worship possessions and things.

These gods go by other names, but I tell you, my friend, they're here today. How many of you and how many of us worship Moloch, the god of absolute cruelty? Huh, people tell us that Christianity and Communism have much alike. There's much alike.

Christianity and Communism, there is unlike each other as chalk and cheese, totally different. Christianity says, what's mine is thine and you can have it out of the love of my heart. Communism says, what's thine is mine and I'll have it with a barrel of a gun.

They're as different as that, so don't let anybody kid you. They're alike, they're not. But how cruel Communism is.

Oh, but you don't need to go to Communism. How cruel I am. How cruel you are.

How often we just want to get on at anybody else's expense. You, you first after me. And we're after, number one all the time, the cruelty of mankind, the cruelty of human nature.

The god of Baal. How many prostitutes are on the streets of London today? Who keeps them going? Those who worship Baal, the god of bestiality, the god of immorality. Man has lost his god and worships sex.

The god of man and the abundance of things that we possess. My, how this first commandment needs to be preached to Britain today. The greatest country in the world, now the greatest gambling in the world.

600 million pounds spent in Scotland alone between Christmas and New Year on alcoholic liquor. This Britain of ours, the god of mammon that we worship. But in the New Testament I find Paul speaking like this, listen.

Philippians 3, many walk of whom I've told you often and now tell you weeping that the enemies of the cross of Christ whose end is destruction, whose god is their belly, just one god of animal appetite. What shall we eat and what shall we wear? The god, let me say it to you gently because I know so much of this god in my life, the god of myself. You've got a god and I have.

The god of myself, self-respect, self-esteem, self-preservation. And may I say it lovingly, but I trust with Holy Spirit penetration. If you hadn't got that god in your heart, some of you, you'd be on the mission field tonight.

The god of self-preservation. How much am I going to get? Will the missionary society insure me for life? Will they give me an old age pension? Will I be safe? Will I be kept? Will I be, will I, will I be secure? I don't think I will, so I'll buy my house at home and I'll build up my practice and I'll get an equity in it and I'll become rich and I'll possessions and things, self-preservation. My beloved brother and sister, you've never touched the very heart of Christianity when you live like that, for the heart of Christianity is not self-preservation but self-sacrifice.

I lay down my life that I may take it again, could be said of every child of God if he's really living in the will of God. The God that we worship. You mean to tell me you don't know any about, anything about that? I do, but God is saying to you tonight, I am the Lord Jehovah, thou shalt have no other gods before me.

Who is your God? Let me press this upon you with Holy Spirit conviction. Who is your God? The God of cruelty, the God of self, the God of impurity. Who is your God? Who do you worship? Who's at the center of you? A little puppet king self who's never been dethroned.

Or has there been a moment in your life, and some of you have had that moment, bless the Lord, when you've stepped off the throne and you've knelt at the foot of it and you've said, Jesus, Jesus, take, take the place of preeminence, of lordship, of authority. Does worship cost? I want to say to you it does. Don't think that God has laid aside his claim for it these days.

Far from it. Listen to the words of Jesus. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.

If any man will come to me, let him deny himself, take up his cross, and follow me. What a divorce it is in the nature of God to suggest to anybody that you can have an easy sort of salvation and not know the lordship of Jesus. You can't.

You can't. Not in the New Testament. I tell you, my friend, I ask you again, what is your life devoted to? Even in Kezikir, what are we here for? What are we devoted to? Is it some of these gods that I've been talking about? I'm saying that heaven is calling upon all of us to revolt.

Revolt from their authority and come under the authority of Jesus Christ. And thank God I don't have to revolt in my own strength for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds of the devil. My, how I'd love to know that tonight strongholds of Satan in your heart and mine had crashed, crashed because of my determination to turn to Him and the power of His Holy Spirit let loose in my heart.

But this cross, it doesn't permit of any substitute. The woman of Samaria soon found that out. It wasn't a question of place, it wasn't a question of denomination.

No, no, it was reality, reality. Oh Lord, how people long for that today in Christians, reality. I know a man who was married when he was at his 25th wedding anniversary, silver wedding, and for 10 years he'd be getting very concerned about his wife because she'd got so indifferent to him.

And at their 25th anniversary he thought he'd pluck up courage and ask her why. So he took her out to a good meal first, that was a good idea, gave her a good dinner and then he said, dear I want to talk to you, there's something I want to ask you. For the last 10 years I've given you new cars every year, you've had new homes and new clothes, you've had everything that a woman can possibly want.

But why is it you're so cold to me? Why so cool? Why, why are you so lacking in any affection? So she said, I'm so glad you asked me that. I've been trying for years to pluck up my courage and tell you. I'm grateful for all the new cars I've had, and all the new clothes, and all the new homes, and all that you've done for me.

But I want you to know that you've never given me the love of your heart. Simon, do you love me? Said Jesus. If any man love me, he will keep my command.

And my father will come to him. Hodgepodge. No substitute, no substitute.

Worship permits of none. The church in Ephesus got a mighty shock. It was one of the fundamental churches of the day.

Sound, orthodox, wouldn't have anything to do with anything that wasn't quite dotting its I's right and crossing its T's correctly. Turned all those sort of people outside. Liberals weren't heard of in Ephesus.

They were terribly sound, thoroughgoing, fundamentalist believers. Nothing wrong with the doctrine. I have summoned against thee was the word that crashed to them from heaven.

For you've left your first love. Is Jesus saying that to you tonight? It doesn't permit any substitute. I tell you, it demands all you've got.

For the woman of Samaria, it meant repentance. Go, call thy husband. Come out into the light.

Tell me about the story. I know all about it, but I want you to tell me. Tell me the truth.

Go, call thy husband. Repentance. To Ephesus, that respectable church, accept ye repent.

Repent or else. Change your mind or else. Worship demands all you've got.

I have a little boy putting on his shirt the other morning. Massive great shirt it was actually. Beautiful colours and he's having such a battle to put all the buttons in the right holes and he's getting so frustrated and his mother was looking at him and he was really getting quite mad about all this.

Couldn't get this wretched shirt on right. And now he said, Mum, take it easy. And his mother said to him, Yes, well, I'll take it easy, but you take it easy.

Look, here's the top hole and here's the top button. Put those two in first and all the rest will fit in. Brother, sister, friend, have you got your priorities right? Where is Jesus in your life? First, second, third, or one of the altar rams? Unpressed.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind. It demands all I've got. But I want to say this.

Worship creates tremendous power. Oh, how I long for this in my heart and yours tonight. We're all meeting just exactly on the same level.

I'm not preaching at you, talking to my own heart, the most needy of all. How I long for the power that came to that woman of Samaria. For she went into the city of Sychar and told them that she'd met a man who told her all things that she ever did.

And Jesus saw them coming and said to his disciples, Look, the harvest is plenteous. Fields are ripe to harvest. And then they said, Now, many believe in him because of the word of that woman.

What did they see? A great theologian? A PhD? No, an ordinary woman, a sinful woman transformed with the water of life who had met and confronted Jesus Christ and honestly repented. And through that life, immediately there was shining the reality of the love of Jesus. So, my dear, beloved friend, this is my message to you tonight, very inadequately given, but given to you with a tremendous sense of burden and concern for a Christian revolution.

Will you join me tonight in a thorough going down to earth revolt against every god that takes the place of Jesus? My, my, oh my. Young people in our churches today, programs of all sorts and kinds, anything's all right as long as you have devotions at the end. You can play the fool, do anything you like, social drinking at parties, everything permits, everything's permitted these days, no barriers.

Put the barriers up, my friend. Seek to live in the law of God, in the will of God, and then you'll be happy. Remember, remember that the more Christian becomes like the world, the less like he is to Jesus.

And the whole purpose of God the Father is to make us like God the Son, a new humanity, redeemed by the blood of Christ, invoked by the Holy Ghost, and submitted to the authority of a risen Lord. What a thrilling thing it is to be a Christian. Are you one? Who's your God? Are you willing to rebel, repent? Are you willing to revolt, to take part in a Christian revolt against false gods, and to enthrone Jesus as King and Lord? He gives you a power, you can't do it, but are you willing? Let's pray.

Thou shalt have no other gods before me, says Jehovah. Have I and have you been worshipping, holding, clinging to that which is false and unreal and sinful? And we tonight, the Spirit of God has convicted us, and our longing is that we may know the cleansing power of the blood of Christ and the indwelling of his Spirit, and take part in a mighty Christian revolt, which would bring to this land a new breath of life in reality. May we just bow in prayer today.

Tell the Lord that you want to be a Christian revolutionary, that you want in your heart that Jesus be King and Lord of your life. He's died for you and risen again in order to make it all gloriously possible. There's one step between you tonight and him, it's the step of faith.

Will you take it? Believe into the Lord Jesus Christ and thou shalt be saved. And you're a Christian? Oh, but what a failure, what a carnal Christian you've been. And tonight you've needed this message and I've needed it.

And in our hearts we want to dethrone that which is false and enthrone Christ, that he might be crowned with many crowns. May we have a moment of silent prayer. May I leave you with the Spirit of God, just for a moment.

Well, have you said yes to Christ and no to yourself? Have you, have you said, Lord, I want to be a Christian revolutionary? I want Jesus to be Lord. I would like to pray for everyone in this tent who tonight has encountered the living Lord Jesus. You may have never met him before, you may be utterly unsaved, but you've realised tonight, you may, you may not have understood, but you've realised something of the fact that this, this is the one whom you need.

You may have been a Christian, but you've other Lords have long held sway. Tonight is his enthronement evening. In order to help me to pray, I'm going to give you a moment quietly to rise to your feet, if tonight

you've encountered him and you're revolting against yourself, against false gods and you're enthroning Jesus Christ.

If that's true of you, would you mind standing for a moment and then we'll pray together. Let this be a solemn, quiet, sacred act of commitment. I'm not going to press this invitation.

I'm giving you the tremendous opportunity of making known in heaven that tonight your commitment has got you to your feet and you've started a life with him. So I leave you just for a few seconds and please remain standing. Thank you.

God bless you. I'd like to pray now you remain standing, please, and if there are others who want to make this commitment to the Lord, just do it now and take your stand dethroning all others but him. Lord Jesus, forgive the poor representation that your servant has given of your wonderful, saving, delivering power and the wonderful God you are and the glorious liberty there is in following Jesus all the way.

Lord, may every one of us have heard far beyond a human voice and heard the voice of the Lord sounding like an alarm bell in our heart, stirring us, challenging us, calling us wholly to follow the Lord our God. Bless these who now stand on their feet. May this act of commitment have already brought to them a sense of peace, a sense of assurance, a self of well-being, a sense of forgiveness and cleansing, a new confidence in the power of God who's able to do exceeding abundantly above all we can ask or think.

Sort out all the individual circumstances that face each one of us and may the Lord Jesus get glory to his name and may there be great confusion and hell over this week at Keswick. We ask it for Jesus' sake. Amen.

Would you please be seated and I'm handing back to the chairman but before I do so may I just say this one word. The time is six minutes past eight and we shall sing a hymn. I'll ask the chairman if you'd mind just singing the first and third verses of this hymn and after the hymn he will pronounce the benediction and then, you listening to me, I would like to speak for five minutes more on what happens of I do.

The fear of the future may keep many of you back from the challenge of today. What happens if I do? However can I keep it up? Would you allow me to talk to you for five minutes on that? We'll have a hymn, the benediction, then you're all free to go but particularly those who stood and anyone else who would like to stay, I would like to speak to you for five minutes more when the tent is cleared of those who are leaving on what it means and how I can continue in this life with God. The hymn is, Out of my bondage, sorrow and night, Jesus I come to thee.

I'll, Mr. Cagey will take over and I hope that you are perfectly clear that after the benediction you're all free to go. Good night. God bless you.

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