

Dead Words

by A.W. Tozer

A.W. Tozer's sermon 'Dead Words' challenges the church to abandon outdated phrases and embrace living ideas that foster true spiritual transformation.

Duration: 47:26

Scripture: Exodus 19:9, Psalm 51:7, Matthew 3:2, John 3:16, Acts 3:19, Romans 10:9, 1 John 1:9

Topics: "Dead Words"

Description

In this sermon, the preacher begins by expressing his admiration for a group of individuals, stating that he does not aspire to be with anyone better. He then shares a verse from the book of Exodus, where Moses tells God that he will come to the cloud so that the people may hear him speak and believe. The preacher then transitions to a personal story about a man named Charlie who was attacked by robbers. In this dire situation, the preacher claims that God whispered to Charlie to tell the robbers that he cannot open the safe, leading to their demise. The preacher concludes by questioning why Christians are not willing to face difficulties and challenges like the Marines, and instead seek comfort and safety.

Transcript

We would not hesitate to say that he's the greatest hope and orator in our organization. Dr. Post, Chicago, Illinois, pastor of the South Side Canary Alliance Church. God bless you, Dr. Post.

I appreciate those kind words by Brother Harvey. I haven't even analyzed him to know if they're approximately near to the facts, but he means to me a sense of him. I hope that you as being sincere, when I say to you that I consider it a high privilege to counsel sessions at any time, I reached over to Dr. Brown as he sat here, and I said, looking over the faces within range of me here, and I said, criticize and say what you please about these boys, they're all wonderful.

I don't have any ambition to be with any finer people, here at least, on earth, and it's a pleasure. I shall begin without a text, but there'll be some text appearing here and there through the sermon. I only want to give you a verse.

It's not the text, it's a verse which God gave to my heart. Now maybe let me say it to my heart very greatly when I read it today. Put it that way, it's found in the book of Exodus and Moses and to me.

He said, Lord, I will come unto thee, cloud, that the people may hear me speak to thee and believe thee. So I transfer tonight the responsibility from my shoulders to his. To deal with a preacher, you're going to deal with a presence.

God is in this place. Now let me begin this sermon by saying to you this which you certainly already know, that in every thought or endeavor, at any given time in history, certain words and phrases dominate. They dominate the thinking and endeavors of that generation within that field.

Now this that I state, this of certain crucial words and phrases, it is true in the field of philosophy and it is true in the field of literature and politics and religion. Every generation, every age, every period in history, certain phrases, certain words, certain ideas, and these become lords over the minds of men. And they determine the direction of the endeavor of men in that generation.

The power of these words lies in this, that they embody and express leading ideas. Now don't let's undervalue the power of an idea. John says, in the beginning was the Word and all things were made by Him.

And all you students know that when John said, in the beginning was the Word that love us, in the beginning was an active idea in expression. An active idea plus its expression, Jesus is called. So that in the beginning was an active idea, made out of that idea, born out of the heart of Jesus Christ, the Son of God.

Everything that is around about us in the city of St. Louis or in the city of Berlin or London or anywhere where men live, everything was grew out of an idea or idea. Civilization, for instance, it's a hard line. I don't know that I know what civilization is exactly, but it's certainly better than the jungle and better to live in the desert.

Civilization has its points. And civilization began with the discontented mind of somebody way back yonder who determined he was going to fix up a little bit and make things better. And so our civilization has come out of that idea.

Take the idea of liberty left in this country and all that we have, that we see and have enjoyed over the generations, came out of the idea, the tortured minds of certain people and they dreamed high dreams of liberty, the Jeffersons and the rest of them. And those ideas were embodied in the Constitution of the United States, the mightiest and noblest document Gladstone said ever struck off by the mind of man. It all began with an idea.

So with transportation, somebody somewhere way back down yonder, wearing the leopard skin, I suppose, discovered a wheel, things around, and then he discovered that if you took a round thing and put a hole in the middle, a dragon was born out of that man's head. And out of the wheel came automobiles and airplanes. So we had an idea in the whiskery hairy heads of some simple fellow living in the mud hut somewhere, I suppose.

Same with communication, these gadgets, that there are six of them here before me, seven of them, they're all born, eight of them, they were all somebody's head, Lee DeForest. They all had ideas, got active and became busy. And out of it came radio and television and what not.

And same with the Reformation. The man David, in the inspiration of the Holy Ghost, said, Blessed is the man who is saved and to whom the Lord will not impute iniquity. And that idea went to sleep a long time.

It came to life again in the heart of the man Paul, and he gave us the Book of Romans, the Book of Galatians. The idea leaped to life. This is a thinking of the early Church, the idea of justification by faith, and that went to sleep again a long time.

It was born out to life again in the mind of a man named Luther and some of his helpers. And we had the Reformation. And it was out of the tortured heart of a man that the ecclesiastic great oak yonder on the hillside, stretching its mighty limbs out in all direction.

And so the whole Christian and missionary alliance of this country, all over the world, with two million dollars a year for missions, once lay in the heart of a king. Not this big, scarcely so big that you could measure it, but it was there. So the ideas, my brethren, are mighty things.

Don't undervalue them. But you know there's a catch in this whole business. And the catch is that ideas and words and phrases have a way of living only one generation and then dying.

And then after they die, they refuse to fade away. They still culminate after their death. Now in religion we see that more and better, more clearly than we do in any field of human endeavor or thinking.

God will come along and he will give to a generation a living good for that hour, a living truth. And this living truth will become clothed, incarnated influence of a phrase or a word or a half dozen phrases or two phrases. And this phrase will get itself to a bibliography.

It will have books written about it, magazines dedicated, preachers to it, preachers going up and down the country. And it will have schools gather around it and will become a school of thought in its generation. And because it's a living idea, because it came from the heart of God, because it is alive and creative and powerful, great things are born out of it and die.

It'll die in the hearts of the people it helped to create, the next generation usually. But after it'll continue to dominate. And so we have, in that instance, we have the dead phrases and words and living ideas, but do so no more.

And yet those dead words and phrases still continue to determine our lives and continue to determine how the preachers in that group will preach and what they'll teach in the school and what they'll get in the magazines, what they'll be written into the books that they'll sell and what they'll sing in the songs they sing. But nobody ever said the phrase died generations ago. Nobody stops to think that that word that is bandied by everybody and tossed around and becomes the catchword and center for great groups of people, denominations even, that that word died long ago and it hasn't any life left in it and it doesn't do what it set out to do or did originally and did to the first one or two generations.

And so we continue for another generation or two to be dominated by the ghosts, the theological zombies out of the tombs, living or dead things that walk like the living. And with all those spectral voices they call out of the tombs of theology, out of the musty, bony tombs where the... Nobody ever has the courage to challenge that and say this thing's dead and look to God for a live idea for a war. And so the great dead hands of theological phrases just choke us and choke us.

And in this hour in which we live where our lifeblood is being choked up by the continual use of words that once meant something and do mean something still to some people but don't mean anything to us. Now I'm going to name only two of them. There are a lot more, and I think somebody could write a book about this if he had time.

Is that number to me? But, uh, I want to mention two words. One of them is the word accept. A-C-C-E-P-T in case they accept it.

That teaches the door, the doctrine of moral passivity. But it was a good word one time, incidentally in the sense of accept Jesus. Doesn't occur there.

But there was a time when it was a living idea. Certain set of circumstances with spiritual experiences being what they were and conditions being what they were in a given generation. A time when living voices rose and said you're not saved by works, you're saved by accepting Christ.

And it was life to it. And men who had been trying to climb to heaven on Jacob's ladder of good works suddenly discovered that they could believe him into their heart and be converted like that. It was a wonderful word in its day.

Fifty to seventy-five years ago in the great campaign of Jesus Christ. It became the catchword for evangelicalism, fundamentalism, full gospelism. And it contained a mighty truth that it's long since died, but it still stays on.

It stays on the theological specter and it's producing a generation of Christians of so-called Christians that are impenitent in their hearts, frivolous in their spirit, and worldly in their conduct. Telling our young people that come to us to be converted or old people, either for that matter, we say accept Jesus. So they say, all right, I'll accept Jesus.

So they accept Jesus and that's about all there is to it. There's no transformation. There's an impenitent root of the being that's never cured.

There's a pride that is never crucified. A worldliness that they've never been to. And a frivolity of spirit that's beyond description.

And a whole generation running around today all over our country that are the victims of this dead theological word, accept. There is one place that I know of to give you an illustration of what I mean. They specialize in getting young sailors and boys in service in and talking to them about the Lord.

They have a staff. And that staff is supposed to await the Lord Jesus just before they go overseas, usually. And one day one of their workers came to me, a Baptist preacher.

He came to me and see me in my stud and he sat down, threw himself down on a little old davenet and he said, Brother Tozer, I'm working at such and such a center. He told me what it was. And he said, Do you know what the trouble is down there? You won't let me mention repentance.

All I dare tell the boys going out to die is that they receive Jesus. The result is they bow their heads and say, Yes, I accept him. Get up and sort of smile in a pitiful way.

And he said, Some of my scared kids, they're on their way out and they may not come back. And he said, I don't even dare talk to you for sin, for sorrow, for sin or repentance. He said, I'm bound to say only accept Jesus.

And all over the country, evangelists are blazing abroad the message, accept Jesus, which has become in our day nothing more than a theological zombie, singing a voice out of the tomb, which means nothing to this generation. And then, the second word in this doctrine tonight is the word receive. And that teaches

the doctrine of spiritual quiescence.

They're both passive words. And the outworking of this receive doctrine is nothing short of in our country, tragic in the Christian and missionary life. And I was a young fellow thirty years ago, I happened to get in the company of an old lady, God bless her memory, not too much theology.

But she believed the way to get filled with the Holy Ghost was to get down on your knees and die out and open your heart and get filled with it. And not having very much theology either, thank God, I obeyed. And the result was an almighty invasion of my nature by the Holy Ghost.

And that's why I can't preach any sermon without toast and the baptism of the Holy Ghost, because I received that baptism. But you know, brethren, it wasn't long, even very long, until they began to say receive the Holy Spirit. And some hungry-hearted, pensive-looking young fellow would come and say, ah, Holy Ghost, and his teacher said, why, receive him.

Just receive him, young fellow. Do you receive him? Yes, I receive him. And so the tragedy is that they didn't receive him.

And we've sent fellows out by the dozens, even sent them to the mission fields, that haven't any better, any wisdom in the doctrine of spiritual passivity. Receiving, receiving. Brethren, these are some dead words, though in another set of circumstances, at another moment, they may again leap to life and become the very words of God for a generation.

But we have abused those words and caused them to die, and they've died in the house of their friends. Nothing now to do but believe and receive. And the result is, we do not receive, and whatever kind of belief we have, does not change the light.

Now I want to give you, in the next few minutes, some live words, which I want to substitute for the two words I claim have died. Watch them, and when they come to life again or a situation demands it, use them for their truth. They represent a half-truth, badly understood, in our day.

And the result is a generation of bewildered Christians that do not know their rights and can't find out. I got a long-distance call from the city of Boston Sunday night a week ago, or the last Sunday night. Just before church time, the operator was trying to get me, and it was from Boston, Massachusetts.

The lady said, I just finished reading The Divine Conquest, and my husband and I want to come to Chicago and be filled with the Holy Ghost. Well, I said, You're not going to be filled with the Holy Ghost. She said, Now wait a minute.

She said, I don't know anybody in this city that will tell me how to be filled with the Holy Ghost. I didn't know who to tell her exactly. I suppose there are people that could tell her, but you can't talk too long over the phone.

I said, Sister, I can't have you come here. She said, I want to bring her husband and come. She said, We're both candidates.

And I said, You go and read it on your knees, both of you, and keep on reading it till the fire falls. She said, Do you think that'll work? I said, That'll work all right. Much happened, but I trust that's what happened.

I want to give you some live words, brethren. Live words. I believe we preachers ought to take back to our congregations, ought to pray through and begin to preach again.

Words that are not zombies, not dead things, but the living things for the hour. One word is purgation. You ever hear that word? It occurs in the Bible.

Purge me with thee. Purge from his old sin. That word, purgation.

What a difference it would be if we were a soldier on his way out to die, and we were to say to him, Private Jones, have you been purged from your sin? Are you clean by blood and fire? I think you'd get under that boy's skin. But when we simply say, Have you accepted Jesus? Well, you'll say, I will, sure, and bow his head and say I accept Jesus, and nothing comes of it except that he came in. But what a difference it'll make to us, and what a difference it'll make to our congregations, and what a difference it'll make to us if we go back to the biblical word again, a living biblical word, and say Jesus Christ came that he might cleanse people.

This is the day of excusing sin instead of purging sin. This is the hour when we write books to praise a little bit of hell and still be a good Christian. Brethren, it's a terrible state of affairs, and we need again to get the fiery word back again, that word purgation.

But somebody will say, You go around telling people they ought to be purged from sin, and they'll think you're crazy. You can't do very much unless you're a little bit fanatical. Let me tell you that.

If you insist upon being proper, you'll be as sterile as a mule is the sterilest thing. And that's our trouble today. We're sterile because we're proper.

The Communists are fanatics, and they're out winding rings around us. And the Communists are fanatics, and they're out taking countries because they're men of blazing ideas narrowed down to a fire-hot point. And we'd rather be proper.

He's a very well-balanced man. He has his head screwed on properly. I don't want anybody to tell me I have my head screwed on.

Head on there. Nobody screws a thing on. And I don't care if they do say you're a fanatic because he's a radical.

All right. So was Paul. So was Christ.

So was Luther. So was Wesley. So was A.B. Simpson.

So was Jeffrey. And so was every man that's ever challenged these generations with ideas born of God and dared throw off the dead white curves of a theology that's dead. The ideas that are dead, I mean.

A phrase, we talk about separation and the regions beyond. And phrases that want were living, breathing things. But today they've ceased to live and breathe and we're propagating and perpetuating the grave clothes of ideas that die.

And so, purgation is a word I recommend to you, brethren. And then there's the word illumination. And what do I mean by it? The scripture says after you are illuminated you endure the fight of affliction.

Nobody expects to be illuminated. Leave that to the spiritualists. I believe in inward illumination.

I believe that if a man gets purged from his sin that there will be a spirit inside the man. And I find that there were Quakers who were illuminated within. And they had a light.

And the old Methodists and some of the others, they raised up a generation of people without much agitation, without... They picked their teeth with their penknife and threw the chicken bones to the dogs in the governor's palace as Peter Cartwright did. They had gone through to a place where they had received a sudden flash of illumination from above. And they knew with an inward... The very fact, brethren, that so many questions are being asked these days is a terrible... and a... evidence that we're not being illuminated.

The illuminated man doesn't ask questions, he answers them. But in our day, everybody's asking questions. And they'll surround him and begin to ask questions about this theological nicety and the last living and what this theological shaving means.

More illumination, brethren. There was a generation of plowmen years ago that got up and stood up in their blue jeans and knew more theology than you can learn in any school. The man Isaiah said, I saw God high lifted up in his train filled the temple and he had an illumination there.

The man Ezekiel said that I saw visions of God and the hand of God was upon me. And what we're dying for in this day is a few men, just a few men, that don't have to go and check with anybody to see if they're right, that have illumination, that know by nature that God Almighty said this and here it is. Like it or love it, here it is.

And for the first little while what'll happen is he'll kick all around. Everybody'll be afraid of him. He's too hot to handle.

They'll be afraid of him. They'll say, well, I'm afraid the poor fellow's in for trouble. He'll flop around a while and flop around a while and finally find himself.

Make everybody ashamed and thought he was a little off. Illuminated people in these days, I believe in inward illumination, brethren. There was a man, my friend Bob Bell from Chicago knows him.

And this man was, he played an organ in the church for 30 years and he said he'd never heard the gong for 30 years. In addition to that he had been an organist in the, in some, whatever they call it, of the Mace Summit and he played the organ for years for the Masons. One day two tough looking fellas came in with revolvers.

He was currency exchange, wrote checks, you know, and so on, wrote orders and cash checks. And when he started to go out they had seen him and they brought him the safe. He said, I've just set the time lock and I can't open it.

They said, you're lying and we want the money. My friend Charlie said, I'm telling you the truth. They knocked him down and there lay little Charlie on the floor, bald headed and helpless and unsaved.

He'd been coming to my church and giving me ties. Ties so loud, brother, they'd flag a handkerchief. And I couldn't wear them, I gave them to my boys but Charlie keeps giving me ties.

But he wasn't converted. He's just a mason. And they knocked him and there lay a whimpering cowed man waiting to be shot.

One of them said, shoot him. The other one said, no we won't shoot him yet. He said, we'll make him tell how to get open.

And he said, I don't know. He said, God whispered to my heart and said tell them that it's a lock and you can't open it and tell them to put their ear against the safe and listen. So he beeped up at him from where he was down on the floor and he said, boys, listen, they did.

And they said, he's right, it's a time lock, let's get out of here. So they got out and Charlie got up. And he was a hurt man but he was shocked.

He'd nearly, he'd had a little brush with death, you see. So a few days later listening to the radio going in his little booth among the money surrounded all around him by filthy lucre and he heard a man say on the radio that I don't know what he said but something about it didn't sound the same to me as if it was a gospel message at all but suddenly there flashed in his mind illumination from God and he stood on his feet completely and radically and instantly saved. Well, brother, you've been a glorious nuisance ever since.

You can't get him out of your hair. He wants to tell everybody. First thing he did was go to his pastor.

He played the organ here 30 years and never heard the gospel. I am converted and I'm going to leave. He said, I won't leave until you get a new man.

He didn't know what to do but he said before testifying poor bewildered pastor scratched what he had and said, all right, Charlie, you can testify. You can tell this people that you've been born again. Then he went to 300 men with buttons on and I don't mean coat buttons either and he said, um, he said, boys, you know, I've loved you and had nice times.

I've come to tell you that it's happened to me. Again, God saved my soul and he said, I'm through now. They said, Charlie, we'll give you a big money if you play for us.

He said, to me, he said, I'm born again. Then he went home and here he was a fine musician. He had popular music all around about him, you know, all around everywhere.

He said to his wife, get me a basket. He said, out she goes. Now, I'll mark you, I never told him a word.

God almighty converted him, illuminated him, standing on his seat in the bank. And so, there's Charlie. He gives me ties, but Charlie, Charlie's a better looking man now and you can't get rid of him.

He holds my hand like a sweetheart in the moonlight. Tells me, oh, brother told her, brother told her what God's done for me, what God's done for me. And oh, they're instantaneously transformed and all over I thank God for is that nobody told him he ought to accept Jesus.

That's all. I thank God nobody wrapped him in grave clothes. He got up and born again and illuminated.

Then I give you another word and that's the word renunciation. Getting these words purgation, illumination, renunciation. Jesus said, if any man will follow me, let him take up his penitential self and come after me.

But the day in which we live, we no longer teach renunciation. We're not supposing to become Christians. We're not told to, we're not supposed to.

We just believe something and accept something and with all passivity, moral inertia, mingle right back doing what we were before. And there are men in this country aware of compromising the cross of Christ with the world so you can't tell which is which. And where one believes all.

Now you don't have to say amen, I don't care at all. Because I've done some renouncing. Brethren, when a man is converted, he ought to renounce his old life.

And he ought to renounce we're members of a new creation born from above. Sons of the Father, joined heirs with the Son. Heaven, hallelujah is our language.

And we belong to a little company, a minority group in the middle of thighs and rejecters of men. But instead of that now, Christianity's become popular. Fundamentalism has become popular.

I wrote, now some of you won't like this, but I'm sorry for you. I wrote a little script in the Alliance Weekly calling the prayer meetings the pagan religion. I said it's pagan praying when they pray and then go right back to the set and make another picture.

Some fella wrote me a letter, a very lovely, intelligent letter. He said, I'm an evangelical. I'm a graduate.

And he named a certain fine Christian school. He said, Brother Tozer, your editorial sounded to me like evangelical prejudice against movies. He said, don't you think the time has come for us to rethink movies in the evangelical circle? He said, there are some good movies and we evangelical Christians ought to go to the bad ones and raise the level of the movies.

And he said, the thing sounds to me like egorical dogmatism. Well, that didn't inform me. I had heard that before.

I knew even how to pronounce it. And I sat down and wrote him a letter and I said, Dear Brother, your suggestion that we full gospel people rethink the movies is old stuff. The modern has said that thirty years ago.

And they rethought the movies with the results that they and the movies are like that now. And there is no separation and now dear brother, whenever you hear a man pleading for the right to be worldly, he's covering up a basic unbelief in his heart. The man who's been purged and illuminated will renounce the world and leave it and get out of it.

If God converts a movie actress, we Christians have a right to demand that she gets some clock off of the set and never go back. If God converts a gambler, we have a right that he throw down his cards and walk out and pay everybody that he owes if he can. If God converts a poor writer to demand that he sell every horse and renounce the old bobtail man and get to God when a boy is drowning, a sailor is drowning in the sea, he has to renounce and renounce that little old paddle he's hanging to and grab hold of the thing that can save him.

But renunciation isn't a word anymore. Charlie, my friend, renounce the Masons. Some of you will feel bad about that, but it's all right if you feel bad.

And then I got another word for you. And that's the word immolation. You know what that means? That means offering yourself as a lamb on an altar.

When a priest took a lamb and put it on an altar and strapped it down and cut its throat, that's immolation. And Paul said that in the 12th chapter of Romans. And the saints of God have believed in that all down the years.

Nowadays, it's safety we're looking for instead of a place to die. God's people ought not to be looking for safety or a place to die, a place to give themselves to. Why, uh, why was it we were so moved and surprised when Michelson told us the story of going into a place and sending the plane away and putting himself on the spot where he was and they'd kill him.

Because it's so rare. That's why it sounded so wonderful. It's so rare.

God's people want to use a light bulb to get out of trouble. A bridge over the flame and then go back and live as they did before and never offer them. Immolate themselves.

I have a boy that was always ashamed that he didn't get overseas. He was in World War and they kept him in this country. He was ashamed that he had warmed a chair all during the last World War.

He stayed in the list of the Korean War team. They reached down and grabbed him and jerked him to Korea. He was a green kid.

He'd been reared and didn't hate anybody. He wasn't mad at anybody. He didn't want to kill anybody.

And like everybody else, he loved his own life. And so did all the fellas that he was leaving. Went up there to the reservoir.

Got up there to the reservoir when that terrible influx and downflow just came there on the 1st of December when our boys were cut off and our Marines began that epic retreat down on the Koru and down to Amhang. And the coast and safety a marvelous thing but a terrible thing. He said, those kids were all green kids.

They never had handled guns much and they'd never been in a fight and they'd been in fellows' and lawyers' offices until they were suddenly jerked over there without an hour's training and thrown in. And he said, when into the crossfire of the Communist he said, every Marine hit the ditch. And he said, an old Marine officer an old Marine officer got up and with cold scorn he said, what do you fellows think you are? Do Marines get up and act like Marines? And he said, immediately every boy got up and started and he said, I'll do it, Dad.

I'll let him into the fire of the Communist. And he said, they fell everywhere and the boys tall and warm and went down to get cold in the Korean snows. And my boy said, we brought our dead out with us, Dad.

It's a tradition of the Marines to walk with us. And the boys died there twisted and bloody but they died like Marines. And my own boy came out from under him and is recuperating from his terrible wounds now and I've seen that great athletic boy who was once offered a contract with one of the major league teams athletic and big in spite of his small father.

I've seen him cry like a baby because of the pain and the grief and the shock of the hell he went through. But now he's not ashamed anymore. He went down twisted and broken but he went down like a Marine.

Brethren, isn't it time somebody starts spots and cushions to fall on and places to hide and we who claim to be from lowly Nazarene begin to immolate ourselves and hunt and all on an altar on which to die instead of an easy spike. They're doing it in some places. They're doing it among the communists.

They're doing it I say again among Jehovah's Witnesses. But we're the softest bunch. God help us in this day.

So soft. I say let's begin again to push the offering of ourselves on an altar as a sacrifice in blood. About 10 years ago when I was I had to settle something and I settled it I think by the grace of God.

I had to settle whether I was going to get bald and peter out and get weak and preach in a high voice and look for an easy Dutch to do and make my bed nicely and move off to a little lake with a cottage and live on my retirement or whether I was going to be a voice to this generation come on now whether I was going to hunt a place to die and ask God for the privilege of speaking God's words to this generation and let's be what they will. Well I can find lots of places to die but you know the nice part about it is brethren that this alliance bunch is that the tougher you get the more they love you and the more you want to die the more they try to keep you alive.

That's wonderful but we have to arrive at the place where we're sacrifices on an altar then I've got one more last word and I'm through adoration oh adoration you don't hear much about it anymore we don't worship God anymore my Dr. Brown likes to sing the old hymns for me because he knows that I'm a fanatic on the old hymns but I'm a fanatic with my hymns because I love to sing the things that adore my maker the music of the heart is adoration the music is adoration and when we get to heaven we'll find that the harpers harping on their harps are just adoring God they're not playing sweet Adeline or Huckleberry Hill they are adoring God by us and a spirit baptized man will be an adorer of God brethren I don't want to go back and say what the alliance was old technique and I don't like it but I will say this that I wasn't among the alliance people when they were first that is older than I am by a good many years but I have written books about them and I have read the old weeklies back to the year 84 and I've talked to the old saints and from what I can gather the thing that characterized the early alliance was a melding ecstatic love for the person of Jesus Christ they loved Jesus until they shouted it out for the joy the person of Jesus they adored him they were harpers harping on their hearts and some of their howlery but it was glorious theology and they sang it to the skies they adored God and restores adoration in our hearts for the three persons of the trinity the Father and the Son and the Holy Ghost we praise thee O God we acknowledge thee to be the Lord all the earth that worshiped thee the Father everlasting just cry aloud the heavens and all the powers therein holy holy holy Lord God of Sabbath the whole of thy glory and I brethren am looking for the fellowship of the burning hearts I belong to wonder if I do belong to the alliance I was a Methodist once but I don't belong to the Methodist I claim the Methodist themselves my die and then if the result is not a fiery bush of adoration I'll miss my guess you're ready to pay the price it'll cost you something fella it'll cost you something now I'm going to turn this meeting back to my good friend before he says it I'll say it I don't want you to come down here and pull the cord and let off steam to go back home and live this and be courageous enough to resurrect this and to preach again the living words for the hour and don't go down and waste time at an altar even if you do want let's be sincere about all this this evening and you will find that our heavenly father will come to us in the ancient times and we can know again the fiery flame and bring the burning bush back to religion amen

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