

# What Is Revival

by James A. Stewart

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*Revival is a fresh unveiling of our Lord Jesus Christ to the soul, leading to a prostration of brokenness and a time of worship.*

**Duration:** 48:28

**Scripture:** Revelation 1:1-2

**Topics:** "Revival"

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## Description

In this sermon, the speaker emphasizes the need for revival and a fresh unveiling of the Lord Jesus in the lives of believers. He describes the current state of the church as cold, mechanical, lazy, and lacking true Christianity. The speaker then refers to the Apostle John's vision of the Lord Jesus Christ in the book of Revelation, highlighting the awe and reverence that John experienced in the presence of Jesus. He challenges the congregation to reflect on when they were last dazzled by the glory of the Lord and urges them to seek a deeper intimacy with Him.

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## Transcript

So I'm reading in the book of Revelation, the book of Revelation, chapter 1, verse 1. The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass, and he sent him signified by his angel unto his servant John. Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw? Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. John, to the seven churches which are in Asia.

Grace be unto you, and peace, from whom, which is, and which was, and which is to come. And from the seven spirits, or the sevenfold spirit, which are before his throne. And from Jesus Christ, who is a faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.

And to him that hath loved us, and washed us, or loosed us from our sins in his own blood. And hath made us kings and priests, or a kingdom of priests unto God and his father, or kingly priests. To him be glory and dominion for ever and ever.

Amen. Behold he cometh with clothes, and every eye shall see him, and the altar which pierced him. And all kindreds of the earth shall will because of him.

Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the elders called Patmos, for the word of God and for the testimony of Jesus Christ.

I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the first and the last. And what thou seest, write in a book, and send it unto the seven churches which are in Asia. Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks or lampstands. And in the midst of the seven lampstands, one like unto the Son of Man, clothed with a garment down to the foot, and dressed about the breast with a golden girdle. His head and his hair were white like wool, and as white as snow, and his eyes were as a flame of fire.

And his feet burned like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his friend. And when I saw him, I fell at his feet as day.

And he laid his right hand upon him for me, fear not, I am the first and the last, I am he that liveth and was dead. And behold, I am alive forevermore, amen, and have the keys of hell and of death. Write the things which thou hast seen, and the things which shall be hereafter.

The mystery of the seven stars which thou sawest by my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. God will bless to us the reading of his own inspired, incallible word.

Now you know that we must define this word revival. Now I define it over and over and over and over again. Just the same way we define the passion and work of the Holy Spirit.

And just the same way we define the ministry of salvation, what it means to be saved. And you have been preaching year after year, reiterating Lord be after Lord, what it means to be saved by the grace of God through the precious blood of the Lord Jesus Christ. And there is no more corrupted word in our vocabulary, our evangelical vocabulary, than this word revival.

And in fact it has been so corrupted that sometimes I think we ought to get a new name and say a revolution. What we need in our church is a revolution. Because what we need in our church is a revival.

We are free already this year, and what do you want another one for? And so I believe it is necessary to define revival. Now you know that revival ought not to be necessary. Revival ought not to be necessary.

I lived in Hungary for years, and I attended hundreds and hundreds of prayer meetings of all denominations, and I never once heard anybody pray, oh God send revival. You know why? Because God already sent revival, and there is no revival anymore. You see, it is not God's will that we should have periods of declension and backsliding.

It is not God's will that we should have periods when we keep on repenting and repenting and repenting. Because the normal Christian life is that the moment we are saved, we should be filled with the Holy Ghost, and then we would reign victoriously in life by Christ Jesus, as Paul expresses in Romans 5 or 6,

and then we would grow in grace and the knowledge of the Lord Jesus Christ. And in that Christian life, if it is a normal life, there is no room at all for repentance in one sense.

There is no room at all for backsliding. But as one has said, if we still have that malarial type of Christianity, a chill in the fever, a chill in the fever, we will always need revival. Now, we must have surgery sometimes, but it is not normal to live in a hospital all the days of our life.

And I believe, friend, that there should come a time in our life when we don't need revival. Now, the very mentioning of the word revival presupposes that we are living far below our Christian privileges and our Christian responsibilities. And so we cry, oh God send revival, oh God send revival.

Now, when there is an abnormal situation, then God raises up prophets. And these prophets are holy men of God, anointed by the Holy Ghost, and they call the church back to repentance. Now, theirs is the most difficult job of all.

The hardest job on earth is to be a prophet. Because they'll storm the prophet if he preaches the true message of repentance. And the last message of the risen Redeemer to the church was not the Great Commission.

The last message of the risen Redeemer to the church was a message of repentance. But the last message of the risen Lord to the church was repentance. And so the true prophet of God is raised up by the Lord, and he has a message of revival.

He is a revivalist, and his foremost message, like John the Baptist says, repent, repent, for the kingdom of God is at hand. Now, I believe that here in the book of Revelation, particularly in the first chapters, concerning the seven messages by the risen Redeemer to the seven churches in Asia, we have outlined for us a pathway to revival. Now, you will notice first of all here about the way of revival.

I would say first of all that revival is a fresh unveiling of our Lord Jesus Christ to the soul. Revival is a fresh unveiling of our Lord Jesus Christ to the soul. We have there in Revelation 1.1 the revelation of Jesus Christ, which God gave unto him.

Or the apocalypse of Jesus Christ. Now, there is no book in the New Testament that so reveals and manifests the glory and the beauty and majesty of our Lord Jesus Christ apart, of course, from the people of Hebrews in this book of Revelation. It is the apocalypse of Jesus Christ.

It's the unveiling of Jesus Christ. And here, right to the very end, the whole book has a message, the unveiling of the Lord Jesus Christ. And so here we see that John was in the Isle of Patmos.

I'll be there soon in the Isle of Patmos. It's a bleak sort of a desert island not too far from Ephesus and Smyrna and Asia Minor. And there he is, that beloved John.

And he's there for the testimony of Jesus Christ. And suddenly he hears a voice behind him and he turns to see who spoke. And there he has a vision of the Lord Jesus Christ in all his high priestly beauty and glory.

And when I saw him, I shouted glory, hallelujah. When I saw him, I said, Lord Jesus, let me shake the other hand. And when I saw him, I clapped him on the back and said, hi brother, so glad to see you.

I've been always wanting to see you face to face. Hallelujah, Lord Jesus, will you come and sing in the choir? When I saw him, I said, Lord Jesus, let's go and have a little cup of coffee together. And when I saw him, what? I said, I received a day.

And when I saw him, I received a day. Now, I believe, friend, the church is too familiar with the Lord Jesus Christ today. Now, don't misunderstand me.

I didn't say too intimate. You can never, I say this, no matter how long you live. I don't care how long you spend in prayer and how long you spend in the Bible.

You can never be too intimate with your blessed Lord. But the church of Jesus Christ today is too familiar with our blessed Lord. Listen to the way we preach, listen to the way we pray, listen to the way we sing.

Many times I wonder why God doesn't strike us down dead. The church is too familiar with our hands. John said, and when I saw him, I fell and his feet is dead.

Now, what I want to say is this, that revival is just the church, individual believers, having a fresh unveiling of their blessed Lord Jesus. Now, you must have your Patmos. And I pray God that you'll have your Patmos today before the meetings go on.

You must have your Apocalypse. You must have your personal unveiling of the beauties and glories of the Lord Jesus Christ to your soul. I wonder today if you're willing to draw a circle around you and say, Oh God, revive everything inside this ring.

Now, don't go about criticizing. It's so easy for me to say that brother needs a revival. That brother needs broken down.

That sister needs broken down. That pastor that I brought with me, he sure needs a blessing. But I find that every dear pastor says, Oh God, I'm the man.

Oh God, I want the Patmos experience. Lord, I need a fresh Apocalypse. I need a fresh unveiling of the Lord Jesus Christ.

You know, up there in the Hebrides, in the north of Scotland, when the revival broke out there about 12 years ago, under the ministry of my dear friend Duncan Campbell and others, many days these persecuted elders were in a trance. They couldn't work. They were in a trance.

Can you imagine? They were in a trance. Quite unemotional people. They speak very, very tenderly, and their rate of speaking is so, so slow.

The slowest speaking people in the world. You couldn't even listen to a sermon. It's too long, too slow.

You could say it in 10 minutes, it takes them sometimes an hour. And yet these unemotional people, when they saw the Lord, they went about in a trance. They were dazed with the glory of Jesus.

Now that's what I'm talking about. We're too familiar with the Lord, but not too intimate. When was the last time your congregation was dazzled with the glory of the Lord Jesus? Tell me.

Dazzled with the glory of the Lord Jesus. Brothers and sisters, it doesn't matter, dear brother, if they're dazzled with our glory. God help us if we are.

We're not here for preaching. One of the greatest curses of camp meetings is great preaching. We're not here for great preaching.

We're not here to show how we can preach. We're here to meet with God. And we're here to be dazzled with the glory of the Lord Jesus.

Now, what does this fresh apocalypse do? What does this fresh unveiling of the Lord Jesus Christ do to us? First of all, it leads to what I call a prostration of brokenness. I don't know a better expression. Maybe you know.

A prostration of brokenness. Have you had your apocalypse recently? Has your love been grown cold? Has your service for the Lord become mechanical? Even your very preaching become mechanical. Now, Douglas Brown lived around about 1928.

And he was one of the greatest Baptist preachers of London. His father was a mighty, mighty pastor in the days of clergy. But, you know, he went through a Gethsemane experience for six months in his ministry.

And then it wasn't until he said, Oh Lord, anything Lord, that revival came. And he said it took him six months just to say these two words, anything Lord. And he said, I went through a Gethsemane experience.

And when Douglas Brown was broken down before the Lord in the prostration of brokenness, the Holy Ghost came upon him. And used him for the mighty Loston revival and a number of revivals in the south of England among the fisher folk when tens of thousands were saved. Now, this is a Gethsemane experience.

A Gethsemane experience. I wonder this morning, you can go right through the scriptures and you'll find about this Christ. For example, take Enoch.

For 65 years, he lived a decent, simple, straightforward life of a delightful Christian. But then, he bore a son, Methuselah. And after he bore Methuselah, he walked in intimate fellowship with God for 300 years.

Now, I don't know what lies behind the birth of Methuselah. There's a missing story here. The Holy Ghost hasn't told us.

Now, you know, we've heard many a time, a man began to walk with God. He had a new experience after the death of his son. But Enoch, he had a new experience at the birth of his son, Methuselah.

And you know, he walked with God. His life was changed. That was a crisis.

Methuselah's birth. And he walked in perfect communion with God for the next 300 years. And you know, he walked so close to heaven one day that God said, Enoch, you're nearer my home than yours.

Just come home with me. And so we read, and he was not, for God took him. And then we think of Jacob.

Now, you know, if Jacob, he was a stockbreeder. But if he was living today, he would be a stockbroker maybe in New York City or Dallas. Or New Orleans.

And you know, he had an experience alright at Bethel. But he didn't go back and square up with Esau. And he lost the blessing and he wandered about.

He began swindling and being swindled for the next 20 years until he had a crisis at Peniel. And there he saw God face to face. And he was broken down.

And you can go on, for example. You can talk about, say, Peter. Peter would have been one of the most delightful Christians in our assembly today.

He's devoted as the most popular member of our church. And yet there was something lacking in Peter's life. He had a crisis when he was broken down before God.

Now, I believe, brother, sister, that, I believe, brother, that God can't use me. God can't use you for blessing in your church and your community until we have a fresh unveiling apocalypse of Jesus Christ all to ourselves, individually. And then that will mean we'll be broken down before the Lord.

And it won't be an easy experience. There'll be deep humiliation. And we'll go through maybe a Gethsemane experience.

And we will even have to testify to our congregation, our people. But, please remember that God does not want us to lie prostrate in the dust all the time. Now, Jeremiah was an exceptional saint.

He was the prophet of lamentations and the prophet of tenure. But I believe the normal Christian life is the life of this dear man of God, Paul of Tarsus, the apostle Paul. And here he is in prison, manacled to Roman soldiers.

And he cries out in Philippians 4 and 4, Rejoice in the Lord always, and again I say rejoice. It's the same word that Judith used of the Lord Jesus in Gethsemane, O Hail Master. And we use it in Greece when we evangelize in Greece.

We use it every day. It's Herethe, Herethe, Herethe. It just means O joy.

In Israel we say Shalom, Shalom, Peace, Peace be unto you. But in Greece we say O joy, O joy be unto you. We use it every day.

You see a person and you say Herethe. And that's what Paul said, Herethe, and again I say Herethe. And yet he was in prison.

And this is the brightest and most joyful of all the letters of the apostle Paul in the New Testament. And it's an epistle of joy. It's robbing us of life and joy.

Now I believe that the experience of Jeremiah is not the normal experience of the child of God. I believe that Paul's experience is normal. I don't believe that God wants us to lie in the frustration of dust all the time.

No, God wants to raise us up. And he said, the Lord helps him to stand up. Now God, friend, He wants to bring us low.

And then when we go through our experience then He raises us up. And then we have a time of worship. We have a time of worship.

But let me just give you some of the experiences of some holy men of God. Now I don't know if you've got any books by Lightfoot. And you're a Bishop Westcott, a Bishop Lightfoot, or a Bishop Handelman in your

library.

If you haven't, you try and get these men. They were successors of each other in Durham Cathedral in the north of England, Anglican Cathedral. And you know that Bishop, our dear friend Bishop Handelmoon was one of the mightiest scholars of Great Britain.

And he wrote two books on Romans. One is what we call the Cambridge series. And the other is what we call the Expositus Bible series.

And you can see the difference. There was a crisis in his life after he wrote the book on Romans on the Cambridge series. And then the book he wrote on the Bible Expositus series.

And you can see the difference. Something happened. He had a crisis.

And God dealt with him. And he was broken down before the Lord. And then he had a new ministry.

And I can think, for example, of John Thaler. John Thaler was a medieval preacher in the medieval age in Europe. He was without a peer in the Church of Jesus Christ throughout the whole of Europe.

And he drew vast audiences by the thousands to hear him preach. But the Holy Ghost sent a very simple brother called Nicholas of Basel. A very simple peasant brother.

And he said, he tried, it took him weeks and weeks to get a personal interview with Thaler, John Thaler. And at last Thaler says, oh well if you want to see me, let him come in to my study. And at last he was shown in.

He was going to ball out the peasant brother. But he saw right away the stamp of God was on him. And the brother said, John Thaler, the Holy Ghost has sent me to tell you that you're no use.

You're no use? I'm the most brilliant medieval preacher in all Europe. Thousands listen to me. The Holy Ghost has sent me just to tell you, you're no use.

And you know, he was angry. Because he was the most popular preacher without a peer in Europe. Until, friend, he was broken down before God.

And John Thaler didn't preach for two solid years. Until he had a crash in his life. And then the power of Pentecost came upon him.

The greatest poetess we have, I believe. I call her the poetess of the deeper life. The poetess of holiness was our dear friend, St. Elizabeth of Haverhill.

I have a little book about her just in the back there. And you know, she came into, she had a crisis in experience. And you know, it came after a humiliating experience.

And she spread herself before God, ominous in despair. And then she heard a voice saying, Egyptians, which ye have seen today, ye shall see no Lord again forever. And she cried, Hallelujah, Lord, I take it.

So she said to herself, well, never see those Egyptians again. Is there deliverance? And she rose, delivered. And it was after that experience that she wrote these words.

I never thought it could be thus, month after month to know, the river of thy peace without a ripple in its flow, without a quiver in the trap, a flicker in the glow. It was after that experience she wrote, like a river glorious is God's perfect peace, over all victorious in its bright increase. And when we're broken down before God, then worship takes place.

I said, it's not normal to lie down broken before God. Now, that's one of the devil's businesses, is to keep you lying down humiliated without getting a blessing. And then you just say, woe is me, woe is me, woe is me.

I don't go about things like saying, woe is James Stewart, woe is James Stewart. No, no, that's not our business. They don't want to keep us in the valley of despair.

But I believe, friend, that we're broken down in order to start praising God, in order to start worshiping God. And I have just put down here about that blessed man of God, Jonathan Edwards. Listen to what he says in his diary.

Once I rode out into the woods for my health in 1737, having alighted from my horse in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view that was before me extraordinary, of the glory of the Son of God as mediator between God and man, and his wonderfully great, full, pure and sweet grace and love, and meek and gentle condescension. The grace that appeared so calm and sweet appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued as near as I can judge about an hour, which kept me the greater part of the time in a flood of tears and weeping aloud.

I felt an urgency of soul to be what I know now, what I know not how otherwise to express, empty and annihilated, to lie in the dust and to be full of Christ alone." I love that. "...to be full of Christ alone, to love him with a holy and pure love, to trust him, to live upon him, to serve him, and to be perfectly sanctified and made pure with a divine and heavenly purity." And so, this revelation, this apocalypse, leads me to a frustration of brokenness, and then that leads to a frustration of a resurrection of power, a resurrection of worship, and I praise the Lord because the glory of the Lord is manifested. And then, will you notice that this revelation also leads to a new ministry? It not only leads to the brokenness of frustration, but it leads to a new ministry.

For in verse 19 we read, "...ripe, ripe, the things which thou hast seen, and the things which thou hast had." Now, I say it reverently, this aged apostle, with all his Christian maturity, with all that glorious Christian experience behind him, he could never have written a book of a revelation if he hadn't this fresh unveiling of the Lord Jesus before his wandering eyes. Now, I want you to understand, dear brothers, that maybe God has brought you to this camp meeting for this one reason. He's going to give you a new apocalypse, and this is going to lead to a new experience for you.

And God is saying to you this morning, Behold, I will do a new thing. Now, the trouble with many of us, we've got in a rut. Now, ritualism is just as bad as ritualism in the Lutheran church and the Episcopal church.

Well, a lot of ruts in the Baptist church. And we've got a lot of ritualism in our pastor's life. And our Christian life is just monotonous all the time.

But that shouldn't be. The Christian life should be one of fresh surprises. God says, Behold, I will do a new thing.

And every day I get up from my bed, no matter how tired and weary I am, I say, Oh God, do a new thing for me. Do a new thing for me. And I'm always looking for God's fresh surprises.

Looking for new friends today. Looking for God to speak to people through me. Or to speak through people to me.

And I'm looking for God to do something for me. And friends, God may have brought you here, dear brother. He has a ministry for you that you never dreamed of.

But you have to have this fresh revelation from the Lord. And then he's going to say to you now, This is my new ministry for you. That will you say? And you will be surprised what that new ministry is.

But he's going to, after you've had this fresh experience, God says, Now I'm ready for you. You've been running ahead like Moses and trying to do the job. But you are not prepared because you haven't had a fresh vision of myself.

But now you're broken down. I have a ministry for you. And then will you notice that revival is a new entrance of the Lord Jesus Christ into the church.

I don't like that, but that's just exactly what it is. Revival is a new entrance of the Lord Jesus Christ in the church. Why do you not like that, Satan? For the simple reason, it is a painful, pathetic picture.

In Revelation 3.20, we see Jesus Christ standing outside the very church that he had redeemed by his precious blood. And he's saying, not to the sinner, but to the church, to the saints. Behold, I stand at the door and knock.

If any man will hear my voice and will open the door, I will come in to him and talk with him, and he with me. Now, you see, the deterioration set in in the first church of Ephesus. They had lost their first love.

And then, in Leodicea, the last church of the seven, Christ is outside that very church. Oh, brother, sister, if there's any more pathetic, painful picture in the word of God, please show it to me this morning. My Redeemer, my Redeemer.

Knocking, knocking, knocking. Pleading, pleading, pleading. Begging, begging, begging.

Saying, please let me come in. And there's nothing that will make us weep more. It's to know that Jesus Christ is outside the church.

And the situation is now nauseating to him. He says, I will. You say, brother, that's not a nice word to use in the pulpit.

Well, if some of you Christians weren't so bad, we wouldn't even use this word. When I was preaching once, a man interrupted me and he said, he was a communist, I think, and he said, I don't like you talking about the blood, the blood, the blood of Jesus. It's vulgar.

I said, there's nothing vulgar about the precious blood of Christ. What is vulgar is the vulgarity of your sin that made it necessary for Christ to shed his blood. Nothing vulgar about the precious blood.

And there's nothing vulgar for me to stand, or you to stand up in any pulpit and repeat the words of the Redeemer. I will spew it out of my mouth. In other words, I will remove thy candlestick.

I'll remove thy testimony. I'll remove my presence from your midst. And the situation is so nauseating, Christ says, I'm sick of you.

Have you ever felt that way? Yourself as a pastor? I wrote, when I first came to the States, a book, a booklet called Hollywood Evangelism. I had just come from revival, from Europe. All we needed was the Holy Ghost and the Bible.

And when I came to America and discovered that you didn't need the Bible, you didn't need the Holy Ghost. Or they didn't want the Holy Ghost, they didn't want the Bible. They wanted a six-winged serpent.

And I was spewing for three solid weeks like a dead man. I never stopped the whole time vomiting. They told me to write about the compromise of the modernist.

And after being sick and vomiting for two or three weeks, the Holy Ghost said, write now. And my brother and my sister, if we could only see through the eyes of our blessed Lord Jesus, through the spiritual eyes of our Redeemer, as He surveys our people and our church gatherings, our assemblies, we begin to vomit too. And the Lord Jesus says, this situation is nauseating to me.

I'm sick of your loving, I'm sick of your worship, I'm sick of your salvation. And I say that revival is a new entrance of the Lord Jesus Christ into His church. And glory be to God, friend, I have seen that new entrance again and again.

A new church, why? Because they had a new Jesus. He's no longer standing outside. And then may I suggest to you also from these scriptures that revival is an awakening of love and loyalty to the Lord Jesus.

An awakening of love and loyalty to the Lord Jesus. You have, for example, in verse 10, Be thou faithful unto death, and I will give thee a crown of life. Then you have in 225, Hold fast till I come.

And then you have 311, Hold fast that which thou hast, and let no man take thy crown. And then think of 321, And to him that overcometh will I grant to sit with me in my throne, even as I also overtake, And I'm sat down with my Father in His throne. Now these are privileges to the overcomers.

But here are warnings, and here are not only warnings to those who may not overcome, but here are blessings and golden promises to those who will overcome. And so I say that revival is an awakening of love and loyalty to the Lord Jesus Christ. One of my... I suppose the story most in my history, touches me most to the heart, is concerning a man called John Brown.

As you know in my country of Scotland, we haven't got a piece of ground anywhere, I don't care where you show it to me, that is not stained with blood, the blood of my forefathers, when they died for the faith in Jesus Christ. And we have tombstones everywhere. Sometimes one thousand shed their blood in that very spot.

If it was Milldale, we could take you someplace in Milldale where they were butchered for Christ. And when Carverhouse and his soldiers were killing, during the killing time in Britain, when thousands were being killed for the faith in Christ, he set a price upon a man's head called John Brown. And he said, I will

give the biggest price of money, if anybody will capture John Brown, dead or alive.

John Brown was an ordinary man, he wasn't a preacher. He was just a low farmer with a few sheep. But his job and his family's job was to go and hide the preachers.

Or when they were hiding up in the mountains, to go up there and take food to him, and clothing for them. But one day, Carverhouse's men surrounded the low farm, and John Brown was at home. And there Carverhouse took out his sword and cut off the head of John Brown, before his wife and children.

And then Carverhouse said, Mrs. Brown, what do you think of John Brown now? Mrs. Brown picked up the head of her bloody husband, and hugged that bloody head to a bosom, and said, you child of the devil, I never thought so much of John Brown as I do now. And she kissed the face of her husband, till her whole mouth was covered with his blood. And I'm thinking this morning of my brothers and sisters, that I know of in Romania, and Czechoslovakia, and Bulgaria, and Poland, and Russia, who are still tortured for their faith in Jesus Christ.

I have a brother who was brought out of Romania. His brother paid something, I think \$20,000, to get him out of a prison after he's been locked there for about 15 years. He's coming to see me.

I don't know if he'll come to Milldale. But he's just been with, I think, with the President Johnson and the Congressional Committees, to talk about communism and tell them his experience. Now friends, if that man came here and stood here this morning with me, there wouldn't be one of you say, I'm going to preach anymore.

You'd say, I'm not going to be a pastor anymore. I'm not going to be an evangelist anymore. I'm not going to be a missionary anymore.

I'm not worthy. And you know, you may not need to die for Christ here, in Alabama, or Texas, or Louisiana, Mississippi, or wherever you come from, but your loyalty and love to Jesus Christ can be tested in even the very little things and get you miserable things. We're not asked to die for Christ, but we're asked to die for Christ daily.

And sometimes it's a far harder thing to live for Christ than to die for Christ. And may I say very kindly and yet very firmly, that there's not a pastor here who can hang his head and say, I've got a perfect church. I had a pastor on the radio on Sundays who was coming here, blowing up his people.

I always feel there's something wrong with you, you have to blow up your people all the time. There's something wrong, there's something shaky about it. When you hear a husband always sing, all the time before the people sing wonderful things about his wife, I begin to think there's something wrong.

And when I hear a wife always say lovely things about her husband all the time in front of other people, I think there's something wrong with her heart. It's going to shake your foundation to keep on saying these things. But my dear friend, the hardest job in the world has been given to you, dear American pastor.

You know that? Because you have people in your congregation who desperately need an awakening of their love and loyalty to Jesus Christ. They're a mystery. They come on Sunday morning and disappear during the week.

A pastor told me recently, he said, I brought the very finest man of God I could think of for two weeks in my church. And I prepared months ahead so there could be no excuse to be fooled up during these two weeks with an engagement. But he said after the first Sunday morning, they left me holding the bag.

Hardly 10% come out night after night to hear this blessed man of God. And when I say that revival is an awakening of love and loyalty to Jesus Christ. And you, dear pastors, you must preach more severely to your people.

You must set a higher standard before your people. And you mustn't excuse your people. Don't excuse them.

They have no excuse for not being true to Jesus Christ and true to your church. They may give you all your alibis and excuses for not being at the services, but they're telling a lie to God. And it won't stand water in the judgment seat at the beginning.

But I hurry. How does revival come? Revival comes by hearing and by being the voice of the Holy Ghost. Hear what the Spirit says unto the churches.

Every papal end even closes with this climax message. Hear what the Spirit says to the churches. Now, the trouble to me is that we are too busy to hear the voice of the Holy Ghost.

I remember my dear friend, the Maori shall, Mrs. Ruth Cliburn, General Bruce Elder's daughter, wrote me and said, James, please remember that when the devil can't get a good man of God any other way, he jumps on his shoulders and he drives him to death by engagement. Drives him to death by engagement. And E.T. Pearson, that mighty, mighty American preacher, he wrote to all the committees, all the societies that he was on, all committees, in order that he'd have time to be more alone with God.

I'm almost afraid, dear brother, after 42 years in the Christian life, I'm almost afraid that I might not be close enough to God to hear his voice. I'm almost afraid that I might be too far away to really worship the Lord. And I believe, friend, that many times we're too busy to hear the voice of the Holy Ghost.

And that is just one of the reasons of this camp meeting. God put it in the heart of these dear brothers to have this camp meeting that we can get along with God and that we can hear the voice of the Holy Ghost. And then, of course, not only hear the voice of the Holy Ghost, but obey the voice of the Holy Ghost.

And you know, these churches thought they were all right. That's the tragedy. They thought they were all right.

But the Lord of Lampstand says, I know, I know, I know, I know. You're so poor and miserable and wretched and blind. I know, but they didn't.

As I was saying to you, I heard this radio message from a typical Baptist church. And I never heard anything so smooth and complacent as that dear pastor. And I thought, oh God, what a rude awakening he'll have at the judgment seat of Jesus Christ.

What a rude awakening. They thought they were all right. But Christ said, you're all wrong.

I know, I know. But they didn't. Sam said, he wished not that the glory of the Lord had departed from him.

But when the crisis came, he discovered that he had lost the Holy Spirit by it. Now, you'll notice that this invitation of Revelation 3.20 is addressed to an individual. It's seeming to suggest that the churches are too far gone for them to hear the voice of Jehovah.

And the Lord Jesus said, if any man will hear my voice I will open the door. And this gives us encouragement. It means that there can be a revival come to a church, a community through one Lord pastor.

And you, my dear brother, can bring about a revival, a new entrance of the Lord Jesus Christ into the church. Now, this message is to the angels. The primary message is to the angels of these churches, the pastors of these churches.

Now, usually, not always so, there are exceptions to the rule. But usually, the pastor is the key to every situation. The pastor is the key to every situation.

So the message is to the pastors of the church. And many of the reasons why there is no revival in certain churches is because of the pastor. Now, you think I'm a missionary.

And I'll be leaving in January back to the mission field of Europe, the North Africa, Middle East. And I always discover it's the pastor is the key man to the situation. If he doesn't get the missionary vision, the church will not get the missionary vision.

That's for sure. And if a pastor gets the missionary vision, he can go before his people and say, I believe that we ought to put gospel projects on the budget of support brothers to administer month after month in his mission work. But if the pastor doesn't get the vision, and the pastor doesn't put it through the people, nothing happens.

The pastor is the key man to the missionary situation. Now, I've been praying, for example, an illustration of support for one church. The Holy Ghost told me that church has to put gospel projects on the budget.

I've been to that church twice. Nothing happens. The pastor, he believes in me.

He believes in Mrs. Stuart. He's always visiting us across the mountains when he can. But that church could say we'll give \$200 a month and wouldn't miss it.

But we don't get a dollar a month from the church. You know why? I say very kindly, he's not interested in mission. All he wants is for Mrs. Stuart and I to teach the word to his people.

And he can shout glory hallelujah. But he doesn't... I said to my wife, he can't be a true friend of mine because I'm a missionary. And if he cannot enter into my suffering on behalf of the millions who have never heard the gospel, how could he be my close friend? You see, I'm not selfish.

It would be a lot easier for me not to be a missionary. A lot easier for me to say, oh, I'll just let them go to hell and forget all about these missionaries. That's the easiest way out.

But I couldn't. I would die. And you see, that man's the key to the situation.

To the missionary situation. He could go before his people and say, let us vote \$200 a month for our gospel price. And we would have \$200 a month immediately.

But if no missionary vision, so there's nothing. And I believe it's the same way. I believe the pastor is the key to revival.

Not always, but usually. Almost 99% of the time. He's the key man to revival in the church.

And pastors, I was praying over this message this morning. I thought, oh God, these dear pastors will be here. And the Lord said, these dear brothers are the key to the situation of old churches.

They must be the prophets. As I said, when there's no revival, God raises up prophets. And he gives them authority and holy boldness.

And the church hates these prophets. It despises them, stones them, insults them in every possible way. Why? Because they're preaching the message of repentance.

They're disturbing the complacency of the church. And a true revival, if there's a true prophet, will never be possible. And dear brothers, I do trust that when you leave this campground, that you'll go back with a holy determination in your heart.

To say, oh God, if there's no revival in my church, then I am to blame. As I say, not always, but usually. Oh God, my people cannot stand any higher in holiness than I have, as a sanctified man of God.

But I believe, as I read over this morning, Revelation 1, about the apocalypse of Jesus Christ. This apocalypse John had in the Isle of Paton. And that when he was broken down before the Lord, and when I saw him, I thought it was his day.

God showed to me, that should be the normal experience of the child of God on the way to revival. Oh may we get that vision of the Lord this morning. I have known just one person bring about a new recovery in a situation.

In the ministry that we're doing now in the borders of Scotland and England, it came about by one man. An elderly man, a Methodist, 80 years of age. He couldn't sleep at night.

He was so desperate. And we all said, Oh brother, brother, brother. Everything's alright.

And you're too old anyhow to bother about the situation. You can't change the situation. But the old brother says, I have to, God can change the situation.

And I will not rest a night until the situation is changed. And that old brother began to pray and pray and pray and pray. And then he wrote me and he said, Brother Stuart, you came to our town, our Methodist church when you were a boy at 16 or so uncle.

Now in our Methodist church they're modernists there. They don't preach the gospel any longer. And there's no souls being saved around here.

The gospel is dying out. Please come back and plant the gospel once again there. And friend, we have a new mission, a whole new missionary organization reaching hundreds for Christ every day, thousands for Christ every day.

And through the radio program, multiplied thousands every day. All because of one old man. There was a new entry of the Lord Jesus Christ in the church because of that one man.

I could give you illustration after illustration in revival meetings. A new situation broke out because one man and one woman, they had the vision, they had the burden, they had the apocalypse. And I believe that one person can bring revival to your church.

As I said this morning, I don't stand here about you. God forbid, I have a need. And you have a need.

And this is the basis of our fellowship in Christ. And we come together as brothers in Christ, sisters in Christ to hear the voice of God and say, Oh God, revive me. Could we have some prayers, please, together? Now friend, we want to be very definite.

First of all, you must be revived. You must have a vision. You must have an apocalypse, the fresh and living of the Lord Jesus Christ for you is there.

And then you're going to hear the voice of God. And then friend, you're going to go back and be a blessing where you've been a failure. You're going back as a new pastor to the congregation, new evangelist to the ministry, a new mission of the mission to you.

And this conference has to have an impact on you personally. And not just an emotional experience, something real. You will have an emotional experience of course, but not just that, something deeper.

You'll have an emotional experience because there's a deep, deep one. And then God is going to use you in an almighty way when you go back to your people. Now think of your people, how cold they are, mechanical and lazy and indolent and slothful.

So little true Christianity permeating the life. Then you've got to go back as a prophet. Thus sayeth the Lord.

Oh God, revive me. Oh God, give me a fresh unveiling of the Lord Jesus in all his majesty, beauty, power and glory.

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