

And the Country Was Filled With Water

by Duncan Campbell

The secret to revival is the baptism of the Holy Ghost, which brings God's power and provision to meet our desperate needs.

Duration: 1:11:43

Scripture: Exodus 25:40, 2 Kings 3:16, 2 Kings 3:20, Isaiah 63:1

Topics: "Baptism Of The Holy Spirit"

Description

In this sermon, the speaker uses the story of three armies lacking water to illustrate the spiritual poverty that exists in the Christian church today. He emphasizes the need for believers to get in touch with God and have faith that can overcome seemingly hopeless situations. The speaker encourages the audience to dig ditches, symbolizing their willingness to take action and prepare for God's provision, even when there is no sign of rain. He concludes by sharing a story of revival in a godless parish, highlighting the power of God to bring about transformation in the midst of spiritual drought.

Transcript

...of an incident when it was my privilege to witness the devil being bound. May I ask, do you believe that it's possible for us to bind the devil? I believe with all my heart that it is. I saw it happening.

I saw it happening. I was asked to address a meeting in a farmhouse. It was during a time of glorious spiritual quickening.

It was impossible for me to go just then, but between one and two o'clock in the morning, I and several others made our way over the hill to this farm. Had to walk a little over seven miles. When we got there, we found the farmhouse crowded, packed to capacity, except for this gallery, or perhaps I should say the kitchen, you perhaps would understand that better.

I began to preach and felt a measure of wonderful liberty. There was a sense of God in the meeting. It was easy to preach.

It was easy to talk about Jesus. When the kitchen door opened and several men came in, it was obvious to me that they were not there to worship God. Why? Their very faces expressed demon possession.

Demon possession! And at that moment, I found myself completely fettered and bound as a preacher. Absolutely bound. And I knew that the binding had to do with the men that came in.

Oh, they were there to frustrate the purposes of God. Letting loose satanic power in the midst of this meeting. Thus, I already said, I felt completely fettered.

However, there was a young man standing in front of me. The place was so crowded that they couldn't sit, and he, along with others, was standing. Somehow I felt that that young man was in touch with God and that he was conscious of the change that had come over the meeting.

He is bowed and he is praying. I spoke to him right in the midst of my address and said, The devil is in this meeting, satanic power has been let loose, and I want you to deal with it. Because, my dear people, I knew that this young man was in touch with God and in a place that I couldn't stand in.

Oh, my dear people, we've got to be honest. I called upon him to pray. And he must have prayed for perhaps twenty minutes or half an hour, and then he stopped.

And then, looking up toward the heavens, he cried, God, will you excuse me for a minute, I want to address the devil. I want to address the devil. And in addressing the devil, he said this, Devil, you're in this meeting, and you're here to frustrate the purposes of God.

Devil, I now take upon myself, on the basis of the atoning sacrifice of Jesus, to order you out of this meeting. And then he said this, Devil, I put the blood of the Lamb between you and this meeting. Be gone, devil, be gone.

And at that moment, oh, my dear people, I would to God that you saw it, the power of God fell upon the meeting. And men were gloriously saved, including those that were in the kitchen. My dear people, that's God at work.

That's God at work. And I believe, through the word of our testimony and the blood of the Lamb, hell can be defeated. And the purposes of God let loose in glorious revival power.

My dear people, I saw it happening. And the God that did it there could do it here. Oh, He could do it here.

Oh, my dear people, help us to bind the devil in this meeting. Now turn with me for our reading to the second book of Kings. And to a very well-known portion of Scripture.

The third chapter, and we shall read from verse ten. And the king of Israel said, Alas, that the Lord hath called these three kings together to deliver them into the hand of Moab. But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shabbat, which poured water on the hands of Elijah.

And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother.

And the king of Israel said unto him, Nay, for the Lord hath called these three kings together to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel.

And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, make the valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither

shall ye see rain.

Yet that valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hand.

And ye shall smite every fenced city, and every joyous city, and shall fell every good tree, and stop all wells of water. And mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Eden, and the country was filled with water.

Amen. And God will add his blessing. And through the upper window, you'll see me standing by.

Let me add a thought here. I was just thinking about Ark, and you know, as they went in, it said, God shut the door. And I'm sure it must have been pretty tight, you know, or it would have leaked and probably sunk.

But they didn't even have oxygen masks or anything in there, you know. God just carried them right on through. Where are we, brother? It may be that affliction will wrack and rid your frame, until your mortal body is seared with fever pain.

But do not be discouraged. Just lift your head and eyes, and through the upper window, you'll see me standing by. The storms will come, but fear not, O Christian, I am nigh.

And through the upper window, you'll see me standing by. This harness, I must put up with it. Now you turn with me to the portion of scripture which we read together, and to verses 16 and 20.

In verse 16 we read, Make this valley full of ditches. Make this valley, this campground, full of ditches. Verse 20, And it came to pass in the morning, when the meat offering was offered, that, behold, water came by the way of Eden.

Make this valley full of ditches. And water came, O bless God for that word, And water came by the way of Eden. Those of you who are familiar with this part of Old Testament story will remember that three kings, the king of Judah, the king of Israel, and of Edom, joined forces in battle against Moab.

That's the background of the text. Three armies, fully equipped and ready for battle. I believe that they were well led.

I believe that they had things wonderfully organized for the fight that was coming. But according to this passage, they were lacking in one thing, the lack of which would make victory impossible. There was no water.

And of course, without water, they could not possibly face the enemy. Now that to me is a picture of, would I say, the situation that confronts us today. And perhaps it confronts us in this meeting.

And at this very hour, there is the sense in which it is true that we are rich and increased with goods and have need of nothing. I think that can be said of the Christian church in America. And yet, in the truest sense of the word, there is a poverty that is appalling.

But it would appear that blindness in part is happened to Israel. Poverty, no, in material things. Poverty regarding things of the world, not by any means.

But oh, my dear people, in the midst of it all, a poverty spiritually that is appalling. I think I can say that without fear of contradiction. The stream of vital Christianity was never so low in this generation than at this present moment.

That, at any rate, is my assessment of the situation. Many fail to see that nothing can be made a substitute for God. Oh, my dear people, let's get that clear.

We have tried this substitute and that substitute, this gimmick and that gimmick. But brother, oh, let me say it again at the risk of repetition. You cannot substitute anything for the God of revival.

Oh, you cannot. But unfortunately, many fail to see that, that nothing can be made a substitute here. It may help you to understand the truth that I am anxious to get across.

If I told you something about the testimony of H. I. Pearson, a great preacher of the word of a past generation. A most remarkable man. Now listen to what he says in his testimony.

I preached with all the logic and eloquence at my command to a very large congregation. Logic and eloquence, no substitute. And then he said this.

But I saw few, if any, genuine conversions. And then, according to his testimony, a young evangelist came to the city. And within a fortnight, the city became ablaze with God.

This young evangelist had no academic qualifications. He was never inside a college. Never inside a Bible school.

And H. I. Pearson just couldn't understand it. Crowds, crowds, filling his meetings. Souls being saved.

Revival in the midst. But he was out of it. And then, according to his testimony, he put his pride in his pocket.

Man, it's good when you put your pride in your pocket, brother. It's good to have that experience. I remember the day when I was forced to do it.

Put your pride in your pocket. And I went to this young evangelist. And I faced him with the question, Young man, what is the secret of your remarkable ministry? And according to his testimony, he waited a second or two for the reply.

And this is the reply that he got. There's only one secret. It's the baptism of the Holy Ghost.

And H. I. Pearson went home a broken man. But a man that learned something. And on his face in his study, he vowed to God that he wouldn't preach again until he discovered the secret.

And this is what he said. Oh, bless God. On the 15th of November, I too found the secret in the baptism of the Holy Ghost that made God real to me.

And then he went on to say this in his testimony. I was a preacher in that congregation for 17 years. But after this glorious experience, I saw more souls saved in 17 hours than I saw during the 17 years of my ministry.

My dear people, that to me, oh let me say it again, that's the secret. And I would to God that we would discover it this afternoon. And in desperation and with a sense of frustration, we threw ourselves on our

faces before God in this meeting and cried, God, I can't let you go except thou bless me.

So you see, dear people, that our supreme need is for God, all for God to come. My, he came to my soul this morning, came with that same conviction that came to me at Prairie. America and Canada is going to experience revival.

My dear people, you cannot rid me of that conviction. It's almost a second nature to me. God is coming.

I will pour water on him that is thirsty. My dear people, isn't that wonderful? And floods upon the dry ground. Oh, it keeps coming back again and again.

I said to my wife before I left, you know dear, why it is that I'm going, agreeing to go to America again this year? Because I can't get away from the conviction that God is going to pour water on the thirsty and floods upon the dry ground. Now this is a very interesting and suggestive text and as God may lead me, I want to direct your attention to several thoughts that come to me from it. First of all, we have here the mere futility of human effort.

The futility of my best endeavor. Oh, here you have it. Here were armies fully equipped.

Here were armies conscious of the enemy. Here, as I already said, armies well equipped for the engagement. But lacking in one thing, the lack of which would make victory impossible.

But I would say that this must be said in their favor. They were prepared to face the situation. Now I believe there are men and women here who are facing the situation with honesty and with sincerity.

And who in the faith of God cry, God nothing but yourself can meet the need, the desperate need of our congregations and our communities. Well, they were prepared to face it. And I believe that with sincerity and honesty they were asking a way out.

And I believe, I believe that there are pastors here and others here who with deep conviction are asking the way out. Because believing in God, believing in the God that we believe, we cannot believe that God is baffled, that God is frustrated. My dear people, God has a way out.

Oh, that we might find it. As H.I. Pearson found it, I found the secret. On the 15th of November.

Here we have illustrated the truth that when man comes to an end of himself, Oh, that's it. When he comes to an end of himself, he has reached the beginning of God. Oh, friend, let's take that to heart.

When I come to an end of myself, at an end of all human resources, good and excellent as such resources may be, at an end of it all, I reach the beginning of God. I heard a preacher say recently that the tide must go out to the last inch before it turns. Before it turns.

And it seems to me, dear people, that the tide, oh, the tide has gone out and can I believe that it's reaching the last inch and there's going to be a turning. I believe that there's a turning already, dear people. I believe that.

I believe that there's a turning in this camp effort. I believe that. You may not, but I do.

I do, my dear people. A short time ago, standing here, I felt an awareness of God that indicated to me that revival was about to break out. That is true.

Oh, that is true. God hovering over us. But for reason known to God and to someone in this meeting, God's hand has been held back.

Oh, friends, let's examine ourselves. Am I hindering? Oh, my God, am I hindering. Now, it is of interest to note how on this occasion God stepped in.

You'll remember one of the kings of Israel's servants answered, Here is Elisha, the son of Shavuot. Here you have a link in the chain of God's provision. A young man in touch with God.

He was in touch with the prophet. He knew that the prophet was there. And with this message, he went to the kings.

Kings, don't you know that God is here? Don't you know that the prophet is here? And I believe they listened. Now, that brings to my mind another story. I hope you're not tired of my stories on the revival.

But they're wonderfully real to me. I was motoring through a glen one early morning. Very early, it was between four and five o'clock.

I was on my way to visit a minister whom I knew in college days in Edinburgh. And on my way to his manse, to his home, I saw a young woman by the roadside. Now that was quite a common sight in the parishes where God was moving in revival.

But this was a parish that wasn't touched by any movement. Here was a girl weeping by the roadside. I felt it was my place to go over to her and have a talk with her.

Now I was on a motor bicycle with a heavy coat on me. At that time I had to wear a clerical collar. Just because I was a Presbyterian minister and preaching in Presbyterian churches.

To leave the collar off, in their estimation, was to lower the dignity of the pulpit. Oh God have mercy on us. The dignity of the pulpit.

I'm thankful to God that I got rid of that. And I spoke to her and I said to her, young woman, you're a stranger to me. And I'm a stranger to you, but can I help you in any way? I naturally thought that she was in distress of soul.

And through her tears, I say through her tears, oh she was moved. She said, no man can help me. And of course again, I believed that she was in distress of soul.

Only God could help her. So I put my hand in my pocket and took out my New Testament. And began to read certain portions that I thought might be helpful.

And then she said this, you mentioned Jesus. He is dearer to me than the sons of men. Like the apple tree among the trees of the forest, so is my beloved.

Quoting from the songs of Solomon. And I immediately recognized that I was in the presence of one of God's chosen ones in that parish. I then felt that I ought to divulge my identity.

And told who I was. And this is what she said. We had the assurance this morning that you were coming.

Who was she referring to? She was referring to two young girls, 15 years of age. Two young girls that were saved during the first wave of the revival in Louis. Visitors to this parish came to know the Lord and

came home to tell the story.

And burdened because of the state of the parish, went to this young woman whom they knew prayed. And suggested that they should pray as the men of Barvas prayed before the revival broke out there. Two nights a week.

Tuesdays and Fridays in a room, praying that God would visit them. And they were praying for several months. But on this morning, on the morning that I met this young woman, they had the assurance that revival was coming.

God has a wonderful way of revealing His secrets to those who love Him. The secret of the Lord is with them that fear Him. Two young girls, oh young people, take this to heart.

Two young girls. With a conviction and with a vision. I'm not ashamed to tell you that I suggested to that young woman that we kneel by the roadside.

Perhaps an unheard of thing, an unwise thing for a man to kneel beside a woman so early in the morning beside the road, but I did it. Because I felt that God was in it. And that young woman poured out her heart in prayer.

In prayer. Oh, she kept saying, God I knew you would not disappoint us. I knew you would not disappoint us.

We were for three hours by the roadside. By the roadside. But when I got to the manse, my what a story I had to listen to.

That morning fourteen young men gathered in front of the parish hall to decide on the amount of whiskey that was to be brought to the parish on the Friday of that week for a concert and dance. Fourteen of them are there gathered. And one young man said, boys I feel that we ought to increase the amount because I have a strange conviction that this is the last time that drink will come to this parish.

A conviction. And one of the other young men spoke out and said, Angus you are surely not suggesting that revival is coming to this godless parish. A godless man giving expression to his convictions.

And this young man that spoke first spoke again and said this, I don't know what's going to happen but boys something has happened in my heart. And he fell on his knees on the ground to be followed by the fourteen who within an hour were all gloriously saved. My dear people let me say again, God in the midst of revival.

My dear people is that not something you want to see? I was back in that parish after fifteen years. I hadn't been for fifteen years. On the Saturday of the stonery convention the minister of the parish phoned me and asked if I would address his Sunday morning service.

And of course being free to do so, having other speakers, I agreed to address the service. And what a joy that filled my heart when I saw that church crowded with people. And they weren't there because Duncan Campbell was going to preach because they didn't know that I was coming.

Oh no, they were there because the large majority of them were converted following that demonstration of God in front of the village hall. Revival broke out and swept the parish. And here some of them in front of me in the vestry.

The minister took me there after the service and this is what he said. You see all those men in front of you? I said yes. Do you know that all except one, old Angus here who is over eighty years.

The rest of them were all saved that morning in front of the village hall. They are today my elders in this church. My dear people that's a move that I love to see.

That's a move that I love to see. And then the minister said of course you know already that I too was converted during the second wave of the revival in the parish of Baravas. So the minister and all except one here were saved during the movings of God.

My dear people I felt that I ought to tell you that story because it bears on this truth. That the answer is prayer and God. Two young women, oh thank God for women that pray.

Two young women. Of course that to me is normal Christianity. I have very little faith in the Christian profession of any person that hasn't a burden to save souls.

To lead souls to Christ a minute or two after he is conscious of the fact that God saved himself. Yes, the man who professes salvation and who hasn't a burden to pray for souls ought to question his own experience was he ever born again. Oh my dear people I say that.

And I say it because I believe it's true. Well here you have it. Not a king, not a ruler, but a boy.

A young soldier. But a young soldier in touch with God and in touch with God's secrets. And I would love to believe that there is someone in this meeting tonight, this afternoon, to whom God is speaking.

And through whom revival is going to sweep through this camp meeting. I believe that God finds a man that he can trust. Oh my dear people is that man here.

You remember the story that is told about D. L. Moody. The world has yet to see what God can do through a man fully yielded to him. And Moody said, God I'll be that man.

And you know that he became that man. And we saw what God did through him. Oh my God is that man here.

I want to pause here and I want to ask. Is that man here? Is that man here? I was in a church in Glasgow. This is five years ago.

In a very remarkable congregation I would say. A congregation of the Church of Scotland, the Presbyterian Church of Scotland. That is experiencing perpetual revival.

Now that's true. Not so very long ago at the close of an evening service. Sixty two men and women were crying to God for mercy in the minor hall.

Sixty two men and women. But at this meeting, a young man. I happen to say something akin to what I just said about D. L. Moody.

I happen to say, oh is there a man here who can say, God I want to be that man. There was a stir in the congregation. A young man was making his way through the crowd.

And he fell on his knees in the aisle of the church. And with his two hands lifted, God I want to be that man. That young man is a minister today.

And experiencing times of refreshing in his congregation. Oh my dear friend, are you here? Are you here feeling that you would like to get on your knees now? Get on your knees now. I wouldn't mind a disturbance dear people.

There are disturbances that are glorious. That are glorious. Someone on his knees.

Some young person bowing before God. Oh God let me be that man. Well here it is.

And he went to the king. And he told his story. And he got in touch with God.

Got in touch with God. That to me is the first thought suggested in this passage. But there is another thought that speaks to me of the faith that wins through.

Oh listen to the prophet. Listen to God's man taking in the situation. He is addressing the kings.

Make the valley full of ditches. Full of ditches. In a situation that appeared hopeless.

That appeared hopeless. No rain for years. Barrenness.

Dryness. Why this situation is hopeless. And yet here is a man saying.

Get to the digging. And dig the ditches. No water for the host or for the cattle.

And mark you not a sign or any indication from heaven. And beyond that ye shall not see wind nor rain. Neither shall ye see rain.

Yet that valley shall be filled with water. Brother was that not enough to discourage them. Enough to discourage them.

But they went to the digging. In spite of the fact that the ground was hard. And the ground was barren.

In spite of the fact that the very prophet had said. Ye shall not see wind or rain. Brother are you discouraged.

The God of the prophet is still alive. My dear people he is alive. He is alive.

And to the digging they went. Now might I ask. What was the ground of their confidence.

How was it that they found it in their heart. To believe that the valley would be filled with water. My dear people just because God said it.

Oh my dear people how simple. How simple yet how profound. Ye shall not see wind nor rain.

Yet this valley shall be filled with water. And I can hear the young soldiers saying. God has said it and we believe it.

And to the digging we will go. The words of David Livingstone. The words of a gentleman.

Of the most honored order. And there the matter lies. What did he mean? God has said it and I believe God.

And my dear people God has said it. This to me is implicit confidence. May I tell you.

How glad I was the way God spoke to me. This morning. Oh how he spoke to me.

This valley shall be filled with water. It wasn't filled with water then. Oh no.

The digging of the ditches had to be done. Had to be made. And men willing to believe in God went to the digging.

And oh bless God they saw water coming by the way of Eden. Brothers listen. Leave revival to God.

You can't work up revival. Oh let's take that to heart. You can't.

But you can do the digging. And there's a difference. Leave the water to come by Eden.

Oh they never thought of that. But it came by Eden. And the ditches were filled with water.

But I want you to note this. That the digging meant at least two things. First of all.

Meant breaking. The breaking of the dry crust. Oh my there's a thought here dear people.

The breaking of the dry crust. Brother is there a dry crust over your soul this afternoon? Are you prepared for God to do the breaking? And are you prepared to help God in the doing of it? Are you? There's a dry crust over the Christian church in America just now. A dry crust indeed.

And I maintain that that crust has got to be broken. And I pray God that from this camp meeting men and women will go out to do the digging. To do the digging in their own homes.

Begin by family worship brother. Begin by giving God a place in your home. Begin by giving God a place in your business.

Tell me what place has God in your business? First place? Oh when he ought to be in the drawing room. He has to be satisfied with a kitchen. Oh may God have mercy on us.

May God have mercy on us. Well I believe that the digging has got to begin there. Has got to begin in the homes of the people.

If we are going to see revival in America. God must have freedom of action in the homes of God's people. I believe that.

I'm not talking about sinners. They have nothing to do with revival. Revival doesn't begin among sinners.

It begins among a people dedicated to a purpose. See that the ditches are dug. And I believe dear people that in many congregations ditches have got to be dug.

I believe that many pastors today are hindered by the fear of man. I thank God that the day came when I was delivered from it. You know what happened when I gave my testimony to having been baptized in the Holy Ghost? You know what happened? Seven of my office bearers left me the following day.

Sent in their resignation. They wouldn't have a fool in the pulpit is what one man said. Rather it may mean man.

Revival in a congregation costs and you've got to be willing to face subtraction instead of addition. But I believe the day is fast approaching when the Church of Jesus Christ in America must take a definite stand

and stand together against the prevailing thought that is cursing the Christian Church today. Modernism.

Compromise. Devilish gimmicks. Oh may God help us.

May God help us. I know a church in Scotland that was ministered to by one of the greatest preachers in the field of evangelism that Scotland has ever known. You've read his book.

Oh you've read his book. Do you know that in that church today they've introduced dancing after the evening service. And they talk about that as evangelism.

My God. Pardon me I'll be honest. Oh the gimmicks and the things that we strive.

My dear people. Let the word of God loose and the word of God will defend itself. Paul said Spurgeon.

You needn't introduce anything else. You know that I have a conviction and I share it with you. I believe that when the canon of the word of God the Bible was completed.

God gave us three means for the propagation of the gospel. Preach the word. Sing the word.

And live the word. I don't believe that God will honor anything else outside of that. Outside of that.

I don't believe anything outside of that is necessary. God said to Malthus. See that you do all according to the pattern.

Perhaps he was afraid that Malthus could perhaps improve on God's pattern. And God said see that you do everything according to the pattern. And I've said that again and again to meetings of ministers.

God has a plan. God has a program. And you needn't introduce anything outside God's plan and God's program.

And God's program is preach the word. Sing the word. Oh brother see that the preaching is under the anointing.

See that the preaching is under the anointing. See that the singing. Oh that the singing.

The solo singing what have you. See that that is teaching prayer. Lest you be helping the devil to jam the world.

In many causes. I'm thankful to God that you've been delivered from that. Delivered from it.

Oh I pray dear people. That there may be a willingness. Oh a willingness this afternoon.

To get to the digging. But not only. Not only.

Well to break the cross. But getting down a bit became a cross stone that had to be removed. Things that have to be removed.

Oh again let me say I can count upon God. To let power loose in my life. When I am ready to let something loose from my life.

Now I do not know what it is in your life. That has the question mark behind it. I don't know.

But in your mind there is a doubt about it. Or it may have to do with television. That devilish instrument.

That today is hell's greatest agency. In the damning of the youth of our country. You may disagree.

But again I'm not here to please everybody. I'm here to state my own convictions based on the word of God. Come out from among them.

And be separate and touch not the unclean things. My dear people that's a word. Touch not the unclean things.

And God knows that there is much that is unclean on television today. You say yes. There's a lot of good also.

But brother this is the verse that settled this matter as far as I'm concerned. If meat cause my brother to offend. I shall eat no meat as long as I live.

If my having television. Is going to weaken a young brother in the faith. And because the minister has it.

Surely I can have it. But he is not strong enough to refuse to look at what is unhealthy. And he gets in this television.

But because he's not able to distinguish between what is clean and what is dirty. In a very short time he's led astray. By the devilish picture that he now delights to see.

And that young man is led astray. Because of the minister's television. And his failure to take a definite stand on the basis of that word.

If meat will cause my brother to offend. If my having television is going to cause my brother to offend. I shall never have the devilish instrument in my drawing room.

Oh you'll say but that's top silent theology. Well call it that if you like. It's to me the teaching of the word of God.

Come out from among them. That's not the unclean thing. The unclean thing.

And I will resist. Oh my dear people I've kept it too long. I told you already that if you ask a highlander to come to your camp meeting.

You must be prepared for long sermons. I'm not accustomed to snippets my dear people. The fool men that met the need.

Water came by the way of Eden. All the truth. By the way of Eden.

Now you know your Old Testament. You remember that Eden speaks to us of conflict. And of conquest.

Think of that great verse. Oh a verse that I love. I love to preach from.

Who is this that cometh from Eden. With dyed garments from Bostra. This that is glorious in his apparel.

Travelling in the greatness of his strength. I that speak in righteousness. Mighty to say.

Who is this that cometh from Eden with dyed garments. From Bostra. Speaking to me of conflict.

But speaking also to me of glorious victory. And today the conflict here. Father do you feel it? Conflict.
The devil is contesting. Marko I'm not greatly concerned about that. Not greatly concerned about that.
Jesus was manifested to destroy the works of the devil. And I said get behind me. Get behind me.
But he's here to frustrate the purposes of God. But who is this that cometh from Eden. He that speaks in righteousness.
Mighty to say. Devil take that. Oh take that.
This Jesus. The man of Eden. The conquering redeemer.
The redeemer. Oh he's here to meet you. He's here to meet you.
It speaks of conquest. Of. Now I believe that at this very moment.
Right in this meeting. Self is challenging. The throne.
And challenging. As I said last night. The crown rights of peace.
I believe that. Only one has the right to reign. Oh I wonder who will say now.
My God. I break with the past. Oh I break with the past.
I bid every idol flee. There oh Lord is the throne of my heart. Attend it.
And rule supremely in my God rule forever. Is that the language of men and women here? Is that the language of men and women here? God. Rules supreme.
Rules supreme. But just this thought. Notice.
That water came by. Eden. At the time of the evening sacrifice.
At the time of the evening sacrifice. Oh. My dear people.
How many of us. Freak. From presenting ourselves.
Body soul and spirit of God. In an act. Of holy.
Consecration. Now you ask me. But.
Must. Sanctification come before consecration? My dear people. I believe it does.
I don't think God will accept. In consecration. Anything that is unclean.
And that is what I mean when I say that sanctification. Must come before consecration. Because too often.
My best moments in the field of consecration. Is mingled with the destructive element. Of self-preservation.
Oh. Tonight brother. Tonight.
Will you. Believe. With.

Virgin. That. There is.

An experience. As far. Above the ordinary Christian.

As the ordinary Christian. Is. Above the world.

And. That. Is the experience.

That God is anxious to lead you into. This very moment. The poet says.

Now. Abdicates. My vain.

Self-will. The scepter Lord. Is.

Thine. Now reign. And with thy.

Spirit. Fill. This.

Gilded. Heart. Of mine.

Thus. Sanctified. May I possess.

The canon. Of. True.

Holiness. Amen.

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