

# Revival In The Life Of Abraham

by Don McClure

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## Description

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## Transcript

Spend time with other Christians and you don't praise God, what makes you think all of a sudden you're going to die and go to heaven and enjoy doing those things? You'll be out of place. There's another place for you, praising God. I'm Don Corville, been in on most of the revival conferences, and I pastor a Baptist church in Springfield, Missouri, one of the moderators here, and I'm going to have Garrett come up in a few minutes and pray for Brother Don.

But we're here to just be an encouragement and help however we can and stay out of the way, if that's the best thing that we can do. And by the way, I was thinking if we could write the schedule and everything in sand, that would probably be good, because if God shows up, which we're praying that he does, everything's to be on his schedule. But God anoints the speaker to keep going and whatever.

We need to be flexible, which is sometimes we're not flexible with God. That's why we get bitter and angry and need revival, because he is sovereign. I just need to say a couple of things here.

Cell phones, we need to turn them off and keep the sanctuary quiet for a place of worship and reverence and for the Lord. And there is a prayer room right out over here for you. And if you have a question for the question and answer time that we're going to do Thursday afternoon, there's supposed to be a box.

We got that back there yet? OK, there'll be a box back in the back. And let's see if there's anything else. Yes, if you have if you have a need or anything, the moderators were supposed to be the coordinators for everything that goes on.

So you come work through us and then we'll work through those that can get that area done. And so, Gareth and myself, that's what we're here. If something's really bad and there's a real you need somebody to blame it on, go to Gareth.

He's the one. Just kidding. I think, let's see.

That's just. Oh, yes. One other thing.

We're going to show a video this evening and we just want to prepare you for it, that it's going to really just rip right into where we're at. And so be prepared to have God just really give you how serious our situation is because it is a desperate hour that we're in. And I was just I've been meditating the last several weeks on the subject of fear, God, and it's just been changing my life and it's been drawing me closer to God.

You would think the fear of God is going to run you away from God. No, it's just the opposite. And I just wanted to read you a passage of scripture that got me to thinking about this.

And it's about the Lord Jesus and it's in Isaiah 11. And the seven, six, seven things about the Lord Jesus Christ and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and shall make him a quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

And I began to meditate on that. What's that mean? He will have quick understanding in the fear of the Lord. And it was amazing insight that was in there as I looked at what guys said about it and the Hebrew and everything.

And without going into it, it had to do with the fact that he lived his life so much in reverence of the father. He lived his life so much in in the desire to please the father. He did nothing of himself, that his life was an aroma, a well-pleasing flavor.

And that's what this quick understanding has to do with smell. His life was well-pleasing. If God was to take a deep whiff of the church in North America, it's a nauseating problem.

And so we want to meet with God. We want to meet with God. Twenty five years ago, we had revival in western Nebraska where I was pastor in a Baptist church as a spinoff of the Canadian revival of 1970.

And I'll just warn you, you may think you're in pretty good shape, but if God shows up, reality hits and it's rough. Revival starts with rough, roughness with God coming in. And when he showed me my bitterness, it broke me and it scared me.

And he hadn't got over it. There's a holy reverence of God in a life of somebody that is walking with God. And so we're looking for God to meet with us.

And we're going to start off this evening with Brother Don McClure. I've known him a long time, about 15 minutes. So I'm going to tell you a whole lot about him.

You read the schedule right there. He's a speaker. He goes around ministering to the body in churches and just wherever God opens up and he can share whatever he wants with you about himself.

But I'm going to ask Brother Don McClure to come up at this time. And I'm going to ask our other moderator, Garrett, to come up and pray for him. Before he starts.

And that way you'll know who Garrett is. Would you bow your heads with me as we pray, please? Father, we believe that you have brought us here this evening because it is your desire to speak to each one of us. We're not interested in hearing the words of men.

The words of men and the letter of the killeth. Father, we want to hear from your heart and your words this evening, this afternoon. I thank for my brother Don because we know that he has spent much time seeking your face to hear your voice.

I pray you grant him unusual unction as he speaks to us this day that he might speak with the voice of the Lord. Give us ears to listen and hearts to receive and grant him unction I pray in Jesus name. Thank you.

Am I on here? Is this working? It's always a dangerous thing when just before a speaker comes up and somebody says, well, we just want to let the Holy Spirit do it every once. And if he anoints the Holy, the speaker to go longer, that'll be wonderful. You'd never, never open a door like that for a speaker.

I can assure you that's, that's a major, major error, particularly with somebody like me. Well, it is wonderful to be able to be here with you. It's a, to tell you the truth, a little bit of a new thing for me.

I, maybe just to back up a little bit, I got saved. I came to Christ when I was in college through Billy Graham's ministry. I was pretty zealous right off the bat, but obviously quite immature, no real walk or life or much to say in the Lord.

But I had been actually pre-enrolled to go to a, or enrolled. I was only weeks before I was to head off to Trinity Seminary in Illinois when I had met Alan Redpath. And he was speaking in Southern California.

And the man so impacted my life. I had been around a lot of ministry and I'd heard a lot of speakers, but never anybody spoke to my heart like he did. I ended up following him around.

He was there for a number of months, coming and going in different things. And every, everywhere he was at, I ended up speaking, or I mean, following it to hear him speak. Bought every book that he had and would, in between, just read and absorb all of this.

And only a few weeks, actually, before my wife and I were to head off to England to go to school, I mean to, before we go to Trinity, he invited us to come to England. And to, he was teaching at a place called Cape and Ray Bible School at the time, and where he also lived on the campus. And invited us that if we wanted to come, he would continue to kind of disciple and help me.

And that so impacted me, I decided to do that instead. And so my wife and I uprooted and went off to England. And we were there for a year.

We returned after that year. Actually, I was, I came just to go to seminary for a while, a place called Talbot Seminary. It's in Southern California.

And then I was going to go on from there to an English-speaking Bible school that Alan Redpath was setting up for me in Indonesia that he had been involved in. But during that time, while I was going to seminary, I met a man named Chuck Smith, who was pastoring, actually a small church in Southern California called Calvary Chapel. And during that process while I was there, he asked, my wife and I asked me if I'd come on and assist him.

And I was so moved by what was going on at the time. I had actually just been at some conferences they were doing at the church, and I was just been first, just be sitting back there, and he would announce I'm going to be speaking. I didn't even hardly know him.

I thought, I've never heard of a person quite like this. And, but I would end up being, sharing at these things. And one thing led to another, and then he asked me to come on the staff, at which time, rather, that kind of changed our plans that we had had at the time of going on the mission field.

And we ended up, for the last 40 years, kind of now involved with the ministry called Calvary Chapel, if you're familiar with that. At the time, there was just one, you know, church, and then it kind of continued to grow. And a lot came out of it, you know, through the years.

And so I've spent the last 40 years working with it. I started Bible college back in 75, that now it's in Murrieta in Southern California. I've met a few of the students that have been there.

And, but then also mostly planting churches. I'm a little different than a lot of your typical pastors. Every time I've been able to get a church up and going, which the Lord would allow us to do, and we'd raise up a team and a staff and get the leadership, get a building, and get the thing up and going.

Once it was all up and going, I'd look around to see if there's somebody that would take it. And when we found that person, I'd head off and start all over again. I didn't know how many times I could do that during my lifetime, but I wanted to do it as many as I could.

And each time when I'd be someplace, we were able to plant seven or eight other churches in the area. And I think to me, the blessing is looking back and seeing now over 20 fellowships that are doing wonderfully well around that have come out of it. And that's, so my wife and I, we keep kind of, even my own children look at me and, Dad, when are you going to settle down? And I don't know if it'll ever happen.

I hope it doesn't. I hope it happens in heaven, frankly. But a few years back, Chuck Smith, he's 83 now, but he just couldn't travel much like he used to, and asked me if I would kind of work with the movement.

And so the last years, my wife and I, we have been basically just working, probably the greater percentage of our involvement has just been within kind of our own little world of Calvary. During that time, Greg Gordon, I got an email from him. I still don't know how I got on his radar screen.

And he wanted to know if he could have some of my CDs and things and put them up. And I said, fine, you can do whatever you want to with them. And, but evidently, I don't know if he heard it on a CD or where he got the information from.

But I must have mentioned one of my relatives who, on the thing, I'm sure that's how it is, because he sent me a Bible. And it was actually my 13th great-grandfather. He's a man named John Rogers.

And he was born around about 1499, 1500, right around there. He was actually originally a Catholic priest, graduated from Cambridge in Greek and Hebrew. But after his graduation, he heard about this thing going on down Wittenberg, went down to check it out, see what it was, and ended up being converted by William Tyndale.

And because he was a scholar in Greek and Hebrew, when Tyndale, after he had led him to Christ and disciplined him, then he was martyred before his Bible was completed. And John Rogers and a fellow named Coverdale, who I asked, you never wrote me back, Cliff, if you're one of the, if you're a, his name's Coverdale. I wanted to know if he was related to him.

But at any rate, Rogers finished it. And originally, the Tyndale Bible was first printed, called the Thomas Matthews Bible. He named it after one of his own sons.

And quite a few were printed and distributed in England. Rogers came back to England. And after he had published, got them printed in Switzerland, brought them back in massive numbers, began to distribute them, and ended up actually being so effective preaching there in the early, mid-1500s in England, that people were brought to Christ in huge numbers that literally the Encyclopedia of Britannica referred to John Rogers as the father of the English Reformation, everything that was attributed to Luther in Europe that Rogers had kind of done in England.

And he ended up, though, being martyred. He was burned at the stake by Queen Mary, also, of course, known historically of Bloody Mary, or Bloody Mary, Queen Mary I, because, and he was the first of the martyrs of some, oh, over 300 in, I think, the first year, that were burned at the stake at Smithfield. And I had mentioned that in something.

And then Greg found, in fact, is Greg even here? I would like to meet him someday. I've never met him. He's not here.

Oh, he is here. Would you stand up? Okay, hi. You can sit down now.

I wanted to meet him. This guy, he sent me this Bible. And I had been looking around.

They're actually original. They cost about \$7,000 or something, so I couldn't get that. But then he found a reprint of it and sent this huge thing to me.

I said, who is this guy? And so he, in sending me this Thomas Matthews, i.e., the Tyndale Bible, ultimately, which it rightfully should have been named all along. But at any rate, it ended up. I got a copy of it.

I was so intrigued by it that he would send me this beautiful Bible. And so then he would keep asking me to come and speak at some of these things. And I was never able to do it.

And I always thought I have to if I ever can. And this year, I could. So here I am.

I was also looking forward to meeting him. It hasn't happened yet, but at least he can stand up. And hi, Greg.

Thank you for the Bible. And so it's wonderful to be here. To be here with you and to be able to share.

I'd like you to turn with me, if you would, to Genesis chapter 22. This is also a little awkward for me. I'm very used to speaking, of course, within kind of our own movement.

And I do a little bit outside of it. But to tell you the truth, we've kind of felt that our first obligation is right there. And that kind of fills our calendar.

But this was something I'd always thought if I could ever do it, just out of gratitude to the Lord for that Bible and Greg, that I'd do it. So I'm not sure what you do at these conferences. I was hoping I could have been a speaker down the road so I could have listened to a few others and kind of get a general flavor of what you do at these.

And not having that, I wish I could have switched with Charles. By the way, you know Charles Price? He's also another reason I'm here. Charles and I were at Capon Ray together 40 years ago.

And pardon me? He was what? I was little. He was little. We used to call him Little Charlie.

In fact, he still likes being called that. And so if you meet him, just say, Are you Little Charlie? He makes him feel young. So at any rate, if you would do that, I'm sure he would appreciate it.

But Genesis chapter 22, and I'm just going to have to just kind of go and trudge through this and hope that the Lord takes something out of it. And it came to pass after these things that God did tempt Abraham. And he said unto him, Abraham.

And he said, Behold, here I am. And he said, Take now thine son, thy only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there as a burnt offering upon one of the mountains, what I will tell thee of. And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son.

He claimed to the wood for the burnt offering. And he rose up, and he went to the place which God had told him. Then on the third day, Abraham lifted up his eyes, and saw the place afar off.

And Abraham said to his young men, Abide ye here with the donkey, and I and the lad, we will go yonder and worship, and we will come again to you. And Abraham took the wood, and the burnt offering, and laid it upon Isaac his son. And he took the fire in his hand, and a knife, and they went both of them together.

And Isaac spake unto Abraham his father, and he said, My father. And he said, Well, here I am, my son. And he said, Behold the fire and the wood, but where is the lamb for the burnt offering? And Abraham said, My son.

God will provide himself a lamb for a burnt offering. And so they went both of them together. And they came to the place which God had told them of.

And Abraham built an altar there, and he laid the wood in order. And he bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and he took the knife to slay his son.

And the angel of the Lord called him out of heaven, and he said, Abraham, Abraham. And he said, Here I am. And he said, Lay not thine hand upon the lad, neither doest thou anything to him, for now I know that thou fearest God.

See, thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and he looked, and behold, behind him a ram caught in a thicket by his horns. And Abraham went, and he took the ram, and he offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place, Jehovah-Jireh, as it is said to this day, in the mount of the Lord shall be seen. Father, we do thank you for your word. And we ask that you would open up our hearts to whatever it is that you would have to say.

It's so wonderful to have something like this in our hands, where the Spirit of God can take it and make an individual truth and blessing and application to hundreds of lives at one time. And, Lord, the things that you can take in our lives with all different issues, different circumstances, and just turn it, twist it for meaning and depth, strength and encouragement, direction in each one of us, whatever it is we need

today. And we ask, Lord, that's what your Spirit would do.

For, Father, we ask it in Jesus' name. Amen. Well, what is revival, Ron? I assume that being a revival conference, you kind of hit on that throughout this thing.

And that's why I'm kind of looking at this message somewhat. Last night Cliff picked me up and took me out to dinner. And I talked to him.

I grilled him as much as I could. What do you do with these things, not having been at one? By the way, how many of you have been to these before? Well, not a lot. Well, that's wonderful.

Well, then we can do whatever we want. I'll tell you what. Turn with me to John.

No, I won't do that. But back in the 1970s, the late 1970s, I'll never forget I was contacted by a group of Japanese pastors who at the time, every year they held what was known as a Japanese Keswick. Now, Charles and I are familiar with Keswick Conference up in Keswick, England.

It actually, the first one started there, kind of these renewal meetings and deeper life conferences that were started many years ago. And many speakers came and people would gather in massive numbers just to wait upon the Lord and to listen to the Word for a week or so. And they were a tremendous success.

Well, they were imitated around the world. I didn't know that at the time. There's a Keswick in the United States conferences.

Well, they went on in Japan as well. And at the time, these leaders of the Japanese Keswick, they had contacted me and asked me if I would come to speak over there at a conference for them. And, well, what do you want to do? What are you up to? And they ended up kind of talking me into it.

And I went over for this thing. And only to find that as we got there, of course, they had written and shared with me some of their desires and things they were praying for. They wanted revival in Japan.

They wanted an outpouring. They wanted the work of God, you know, in Japan. And when I got there, I found out that they had actually already enlisted some Maranatha groups.

Now, that was the time Maranatha music started at Calvary Chapel. And it went on to be sold and gone on to do many other things later. But it started there.

And the first groups that we had, the Maranatha musicians, number of music groups, but they were being used quite effectively at a time, particularly in California and on the West Coast. But they had already enlisted to see about getting some of them to come over. They had a young Japanese, quote, unquote, kind of a hippie fellow that was there as an evangelist.

But they were actually just trying to put together all the parts, all the pieces of what they had seen in the United States. They wanted to import it. Well, if you know much about the Japanese, you know that they're pretty good.

They're probably the greatest country in the world at taking something that somebody else does well and at least doing it that well, if not better. And somehow or another, they were now attempting to do the same thing with revival. Now, we need to get all of these things lined up.

And if we get it, perhaps it will happen. But the sad thing is, is that when I got over there and began to look at this thing, it wasn't working. And the reason, personally, that I kind of observed at this thing is revival, first of all, to me.

Now, in not being at these conferences, I hope I'm not standing on my feet and saying things that are contrary. If I am, well, just realize whatever else you're hearing is wrong. This is the truth here.

No, I'm just kidding. But if I am, it's just from my own personal perspective, I suppose. But revival is something that man, he can't replicate it.

We're utterly hopeless to do it. The very concept itself of reviving implies a comatose state. That somebody, they and of themselves, are utterly hopeless, totally helpless to revive themselves.

They're unconscious. And unconscious people don't revive themselves. Perhaps they can groan, they can cry out to some degree or another, but it takes an outside source, a paramedic, a person somehow or another that knows artificial respiration, some doctor, some form there, externally to be able to come along and to bring about the revival.

Well, of course, spiritual revival is the same thing. And as I said, people can perhaps gasp, and we can cry out, and we can long to breathe, and we need oxygen, we need refreshing. But at the same time, my observation is that we can do little about it.

I think sometimes we think we can do more. I don't know. J. Edwin Orr was a man I got to know a little bit in years past and a wonderful man who wrote on revival.

And my mother and father-in-law had a very dear friend named Armand Carlson. And Armand, pardon me, not Carlson, that was Arvid Carlson, Armand Guesswine, I'm sorry, my mind. And he was in the Welsh revival, and talking with him and things.

But something to me, that as I just look at revival myself, what I saw happening in the United States and in other places in the world, and I think up here as well in Canada, back in the 1960s and the 1970s, and working somewhat into the 80s, I suppose, as well. Personally to me, it had nothing to do with a preacher, an evangelist, a revivalist. There was no human really involved so much in the process.

It was truly a sovereign work of the Spirit of God. It was something there that there was a generation out there gasping somewhat for breath. There was all sorts of things going on in the country at the time.

We had, you know, there was this, the hippie movement kind of going on. And all of these that had come back, their fathers had come back from the war. You know, we're going to build America, you know, and work hard, get a good ethic going, build values.

But a very materialistic generation that was now becoming quite wealthy. But the kids of this, you know, generation, they weren't taken so much with materialism. So they said, although a lot of them drove their Corvettes to the peace, you know, marches they would have.

It was interesting that their fathers bought them. But at any rate, there was kind of a rebellion against materialism. There was a rejection of kind of, you know, a lot of the culture in the country, the huge dissatisfaction.

There was the Watergate thing that had followed, you know, President Nixon, you know, around. There was Vietnam and the war that was a mess going on and dividing up the country. But in it, there was a tremendous unrest going on on college campuses, going on with the youth in massive numbers.

And during this time, though, it really wasn't so much the church as a unit that I think had so much to do with it. As a matter of fact, there was a lot of things outside the church. It was really the parachurch organization.

That's where I came to Christ, to Billy Graham. But it was also whether Billy Graham's greatest years, if you would go back and look and follow it, were really the 60s, 70s. And that's when his ministry exploded.

Campus Crusade for Christ, Young Life, Navigators. These ministries were exploding. They were doing phenomenal things, as well as the individual isolated churches here, almost of any stripe, of any variety.

Whether it could be a Pentecostal, a Baptist, it could be your Jack Hayford's, your, you know, to your John MacArthur's, to your Chuck Swindoll's. And there were churches out there that seemed to get it somewhat. But by and large, there was an awfully lot happening outside the church.

And in organizations and ministries, it kind of came up parachurch organizations. And there was happening. They were so often the ones that were really most effectively preaching the gospel.

They were on the campuses. They were on the beaches. They were up and down.

I used to, when I first got saved, we spent a lot of time on Hollywood Boulevard and Sunset Strip and down in Hollywood, of which there would be massive, you know, numbers of people walking out on the streets all the time and sharing. We'd approach them and just begin to witness to them. And you never went out for an evening, spent more than a few hours.

You wouldn't lead a number of people to Christ. I don't think we ever had a time we went out and started, you know, sharing the gospel that there wasn't a response. During this same time, I was new in Christ.

I was one of your kind of penny loafer, wingtip, Ivy League college kids that came to Christ. And I was never a hippie. I don't know how I got in Calvary Chapel, if you remember that.

I came in from the outside. In fact, they used to look at me and always tell me, what are you doing here? And I don't know what I'm doing here. And they used to try to dress me up and want to fix me.

And it would get me to dress right, and I never could do it. And it wasn't me. But it didn't.

So I was never a hippie. I've repented for never taking drugs and all of that. And if I could go back and redo it and take drugs, I probably would.

So I could fit in better. But I didn't. But at any rate.

But during this time, I used to go down. I had some fellas that we'd go with. And we'd literally go to University of Southern California in UCLA.

We would go to fraternity houses. We would just knock on the door and say, we were here to talk about Christ. You're interested, go over to the fraternity house next door.

But we're going to be sharing there. But we'll come back here in an hour. And if you're interested, be here.

We'd come back an hour later. The whole fraternity would be there. And we'd share with them.

And one of the fellas, he was a fellow named Stan Smith. He was at the time, he was a national amateur champion tennis player. Another fellow that shared and gave his testimony was a fellow called Lou Hoyt.

And he at the time was the AAU high jump record holder. And they're both quite good athletes and very famous. I think that had something to do with it.

Then I would preach and explain the gospel. Every time though, we were like half the fraternity, half the sorority would receive Christ. There was something going on the likes of which it just isn't happening.

It was a sovereign, wonderful work of God. And it was going on everywhere. Massive numbers of people, they're filling churches.

And anyone virtually that was preaching the gospel and began to do it, began to have some tremendous success of ministry. Churches were packed out. In the Bible Belt, down in the Texas area, there were many churches, a number of churches, 10, 20, 30,000 people in them, packing them out.

And many congregations of all sorts that were beginning to really get it and preach the gospel. It was just out now. You look back now.

I was born in it, so I didn't know it was abnormal. I didn't know it was unique. And to me, it's just how it was.

It's how we operated. It's how we ministered. And then as time goes on, and you begin to see in the 80s, things quieting down.

And you're doing some of the same things, the same passion, the same heart intensity, but you're seeing the fruit of it. It's very, very different. And you realize that there was a time there where for some reason, God chose to pour out His Spirit.

And it wasn't something on, as I said, any individual, any church, any movement. There was nobody. It was bigger than all the church's capacity to embrace it and understand it, which caused you to realize it was a sovereign work of God.

It wasn't that somebody there understood the culture. It wasn't that somebody there came along and finally found out how to be relevant, you know, to people. And it was when somehow or another, the Spirit of God began to let the people know the gospel was relevant to them.

And it was a wonderful thing that began, you know, to happen and still is being carried on in some ways here and there and around the world, but for our world in the United States. And I think there was quite a bit going on up here in Canada. And not being, you know, around Canada, but just hearing, you had quite a bit going on in the 70s here too, right? Yes.

No? Maybe. Is anybody listening? Do you want to go home? We can go. I don't have to say.

But at any rate, back to Genesis then. We'll get back to this because here in Genesis 22, to me, first of all, there is something here that as I look at God and you wonder, what's Genesis 22 have to do with what I've said so far? And essentially, I look at God doing this wonderful work and then I see some things in here that I have just called, first of all, a call to revival. A call to revival.

And that's what God essentially is doing here. It begins there with God testing Abraham. There where it tells us there that the Lord tested Abraham and he said, Abraham, Abraham.

And he said, here I am. And of course, God wasn't, or you may have tempted or, you know, there in your translation, but God tempts no man. James tells us that.

We know it's not a temptation. But God was tempting him. He was calling, you know, their Abraham into a deeper place with him.

He was calling Abraham into a greater experience, you know, of God than he'd ever known before. And Abraham, to me though, when you look at him and he analyzes life a little bit, you realize this was known, this was nothing new to Abraham. Having God speak to Abraham and having God call Abraham into a deeper place, it was a lifelong process.

It wasn't just a one-time thing. It happened many, many times in his life. He was a man that for years had been tested.

And usually he responded well. We're told in Hebrews chapter 11 about him essentially that Abraham was a man that he went out not knowing whether he went. Here when we realize Abraham when he was 75 years old.

What an incredible thing to think of a man 75 years old who was at a time and a place in his life and in his world that most all the world dreams of being. Dreams of it. Probably one of the wealthiest men in history.

One of definitely the wealthiest men of his time. And a fabulously wealthy man. We don't know how wealthy he is.

We know in Genesis 14 we're told about him when Abraham's nephew Lot was taken captive. By a group of kings that Abraham gathers together. We're told 318 of his own trained servants.

That's trained servants. That's his own. He's got his own private militia.

He has his own trained, equipped, ready to go to battle servants with him. And that's not just his other servants that would do other things but ones that can pack a weapon and head off and go to war against here a bunch of other kings that have now taken his nephew with other kings of Sodom and other places into captivity. He goes in with his 318 servants and frees them.

But here you realize here's a fabulously wealthy man. We're told about him. He's very rich, you know, in flocks and in gold and in silver.

We don't know how wealthy but it's assumed some Bible expositors think that Abraham when he traveled his entourage could have been somewhere between 2,000 and 2,500 people. By the time you would get his servants, their marriages, their children. And here when you would put them together, you've got an incredibly wealthy man.

A man there obviously that in order to have this kind of wealth, what in the world? I mean, this is where everybody dreams to be, longs to be within their life. I mean, could you imagine? I mean, you know, having 300 servants. To me, I mean, I'd love to have one.

Just one would be, I'd feel fabulously wealthy. Well, here Abraham. This man's got everything that Ur of Chaldees no doubt could give the most advanced city in the world at the time he's got it all.

And yet at the same time having all of this, there was still something missing. Perhaps when he was younger and he thought, well, when I've got, you know, you know, 50 head of cattle or I've got 50 sheep or I've got 100, I've got 500, I've got 1,000. I need, I know I got, I need 5,000.

I need another 25,000 acres. I need another 50,000 acres. I need another 100 servants.

I need this. I need that. And finally, somehow or another, Abraham had come to the place of realizing that that isn't what he wanted.

Somebody once said there's two great tragedies in the world today and always has been. And the first one is not getting what you want. And the other is getting what you want.

Most of us know not getting it. Abraham knew the getting. He knew what it was.

Thereafter having all of that, he's looking around and there's still something missing. Is this all it's cracked up to be? Is there no more than this? And somehow during this process, Abraham, we don't know how, it's not given to us clearly, but God got under his skin. The Lord got into his heart.

There was a realization there was another world. There was another kingdom out there. So thrilling, so exciting there that Abraham was willing to literally go out not even knowing where he's going.

I mean, what an incredible act of faith. There is God to have someone to be able to speak to him. Abraham, you know, and who? Who are you? I'm God.

And he begins to tell him, if you'll follow me. He says, I'll give you land. You'll be able to look north, south, east and west.

It'll be all yours. I'll give you children like the stars of the sky, the sands of the sea, innumerable. I'll bless you.

Whoever blesses you, I'll bless them. Whoever curses you, I'll curse them. But hear this voice calling to him out of heaven.

Somehow or another, it was so powerful. Abraham, I'm sure he'd heard Abraham a number of times knowing it was a new test, knowing it was something. But Abraham, he went out not knowing whether he went.

What a dynamic leader I suppose he'd have to be as well to have all of his people and not rebel from him, but to be able to head off. They probably looked and said, I don't know what he's seeing now, but he's more excited about this than anything he's ever done before. I want to follow him.

Here Abraham goes. But then not only when he gets out there, the next thing you know, the second thing that really happened to him, we're told on again later there in Hebrews 11, says all these, if they had been mindful of the country in which they came, they'd been mindful of the country, they had opportunity to return. Here Abraham not only went out in faith, but Abraham had to learn what it was to stay out in faith, to stay there through the struggles and through the trials.

And there were, as you may know, when Abraham came into the land, he was greeted by a famine. That's a fine how do you do for faith, isn't it? You step out, God's promised you, you follow me, I'm going to bless you like you never dreamed of it. And off he goes, he responds, he gets there.

And I can imagine every day as they went, you go out not knowing where you're going, which means what? You don't know when you're there. Probably every day, all of his servants at the end of the day, are we there yet? Isn't that what your children ask you when you're trapped? We there yet? We there yet? Probably every day. No, no, we're not here.

We got to wait on it. Waiting for that voice, Abraham, you're here, Abraham. He's not hearing it.

This is it. Finally, one day, probably nobody asked, are we there yet? We're in a desert. There's nothing here.

And all of a sudden, Abraham, yes, you're there. But there's a famine here. That's a fine greeting, isn't it? You're saying, well, folks, we're here.

What do you mean we're here? We're nowhere. Yeah, I know. We'll work it out.

And then Abraham, you know, instead of what's tragic, he, you know the story. The Bible's so honest with us. It tells us all the processes of growth that we all go through.

But Abraham, instead of trusting God to provide, we'll never know how he would have. We just know he would have. But Abraham did the second thing that a lot of times in the adventures of growing in faith and obedience and trust and letting the Spirit of God truly work, we struggle.

And when the pressure gets on, we'll oftentimes do what Abraham did. After all, he's so successful. He's smart.

It hits you. He realizes, wait a minute. All right, I've got a famine here.

I've been through a lot of tough times in my life and career. I worked my way through them. I've not only become wealthy, I've multiplied it many times over.

You work your way through. And the way you work your way through this, there's no famine in Egypt. So let's go to Egypt.

So down they go to Egypt. And then while they're on their way down, Abraham thinks a little more. This is the way a lot of us men are, by the way.

We see the big picture. We just details. We're not good at them.

Like when Sarah maybe wonder, what are we doing? Well, on the details, he starts thinking about it on the way down. And he thinks, uh-oh, I got a problem. He looks over at Sarah.

She's very pretty. Wow, you look nice today. Wow, you haven't said that in a while.

Well, actually, it's a problem. Why? Well, these pharaohs, you get down there, they see a pretty woman. They think they're gods.

They'll just take them. And if they're married, goodbye, husband. We wouldn't want that, would we, honey? You know, and so she looks at her.

So here's the deal. If we get down there, probably won't happen. But we'll probably run into pharaoh.

I mean, the amount of negotiating trading we're going to do to provide for as many people that we have, you know, and employees and this entourage. We're not going to sneak into Egypt. We will not be under the radar.

We will be found. We'll probably meet pharaoh. And the negotiations will go on, probably reach him.

But probably, but in case he does see you and is attracted, look, let's just say, you're my sister, and it may be well for thee and me, mostly me. But at any rate, I mean, here so down they go. And the interesting thing I've found about the Lord in our life, he's got this wonderful way.

I think he watches us an awful lot. He knows our thoughts before we think them. He watches them.

That's how he disciplines and raises them up. He sees the struggles, the maneuvering we do. And watching this, I think a lot of times God sees the maneuver, our worst case scenario, not going to happen.

I think God smiles oftentimes and said, you know, I like that worst case scenario. I want to see you work your way out of that one, boy. And sure enough, he goes down there.

Pharaoh does meet him, does look at Sarah. That's a pretty girl. Her? It's my sister.

Really? Well, you know something? I just, God said, I got an idea here. You're a smart man. I'm not a smart man.

And I, everything you need, I got. I got it. I got plenty of it.

I can get you through your famine in a heartbeat. But you know, I can always use another pretty face. So I'll tell you what.

You can have, I'll just give you what you need. And I'll take your sister off your hands. What do you say? Bro? You know what I mean? All of us, here he looks at him.

Okay. Man, probably like a deer in headlights. I mean, he just either caught, caught in his worst of times.

And worst of adventures, you know, and things. And he does, but, but so he ends up, he does the deal. Which I'd also love to see Sarah's look on her face, watching this come down.

In fact, I'd like to see when they're partying and Abraham's, well, goodbye, sis. I'll be praying for you. God bless you.

You know, and Pharaoh oblivious to it, you know, he says, hey, you come out here, visit us anytime. And the kids and we'll come visit. Jesus, he's oblivious to the whole thing.

Then he goes literally to take Sarah to himself and God stops. Don't touch her. What do you mean don't touch her? I paid good money for this woman.

No, you can't. Why? Just give him back. You know, it's a man's wife.

No, it's his sister. He told me. Look, the guy's got a lying problem.

We got to work that the way through. Would you just give him back, rebuke him for me and send him home? But here, you know, you watch Abraham. Off he goes and his struggles on his way home.

I'd also like a video of their trip home. That would have been a nice one too. Probably a silent video, I would imagine.

But at any rate, you know, back he goes, picks up again, you know, and his struggles there, still wanting to go on, still wanting to follow, still wanting to please God. But as he continues on, I wonder how many times God spoke to him. God called him to go out.

There and then to stay out, Abraham, stay out. And in this process of learning what it was to stay, you know, and to continue looking as he had done in his best hours. He was a man there.

He'd seen a city. He's looking for a city. His builder and maker was God.

Somehow or another, Abraham, in his years there, he'd come to realize there's another world. There's another kingdom. And it's the real one.

And God is the center of it. And I believe in him. And I'm going to follow him.

And he had his human struggles with it. But there as he continued to grow, it was something there that he found. There, you know, God bringing him into a place and bringing into a depth.

I wonder how many times that God looked at him, though, and he spoke to him and he said, Abraham. Whether it was a, you know, and there was probably a lot of ways that God said Abraham, just like, well, I've been married 41 years. My wife can say my name in a lot of ways.

And when she says it, I mean, it always in 41 years, it's kind of like a whole paragraph, you know. You know, she can say, you know, Don, that means, well, you can fill in the blanks. Maybe, you know, maybe your name is Don, you know.

Yes, dear, I'm coming, you know, or whatever. Which she doesn't do that a lot. But I know that voice.

Or there's different ways that she can say your name that I say my name. Well, I believe God speaks to us that way. I don't know how many times in my own life as a Christian, the Lord, I can just almost sense him, say, Don.

Like, what are you doing? What are you thinking? Like, why don't you shake me? Or there's a Don that's a calling. There's all sorts of ways I believe that, you know, we, Jesus said, my sheep, they know me and they know my voice. And just as much as any human being can detect not only the person's voice, they know what they're doing.

And I wonder how many times God has spoke to Abraham in the way he had even said the tone in his voice, Abraham, Abraham. And somehow or another, I think a lot of times that when God spoke to him, it was Abraham in the sense of, Abraham, are you ready for another test? Are you ready for another call? Are you ready for another, is there a spiritual preparedness? You want to go wherever it is, Abraham. Time to pack up again.

Abraham, there's more out there. Abraham, there's another blessing. Abraham, there's a work I want to do.

And to me, one of the wonderful things that I just sense with Abraham is I just sense about him that when God said Abraham, he was ready to respond that quickly. Here am I. And then the Lord just immediately lay out to him. Now, I want to talk to you about something.

We haven't talked about this before. Are you probably not ready for this? No, he was. When he said, take now thine son, thine only son, whom thou lovest.

There was already within Abraham. I mean, he immediately, he immediately responds. He's immediately ready to go.

He gets the servants. He gets what he needs for everything for the journey. He has three days to go.

But yet at the same time, there was already a sense waiting for Abraham to be said the way he'd no doubt heard it before. When he had been called and called and called again and again and again. One of the things I think frightens me, quite frankly, at least in the church.

I'm church in America and church in our country. You know, right now, I don't know the church up here. So I can't comment on it.

And I don't know the whole church in America by any means, but I think a lot of times right now where our church is at and in the world many times is I don't think it's interesting. I think right now there may be if the Lord would be sitting there saying to the church, church. I don't think the church is sitting around waiting to hear its name.

Not like the church is what we're waiting. We're longing, but you know, what is it? Where do you want to go? What's your next thing? What do you want sacrificed? What do you want offered? You know, I don't think there's that hunger. There's that preparation.

There's that in which there was. I'll tell you going on within the country in the 60s and 70s. But sadly, it wasn't so much in the church.

It was outside the church. A friend of both Charles and I know pretty well, Stuart Briscoe. He once wrote a book.

I always love the title. I never read it. I should.

I've read a lot of his stuff. Never read it. But where was the church when the youth exploded? Here was something that was happening in the country that was huge, but the church had no idea, wasn't ready for it, didn't know what to do with it.

A lot of it was entirely outside the church. The church was preoccupied. We want to do buildings.

We want new choirs and organs. And we need membership tribes. And we got our thermometers up here.

And the church was oblivious to the fact that outside the church. You go on the college campuses where we were. You go up and down.

You go on the beaches. You go into the hippie love-ins. You go to where they were there in massive numbers.

You know, they're crying out and marching and doing some of the weirdest things out of their own desperation. But there was a cry. There was a longing.

There was something. There was Timothy Leary, you know, Harvard professor. He would tune in, turn on, drop out or something like that.

Telling the whole world, you need LSD. You need drugs. You need, you know, something.

Everybody was just experimenting with anything to find another life. All our society saying, is this it? Is there no more than this? Is that where it's at? And sadly, though the church was saying, well, yeah, this is pretty much it. Instead of saying, oh, there's something huge.

But here the wonderful thing is, though, is that Abraham was a place, a place in his life when the Lord said Abraham. There's no doubt he'd heard it and heard it when he went out and when he learned to stay out and through his struggles. He'd learned it when he had to, you know, intercede for his nephew Lot.

He'd learned it when he had to be rebuked for his own sin, I'm sure. Learned all the voices. But here there was something.

He's always growing. He's always still heading for another world. He never stopped longing for it.

And here now, you know, in his 120s or something, God comes, Abraham. I think, Abraham, what? Where are we going? What do you have? And here there was something there that it's interesting what happened. Because now he says to him something that paralyzes most people to read it.

Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there as a burnt offering upon one of the mountains, of which I will tell you of. You see, it's like every verb, every word, every part of that sentence, every one of that request, Abraham, and he says, yes, here I am. And then he turns to him and says, Abraham, I'm after your son.

I want your son, thine only son. It's like he sticks the knife in and turns it. Now, you know, he pierces the depth of his soul, crying out in a sense to him.

It's like God wanted it to implement the greatest cost. He wanted to drive and pierce the knife the deepest he possibly could. He wanted Abraham.

On one hand, he had the greatest prize, the greatest blessing that could be offered to a man, but he wanted him also to feel the greatest price with it. It's got to parallel. You're not going to have coincidentally great blessing and no cost.

You're not going to be the father of all of the house of faith. The whole Judeo-Christian world isn't going to look to you and call you father and have you paid nothing for it. You want to revive the world.

You want to revive generations. You want the church to be grafted into you one day. And Abraham, you're going to pay a price equal to only and surpassed by when God offered his own son.

The same hill, they say. Well, he didn't get it back like Abraham did. But here he looks at him and he brings in the point there, you know, Abraham, and then immediately the cost.

You're willing, the price to pay. You, you know, and in terms of revival is always personal. It's always personal.

Sometimes I'll listen, I'll read things on revival, and it's oftentimes in terms of filling the churches. Now, obviously, that's what you want. You want to be thinking mass, and that's what you want.

But, you know, to me revival, it's talking about revival in massive numbers. To me, it's like my wife and I talking about our marriage like it's a third party. No, there's just me and my wife.

That's it. Corporately, there's this thing called a marriage. And revival is something that's always just personal.

It's personal. And if it isn't personal, it'll never be corporate. It's always, whether, you know, it's always something that happens on an individual one at a time basis where somebody there has heard their voice from heaven, Abraham, and he's calling them to something.

There's a price to be paid, and they'll pay it. They're ready for it. This world doesn't mean anything to them anymore.

They've seen it. You can have anything on it. There's nothing I have that's worth a commodity of what I could get in exchange.

So what's your price? Gladly pay it. That's when revival begins to happen. And here Abraham, he obeys his voice without a murmur, without even so much as a, can I have a correction? Would you repeat it to me? I need to make sure I got this.

Could you give it to me in three languages? Could you give it to me in a sign in the sky? Could I have a couple things? I mean, this is the biggest thing you could possibly dream of asking. When you said Abraham, and I know, okay, I'm ready. But man, the price he's asking.

When you stop to realize about 50 years earlier when he went out not knowing whether he went, it was all on the basis of for 50 years of a journey. After 50 years, he had one thing to show for it, Isaac. Isaac was the key to every bit of it.

And now he comes, he says, I want Isaac. I'd want clarification. I want to, wait a minute, this is sum total of everything in my entire life, isn't it? This is more than my life.

This is my heritage. This is my identity. This is who I am.

This is why I've lived. Without him, I have no future. I'm just another obituary and billions of lives that came and fell off the planet.

He's my future. And you want it, precisely. Got it, Abraham.

And here to think there's absolutely no suggestion or appearance of murmuring or delay or anything. Rises up early in the morning, saddles a donkey, gets a couple of his young men with him, gets the wood, gets the fire, gets everything that he needs. He knows exactly where he's going and off they go.

No dragging his feet. Nothing there holding him back. Everything required in the preparation for the sacrifice is there.

He's got the materials. He's got the knife. He's got the servants.

They're all on the road. There they head off from Beersheba over to Moriah. Two days journey.

And I'm sure every day, why did God give him the two days journey? You know how some people, well, that's where Moriah was and God wanted to make a picture of that. I'm sure that's part of it. But personally, I'm convinced that it was a two-day journey because God wanted every step Abraham to take.

The pain, the cost. Every step as he's going and the servants are there. It's all stepping closer and closer to sacrifice.

Closer and closer to the offering. Closer and closer. God wanted every quiet, painful step to allow it to take its toll.

That Abraham ultimately would truly be the beneficiary and the sharer of God's greatest work. A full participant in it. Not an accidental stumbled into revival.

Stumbled into blessing. Happened to be there coincidentally. No.

I want to be it there at its deepest point. And here he finds himself there, you know, where he gets there and after, you know, the plan of revival but the cost. As he gets there now, the third day, he lifts up his eyes, sees the place afar off.

And now Abraham and his son together, he tells them, you know, the lad's there. He says, you stay here. I and the lad, we're going to go up and worship and return.

But off they go. And while they're on their way, there's something here that Isaac points out that to me is unbelievably central and critical to revival. He's going out there and while they're on their way up, he turns and he asks his father the question.

Father, I ask my son, here I am. Well, we have the fire, we have the wood. Now, where is the sacrifice? I mean, it's the most logical question in their world.

And here there's something there that he... One of the things there, of course, Abraham's response and exactly what he was saying, we're not sure. My son, God will provide himself a lamb for a burnt offering. You know, some expositors, he said he knew that God was not... that he himself was ultimately, this is a picture of the greatest thing in the world yet to happen at the cross.

That's perhaps, wouldn't discount it, wouldn't take anything away from it. Perhaps there's something, God, don't worry, something is going to happen at the last minute. Or perhaps he's buying time.

He'll take care of it. And something here with, you know, for sure what's going on. We do know ultimately, though, we're told in Hebrews 11, 19, that Abraham, one of the things that was going on, that had been somehow or another perfected during this time as he's going.

Hebrews 11, 19 says that he was accounting that God was able to raise him up, even from the dead, from whence he also received him in a figure. We're told there clearly that Abraham, he was going up there

prepared to do it. He was prepared to sacrifice his son.

He was prepared that his son could die. And the interesting thing is, he believed God would raise him from the dead. And we're told by, you know, by expositors that at this time, the concept of resurrection was unknown.

No previous record of any resurrection at all. Abraham isn't something that he even has something to base this on, only the fact that if God wants him dead, then somehow or another, I don't know how it'll happen, but God will have to bring him back alive. Because he cannot, I lied to him.

He never lied to me. It's never happened. It's not in him.

He's incapable of it. And so whatever it is that's going on here, far beyond Abraham's ability to grab it, but here they find themselves there on their way up. And Isaac points out to me one of the most powerful truths.

You see, Isaac turns and says, Father, we have the fire and we have the wood, where is the sacrifice? And you see something. This to me personally is what I believe when I would look back on something that I was allowed to watch and participate in in various ways, that I believe this is the key to revival. This is central to revival.

It had nothing to do with the fire. It had nothing to do with the wood. It wasn't it at all.

It was always the sacrifice. It's always the sacrifice that produces revival. It's always where it comes from.

And to me back at the Jesus Movement is I even listen to people analyze something. And we were there. I was interviewed by Time Magazine.

I was, we had all the, and look, all Newsweek, they were all there. We talked to all of them. They all wanted the pictures, come down to the baptisms, go to the meetings.

And here we were there, you know, for all that. But here there was something there that all your sociologists and everybody looking at all this stuff, you know, it's the fire, it's the wood. They're relevant.

They're clicking with their, they're touching a nerve that needs to be touched with, you know, that people are connecting with. They're, you know, they're doing something here as if it was somehow or another was the music. They got great music.

They got this hippie music. They're like Peter, Paul, and Mary, somebody once wrote, you know, in the church. Like, see, they're hip.

And if the church was just more hip, if it was more relevant. Well, I can tell you, I was there. It wasn't the music.

It wasn't the music. Truly, it wasn't the music. And in fact, a lot of the music was terrible.

The music that got out, that succeeded to get penetrated into the greater world, it was pretty good stuff. But a lot of the stuff we lived to, we listened to, it was not that good. But I'll tell you something.

There was somebody there that he'd get up there. We let him. He got a song playing.

Half a thousand people sat there. And some guy, I can remember one fellow, he wrote a song called Caught on a Nail. How's that verse? But it was one there.

It's a story of a guy, he's in trouble. He's up working on the roof of his house, fixing the shingle. And as he starts, he goes and writes the songs, this whole verse on it.

You know, and then he's starting to slip. He's going to fall off. And then as he's just, God, God, he's crying out to God, please help me, help me.

And then all of a sudden, just before he falls off the roof, he gets caught on a nail. And then he tells God, don't bother. I'm okay.

I got caught on a nail. And that was the song. And then he'd go to another verse and somebody else in trouble.

And how bad they were. And oh, God, they're crying out. And then, oh, I got caught on a nail.

Just the whole song was about, we'd be crying out to God in our life and help us. And then some human thing happened to save us. And we would just, oh, well, it was, don't worry, God.

I, the circumstances worked out fine. In ridiculing the fact that he's suggesting God's not involved in all of this. It was a cute song.

It was terribly written. And the music was terrible. And I don't think the guy, I could have played the guitar better.

And I don't even play anything, you know, on the thing. But in his voice was just like fingers on a chalkboard. You'd sit there, but people came to Christ, realizing that's where I've been crying out.

And I can remember so many things there. And I'd sit there and watch some of this stuff happening and say, God, kill that guy up there on this stage. Have mercy upon this audience.

And instead, a hundred people would be down in front, giving their life to Christ, thinking, man, there's a hundred people must really be messed up to respond to that. But it wasn't the fire. It wasn't the wood.

And something, the tragic thing is, is that one of the things today, the church, we've got to find a way to be relevant. We've got to get into our system. We've got to find out what people are thinking.

And I'll tell you, it wasn't that at all. What it was, it was the offering. It was a sacrifice.

Because we could maybe provide some fire. We provide the wood. But we made it clear there'd be no worship here until there's a sacrifice.

And if you're prepared to sacrifice your death for his life, your pain, your sin, your rebellion, you want to turn your life over to Christ, that's the offering you're in. And what made it a sweet-smelling savor, what it was that happened was, is that maybe the church can provide some fire and provide some wood and provide something there. But one of the things I think even the world somehow or another knows, where's the sacrifice? And to me, one of the things I can remember in massive numbers there, I mean, after they'd close a service, and I, you know, you'd look out and here there would be hundreds, thousands.

They'd be back, you'd be, you'd sing a chorus as you close. Simple, you know, you know, Jesus, Jesus, Jesus, there's something about that name. And you'd look out, and there'd be, every eye would be closed.

They had to be tilted. The hands would be lifted. Tears would be coming down their face.

Wasn't the fire. Wasn't the wood. It's the offering.

That's revival. And when people look there and begin to realize that what it is that, you know, that until that happens, there's no, there's no revival. Alan Redpath used to tell the story about one time he was preaching in a service, and a woman came up to him afterwards.

He said she, the way he described her, she was just dressed to the hilt. Jewelry, beautiful outfit, you know, outfit, hair, just decked out. She was just a picture of the material world success as he would lay it.

But this woman came up at the close of a service, and she looked into his eyes. She said, Dr. Redpath, I would give the world for what you spoke about today. And he turned to her, and he smiled, and he says, Madam, that's exactly what it costs.

And until the church is prepared to pay its world, there will be no revival. I don't think. You know, until there's something there where there's that, that deep longing, where at the end of the day, there is something offered.

There is something that becomes a sweet smelling savor. One of the things, the word altar, one of the, they would never dream of worshiping in the Old Testament without building an altar. You just didn't, it could be just a few stones stack up.

It could be more elaborate or whatever, but by and large, you had to have an altar. No altar, no worship. But the word altar, very simply, all the word means is slaughter place.

That's all it means. And then, you know, in here, until something is offered, until something dies, worship doesn't happen. It doesn't go on.

It's never changed. And when I come, and I want to worship the Lord, and I maybe got a new song and a great ditty, and I got this, I got that, and by the way, we're in touch with society out there, and we got this, we got that, and we're going to have worship. But I wonder how many times the Spirit of God would come into our things that are ministries that are going on and say, well, you got the fire.

Boy, you're cooking up a storm. You got the wood. Boy, this is fancy.

Where's the sacrifice? When something happens there where life begins to realize that's it, that's it. And today, I think when we look, I mean, what a wonderful thing to have a revival conference. And it's wonderful to pray for the world out there.

We prayed for it. You don't stop that. But at the same time, when there's something that each one of us, we realize that when the Lord looks at us, there's fire, there's wood.

He looks at me. Where's the sacrifice? Where's the sacrifice? Amen. Dear Father, we thank You for Your Word.

And Lord, I thank You for Your desire. No one wants revival more than You. No one wants life more than the Creator, the One who is more alive than all of life itself.

You are alive. And Lord, You want to pour Your life into us. But Lord, like always, something's got to die, something of ourself, some darling product of our own nature.

We surrendered again and again all the way through our life that, Lord, whatever it was that I may have offered to You 40 years ago, so what? I offered 30 or 35 or 20 or 10. Jesus, You look at us and today, Lord, when the offering is fresh, the offering, the sacrifice, the yielding up of a hardened life to say, Jesus, I want revival. I want it in me.

I want it under my skin. I'm ready for You to call my name, to say it as only You can. And Lord, I pray that each one of us would be at a place where we're ready.

When You would call it, that we would say, here I am. What would You like? I'll gladly offer it. Knowing even as Abraham had come to the place of realizing, you know, nothing you'll ever offer to God that He won't pay back a hundredfold.

He promises that. Whatever we give up, whatever it is, it comes back phenomenally well. But Lord, the faith and the surrender and the trust and the obedience in our lives, Lord, would You help us? Strengthen us.

Teach us. Feed us. Father, we ask it in Jesus name.

Amen. I don't know the plan. Okay.

I think that set the stage. Does God want your Isaac? Do you have an Isaac in your life? We can't fix the church out there, but God can do something here. Isaac represents that which has not been placed on the altar yet.

And whatever you don't place on the altar is yours, not God's. It's your Isaac. There won't be worship until there is a sacrifice.

Until the church is prepared to pay the price, there would be no revival. And when you get to the altar and God asks you to put it on, it can get rough. But we're not free until all on the altar is sacrificed.

Let's stand. Lord, thank you for our brother bringing this little bit to get us started. Bless our time now as we go seek some refreshment or seek more time with you.

Open up our hearts to hear you. Open up our ears to hear what you're saying to us personally. In Jesus name.

Amen. See you back at 10 o'clock.

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Video: <https://sermonindex2.b-cdn.net/Jmb2UTH4SPM.mp4>

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