

Five Principles of Revival

by Ian Paisley

Revival is of the Lord, requiring no human agency or powers, and brings healing and salvation to the elect people of God.

Duration: 51:03

Scripture: Exodus 21:24-25, Deuteronomy 33:17, Isaiah 33:14-15, Isaiah 52:10-11, Romans 11:29

Topics: "Revival", "Salvation"

Description

In this sermon, the preacher emphasizes the power and sovereignty of God in bringing about revival. He emphasizes that revival is initiated, controlled, and concluded by the Lord, and no human effort can stop or continue it. The preacher also highlights the solemnity and sacredness of revival, urging listeners to examine themselves in light of God's intervention. He mentions that revival will be seen by all nations and that it involves God dealing with sin. The sermon concludes with a reminder of the salvation offered through Jesus Christ's sacrifice on the cross, emphasizing the inflexibility of God's law.

Transcript

The Lord hath made bare his holy arm, and the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. On Lord's Day morning, the 28th of March, in the year 1858, young Mr. Spurgeon, in his early twenties, was preaching to a massive crowd of 10,000 people in the Surrey Gardens Music Hall in London. He prefaced his sermon with the following remarks, My heart is glad within me this day, for I am the bearer of good tidings.

My soul has been made exceedingly full of happiness by the tidings of a great revival of religion throughout the United States of America. Some hundred years or more ago, it pleased the Lord to send one of the most marvelous religious awakenings that was ever to be known in that country. The whole of the United States seemed to be shaken from end to end with enthusiasm for hearing the Word of God.

But now, after the lapse of a century, the like has occurred again. The monetary pressure has at length departed from the United States, but it has left behind it the rack of many mighty fortunes. Many men who once were princes have now become beggars, and in America more than in England, men have learned the instability of human things.

The minds of men thus weaned from the earth by terrible and unexpected panic seem prepared to receive tidings from a better land and to turn their exertions to better things. Those who are conversant with what

is happening in this state of America will tell you that there is a remarkable sign that religion is progressing with majestic strides. The great revival, as it is now called, has become the common market talk of merchants.

It is the theme of every newspaper, even the secular press remark upon it, because it is becoming so astonishing that all ranks and classes of men seem to be affected by it. Apparently, without any cause whatever, fear has taken hold of the hearts of men. A thrill seems to be shot through every breast at once.

And it is affirmed by men of good repute that there are at this time towns in New England where you could not, even if you searched, find one solitary, unconverted person. So marvelous, I'd almost said so miraculous, has been the sudden and instantaneous spread of religion through the great empire. It is scarcely possible for us to believe the half of it, even though it should be told us.

And then after warning his congregation about counterfeits in the field of revival, Mr. Spurgeon said, You will therefore be surprised at finding me speaking of revival. But you will perhaps not be quite so surprised when I endeavor to explain what I mean by an earnest and intense desire, which I feel in my heart, that God would be pleased to send throughout this country of England a revival like that which has commenced in America and which we trust will long continue there. Little did Mr. Spurgeon know that at the very time he uttered those words, four young men were meeting each week in a little village called Kales in the county of Antrim in Northern Ireland.

And they were pleading with God in a day of spiritual dearth and declension to open the windows of heaven and pour upon them a blessing that there would not be room enough to receive. And in 1859 the heavens were opened and a deluge unparalleled in the history of my country took place in the great awakening and revival of 1859 when within twelve months a hundred thousand souls were swept into the kingdom of God. And the spiritual desert began to blossom like a rose.

The impetus of that revival remains to this day. Today as never before among the people of God there has come a thirst, a thirst for another such intervention of the Most High God. The devil is aware of this.

He has produced the counterfeits of the charismatic itch as I call it and the torrential blessing demonstration. But the counterfeits proclaim loudly the unique value of the real thing. You only counterfeit something that is real.

And the real genuine revival is what the people of God are thirsting for. I believe that the Holy Scriptures attest with thunderous power and church history affirms with confirming unchallengeable evidence that God, the sovereign God of heaven, is the God of revival. Brethren, I believe that the one God of heaven and earth in the trinity of His sacred persons, the Eternal Father, the Eternal Son and the Eternal Spirit is going to pour out upon His church in our day an infusion of His power that the ends of this earth that is tamed and fettered and darkened and destroyed and soiled and stained by the power of hell will see the salvation of our God.

Away with the lie that the true God of heaven and earth is dead. Our God lives. And He is still the God of Elijah and He still answers His people by the holy fire of His blessed Spirit.

On the occasion that I have just mentioned, Mr. Spurgeon preached on this text that I am taking this morning. If you have copies of his sermons, do read that great sermon that he delivered. I want to handle this text in an entirely different way from which Mr. Spurgeon handled it.

I want you to look with me now at this text and you will find within it five scriptural principles of revival might. Five scriptural principles of revival might. It starts with the Lord.

It is in small capitals in your authorized or King James Version as you call it. The Lord, that is Jehovah. The covenant triune Jehovah God.

The only true and living God. That is the source of revival. It goes on, and it saith, hath me it bare His holy arm.

That is the only text in the Bible where God's naked holiness, His holy arm naked, me it bare. That is the solemnity of revival. In the eyes of all the nations, that is the sight of revival.

And all the ends of the earth shall see, that is the sweep of revival. The salvation of our God, that is the salvation of revival. Let us approach today with a humility of spirit.

And let us look at these five foundations of the might of revival. Because I believe that true revival is unlimited by human agency. And requires no human powers whatsoever to forward its march forward.

The source of revival is our sovereign God. Let me affirm, though it smashes the intellectual pride that is in the heart of all men and women through the fall of Adam. That this revival has its spring and has its source in God alone.

It requires no aids of man for its commencement. It requires no help of man for its continuation. And it requires no zeal of man for its culmination.

It is God in the beginning. It is God in the continuing. And it is God in the climaxing.

It is God in the start. It is God in the swelling. And it is God in the succeeding.

God is its alpha and omega and all the letters in between. As of salvation, so of God's revival power. Salvation is of the Lord.

Revival is of the Lord. Let us make a clear distinction between revival and revivalism. The ism, revivalism, is the work of man.

Revival is the work of God. No price can buy it. No human learning can attain to it.

No church can order it. No preacher can impart it. And no talent of man can produce it.

God gives it freely. It is not an attainment. It is an obtainment.

It is God alone who orders it. It is God alone who imparts it. It is God alone who produces it.

The wind bloweth where it listeth, or where it willeth. And thou hearest the sound thereof. But canst not tell whence it cometh, or whither it goeth.

So as every one that is born of the Spirit. And let me tell you, revival is born of the Holy Ghost. And He is sovereign.

He breathes where He wills. Oh, for the blowing of the sovereign wind of God. Oh, to hear the sound of God on the mulberry tree.

And to know that God has made bare His arm. To the astonishment of the powers of hell. And the destruction of the powers of darkness.

And has commenced again in this old world. A mighty revival of true religion. The Lord commences revival.

The Lord controls revival. And the Lord concludes it. And no effort of man can stop it.

No effort of man can control it. And no effort of man can continue it. When God brings it to a conclusion.

Its source is the Lord. Let us look at the solemnity of revival. How solemn.

How sacred. And how terrifying. Is the Lord when He makes bare His holy arm.

As I have said to you. This is the only scripture that refers to God's naked holiness. The bearing of His holy arm.

Of course Isaiah was referring here to a custom of oriental monarchs. And when there was a crisis in the nation. A great assembly was called by royal proclamation.

A platform was erected upon which the king would stand. The great men of the kingdom were there. The councilors.

The great men of the army were there. And the populace of the nation were there. And the king went up to the platform.

And the atmosphere was tense with excitement and anticipation. And then the king took off his royal robe. And then he started to uncover his arm.

And fold down his tunic until his arm was bare. And then he took with that bare arm the sword from its scabbard. And he raised it on high.

And when the mighty throng saw the bare arm of the king holding the sword. They cried it is war. It is war.

It is war. That's what Isaiah has taught. When God makes bare His arm.

And war commences against the forces of hell. And the forces of darkness. And the forces of sin.

When the blood of the enemies of the gospel are upon the garments of the rider on the white horse. And when he goes forth conquering and to conquer. But it is an awful thing when God unveils His holy arm.

Let me say to you the naked holiness of God is a terrible thing for His enemies. But it is also a terrible thing for His people. If you turn back in Isaiah to the 33rd chapter.

You will find there a vision of God. Verse 13 of Isaiah chapter 33. Hear ye that are afar off what I have done.

And ye that are near acknowledge my might. The sinners in Zion are afraid. There should be no sinners in Zion.

Zion is not the place for sinners. Zion is the place for sin. But here we find that Zion is a place of sinners.

If judgment first begin in the house of God. Where shall the ungodly and the sinner appear? And dear sinner without hope, without faith. What hope is there for you when the sinners in Zion.

God's own people how be it. In their sin tremble. How should you not tremble with no hope, no light.

No peace, no pardon and no future. But eternal hell and the caverns of the damned. And the torments of the pit forever.

The sinners in Zion are afraid. Fearfulness has surprised the hypocrites. And when God makes bare His arm.

He uncovers the hypocrisy of the church. Hypocritical praying. Hypocritical show of a false bastard holiness.

A hypocritical display of godliness. Which is not godliness at all. For it denies the power of the law.

What a terrible thing when God makes bare His arm. The hypocrites are shot out and exposed. They are surprised.

And here is the question. Who among us shall dwell with the devouring fire? Not talking about hell here. This is not hell.

This is God. God is the devouring fire. I ask you the question.

Who amongst us today in this congregation of God's people can dwell with the devouring fire? And God started His devouring fire in our hearts today. What would be left of our Christian experience? What would be left of our Christian service? Would it be wood? Hay? Unstable? Burned in judgment? Oh yes, you yourselves see it so as with fire. For you are not saved by virtue.

You are saved by grace. Nothing can alter justified people being justified in God's sight. Nothing can alter that.

But our service? You know when God starts a revival, we have the judgment day brought forward. And the judgment starts to take place in their lives. Making bare His mighty arm.

Go down that chapter. Who will dwell with the everlasting burning? I'll tell you. The man who has the right walk.

He that walketh righteously. The man who has the right speech and speaketh rightly. What about our walk? What about our talk? God makes bare His arm.

He deals with our walk. He deals with our talk. He despises the game of oppressions that shaketh His hands from holding of bribes, that stubbeth His ears from hearing of blood, that shutteth His eyes from seeing evil.

Examine yourself today in the light of God making bare His arm. And ask ourselves, can we dwell with this everlasting burning? Can we stand before the devouring fire? And the man that does that dwells, abides on high. His place of defense shall be the munition of rocks.

Bread shall be given him. His waters shall be sure. And he shall see the King in His beauty.

Blessed are the pure at heart. For they shall see God. The solemnity of revival.

The sight of revival. You will notice that the nations are going to see it. In the eyes of all the nations.

They're going to behold it. What are they going to behold? They're going to behold God dealing with the sins of saints. That's the first thing they're going to see.

You see, the world knows the hypocrisy of the church. The world knows the hypocrisy of God's people. The world knows the way God's children act.

And the way they live. And they say those are supposed to be the people of God. But when the world sees God taking a deal in with His people.

And searching out their sins. And the church of Jesus Christ purifying itself. Forsaking the old ways of hypocrisy and worldliness.

Do you remember the men that God searched in the Old Testament? When He made bare His arm? We think of Adam and Eve. They once were holy. They once greeted God in the cool of the day.

And walked hand in hand with their Holy Creator. Then there came a day when the holy pair became unholy. And they tried to cover the wretched nakedness of their sin by sowing fig leaves together.

But there was no hiding place among the trees. No hiding place behind the leaves that they sowed together. From God when He came to search them out.

And exposed them. Do you remember that holy man who walked with God? Noah. Do you remember after the flood? He became a drunkard.

And in his tent there was a terrible act of evil committed by a younger son. And God exposed it to the nations of the earth even to this day. The holy arm of God puts it on the record.

What God does when He searches the hearts of His people. What about that once faithful Abraham? Who lied before the unrighteous kings of Egypt. And of the Philistines.

And God took a dealing with Abraham. And the nations saw the sin of the saint. And the lie of a man who was the friend of God.

And what about Jacob? God searched out his sin. And the man who tricked his own father in the guise of the firstborn. Was tricked by his father-in-law.

In the guise of the firstborn daughter of his father-in-law. When God searches a man or a woman. And takes a dealing with one of His saints.

It is thorough. It is total. There is no stopping.

No man can say to the Holy Ghost. So far and no further. For He that made the believer is the one that can bend and break and search and sanctify the believer.

And when God does His terrible work of searching and bending. There will go up a cry from the church. Oh God have mercy upon us for our sins.

Oh God forgive us for our iniquities. Oh God cleanse us from our uncleanness. Oh God save us from going back to the old paths of apathy.

And the old paths of hypocrisy. Oh God do something in my life that those around me will know that God is the doer of it. And remember the gifts and calling of God are without repentance.

The nations will see when the church is humbled. They will see when the church is confessing and wearing the sackcloth. They will see the church not walking arm in arm with the world.

But walking the path of separation. Look at verse 11 of my chapter. Following this 10th verse.

Depart ye, depart ye, go ye out from hence. Touch no unclean thing. There is the walk of the church when God has made bare His mighty arm.

And holiness is excelled in. Grace is abounding. Prayer is overflowing.

Service is done with zeal. Their sacrifice abundant that church has become fair as a morning. And fair as a sun.

And terrible as an army with banners. Why? Because God has done this searching and it has been so thorough that the nations around see it. And they behold the church prepared as a bride adorned for her husband.

What about the sweep of revival? And all the ends of the earth shall see. You see, this thing was done in the eyes of all the nations. But only the ends of the earth sought.

That is, perceived it. The nations were spectators. The ends of the earth were those that participated in it.

And received it. And became partakers of it. The more you read the Bible, the more you discover your own ignorance.

I have often read that expression, the ends of the earth. And I thought that meant the extremities of the earth. I remember once as a young preacher, preaching on that great, great text, Look unto me all ye ends of the earth.

And I said to my congregation, we are in Northern Ireland. That is one of the ends of the earth. So this message is for you.

I am sure the Lord graciously forgave me for my folly. You know what the ends of the earth in Scripture means? It means the whole of the elect people of God. You say that is a tall story to tell anybody.

But that is what the Bible says it means. That is what the Bible says it means. You know, if you want to find out what a particular statement in Scripture means, you have to bring to bear upon it three simple little rules.

The law of the first mention. The law of the further mention. And the law of the final mention.

Where is this statement first mentioned? It is mentioned in Deuteronomy chapter 33 and verse 17. He shall push the people together to the ends of the earth. You say, well, I am not following you preacher.

Well, do not just be so quick about it. That is the law of the first mention. He is going to push the people together to the very ends of the earth.

Could I remind you of the second Psalm? What did God the Father ask His Son to pray for? He asked His Son to pray that God would give Him. He would give Him something. We might just turn to the Psalm.

And look at it, Psalm 2. The prayers of Jesus make a wonderful study. It is nice to eavesdrop on His great prayer in John 17. And listen to Christ as He prayed.

But here, instead of the Son requesting something, the Father is requesting the Son to pray this prayer. And I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. The ends of the earth pushed together.

This is of course like Shiloh. Unto Him shall the gathering of the people be. But then when you come to the further mention, you get a little more light on it.

I Samuel chapter 2 and verse 10. The Lord shall judge the ends of the earth, and He shall give strength unto His King, and exalt the horn of His anointing. The non-elect described as the adversaries of the Lord dare to be broken in pieces, and out of heaven shall He thunder upon them.

But then we have a change. The Lord shall judge the ends of the earth. Not the judgment of vengeance, but the judgment of a healing power.

For He shall give strength unto His King, and exalt the horn of His anointing. And the last reference is in the New Testament, in the book of Acts. Acts chapter 13 and verse 47.

Acts chapter 13 and verse 47. I have sent thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Do you remember the great word of the prophet? Look unto me, O ye ends of the earth, and be ye saved.

For I am God, and there is none else. And then revival. God brings in in a mighty way His people.

He sees His seed born and brought in. He sees His seed educated and brought up. He sees His seed supported and brought through.

He sees His seed glorified and brought through. Those that were given to Christ, a great multitude which no man can number. You know, you find out when you read that passage what was the Lord's objective when He died.

What did He die for? He died to save a great multitude which no man can number. And from time to time, God sends gracious revivals to His church. What to do? To make a number that no man... That's what He does.

He accomplishes the great work of the cross. And all down through church history, we have seen this. And in times of dearth and degeneracy, and it looked as if the old days had passed forever, then suddenly there was a burst of power.

Suddenly God moved. Suddenly the old power, the old power of the Spirit came afresh upon the church. And what happened as our brother read to us today? The church awoke.

Awake! Put on thy strength, O Zion. And put on thy beautiful garments. The church is not in beautiful garments today.

But when revival comes, she'll be dressed in those beautiful garments, zealous for the work of the Lord. Finally, the salvation of our God, the salvation of revival. Revival multiplies what God does in the usual life of the church.

In the usual life of the church, sinners are converted to Christ. But there's no difference between the way the Lord saves a sinner in a time of dearth and the way the Lord saves a sinner in the time of revival. It's the same work of grace.

It's the same act of justification. It's the same application of the same blood that takes away the stain of sin and makes a man a new creature in Christ and old things pass away and old things become new. Well, what's the difference? The difference is in the numbers.

We preach, we pray, we wrestle and we see here and there a little of God's blessing. And then suddenly, God makes various arms. And it's not dozens are being converted.

It's hundreds. It's not hundreds. It's thousands.

And it's not a local community has moved. It is the whole country has moved. What is it? God is showing him His salvation, the salvation of our God.

And that brings us to the way men are saved. And they are saved because Jesus Christ on the cross accomplished for them the full payment of their debt. In my own Bible reading the other day, I was reading in the 21st chapter of Exodus, Exodus chapter 21, verses 24 and 25, and I was reading about the inflexibility of God's law.

Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. There could be no departure from the inflexibility of God's law. At the cross, it was eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

I was deeply moved by the climax. Wound for wound, stripe for hidden, and the whole of the old economy is the glorious gospel of redeeming grace. The gospel is there with eyes to see it.

Oh, thank God for the wounds of Jesus. And thank God by His stripes, we are healed. The salvation of God in the darkness, impenetrable darkness of the cross, in the blood shedding, the inexplicable blood shedding of the cross, in the agony, the immeasurable agony of the cross, Jesus Christ made a full payment of our debts.

And the sentence has been reversed, absolutely and irreversibly, and there is no charge against the soul who is washed in the blood of the Lamb. Who is He that condemneth? It is Christ that died. Aye, and yea, rather if it was risen again, if He hadn't paid your full debt, His body would still be held in the tomb.

He rose because we were justified. That's why He rose. There's a hymn that says, rising He justified.

That's not scriptural. He rose because we were justified. He was delivered because of our offenses.

He was raised again because of our justification. Couldn't keep Jesus Christ in the tomb because He had satisfied all the claims of a broken law against us. He had fulfilled His covenant engagements, and He had

sealed the everlasting covenant with His blood, and it was finished.

Finished forever. Hell's gates are barred against me. Heaven's doors are open to me.

Why? Because Jesus died for me. He was wounded for our transgressions. He was bruised for our iniquities.

The chastisement of our peace was laid in Him, and by His stripes we are healed. I want you to notice something. I want you to notice those words.

He was wounded for our transgressions. Our transgressions. He was bruised for our iniquities.

The chastisement of our peace was laid in Him, and by His stripes we are healed. You know, an ungodly man can't say that. Your dear sinner can't say that.

Harry Ironside said a very good thing. He said many good things, but one of the greatest things he ever said that helped me to understand Scripture was this. Remember there are family texts in the Bible, and they're only applicable if you're a member of the family.

And this is a family text. He was wounded for our transgressions. Who has owned shall bear our sins in His own body to the tree.

That's a family text. If you're not in the family, you can't claim it. But thank God the new birth puts us into the family, and every one of these texts are true for you and me.

Every one of them. What a heritage of family texts are yours when you're a child of God. Wounded for me.

Wounded for me. There on the cross, He was wounded for me. Gone my transgressions, and now I am free, all because Jesus was wounded for me.

Dear sinner friend, get into God's family today. Ye must be born again. The only qualification you need is a recognition of your sinnership.

You're lost. I had good news this morning before I came to this service. I was walking from the family room where my wife and I had a bite of breakfast, and a young man stopped us on the campus, and he said, I want to tell you something to encourage you.

He said, there was a student heard you preach on Friday night. A young man called Nathan Lohor, and he went away, and he had a terrible night all Friday night, under conviction of his sin. And he said he came into our dormitory on Saturday, and he said, you'll have to lead me to Christ.

I must be saved. And he closed with Christ, freely offered to him in the gospel. And I said, well if he's a low horn, he'll now be a loud horn.

He'll have something to blow, won't he? That God, for Christ's sake, had forgiven him. Oh, I tell you sinner, there's room at the cross for you. Come and 10,000 welcomes to Jesus Christ as Bunyan put it in his great book.

There's 10,000 welcomes for the sinner at the cross.

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