

(Mt Pleasant) 1. Introduction to Prayer

by Gerhard Du Toit

Praying in the will of God is not about getting what we want, but about having the confidence to pray and knowing that God is listening to us.

Duration: 1:18:03

Scripture: Psalm 23:1-3, Isaiah 40:31, Ezekiel 47:1-2, Matthew 6:33, John 1:1-5, John 14:6, Romans 8:28

Topics: "Prayer"

Description

In this sermon, the speaker emphasizes that revival is not just a series of special services, but a powerful outpouring of the Spirit of God. He shares a personal experience of witnessing a pastor being broken by God during a revival. The pastor, who was initially confident, became shaken and shared his testimony of what God had done for him. The speaker explains that revival often goes through four stages, including making restitution and cleansing. The sermon references Ezekiel chapter 47 and highlights the importance of revival starting with the people of God.

Transcript

I want to say to you what a blessing and an encouragement it is to be back here in Australia. There's one difference between today and nine years ago, and that's that we all got older, and some may be more mature, and some of us are ready to go to heaven. I remember a man in Northern Ireland once introduced me, and he didn't know how to pronounce my name, and he said, I don't know where this man is coming from, but I know where he's going to.

And I thought, you know, that's just the typical Irish way of doing this. I will never forget, I think I was in Ballycraggy. There's so many valleys in the North of Ireland, you never know where you are.

But I stayed with an old Mr. and Mrs. Watson was his name. And when I arrived there, because I was from Africa, first of all, they were astonished that I was white. I think they expected me to be black.

And then while I stayed with him, he had so many questions that he wanted to ask me about Africa. In fact, every time when we sat at the meal table, he would ask me these questions. In fact, one of the times when we sat down, he said to me, Do you eat with knives and forks in Africa? And, you know, he was just asking me all these questions, and I had to explain and explain.

He was in his seventies, and one day I just felt, you know, and I said to the Lord, God, I've had enough of all these questions. And so he turned to me and he said to me, So, do you eat a lot of meat in Africa? And I just thought, well, this is my opportunity. And I said, Yeah, we eat a lot of meat in Africa, Mr. Watson.

And he said, So what do you eat? And I said, Well, we eat this and this and this. And then I said to him, As a matter of fact, we eat a lot of the African people. And I said, We just don't know what to do with all the bicycles once we got them.

And this man was just stunned, you know. In fact, I could see him saying, I better watch it. I could be next in the list.

And I thought, Well, he got the message. And I went further. I said, You know, there's certain parts of the body that is really great.

Well, he was ready to have a heart attack. Do you know, I gave him about five or ten minutes and then said to him, Mr. Watson, I was just pulling your leg. It was the last question he ever asked me.

No more questions. But it's wonderful to be back here. If you are new and you can't remember the years ago when we were together, if I speak to you with an accent, I don't have an accent, you've got an accent.

And I remember my friend, Harold Vaughn, who's been here, we were together at the conference, oh, I don't know how many years ago. And the acoustics of this place was quite a large conference, maybe five, six hundred people. And the acoustics of this place was just terrible.

And so the people came to Harold Vaughn and said, You know, we don't understand Gerard. We don't understand what he's trying to say. We don't understand his accent.

And Harold Vaughn, in his typical way, turned to them and said, That's not the problem. The problem is you do understand them. But I'm really looking forward to these days.

This is my third visit to Australia, first time when I was here. And two or three years ago, I had a conference that we did for pastors in Sydney, in the Sydney area. But it's great to be back.

Let me give you an idea about the next three days. So that you just have a sense of preparing your heart. What we have been doing for the last six years, and I have the joy of traveling to about 30 to 40 countries, and mostly what we are doing is to share, predominantly leaders in these countries, on the subject of prayer.

And that's kind of where my heart is. I learned to pray on a mountain in Africa where I was brought up with six black African pastors who taught me the secret of saying to me that if you can't get through to God, you're never going to get through to people. Who would say to me that you can't walk with God on the basis of the things that you are doing for God.

But ministry is the consequences of walking with God. Many would say to me, wherever you travel in the world, don't look for churches that will be full of people, but look for churches that will be full of people that will be full of God. And men that would say to me that there is no power without purity and your relationship with God.

And you need a thing that is called unction. And unction is only coming through a life being separated into God and a life of prayer. And that's where I learned the first principles of discovering these men who were

students of the old Puritans.

And men like Robert Murray McChain who used to say, how can the Holy Spirit in you criticize the Holy Spirit in me? Men who used to say, so much of my time of praying is preparing myself how to pray. And because of that, they would emphasize the necessity that prayer is initiated by God. That God doesn't answer prayer necessarily because we are praying, but God answers prayer because He is a covenant keeping God.

And if we walk in the center of His will and we are submitted to Him, you know, one of the greatest statements on prayer in the Gospel of John that I've never heard someone spoke on is when Jesus said, the son can do nothing unless he sees the Father doing it. Incidentally, if you study the prayer life of Christ in the four Gospels, and you study those verses in Matthew, Mark, Luke and John, you will discover that Jesus virtually never ever spoke about prayer not being answered. Why did He do that? Because prayer to Christ was the unfolding of the will of His Father.

That's why He said, Lo, I've come to do Your will, O God. And one of the things that we are going to do in the next few days, I'm trusting God that we won't plow so deep into the subject that it will become so overwhelming to you that you would say, you know, I don't even know where to start as it relates to prayer. Let me encourage you tonight.

My brother and sister, you never get to the place where you really know how to pray. You never in your life come to that place. I'm so frightened by people who would come and they would speak about prayer.

They will give you a perception that they've got this thing all together. To me, prayer is like running into the ocean and when you get to the place where you've gone so far, you feel like I can't go any step further. And you look back, you discover the water has just gone to the ankles.

You've hardly started when it comes to prayer. But on Saturday and on Sunday, tomorrow I want us to spend, unless the Lord directs us in a different direction, but I would love us to spend tomorrow in the free sessions and explore those 879 verses in the Gospel of John and just take the key concepts out of those 21 chapters. And then on Saturday, God willing, I want us to explore the Old Testament.

We only have two sessions and I know what's going to happen these days is that when we come to the end by Monday morning, that we have just scratched the surface as it relates to this great subject of prayer. But Saturday morning and Saturday night I want us to explore the Old Testament. Eleven wonderful words in the Hebrew language that is speaking to us about prayer.

Sixteen moral imperatives of God as they relate to prayer. The different kinds of Old Testament prayers that we discover and how they are speaking to us. And then take specific passages and really ask God to open those passages for us.

And then on Sunday, God willing, in our free sessions together, I want us to explore the New Testament. You know there are 7957 verses in the New Testament as it relates to prayer. And when you study those verses and you go to the Gospel of Mark and you discover those 678 verses and you go to look to the Acts of the Apostles and the Apostle Paul and you explore them, they are taking you to 248 possible prayer passages in the New Testament.

And those passages, as you study them, they explore or they give you twelve aspects of New Testament prayer. And I'm looking forward on Sunday. You know when we talked about a life of prayer, the issue is

that we are not saying to people that prayer is everything.

But what we are saying to people is that everything needs to come through prayer. And to me, when we are speaking about prayer, brother and sister, what we are dealing with is that we cannot go from our experiences with God as it relates to prayer to the exposition of Scripture. You cannot interpret God's worth in the light of experience.

Because if we are going to do that, is there the possibility that you will isolate the Scripture and you will interpret Scripture in the light of experience. And you can't do that. So what do we have to do? We need to go to the word of God and we need to let our experiences flow out of the totality of Scripture.

You say, why do you say that, Gerard? I'm saying that to you because we are born with a personality. But God is in the process of building up Christian character. And so 75% of our growth as Christians is depending upon what you read.

I don't know if you realize this. If you spend a tithe of your time every day on the New Testament, you are going to be able to go through the New Testament about 40 times every year. You know, I've got the privilege of spending 80 to 90 days of the year sitting in airports and in planes.

And I always say to God, I don't want to waste my life sitting at an airport looking at people or sitting in planes and don't watch all the junk that they have on these planes today. And so you say, what have you been doing? You know, for the last 25 years, I've been reading books onto cassette. And one of those people that I don't just want to read something, I want to listen to it.

48 books of Dr. Andrew Murray, Oswald Chambers. And so what I've been doing through the years, I read these books onto cassette and then I download them onto a computer. And today, with the technology of today, you get the thing that is called an iPod.

You can get one that covers 160 gigabytes. And I'm downloading this and on a 13 or a 14 hour flight, you can listen to 3 or 4 of the books of Andrew Murray. And just systematically listen to them.

And as you listen to them, they become part of your life. And the same with the New Testament. Those 7,957 verses depends on if it's the Greek New Testament, you will be able to listen through it in 24 hours.

And our King James Version of the Bible, 17 hours takes you through all of those verses in the New Testament. And so when God's Word becomes part of your life, brother and sister, as it relates to any aspect of the Christian life, one of the greatest blessings to me, and I've made a commitment for 10 years to every year, go through the New Testament so many times every year. And one of the greatest encouragement of my own Christian life.

And we're teaching pastors in the world to do this. You say, what? If you write out 15 verses of the Old Testament every day, by hand, every 4 years you've written out the whole Old Testament. If you write out 15 verses of the New Testament by hand, every 18 months, you've written out the whole New Testament.

Now, I've been doing this for years. And so with my right hand, I write out the Old Testament, and because I've got arthritis, I write out the New Testament with my left hand. You know what Janice, my wife, said to me? She said, Daddy, you are developing this part of your brain.

Of course, you know, she's a Canadian, so you never know what comes out of this Canadian's mouth. But you know the blessing of just, brother and sister, saturating yourself. And last year, when I came to the end of November, I've gone through the New Testament all the times that I'm committed to do this over a period of 10 years.

And I turned to my wife and I said, you know, I've got 4 weeks in December. And I said, I'm done with the New Testament. And she said, what are you going to do? I said, Janice, this is going to be fascinating.

So she said, what did you do? You know that last 4 weeks, going through the New Testament every 7 to 10 days? You know what I did? I went to the first chapter of every book in the New Testament. You will have no idea how the first chapters of every New Testament book would minister to you and your relationship with God. So there are 4 of those 27 books who only have one chapter.

And so when I came through the second time, I went through the second chapter. And then the third time through the third chapter. And she said, what did you do with the Scriptures? Well, let me explain to you.

I asked myself a question. And I would say to myself, what is the New Testament or what is this chapter telling you about the life of Christ? Just in the first chapter of every one of the New Testament books. And so when you've gone through it once, you've got 23 books left with 2 chapters and more.

And you ask yourself the question, what do I discover about the life of Christ? What do I discover about God? What lesson is here for me to apply? And you have no idea the blessing. And so you say, what happened when you were through that? You know what I did? I took the last chapter of every New Testament. I mean, I had 4 weeks, you know.

And I said to my wife, this is tremendous. So you say, why are you doing this? I'm trying to memorize the New Testament. And my wife said to me, I said, Jonas, I want to try and memorize the New Testament before I'm 75.

And she would say, well, when you get to that place, how many in the mental institution will come and listen to you? Well, you know what I would say to her? I said, there will be 5 from my congregation. She said, who will they be? I said, Father, Son, Holy Spirit, you and me. And she said, what will I do there? I said, the Bible says, let that which God hath joined together let no man separate.

I said, welcome to humanity. You're going to be with me. You know, I'm so much looking forward to these next few days, because we're going to plow into the Scriptures.

We're going to discover what does it mean to pray in the will of God. Why was it that Jesus was the only one that was ever able to say, Father, I thank You that You always listen to me. Why was it that the Old Testament prophets, when they prophesy about the Messiah coming in the New Testament, three times in the Old Testament, when they prophesy about the coming of Christ, that they use one of those 11 Hebrew words, and they looked upon the life of Christ.

And do you know what they called Him? They called Christ a prayer. And so when He came, and He became the manifestation of God as it relates to prayer, and when He said in John 17, He said, Father, I have manifested Your name. And you go to every one of those Hebrew names of God in the Old Testament, and you discover the manifestation of God through those names, and you study prayer in the Old Testament, and you discover how Christ became the personification and the manifestation of God in prayer.

And then you discover that He prayed within the will of His Father. And then the Apostle John, who was so close to Christ, I said to Robert and Karen last night, it's amazing when you study those 7,957 verses in the New Testament, and you discover that three men in the New Testament dominated 80% of New Testament writings. You say, who were they? Luke the Physician, 1,151 verses in the Gospel of Luke, and 1,007 in the Book of Acts.

The Apostle Paul, his epistles take you to 2,033 of those verses. The Apostle John, 879 verses in the Gospel of John, 404 in the Book of Revelation, 105 in 1 John 13-14, and you bring them together, and they dominated 80% of the New Testament. And so when you come to the Apostle John, what is he doing? He gives us the deity of Christ as it relates to prayer.

And in 1 John 5, he made this great statement. This is what he said. And this is the confidence that we have in Him.

That if we ask anything according to His will, I love the Greek New Testament as it relates to that, because you know what it said? He is in the process of listening to us. That's what it means. This is the confidence that we have in Him.

That if we ask anything according to His will, He is listening to us. And if we know that He listened to us, we know that we are the petitions of those things. Brother and sister, you know, we can spend a day just on that one statement.

What is the confidence that He has given unto us? Why did Jesus say in Matthew 6, when you pray enter into your closet, when He wrote the Gospel of Matthew predominantly with the Jews as His focus, and the only thing that the Jew could think about in Matthew 6, when Jesus said when you pray and you go into your closet, the only thing that the Jew could think about was the holiest of all in the Old Testament. And Dr. A.T. Pearson said in his book on prayer, as they thought about the holiest of all, they would try to come to the understanding. What did Jesus mean when He said you're going to go into this secret place, because that's what the four meanings in the Greek New Testament is saying to us about this closet.

And when He said that, and He died for us in the cross, and He cried out and said it is finished, and the veil of the temple was rent from the top to the bottom, and the way into the holiest is open, and the epistle to the Hebrews coming to us and said, God has given us confidence to go into the holiest. And when the writer to the Hebrews said to us, having therefore brevity and boldness to enter into the holiest, how do we do that? Through the blood of Jesus. By a new and a living way which He has consecrated for us through the veil that is to say His flesh.

And having an eye preached over the house of God, He said let us draw near. And how do we draw near? With a true heart, full assurance of faith, and our hearts being sprinkled from an evil conscience, and our bodies washed with pure water. And Dr. A.T. Pearson said that when Christ said, you're going to go into your closet, all that the Old Testament you could think about, of those early disciples and the understanding of the Sermon on the Mount and the law being made perfect, this is what He said, they thought to the holiest of all.

And when John in his epistle came to us and he said, God has given us confidence. The apostle Paul would come to us in Romans 8 and say, there is therefore now no condemnation to those who are in Christ Jesus who walk not after the flesh but after the Spirit. Why? Because the law of the Spirit of life in Christ Jesus has set us free from the law of sin and death.

And here comes the confidence to come into the presence of God. And when you study just this one statement, what does it mean to pray in the will of God? You say, what are we speaking about? Two aspects of praying in the will of God. The confidence that we have.

That we have in what? The confidence that we have in Him. Why? Because we're sitting with Christ in heavenly places. The confidence that we have in Him that if we ask, what does this mean to ask? It's one of those six pillars in the Greek New Testament that is speaking to us about prayer.

If we ask anything in His name, that's why John said in John 15, if you abide in Me and My word abides in you, you shall ask whatever you will and it shall be given unto us. And people say sometimes in North America in a flippant way, oh, I can ask whatever I want. I just staggered at those statements.

And I said to them, you have no idea what you are speaking about. What are the conditions? If you abide in Me and My word abides in you. You know what will happen, brethren and sisters? You will never dare to ask anything outside of the will of God.

You wouldn't think of that. You would not even consider that. And so, if we ask anything in His name, He hears of us.

And here comes the rest of that twofold statement. And if we know that He's in the process of listening to us, we know that we are the petitions of those things that are asked. Praying through to God.

And I don't know here in Australia, I've been away here for nine years, but you know, this term of praying through is something that we have no concept about anymore. It's so relevant in Scripture. What does it mean? And I'm looking forward to those days as we're going to explore the understanding of prayer.

Do you know what's our problem, brethren and sisters? We know so much about the word of God, but the word of God knows so little about us, you know. That's the problem today. And so, when God's word becomes part of my relationship with Him, and He brings this understanding that prayer is not the times that I spend with God.

But you know what it is? It's the time that God is spending with us. And brethren and sisters, when we discover that secret, it makes a total difference in our relationship with Him. I've got a book in my library.

I'm collecting books on prayer. I've got about close to 800 books in my library. And I mean, there are some of those books that are classics.

I mean, there are some other books that I won't sell them for \$500. Don't test me with a thousand, but I won't sell them for \$500. I mean, they are classics as it relates to prayer.

People often say to me, you know, how do I learn the language of prayer? And I often say to them, read the life stories of people. George Muller of Bristol, the man who had 85,000 answers to prayer. Two books written about his prayer life.

You say, what were those books? The first one had the title 35,000 Answers to Prayer in 24 Hours. There was another book with the title 50,000 Answers to Prayer that took him longer than 24 hours. I don't know if you know this tonight, but the secret of the life of Charles Adam Spurgeon was not predominantly his preaching.

There was a man that taught him how to pray and his name was Muller of Bristol. Spurgeon had a hard time praying on his own, you know. He struggled immensely with depression.

And he struggled immensely with prayer. And George Muller of Bristol influenced and mentored Charles Adam Spurgeon as it relates to personal intimacy with God. And you know the great statement when someone came to Charles Adam Spurgeon one day and said to him, what's the secret of your ministry? He ministered to about 6,000 people in Spurgeon's tabernacle in London and came to him and said, Mr. Spurgeon, what's the secret of your ministry? And Spurgeon turned to them and said, it's the heating system in my church.

And they said, what do you mean? He said, come and see on Sunday morning. And they came on a Sunday morning to the church of Charles Adam Spurgeon and he took them into the basement of the church and there were 400 people praying. And Spurgeon said, this is the heating system of my church.

This is why God is blessing the ministry that he has given to me. You know, I don't know about Australia today, but I need to tell you something about North America. It's so unfortunate to say that my heart is broken for that continent because that's where we live and the lily grow where you plant them.

But it takes 3 to 5 to 7 to 11 to 13 to 15 years to see the average evangelical church in North America becoming a house of prayer. And so that's what it's taking. I was sharing with Robert today we are involved with different nationalities.

China and Vietnam, Cambodia, Eastern Europe, Africa, South America. And last year in January I had the privilege of being in a church just outside of the city of New York. He said, what kind of a church was it? It was a Korean church.

The pastor went there 29 years ago with about 20 people. And for 29 years she has been ministering. And that today is a church of about 6,000 people.

And every morning these Korean people, I was the first non-Korean speaker that they ever allowed in that church. And every morning, six days of the week, this Korean church prayed from 5 o'clock to 7 o'clock in the morning. I had to speak every morning from 5 o'clock to 6 o'clock on the Old New Testament theology of prayer.

And by 6 o'clock they turned the lights off and about a thousand Koreans would go on their knees and they all prayed out loud at the same time for an hour. I mean it was a tremendous experience. And so I've never lost a burden in my heart for Australia, you know.

Because if it's not for the people of God, there's no hope for this country. It's exactly where we are in Canada. Isn't it amazing that the Scriptures say that the hand and the life of the king is in the hands of the Lord.

And God has given us this great privilege, brother and sister. And I don't know about you. I don't know if you've come to this weekend because you come every year.

I haven't come to this weekend because I've got nothing else to do. You say, why did we come? We've come to meet with God, you know. We've come to meet with God.

The burden of my heart is, you know, and the Hebrew word is a wonderful word. We can explore these words, you know. The Hebrew word for the word burden is the word Masah and the Hebrew text of the Old Testament.

It's based upon revelation. And so when God gives us a burden, we need to climb underneath that burden of God and we need to explore it and we need to systematically dissect the burden of God and step by step pray it through. And I'm just looking forward for us to spend these days together.

Now, this is what we're going to do. And I know you are tired. You had a busy day.

You tried to put up tents and everything. But this is what we're going to do and this is what we're going to do in every session. We are going to spend some time in prayer together.

And that's what I want us to do and then I want us to turn to the Scriptures. Just spend a few minutes on two passages before we come to the end of this evening. This is what I want you to do.

I want you to find three or four people and this is what I want you to do. We're going to meet in little groups and I want you to turn to the person in front of you and I want you to ask him a question. And you say, what am I going to ask him? I'm going to ask you to ask him how I can pray for you.

We're going to take some time just to share with one another about some personal things. We're going to do it right through the weekend and then I will close our time in prayer. So, that's what we will do.

You know, the burden of my heart is that God will give us a spirit of prayer. Brother and sister, when God gives us a spirit of prayer, hours become like minutes, you know. We lose sight of what time is all about.

I just came out of South America and we were at pastors conferences and took 239 pastors and their wives into the mountains of the country of Peru. Some of them were on buses for 24 hours coming down the rivers to be at this conference. You say, what did you do? We took them for three days of prayer.

Three days. Spending five to six hours some of those days in intercessory prayer and teaching these pastors how to pray. And that's what we get.

Praying together. So, let's do that. I want you to turn around and find three or four people.

Turn to them. If you don't know them, introduce yourself and say to them, how can I pray for you? We're going to spend some time and pray together. So, can we do that? Just form little groups of three or four.

The young people right there. You find three or four people and that's what we will do. Heavenly Father, we want to come to Thee this evening and we want to thank You from the depths of our hearts for this Easter weekend that You have given unto us the privilege to simply be able to come to humble ourselves under the mighty hand of God.

And Father, we confess tonight in Thy presence that if anything is going to happen in any one of our relationships with You, it's simply going to come because we have submitted ourselves to God's plan for our lives and our walks with You. And Father, I want to thank You for the sense of expectation and the anticipation in the inadequacy of my own heart for us to be able not just to sit under the ministry of Your Word, but, Father, to be able to trust You that somehow during these coming three days that there will be moments when the Spirit of God will be able to break into our relationships with You. Lord, You said unto us in Your Word that if we walk in the light as God is in the light, we will have fellowship one with another.

And the blood of Jesus Christ, God's Son, will be able to continue to cleanse us from all sin. And we recognize this first night that there is maybe one initial encounter with the infilling of the Holy Spirit of God. And yet, Father, there are hundreds and thousands of subsequent infillings and cleansings when God would come to us and God will meet with us.

And we thank You that Your Word has said to us that the fire must burn continually upon the altar. That the epistle to the Hebrews said to us that we have an altar and a place where God wants to come and give us a new revelation of Himself. And Father, we acknowledge this evening at the very opening night of our days together that You have said unto us in Your Word that I will pour water upon him that is thirsty and I will pour floods upon the dry ground.

You have said unto us that blessed are those who hunger and thirst after righteousness, for they shall be filled. We are reminded that Jesus said to us on the last day, that great day of the feast, if any man thirsts, let him come unto Me. He that believeth into Me, as the Scripture says, rivers of living water shall flow from the innermost of his being.

And God, our Father, we pray that somehow in these hours and days to come that we will come to grips with the source of this river. That we will come to grips with the force of the river of God. But most of all, that we would come to grips with the course of this river.

And that somehow we will be able to experience the intimacy with God. That we will sense these rivers of God flowing from the innermost of His being. Lord, I was reminded again of the words of Duncan Campbell when he so often said that we are filled when we are filled with the Spirit of God that we cannot be filled with anything else.

And Father, it's the cry of our hearts that in these days before You pour out upon us a hunger and a thirst after Yourself, that somehow that You will empty us and that You will purify us and that You will cleanse us so that we will be able to be filled of all the fullness of God. Now, Father, we are in a public camp over a weekend like this and my heart was so burdened as we arrived at this camp tonight because You do not want us to have worldly friends. And yet God, You want us to have friends in the world.

And I saw a young man tonight walking and I sensed the desperate need of God in his life. And we are going to be surrounded by men and women, Father, who are on their way to hell in a basket. And they are lost in the presence of God.

We want to say to You tonight, Lord Jesus, if You pour out Your Spirit upon this gathering, if You pour out Your Spirit upon us as Your people, as Evan Roberts used to say, that it will affect the man on the street, when God sends revival. And so, Father, we want to open our hearts before You. I am so grateful, dear God, that I have never lost the burden for this beautiful land of Australia.

That I have never lost the burden for this Adelaide Valley and the people within this part of this country. And yet we ask that You will pour out upon us an amazing sense of the brokenness of God. And that this brokenness will lead us to cleansing, so that we will be able to be set apart unto You.

And that we will be able to be baptized with a spirit of brokenness that will give unto us a perception of levels of intimacy with God, Father, that will blow every circuit in our minds, and that will give unto us a new lease in the Christian life. And Father, it is the longing of the own inadequacy of my relationship with You, God, that this weekend, that we will become so saturated with the consciousness of the presence of

God, and that we will become so intoxicated with a depth of the love of Christ, that we will be constrained to give ourselves to God in a way that we have never done it before. Father, we ask You tonight, in Jesus' name, that You will sanctify this little building.

Father, I am confident that in the weeks and the months gone by, anything could have happened in a place like this. But we ask that You will draw a circle around this camp, that You will sanctify these grounds, and this gathering, and as men and women would drive unto this place during the course of this weekend, that as they would come to this, that it would be like the island of Lourdes, and when they were in the midst of revival, that when the ferries and the boats would pass the island, that men came under conviction of sin, because of the incredible reality of the greatness of Your presence. Father, I pray that, you know, we've been busy today with so many things.

We've been on the roads, we've tried to put up camp, and I pray, Father, as we take these few minutes to ponder upon the greatness of Scripture, that You just give us the freshness of heart and of mind, and of spirit, and the emotional sense of receptivity, so that the Spirit of God will be able to witness to the reality of the Scriptures, and so that Your Word will be able to become part of our lives. And Father, we pray, because time is a piece of eternity, and You said to us in Your Word that we need to redeem the time, because these days are so brutally evil. And I ask You tonight, Lord, that You will help us to analyze time, and maximize time, and utilize time, so that the Spirit of God will take Your Word and apply it to every aspect of our relationships with You.

In Jesus' name we pray. Amen. I know that our time has gone on, and yet I just want you to turn with me just for a few moments to Ezekiel 47.

Ezekiel 47. And I want you to open your Bible. If you don't have your Bible with you, will you please say, may God have mercy on my poor wretched soul.

But I trust that you do. And open your Bible to Ezekiel 47. And just for the sake of our time, let's just break into that wonderful chapter.

Ezekiel 47, verse number 1. The prophet Ezekiel said, Afterwards he brought me again unto the door of the house, and behold, water was issued out from under the threshold of the house eastward for the forefront of the house, stood towards the east, and the waters came down from under the right side of the house at the south side of the altar. Then brought he me out of the way of the gate northward, and he led me about the way without unto the utter gate by the way that looketh eastward, and behold, there ran out waters on the right side. And when the man that had the lion in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters, and the waters were to the ankles.

Again he measured a thousand, and he brought me through the waters, and the waters were to the knees. Again he measured a thousand, and he brought me through the waters, and the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over.

You know, it's an amazing thing when we study the Scriptures, and we know that the Old Testament is revealed for us in the New Testament, and the New Testament, of course, lies hidden for us within the Old Testament. But it's tremendous when we study the Scriptures, that one of the greatest revelations in Old Testament Scripture is when we discover symbols and types of Old Testament Scripture. I'm writing out in these days the book of Genesis in my Enquirer times in the mornings in the last couple of days I found

myself in the life of Joseph.

And if you study the life of Joseph, I don't know what will happen to you, but I've been weeping my way through those chapters in the book of Genesis, not only to look upon Joseph as a type of Christ and the Old Testament, but to discover the unfolding plan of redemption as it's relating to us out of the life of Joseph. When he was sold eventually to Egypt, found himself in Egypt, and when there was a moment when he became prime minister in Egypt, was given over the rule by Pharaoh, the famine was coming, and there is a moment when Jacob turned to the brothers of Joseph and said, Behold, I heard that there is scorn in Egypt. And so how these brothers of Joseph went to Egypt, and when they came to Egypt, lo and behold, there was Joseph.

And then to discover the unfolding drama of redemption as it relates to the New Testament in the work and the ministry of the Spirit of God. How these brothers of Joseph, Joseph did not reveal himself to them, but how he handled them with the understanding of what they did to him. How he asked them questions about their father, about their family, and how they said to them that we have eleven brothers, but one is not there, which of course was Joseph.

And to discover God's plan in the work and the ministry of the Holy Spirit as it relates to the conviction of the state and the act of sin. And now the Gospel of John would come to us and say that when the Spirit of God comes, He will convict the world of sin and of righteousness and of judgment. And when you look upon Joseph as a type of Christ, how he could not reveal himself to his brothers, and how they went back to their father, and how they were sent back to Egypt, and everything that happened until there was a moment when Joseph turned to his brothers when they were ready for the revelation, and he said to them, I am your brother Joseph.

Do you know I love the Hebrew Old Testament because there are such incredible pictures in the Old Testament and the New Testament for that matter, but how you look upon the life of Joseph, and he couldn't reveal himself to his brothers, and how he went alone, and he wept, and the Hebrew understanding of those times is so emphatic that it's saying to us that he wept uncontrollably because he wanted to reveal himself to his brothers, but they were not ready. And as it relates to salvation, how Christ came and he had to wait for the work and the ministry of the Spirit of God before he could reveal himself as the Messiah and as the Christ. So we find some tremendous types.

How do we know that something is a type in Scripture? One of the safest ways from a theological perspective is to find an indication in the New Testament because of an Old Testament type. And this wonderful ones in the Old Testament, as it relates to the Holy Spirit of God, the Spirit of God as fire. Notice the Hebrew word for the word spirit in the Old Testament is a word that is found in more than 430 places, but only 87 times for that Hebrew word is specifically related to the Spirit of God.

And so we discover the Spirit of God as fire. And you remember how John the Baptist came in the New Testament and he made the statement and he said when Christ comes, he will baptize them with the Holy Spirit and with fire. How the Spirit of God came on the day of Pentecost and what happens on the day of Pentecost the Scriptures is saying to us that when the day of Pentecost was fully come, they were all with one accord in one place and suddenly there was a sound from heaven like as a rushing mighty wind and tongues of fire came and I love the Greek text as it relates to that saying it distributed sounds upon each of them.

The Holy Spirit of God as water in the Scriptures. God is saying unto us I will pour water upon those that are thirsty and floods upon the dry ground. And when you study water in the Old Testament, it brings you into the New Testament where Jesus said, He spoke about water twice.

He said to the women in John 4, the water that I will give unto you shall become a spring or a fountain of water. And He was referring to the prophecy of Isaiah when Isaiah spoke about those wells of salvation. And here in John 7 that we quoted in our time of prayer that Jesus said, Rivers of living water shall flow from the innermost of this being.

I want to take just a moment tonight to use this concept as it relates to revival. And my brother and sister, one of the most beautiful pictures in the Old Testament as it relates to water and the outpouring of the Spirit of God is found in the prophecy of Ezekiel. Now let me explain to you something.

If you have an interest in the subject of revival, you and I know this evening that revival is not a series of special services. Revival is what Jonathan Edwards referred to when he said that the countryside was ablaze with the presence of God. I want to say to you this evening, if God would send revival, brother and sister, more will happen in 20 minutes of an outpouring of the Spirit of God and revival than we would have tried for the last 20 years.

And so when God sends revival, we won't do all kinds of funny things. But you know what will happen when God sends revival? We will be on our faces before God, and we will sort our way through to God as it relates to revival. We were just in a touch of the move of the Spirit of God about three or four weeks ago in the mountains of the land of Peru when we took those pastors for three days of prayer.

And we prayed in many different ways because I spent extended hours with them in prayer. And the one Wednesday morning, I said to these 239 pastors and their wives, we're going to have a time of prayer this morning before I would speak to them about prayer. And this is what I said to them.

I said I want the senior pastors to meet in their own groups of four or five and they're going to pray together. The wives are going to pray together. Youth pastors and associate pastors.

And we broke this group of about 239 and so on, and we broke them up in groups. And I said to them, and I gave them material. I'm going to give you some of this material this weekend.

And I said, I want you to look at these questions. And I want you to discuss it with one another. And I want you to share it with one another.

And I knew that night as I was praying, God was going to do something that Wednesday morning. I just sensed the atmosphere that God was going to do something in that session. And do you know what happened in one of those sessions? One of those senior pastors got up.

And brother and sister, he got up and he looked at these other pastors and he turned to them and he said to them, there was a time when I had things against you. And he said there has been bitterness in my heart and all this kind of stuff. And he began to confess these things.

And the Spirit of God came upon this pastor and broke him. And he was one of the national leaders in that denomination of about 500 churches. And the Spirit of God just broke him.

I mean, some of those churches, you know, they've got seven Sunday services with more than a thousand people coming to their service. But the Spirit of God broke this man. And after that time of prayer, my translator came to me and he said to me, Brother Gerard, he said I need to tell you what happened in that gathering.

And so I turned to him and said, Francisco, what happened? And he told me, and when we started that morning session, I stood up amongst those pastors and I said to them, there's one of the pastors here that has met with God in a radical way. And I called him, his name was Bicento. And I said, Bicento, I want you to come here.

And I said, I want you to tell these pastors what God did for you this morning. And you know this is a man who's been in the church for more than 20 years. He was a confident man.

He was an expositor of Scripture. God was blessing his ministry and we saw 31 people saved in his church just the Sunday morning before that in those services. And this man stood up.

And brother and sister, he was so confident as a pastor, but when God broke him, I mean you should have seen this man, he was just standing there shaking like a reed. And he took that microphone and he turned to these pastors and he said, I need to tell you what God did for me this morning. And the next moment we were in the midst of an organized disorder.

You say, what happened? The Spirit of God broke into that meeting. I couldn't stop them for three hours, you know. You say, what did they do? We were in the midst of a gathering.

And I said to them, if you need to put something right, this is the time to do it. And for three hours, you know what those pastors did? They went from one to the other. You say, what did they do? They were making restitution.

You say, why were they doing that? You see, they were gossiping about one another. You say, what is gossiping? It's when I say something behind someone's back and I can't say it in his face. They were flattering about one another.

You say, what is flattering? When I say something on someone's face and I can't say it behind his back. And for three hours, I stood there, you know, it was an amazing thing. You say, Gerard, what happened? There was a wave of cleansing that went through there.

You say, what happened to you? Well, let me tell you something. I went and I sat in a corner, because there was a moment when I couldn't handle this. This movement of God amongst these people.

And I went and I sat in a corner and I just sobbed my heart out. There were moments, brother and sister, when God came so close, I felt I could touch Him. You say, what was it? Was it revival? No.

You say, what was it? It was a touch of the visitation of God. Now, when you study the theology of revival in the Scriptures, you say, what do you mean? When you go through the Old Testament books, those moments when God came, and when God came to revive His people. You see, revival begins with the people of God, brother and sister, because those that do not know Christ, there is nothing to revive.

I mean, they are spiritually dead. And so what does it mean? It starts with the people of God. And when you study the theology of revival, if it's Old Testament or if it's New Testament, if it's the history of the

church as it relates up to the Reformers, if it's the history of the church during the period of the Puritans, or if it's subsequent to the Puritans in the last few centuries, if you study the history of revival, you know what you will discover? There are normally four stages that is taking place in the revival.

You say, where do you find them? Right in Ezekiel chapter 47. Let me just mention them to you tonight. You say, what is the first stage as it relates to the revival? Brother and sister, you know what it is? It's water to the ankles.

I love this concept of Moody, you know, the great evangelist. Do you remember Moody when he was asked once to speak in a city in the United States? And he was a man that was so sold out to God and abandoned for Christ. And when he was asked to speak in the city, and how when all the pastors of that city came together, this young, arrogant pastor stood up in this gathering.

And he said, why do we have to ask D.L. Moody to come to this city to do an evangelistic crusade? And he said, why can't anyone have asked him? Does Moody have a monopoly of the Holy Spirit of God? One of the older pastors who knew D.L. Moody stood up in the midst, and he pointed his finger to this young, arrogant pastor. And he said to him, young man, just sit down. Let me tell you something.

Those of us who know Moody, we know that Moody do not have a monopoly of the Holy Spirit. But what we do know is that the Holy Spirit of God has the monopoly of Moody. And I love a statement that came from the lips of Moody.

He said, when God wants to do something great, and this is what Jonathan Edwards said, when God wants to do something great, He starts with an individual. And brother and sister, what happens here? It's water to the ankles, you know. You say, what are you speaking about? It's stepping into the river of God as it relates to revival.

You know, it's a marvelous Old Testament passage when it speaks about this moment when God brings us to the place where we step into the river of God. I mean, we have not come to the water to the knees. We have not come to the water to the loins.

We have not come to the river that could not be... Those are stages that followed in the understanding of the Old Testament theology as it relates to revival. And one of the greatest examples that I find is in the life of Abram in the Old Testament. You say, what about his life? Well, you remember in Genesis 17, God made this amazing statement about the life of Abram.

And He said to Abram, walk before Me and you shall be perfect. I love this Hebrew word, you know, because it's the word talak. And when God said to him, you shall be perfect, it's the clearest Old Testament understanding of the righteousness revealed in Christ in New Testament Scripture.

And you remember how God came and touched the life of Abram. And in Genesis 18, God came to Abram as the great intercessor. And brother and sister, in Genesis 22, we find this stepping into the river of God.

You say, what is it? It has to do with the voice of God. Let me explain to you what I am trying to say. Three times in the 22nd chapter of the book of Genesis, you will discover that God spoke to Abram.

And we discover the threefold revelation of God as it relates to a personal involvement. And I just want to mention to you, I mean, they are marvelous concepts. The first one was the personal voice of God.

You say, what happened? The Bible says God came to Abram and He called him. He said, Abram. And so Abram responded.

And you remember what God said to Abram. He said, Abram, go and sacrifice your son, your only son. And you see, brother and sister, when we step into this river of God, one of the things that we need to discover is to discern the voice of God.

I wonder this Friday night if I can ask, you know, there's a sense, and many of us we are strangers to know, but can I ask you tonight, have you learned to discern the personal voice of God? But I will never forget on the island of Lewis, when I was there in 1982 and spent ten days in the High Church of Scotland in Stornoway, a marvelous church, and how the minister of the island, because I have a love for the understanding of revival, and how he took me the last morning, he took me to different places. I was speaking in that church every night and they asked us to stay on an extra three days to deal with the evangelistic services on the island. But I said to Roddy Morrison, who was the senior minister in that church, and I said, Roddy, I have a great interest in the subject of revival.

And I said, while I'm here for the next days, one of the things that I want us to do, we're going to spend the mornings in prayer together, but I said in the afternoons, I'm going to prepare, but I want you to take an hour every afternoon and take me to some of the places where God poured out His Spirit in the revival. And brother and sister, I will never forget, the last morning, I was just about flying out to Edinburgh in Scotland, the last morning came, and he came into my room. He said, Gerard, I said, yes, Roddy.

He said, there's one more place I want to take you to. And by that time I was so moved by the revival on the island of Lewis. You know what I discovered? Forty-five years after the revival, brother and sister, I couldn't find one single backslider.

And that morning when Roddy Morrison put me into his vehicle, and he said, there's one more place that I want you to take to. And we drove down this country road on the island of Lewis. It was raining as it often do on the island of Skye, and the island of Lewis, and he had his black coat on, and his minister's collar, and his black hat on, and I had my coat on.

We came to a place where we stopped. And as we stopped at that place, there was just a moment, he said, now we need to get out. And as we got out, there was nothing really to see.

And I thought, what is he doing to me? And as we stepped out, I look across this country road, and here was this old ruins of a cottage. And there was no one in it anymore. And we walk over right to this spot.

And as we went to this spot, he stood in front of it, and he took his hat off, and was holding his hat like this. I stood next to him, and I said, Raleigh, what is it? And I'll never forget that morning, you know. His lips were just kind of shivering like this, and I said, what is it? And he was dead quiet, just dead quiet.

Wouldn't say a word. And I said, what is it? I said, why did you bring me to this little place? I'll never forget this. He just took his finger like that, and he pointed to this little cottage.

And he said to me, this is where it happened. I said, what? He said, this is where God came. I said, what do you mean? He said, this is where these two old ladies lived.

This is where they made a covenant with God. And they said, we're going to pray for revival from 10 o'clock at night until 3 o'clock in the morning. And because you are a covenant keeping God, we're going

to pray.

And I said to him, what do you mean? He said, they heard the voice of God. It's always personal, you know. Abram, go and sacrifice your son.

Your only son. You know, when it comes to this personal voice, brother and sister, it's not just the personal voice of God, you know, as it relates to revival. It takes us a little step further.

He said, what is it? It's the price of revival. He said, how do you recognize the price? Well, you remember what happened to Abram? God said to him, go and sacrifice your son, your only son, Isaac, at the place where I told you. And you remember what happened to Abram? He took his servants.

He took everything that they needed, brother and sister. He took Isaac. And as he was responding to the personal voice, you know, where I live in North America, and I'm not critical about the continent in which I live.

In fact, if you really want to know, there are many times that my dear precious wife would find me 3 o'clock in the morning, 4 o'clock in the morning in my study in the corner of my library under a blanket just sobbing out my heart before God. And when Janice would lift up the blanket and say, daddy, what's happening? Why are you here? I would say to Janice, it's the reason for my existence. The need of this North American continent where we are living, and when you speak about this personal voice of God, brother and sister, we don't understand this thing.

Because you know what? Oswald Chambers said, the voice of God personally always studies with it a price. Do you remember what happened to Abram? As he was going, walking up to this place that God told him of, there was someone with him. Because you remember what he said to the servants? He said, me and the lad are going up yonder.

And they always said, we are going to go to worship. You see, that's the meaning of worship in the Old Testament. It's sacrifice.

And so he and Isaac was walking towards this spot and this understanding of the voice of God. And after the personal voice of God to Abram, here came the penetrating price. And do you remember what happened to him? There was a moment as they were walking up that Isaac turned to his father and he said to his father, he said, my father, we've got the fire, we've got the wood, we've got the knife, we've got everything that is necessary for the sacrifice.

And he turned and he pointed this question to Abram, his father. And do you remember what he said to his father? Where is the land for a sacrifice? No idea that he was going to be the one. And brother and sister, here comes the price.

There was a moment when Abram in faith turned to his son Isaac. Now we know the history of the scriptures that he was willing to sacrifice Isaac. Why did he do that? Because the Apostle Paul said in Romans that he believed, he believed, he stared not at the promise of God but he believed that God would raise Isaac from the dead.

And as he looked at Isaac, and Isaac said to him, my father, here we've got everything for the sacrifice, but where is the lamb? And Abram turned to him and he said to him, my son, God himself shall provide a lamb for a sacrifice. You see, here is the second aspect of stepping into this river of God. Discern the

voice of God personally.

And as you discern the voice of God, and I wish we had time tonight to just go into the exposition of Scripture in the Bible and discover this personal voice of God. Can I ask you this, first tonight in this first gathering, brother and sister, is God still speaking to us? Is God still ministering to us as his people? If God would wake you up in the middle of one of these nights and summon you the revelation and the burden and the vision of God. I think of people today all over the world, more than 500 of these people, and Canada and the United States and other countries who are praying for us.

You know they've been praying for every one of these meetings. There are some of them that are praying for these meetings three times a day, brother and sister. I think of one of my mentors.

What's his name? His name is Bill Macleod. He lives in Winnipeg. It was in his church where Duncan Campbell set in 1972 that if God sent revival to Canada, this is the place where it's going.

In 1972 God broke through a revival in Western Canada. That's why I'm part of that organization. It's called Canadian Revival Fellows.

Bill Macleod is 88 years old, you know. Lives in Winnipeg. Very, very cold city.

God has given him a burden to pray for me. You know what happens to Bill Macleod? God wakes him up at 1 o'clock every morning, brother and sister. He can't kneel anymore.

I mean, he's so full of bolts and bits of steel because of operations. If you travel through him, I mean, you don't want to go near him when you go through customs because he sets all of the alarms off. He's 88 years old.

Listen, brother and sister, I mean, you should know this man. When he gets up to preach, the scriptures just flows out of his life. 88 years old, and every morning at 1 o'clock God wakes him up.

Do you know what he does? He can't kneel anymore. I mean, his knees are shut. But he goes into his living room at 1 o'clock in the morning.

Do you know what he does? From 1 o'clock to 3 o'clock every morning he prays for me. I know tomorrow morning at 1 o'clock, and I know you folks in Australia are way ahead of everyone else when it comes to time. In fact, I've lost a day in my life this year.

I hope to regain it when I go back. But tomorrow morning at 1 o'clock, this man, listen, brother and sister, he's going to climb underneath the burden of God. And he's going to pray for us.

And he's going to systematically dissect the burden of God. And step by step by step, he's going to pray this thing through to God. You say, what does it cost him? It costs him absolutely everything.

So you say, what is it? It's the voice of God, you know. The personal voice of God. You know what's my greatest fear in my relationship with God? That there will come a day in my life when God will not speak to me.

That there will come a day when God somehow will pass by and there's not a sense of that consciousness. I'm not speaking about feeling. I'm not speaking about emotions.

Because brother and sister, they come and go and you cannot trust them. But I'm speaking about the consciousness of the witness of the Spirit of God upon the reality of Scripture when God comes and He just ministered to you. The price of the voice of God.

Let me close. The promise of the voice of God. He was ready to sacrifice His Son, but there was an atmosphere at stake that no knife would have been able to go through it.

And the voice came and said, Abram, Abram. The first person, incidentally, in the Old Testament that God called twice in His name, you know. Abram, Abram.

He stopped and God said to him, Do not sacrifice your son. Do not do that. You know why God said it to him? Because God was not going to allow him to do it.

Because God was going to do it with His own Son, you know. The revelation of the voice of God. Let me just close.

You know, this is so precious. Water to the ankles, brother and sister. You say, Gerard, what about water to the knees? What is that? That's the prayer for revival, you know.

The prayer for revival. You know, there are very few people in the Christian world through the centuries that God has entrusted the prayer for revival. You say, what is it? It's the prayer of faith, you know.

You say, where do you discover it? On the life of Elijah. How do you come to grips with this? I was so blessed some time ago flying from the city of Chicago back to my home in Vancouver. I sat on this plane after speaking at a conference in the U.S. I got onto this plane.

And one of the great things sometimes you're so wiped out and you're so tired, and I just take the Scriptures and I say, God, give me a verse that I can ponder on. And I got onto this plane. This statement came to me.

The effectual fervent prayer of the righteous man availeth much. And I took out my Greek New Testament and concordance, and I began to ask myself the question, when does prayer become effectual? When does prayer become fervent? The effectual fervent prayer. When does prayer become fervent? Do you know that in the Greek New Testament when James made that statement? Do you know what it says in the Greek New Testament? It's the emphaticness of the construction of the tents.

This is what he said. He said he prayed within his prayer. That's what he did.

And I asked this question, when does prayer become effective? When does prayer become fervent? When does prayer become prayer? When does prayer come from the heart of the righteous man? When does prayer availeth much? And I look at those five, six statements, brother and sister, I got my notebook out, and I went through the Greek New Testament and explored those words, and went into the Old Testament and discovered, and you know I sat in that plane, and my heart was so broken. And the next moment when I was coming to the last few words in that study of the prayer of faith, I will never forget this, I just was coming to a close to that, when the voice of the pilot came on and he said, we are just beginning our descent into the city of Vancouver. Four hours and 45 minutes was gone.

You say, what happened? The word just came and washed. The prayer of faith. Have you studied that prayer? Only 56 words in the Hebrew language of the Old Testament, you know.

When Elijah stood at Mount Carmel, and what did he do in his prayer? He reminded God of His righteousness. He reminded God of His covenant. He reminded God that He was His servant.

He reminded God of the way that God took Him. And when he brought those two concepts together, brother and sister, the righteousness and the covenant keeping God as it relates to Him, and when he brought this understanding that He was the servant of God, when he brought it together, he said, God, now I pray that You will do. And the fire of God fell.

It was the prayer of revival. And then the beauty of revival. Water to the loins, you know.

When the stirrings of the Spirit of God would come, and we sense the atmosphere, and there is a sense of purity, and there is a sense of brokenness, and there is a vulnerability, and there is an openness, and there is a receptability, and there is this sense of confession in the presence of God. He said, what he said, it's water to the loins when the stirrings of God... When you would hear the wind of God, and it's beginning to blow, because God is going to send revival. Do you know what happened? Ah, brother and sister, a river that could not be passed over.

He said, Gerard, what will happen when God sends revival, you're not going to stop it. He said, what he said, it's the movings of the Spirit of God when He visits us. I wonder tonight, you know, we've come together, and I don't know if we will ever see one another again.

It's quite possible that we won't. It's quite possible. Because life is just like the falling of a leaf.

It's quite possible that we won't. But brother and sister, have you lost the burden for revival? I'm not speaking about all this other stuff, you know, God pouring out His Spirit. I mean, we want to see it upon our country.

Hey, you know where it needs to begin? When you and I draw a circle around ourselves. We say, God, would you send revival? The place where I want you to send it is right here in this circle. That's where it needs to begin.

You say, what is it? It's the point. Is it still true for today? Absolutely. What will it cost? Well, it's like Andrew Murray, you know.

83 years old when he crossed the street in Cape Town in South Africa and someone saw him, a man that was saturated to the presence of God. And when he crossed that street and stopped in the middle of the street and this person who saw Andrew Murray stopped in the middle of the street, he wondered why he stopped and then he recognized that this is Andrew Murray. And he followed him to the other side of the street.

And as they came to the other side of the street, he came alongside Andrew Murray, 83 years old, that his walking stick with him, very slowly walking. And he came next to Andrew Murray and he put his hand upon his shoulder and Andrew Murray stopped and he turned to him and he said, what is it? And he said to him, are you Andrew Murray? Are you Dr. Andrew Murray? And he said, yes. And he said, I have a question for you because I'm a Christian.

And he said, what is the question? He said, when you crossed that street, why did you stop in the middle of the street? And the saintly Andrew Murray turned to this man and he said to him, my brother, as I crossed that street, there was a moment when I lost contact with God. And he said, I stopped because I

want that contact with God to be restored again. He said, that's why I stopped in the middle of the street.

He said, what did it cost him? You know what brother and sister? It cost him absolutely everything. We're living in a time where it's costing us more than you and I could ever realize. And yet you know what? It will cost us more to miss the will of God than it will cost us to find the will of God.

Amen. Thanks.

Audio: <https://sermonindex1.b-cdn.net/17/SID17632.mp3>

Source: <https://sermonindex.net/speakers/gerhard-du-toit/mt-pleasant-1-introduction-to-prayer/>

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