

# Revival Among the Dry Bones

by Keith Daniel

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*The sermon emphasizes the importance of revival and the need for preachers to be broken and surrendered to God in order to bring revival to their people.*

**Duration:** 1:19:51

**Scripture:** Amos 8:11, Matthew 6:33

**Topics:** "Revival"

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## Description

In this sermon, the speaker emphasizes the importance of seeking God with a desperate heart and spirit. He shares a personal experience of praying and weeping for three consecutive days, seeking a message from God. The speaker highlights the need for preachers to have a revelation of the true spiritual state of the people they preach to, just as God sees them. He emphasizes that revival can only come when preachers have a brokenness and desperation for God's presence and holiness. The sermon references the story of Ezekiel and the valley of dry bones as an example of God's ability to bring revival and transform hearts.

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## Transcript

Thank you. I'm grateful to be just at the last meeting, and I suppose there's many things I should say thank you for, and I'm going to miss out most of those thank yous, but I do just want to say thank you to the young people for singing, and that I could have heard. Oh, I'm grateful you put it up.

I always get worried when I can't hear something, you know, so thank you for doing that. I am so grateful for the lovely singing. I remember with joy hearing you two years ago, and the blessing it was to my heart.

I don't know if any church on earth sings as well as you folks. If I haven't been there, forgive me, but I have heard wonderful choirs. Oh, choirs so professional that, my word, there's a professionalism about them, but there's something sanctified about the way you sing, and something sacred, and I feel very privileged.

Our brother spoke from the passage of Revelation, where all these wonderful things will happen when we stand before Jesus. All nations, tribes, tongues, and we will be there, the blood washed children of God, and I think there's going to be singing there that would be so wonderful, but I don't think it's going to be very much different to what we're singing now. I would be surprised if there's any better in heaven.

If there is more joyful singing, I would be amazed. The angels aren't going to help us, you know. They can't sing about being washed in the blood, so we're going to have to sing to them, and I think God's preparing a very good choir here.

So I do bless the Lord for you young people. I would also like to thank the home of my dear brother Denny and sister Jackie, their lovely children, for their graciousness and their love and their lives. It's very few homes I've ever lived in that have had such a profound effect on me and on my wife and children, and I mean that, and I've stayed in hundreds, well thousands of homes now, to think of it, but it's the choicest of God's people, but very few have ever affected my heart as much as this dear brother and sister and their lovely children.

Thank you to them, and thank you to our brother for arranging with Jackie to tour across your lovely country of seven states, and I think a good amount of you were in those meetings as I was traveling around and being very privileged, and it was all the vision and burden and faith and zeal and sacrifice of this dear man of God and his wife, and I feel very privileged to have been in so many places to so many godly people and seen so many seek God. I've been so grateful for that. I do thank them for that.

I don't know how many of those ministers of the different churches I've been in are here, but I've seen some faces, and I was going to perhaps talk to you tonight and tell you I work out things having a homiletical mind. You start working out little statements about things, you know, and I had brother Denny and what I thought of him and brother Abner and Roman and the different ones. This dear brother now who's the, I would say, the head deacon or elder of this church.

Each one I've listened to, and I don't think I need to tell you all the names I gave them though, but well, let's think of some of them. Just think if it might shock you what I worked out there. I wrote it on a piece of paper in my quiet time, and I'm just thinking about it now having seen a few of you here, you dear men of God holding all these dear people together, but I would say Abner, the broken, and Roman, the brave.

Is that right, Denny? Yes. I must be careful what I say of the others. I don't want to shock you, but words of honoring them in my esteem of them, and oh my, well, I'm almost tempted to say the words, but I must be careful what I would say of Denny.

Brother, the dear Lord knows this dear man that Keith taught us this morning. Well, I just thought of him as the teacher. He's a wonderful teacher.

That's all he is, teaching in a very precious way. This is the teacher. Very profound statements this morning in a very amazing way.

Bless God for that, and there are others, but I must be careful now because I'm going to shock you how much I esteem these men, but I do bless God for you all. Thank you from my heart that I could have the privilege of being part of you all and being part of your country again. I don't know if God is ever going to bring me back each time I leave.

I say to the Lord, well, I don't know if I'll ever see this again, this lovely country and all these lovely people, but I'm so grateful he brought me back this time, and if he spares my life and he carries, I do hope with all my heart that Brother Denny and others will just somehow let this poor man come back to fellowship and be enriched with your lives. I can just ask one thing of you, please remember to pray for my wife and children. I would be so grateful if that statement would stay in your heart.

I do leave them alone a lot, and they are so willing, but I know it costs them, and they wouldn't let me go for anyone else but the Lord Jesus, or anything else but the Lord Jesus, and I wouldn't go from them for anything on earth. I don't think for a day, to be honest with you, apart from Christ, and I think they know that, but will you pray for them that God keeps them pure and holy and true and never becoming bitter, and that my boys especially will love him with every breath in their body. If you do remember to pray for them, I'll be so grateful, and for my darling wife, that she just stays true and strong and has all the grace she needs.

You pray for me, there's just one prayer you need to pray for me, okay? Nothing else, just keep them true. That's all that matters, and I'd be grateful if you prayed that. Nothing else matters than that.

So thank you everyone. There are others I can think of thanking, but I'm not going to now, because otherwise you'll be all despairing of life. As we walked out, somebody said that there's two hours I preached this morning, and I'm still trying to recover from the shame.

Is there a priest on earth that gets away with that? I don't know, but I'm so grateful that he rushed me away. I thought it was because I was tired, but I think maybe he was scared I'd be rebuked. Anyway, we do bless the Lord that time doesn't matter when you, when you have to do with God.

Time is forgotten. We pray for revival. Oh, when revival comes, the first thing Christians will have to do, I think we'll have to throw away your watches.

We're too bound to those things. Well, blessings on you. Thank you from the depth of my heart for all your love, every one of you, and for your prayers.

Oh God, I do thank thee for this lovely evening of song from lovely young people who love God, and who are on fire for God at this point, but who know and already have tasted that when they leave the fellowship of the saints and go back into the world, there's things they have to face, each one, crosses they have to bear daily and take up. Until we reach heaven we'll need grace, but we thank thee for moments like this when God along the celestial, and on the narrow road to the celestial city, God has placed such places for his people, even for young people, to make sure they never give up, but get up and go on. And we thank thee, Lord, that we know that is what thou has done in this lovely convention, this Bible school.

I believe every heart, I would be stunned to know that there's a heart left that hasn't got up, no matter what the devil's done in the past, and determined to go on with God. We ask thee for grace, Lord, it has all the messages. Burn in our hearts, thou wilt help us to live them, and leave this place richer than ever before spiritually, and able to be used of God as never before in our lives.

Don't let the devil rob anything away, Lord. Come to all the young people who sang so from their hearts to our hearts, and for the glory of God. I know the angels are in awe listening, and wonder.

We thank thee for such a lovely night, and for such a lovely convention. Keep us under the blood of Jesus now, keep us safe from Satan. Rebuke thou the devil away in the name of Jesus, from this place, and all his powers, and his people who would do us harm.

Wash me in the blood, cleanse the atmosphere of the building in the blood. Visit us by reigning the heavens, and coming down with the Holy Spirit, and the power of the Holy Spirit manifested through his word. Come to our hearts in this last meeting, and especially to this poor man, who thou didst choose as thou hast chosen anyone, because we're weak, and despised, and baped, and no flesh can glory in thy

presence.

Mercy upon us, the weakest of all, Lord, and I have no doubt of that. Give grace by the blood, and the anointing of the Holy Spirit, that I boast to be heard in mercy upon us tonight. O God, speak to thy people in Jesus Christ's name, in Jesus Christ's name.

Amen. There's a staggering chapter in the Bible, in Ezekiel 37, we read, the hand of the Lord was upon me, the hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And behold, there were very many in the open valley, and lo, they were very dry.

And he said unto me, son of man, can these bones live? Can these bones live? And I answered, I answered, O Lord God, thou knowest, thou knowest. Again he said unto me, prophesy upon these bones, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord.

So I prophesied, I prophesied as I was commanded, and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bones. When I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them, but there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, I prophesied as he commanded me, and the breath, the breath came into them, and they lived, they lived and stood upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel. Behold, they say our bones are dried, and our hope is lost, we are cut off from our path.

Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, ye shall live. This passage is speaking of God in revival, God coming upon his people in revival power, God visiting his people in revival power, and ye may ask, will revival ever come to America? Will revival ever come to this land? When? When will revival ever come to this land? Perhaps the answer lies in this passage that God has given us of Ezekiel 37, and as we carefully look at this passage, and we look at what God is speaking of as he comes in revival, and why he reveals this to us in the Holy Script, we see, we see a separation, a revelation, a confrontation, a proclamation, expectation, intercession, and visitation, transformation. We firstly see, as we look at this passage, to see what God has for us in revival, and how God comes to revival upon his people, we firstly see a separation, a separation that will cost us tonight to know, to know us, a separation not of men into the ministry, into the pulpit, into priesting, not of men who are separated.

All over the world, men are separated by God to leave their ambition, to come into full time service for God, to lay their life on the altar for God, to be separated from other men's activity, and to be separated to the gospel of Christ. It's not speaking of that separation of the call of God, the commission of God to multitudes and multitudes to the pulpits across the world, to the mission fields, to priests, the word of God.

All multitudes have been separated, multitudes have been separated for this, but this is a different separation.

I'm not speaking of that separation. The hand of the Lord was upon me, the hand of the Lord was upon me. How few that God sent out, that God called, how few as we look back in history can it be said that the hand of the Lord was upon them.

When God separates the priests as a reason, and singles out a priest or a man, that the world looks back and knows the hand of the Lord was upon him, God taking up a man. When God takes up a soul, a man, the hand of the Lord was upon me. And as we look back on our ministry across the world, all you priests listening, only one thing will matter at the end of the day, not that God separated you to priests, but that you can look back and say this, of your life and how few of us can, to look back and say the hand of the Lord was upon me, God took me up.

That's all that will matter at the end of the day. But why is it, why is it that so few are conscious of that in their whole calling? Why is it that there's a separation of the preachers here? You see, a calling of God upon a life doesn't mean the hand of God is going to be upon you. It has so much to do with you.

Why does God separate a man? Why does the hand of the Lord come upon a man and bypass others in their thousands everywhere, bypass them, and God takes up a man that the world remembers? I would say, and I would say this very carefully, because this has taken me many, many years to have the courage to say from the pulpit of God, I would say one reason only, one reason only, when a preacher comes to a place of such a surrender, such an absolute surrender to God, and is so crucified of self, and filled with the Spirit of God, absolutely controlled by God the Holy Spirit, resulting not in holiness, that's going to shock the people, isn't it, that want to hear that. We've so misconstrued the conception of holiness. We've so strayed in our own man-made standards and understandings of holiness, and somehow we've left out in most preachers' lives, in most people's lives, the one thing that makes God bypass thousands to take up one.

I would say such an absolute surrender to God by a preacher, and such a filling of God with the Holy Spirit as a result of the surrender, resulting the vital evidence, brokenness, brokenness, a brokenness of self, that God can trust him with revival. And I wonder if there's one man in America that God can find so broken of self. Do you think God doesn't want to revive America more than you want it? Do you think there aren't reasons God hasn't come? Spurgeon said, God is looking for a man so broken of self that he will not touch the glory if God uses him greatly.

So broken by God that he will be incapable of even a sideward glance at the glory, let alone touch it. He'll be incapable of looking at the glory. No matter what God's doing through him, he won't even be able to look at it, let alone touch it.

He'll be so broken by God and only that man can God use in revival. But Spurgeon said if God could find such a man, the world will soon know of him. The world will soon know of him.

Brokenness, brokenness. We have a preacher in my country that took our nation when he stood up, for he is well loved and mightily used. And he said these words one day from the pulpit with tears in his eyes.

He said, years ago I thought I was serving God as I should. And then there came a terrible moment as a priesthood when I suddenly realized that it was not him using me for his glory, it was me using him for my

glory. I wonder how few priests would be willing to admit that was ever a point in their life, because perhaps it's still their life.

Why does God separate so few that the world remembers the hand of the Lord? God took up a man. A separation of the priesthood, yes. I suddenly realized it was not him using me for his glory.

What a terrible moment for a preacher to come to. It was me using him for my glory. Are you in the pulpit of God, preacher, for God's glory? Or do you stand up there and think about this? What percentage of your motives and desires and longing even for the reaction of people or what people say is for your glory? Think of it.

So broken of self, so broken of self, God waits for such a man. And I wonder if there is such a man in America so broken by God that he's incapable, he will be incapable of even looking at the glory. Not touching it.

He won't even look, whatever God's doing. It isn't him. He can't even look at it.

He's so broken of self. I see here a separation. The hand of the Lord was upon me and carried me out from the spirit of the Lord.

Suddenly I see a separation was followed by a revelation. When God separates a man, so revelation comes. Oh, suddenly that man will have revelation from God that will break his heart.

And no man's heart could break without such revelation of the heart of God and see things through the eyes of God. And that's the revelation needed to such a broken man, for no messages can be formed other than that from the broken heart of God that could break the hearts of God's people who are so hardened by doctrine and great preachers. But to know there's a broken heart of God, very few men could find that, but revelation can only do that.

Not your own burden, not your own weeping could make the church weep. A separation followed by a revelation. The hand of the Lord was upon me and carried me out from the spirit of the Lord and set me down in the midst of the valley which was full of bones.

Set me down in the midst of the valley which was full of bones and caused me to pass by them round about. And behold, there were very many in the open valley and lo, lo, they were very dry. They had been in this state for a long time.

The grief that has caused God has been a long time. These people have been in this state for a long time. A long time.

It's time for God to do something in his grief. A revelation of the state of the people of God as God sees them. I wonder if God will not need to start with the preachers of America.

If revival is to come, the preachers will stand up in the pulpit and give them a revelation of the true state spiritually of the people of God. I wonder how many preachers in America, preachers who stand up and preach without a broken heart as if all is well, who have no brokenness as they look out to those they preach to because they don't see those people as God sees them. They don't have a revelation from God.

They have nothing of the broken heart of God in them revealed to them how God sees the people of God. His people, suddenly a revelation was given to this man of the true state of the people of God. How

different we would preach if God gave you a revelation, sir.

You would preach with brokenness to the people you look out at knowing how God sees them. You would be so broken that within seconds they would be broken. Broken, broken preachers.

I see here a revelation followed a separation, followed by a revelation, followed by a confrontation for when God gave him this revelation and he said unto me, son of man, can these bones live? This is a confrontation now to a preacher. Can these bones live? Do you believe that revival can come to my people in this terrible state? Do you believe in the concept of revival, preachers? You preachers of America, you preachers of the gospel. Do you believe in revival? Do you believe God is able to send revival? Have you faith for revival? How can you install faith into others in your preaching if you have no faith yourself in God being able to revive them? I wonder what percentage of the preachers of this land who name the name of Jesus as their savior would stand on this side of the room if God were to say let's separate who believes in truth, that I can revive my people, that revival can come, who believes in the concept of, who prays for revival, believing it can come.

Have you faith for revival, preacher? You preach as if revival is impossible. You preach with hopelessness in your preaching without any possibility of revival because you don't believe it can come. A confrontation, a separation, followed by a revelation, followed by a confrontation.

Oh, son of man, can these bones live? Can these bones live? And I answered, O Lord God, thou knowest, thou knowest. I believe there's something of a question in his answer to God in this amazing confrontation to him as a preacher. There's something of an answer, of a question in his answer.

Thou knowest if revival can come, God. Thou knowest how revival can come. Thou knowest, God, if revival can come and how it can come.

This man was looking to God now so stirred by God giving him this confrontation. Thou knowest, God. Thou knowest.

Thou knowest if revival can come. I believe the heart cry from this preacher was, tell me. Tell me if revival can come, God.

Tell me how revival can come. How can revival come, God, if it can come? You know what God said unto him as soon as he said that to God? Again he said unto me, prophesy, prophesy upon these bones. I hope you notice that word is so different from the rest of the Bible when it was prophesying.

Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones. Behold, I will cause breath to enter into you and ye shall live.

Ye shall live. I see a proclamation, prophesy. Oh, there's a separation, followed by a revelation, followed by a confrontation, followed by a proclamation, a proclamation.

Prophesy upon these bones. This word here means preach. That's all it means, preach anointed, ununctionized, preaching of what God is giving you.

Go and preach in an anointed way, an ununctionized way. Preach upon these bones. Preach upon them.

Don't preach to them. Don't preach at them anymore. Preach life into them.

Preach life giving sermons. Preach hope where there's no hope in the people of God that they can be revived. Preach in a way that they must see hope, that faith shows up.

Preach upon them life. Oh, there's such a preaching, you know, that God waits for, that God waits for. Will you listen carefully to me? Because these words are hard to digest, but I ask you to take them.

God seeks a priesthood that will believe that as he preaches, revival will come. Now that's a staggering statement, but it's true. God seeks a priesthood that will believe that as he preaches, revival will come.

This is not presumptuous pride. No, this is holy faith, holy faith that God is demanding from us. He was demanding it from this man.

Prophecy upon them. Hope, faith, where there's hopelessness, where there's no faith, where there's death. Oh, so I prophesied as I was commanded.

I prophesied as I was commanded. Isn't that an amazing statement? And as I prophesied, there was a noise. Now this I love.

As I preached as God told me to now, in the way God told me to, a leading revival has to come. As I prophesied, as I prophesied, as I was commanded, and as I prophesied, there was a noise. And behold, a shaking.

Oh, there was a stirring suddenly amongst the people of God. There was suddenly an expectation, an expectation. You see, the separation was followed by a revelation, which was followed by a confrontation, which was followed by a proclamation, which was followed by expectation among the people of God.

Suddenly there was an expectation that had never been there. Suddenly there was an expectation in the hearts of the people of God, that God could do something with them, that God was able to revive, that God was coming, that God can revive them and bring them back to the spiritual state they should be. This preaching worked faith, an expectation, a wonderful expectation.

Oh, I prophesied as I was commanded, and as I prophesied, there was a noise. There was a noise, and behold, a shaking. And the bones came together, bone to his bone.

And when I beheld, lo, the sinews in the flesh came up upon them, and the skin covered them above. Mark, there was no breath in them. That staggered him.

It was such expectation. But there was no breath in them. Still, it wasn't revival.

Something was lacking. Something still had to be done before revival come. Expectation for revival amongst the people of God doesn't mean revival's come.

There was something needed desperately. Then said he unto me, prophecy unto the wind, prophecy from his man and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these flame, that they may live, that they may live. There was intercession.

Intercession was the one thing God needed to take hold of this man. Intercession, a separation, followed by a revelation, followed by a confrontation, followed by a proclamation, followed by expectation, followed by intercession. Intercession is what's needed now.

Prophecy here, prophecy unto the wind is literally pray. It's not now saying preach, it's pray. Pray now.

Pray under the anointing of God. Unchronized prayer. Prayer as God would have you pray.

Pray is the one thing that's needed. Intercession, can I read this to you? A priest who spends hours preparing his sermon, who does not spend hours praying, becomes a cloud without water. Can I just say that again? A priest who spends hours preparing his sermon, who does not spend hours praying, becomes a cloud without water.

Great orators are everywhere, but men anointed by God are the result of agonizing prayer. There is no other way for anointing on revival power that must come upon a nation, must come upon God's people. Great orators are everywhere, but men anointed by God are the result of agonizing prayer.

When we are ready to preach, when we are ready to preach, we must know we are utterly bankrupt until we soak ourselves and our sermons and those we are to preach to in agonizing prayer. Like Jonathan Edwards, the first man God, the hand that the Lord came upon in this nation's history, was a man who agonized, agonized and cried out what John Knox had cried out in Scotland, give me Scotland or I die. And he was going to die, so God gave him.

He was so agonizing, he would have died. He knew he would die. God gave him Scotland.

Can you pray like that priest, sir? Have you prayed like that priest, sir? Jonathan Edwards said, give me New England, God, with the same groan of that godly Knox. Give me New England. He wept, he groaned, he sobbed for three days and three nights.

He didn't sleep for three nights. For three days he didn't eat, and he took a pen and manuscript and an open Bible, and as he was praying and weeping, crying again and again, hour after hour for 24 hours, and then another 24 hours, and then another 24 hours, non-stop seeking God. He sought God for a message, and God gave him a message.

Give me a message, God. That's where you get a message from in such prayer. It's not just the intellect that gives you a message, it's God being taken hold of for a message from the heart of God that will bring a nation back to Him.

Will God find such a man again in America's history who will agonize and take a pen and take a message that God gives him, even if it's going to shock the whole nation and have it excommunicated at first? God sees such a man, for he wrote sinners in the hands of an angry God in those three days and three nights. The most famous sermon in the entire world, apart from the sermon in the mind, for God came in that sermon of judgment, a word not heard in the pulpit. The awful judgments of God made men writhe in pain, and oh, God broke out in the first true revival in America's history.

That revival carried on through George Whitefield, who came over, and Edward stood as God took the great Whitefield, and oh, they turned to God as 20,000 people at a time, stood without a loudspeaker, the man preached, and they dispelled of their faces like dead men in their thousands as the great older revivals of America shaped the world. But there's no nation on earth, not even England, that can compare. We have a great John Wesley of England, but your nation was peculiarly a blessed of God.

America the great is not because of your wealth. America the great is not because of your military power. America the great is not because of the entries you have in the world now.

The only greatness you ever had was because of the revival God gave, and don't doubt that. And anything that resulted of prosperity through that revival that made you great, all the revivals that came unto Finney, oh, when Finney came, the agonizing prayer of that man, and the faithfulness in the pulpit of that man, oh, was any man used more by God in the history of the world than Finney. And how we all found our theologians across this land and my land criticized Finney like he's an enemy, but I say, where was a man so used by God? Perhaps we should stop criticizing and saying, what have we done wrong? Because we haven't won many to God at all.

Let's get back to a man that won more souls for God than any man in history, and find out what we're doing wrong if we're criticizing him. Oh, what are we doing wrong, Christians, preachers? What are we doing wrong? Oh, prayer, agonizing prayer, agonizing prayer for God to come. And God does come when he finds such prayer, such expectation in such prayer, resulting in intercession.

Oh, will God find such a man? So I prophesied. I prophesied as he commanded me, and the breath came into them. I prayed as God told me I ought to pray.

I prayed to God in the way God was telling me to pray. Oh, come from the four winds, oh breath, and breathe upon these slain that they may live. Have you ever prayed that? Not come give me some ability oratory wise and practicing, you know.

Come God, for without thee we can do nothing. Rend all the heavens. Come thou, revive all thy people.

Oh God, I prophesied as he commanded me, and the breath came into them, and they lived, and it's an exceeding great army. Oh, here's the transformation. Can you believe this? Suddenly God's people are revived.

And the first thing that happens when revival is there an army. They want to do battle against Satan to bring their land back to God. It's the people of God that need to bring the rest of the land back to God, that army.

Suddenly the people of God revived in the first word God puts upon them. They stood upon their feet, an exceeding great army. The only army that can win this nation back to God is God's people revived.

And they will. They're willing back to God from the devil. As they did in the days of Edwards, in which all these godly men when revival came, the unsaved just came in their masses to God as the people of God were set afire.

Set afire from the priesthood to those around who carried them through in prayer. In each town where God came in the greatest revival in the history of the world, where Charles Finney went, there were people who prayed, agonizing as if they were giving birth to a babe. It was such agony that he said, I don't know if I've ever seen a woman giving birth to a babe.

And more agony than those crying for God to come upon their town. Oh, the people of God were behind it. Don't worry about that.

It wasn't just the great Finney. Such wonderful things here. The people of God are revived.

And we have transformation. Transformation. A revival.

We want to see what God does when He revives the transformation. He spoke in the chapter before of this amazing transformation. I will sprinkle clean water upon you.

So be clean from all your filthiness. All your idols. I'll change you.

A new heart will I give you. A new spirit will I put within you. I will take away the stony heart of your flesh.

I will give you a heart of flesh. I'll put my spirit within you and cause you to walk in my statutes. You shall keep my commandments.

Holiness results in revival. Not masses. Masses don't mean revival.

Otherwise the Jehovah Witnesses are the only ones having revival. It isn't numbers that prove revival. It's holiness of life that results.

We come back to the Word of God. To the standard of God's scriptures. A transformation.

A mighty transformation by God. So we've seen here in this passage sacred words to me. Sacred words to anyone that has a burden for revival upon their land.

We see a separation and what it's going to cost the man. I wonder if he's listening now. A separation from all the other preachers.

What it's going to cost to be so broken by God. You won't touch the glory. Followed by a revelation where suddenly you be so brokenhearted as you stand in the purpose of God.

You stand with a broken heart because you see the true state therein through God revealing it. A revelation followed by a confrontation. Do you believe in revival? Do you believe in the possibility of revival, preacher? Do you believe in the concept of revival? Have you faith as a preacher God ordained in this country for revival? For revival.

A confrontation followed by a proclamation. Oh I prophesied, I preached as he commanded me. In a way the life giving not to ask them anymore.

Upon them I preached space into their hearts. I preached hope where there was hopelessness. Suddenly I was preaching everything I could in a way that God ordained.

A proclamation followed by expectation. Oh there would be expectation among the people of God suddenly that had no hope. There is no hope, they cried to Jeremiah when he cried for them to come back to God.

There's no hope. They didn't come back to God in Jeremiah's time. Because of that they said there's no hope.

So God wanted to revive them. Don't doubt that. Don't blame God if revival hasn't come.

Don't talk of sovereignty as the only reason it hasn't come, sir. You've missed the mark. A proclamation followed by expectation.

Wonderful expectation of stirring among the people of God at last hope. God is going to come. God you can do something for us.

There's hope. We're going to pray now. We haven't been praying before.

We're going to seek God now. There's expectation. One thing was still needed desperately, intercession.

Oh the Jonathan Edwidges, weeping, fasting, not sleeping, groaning with a pen, not just a pen and documents and commentaries, but on his knees, not eating, not sleeping for three days, three nights, and walking from that into the pulpit with what God gave him. And men crawled and screamed in such agony before he finished that sermon. Men who'd not once known conviction in their lives were on the floors, gripped, holding onto the pews, holding onto the pillars, screaming to God for mercy.

God comes when you preach what he gives you. If you sow incestuous and he gives it to you. Oh intercession followed by a transformation.

Isn't God good? Suddenly the people of God were revived. But now, now comes the hard part. I believe there has to be a preparation.

Now that we look at all God has said to us in this passage, a preparation. You see, there must come in God's people a desperation before God will consider with, before God takes up the call for revival. I believe that of this passage, listen to the words that follow after God gave this revelation to the man.

God said, then he said, young to me, son of man, these bones, these bones are the whole house of Israel. Behold, they say our bones are dry and our hope is lost. We are cut off from our part.

It was a desperation here. I hope you see it. It has to be a desperation, people of God, about the state we are in.

Are we content at the church of America, who we are part of the body of, in the state they are? Are we despairing? Is there a desperation in your hearts, people of God, about what the state of churches? Is there a desperation? You want to know what preparation is needed. Well it will come, it will come. It's possible to prepare, I believe with all my heart, not a man-made revival, but a sovereign God waiting to see things from his people, waiting according to what I see through the whole Bible, a desperation, a desperation among the people of God.

We look carefully at God's preparation. Can I read this? God won't suddenly revive a sleeping church. Can I repeat it? God just won't suddenly revive a sleeping church.

God set his heart on reviving them when he saw desperation in their hearts. Can I repeat it? God set his heart on reviving them when he saw desperation in their hearts. That is not a man-made revival, but it is when God will come in revival.

It is when God will come in revival when we get desperate about our condition. A desperation will prepare the way for a visitation from God, a true visitation. When God saw this desperation, he said, therefore prophesy unto them, saying this in despair, thus say the Lord God, behold all my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, all my people, and brought you up out of your graves and shall put my spirit in you.

Oh God, come in, taking this stony heart, giving you the ability to live the standard of the scriptures again. The whole concept is to bring you back to holy living, to the standard of God's word. This is how God will

work in revival.

Men will become holy. Don't doubt that. Don't ever doubt that.

Desperation. How can we prepare the way if there's a desperation? How can we prepare the way? I know the wonderful thing about John the Baptist was he prepared the way for the Lord. He cried it out, you know, for Christ to come.

If God's to visit in any way, believe me, there'll always be a prepared way. We'll have to prepare the way for a God to come. We'll have to.

How do we prepare the way? Well, it's going to cost now. It's going to cost. It's going to cost the priests and it's going to cost the people of God.

In a desperate way it's going to cost us. God says to this priest, a priest that was separated because he was so absolutely surrendered that God could give revelation to him. And God confronted him.

And then God said to him, these words, and I think you need to look at it as God said in the light of all scriptures, not just in this particular context there. God said prophesy upon these bones. That's how revival can come.

You're asking me, prophesy upon these bones. He's saying to them, all you dry bones, hear the word of the Lord. And I want to stop at that.

We have, we have the word of the Lord. We have the full revelation of the word of God in the Bible. We have the word of God to get back to, to bring back to the purpose of God and say to the people of God, hear the word of the Lord.

We need to get back to the word of God. You who have your Bibles, can you turn to a most staggering portion of God's word. Amos 8 verse 11.

Amos 8 verse 11. The days will come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, from north even to the east.

They shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgin of the young men faint with thirst. I think, if you look at the world today, look at America, look at my country, men of faith, men who want truth, they have to travel how far, they have to virtually travel across the land and they're willing for it to find someone who preaches truth.

It's so dirt, there's such a famine, there's such a famine, there's such a famine from the pulpit of God, of just the unadulterated word of God, where it's not watered down, where it stands in its unadulterated form, no matter what the cost. And it's going to cost, don't doubt that. It's going to cost, trust me about that, it'll cost any man who wants to take hold of God's word and be truthful again, but oh the cost of not, the cost of not is a famine of God's word.

Listen carefully here, listen carefully because I'm going to say this twice. The saved, the saved can say of the unsaved, they have prepared the way. The saved can say of the unsaved, they have prepared the way for unprecedented depravity and evil.

They have opened the floodgates of Satan's reservoir to destroy moral decency and even so much of our religion. They have opened the floodgates, the tidal wave of filth and godlessness is gathering momentum as never before. We can say that now of the unsaved.

The saved can say of the unsaved, they've prepared the way for unprecedented depravity and the floodgates of depravity to sweep our world and our land. But can the unsaved say of the saved, they have prepared the way. They have prepared the way for unprecedented revival to herald in the coming of the Lord, to become the source of the earth again, that will put a halt to the sin we try to bring.

Are the unsaved anywhere saying that of the saved? We all as the saved are saying that of the unsaved, they've prepared the way for unprecedented evil to flood. Can the unsaved say of the saved, they've prepared the way. Do we sit back and say a sovereign God will come without us doing nothing? There's no preparation.

Oh prophesy upon these bones, preach, preach in the way you should, thus saith the Lord. We don't need, we don't need a vision sir. We've got the full revelation of the word of God in our hands, but we're not willing to bring it from our prophets.

We're not willing, and that's why there's a thirst, there's a famine of the word of God that the faithful are having to travel hundreds of miles, sometimes days, to go and hear somebody they know will actually not compromise the true word of God. That's how desperate it's become. I was in a town years ago as a young preacher, and I preached my heart out in what they called the city hall, the town hall, where all the churches were gathering.

There was crowds. While I was preaching there was a woman right close to the front who got up, she was so amazingly distressed, she was so angry that she ruined the whole meeting. She left that building creating such a scene as I was trying to preach, and she marched out stomping and God in that car revved and screeched that the whole place heard it.

She made a scene. She was so angry at what I preached. Afterwards I went to this one minister's home, and I sat with his wife having some milo and something to drink at the fireplace.

It was cold, and he said, you just sit here with my wife. I'm going to find that woman. I'm going to find out where she lives.

I want to find out why he did that to the meeting. He came back later when I was serving fellowship in prayer with his wife, and he walked in and he said, you're not going to believe what I'm going to tell you. I said to her, lady why were you so angered? She said, that man, how dare he say those things to us.

No one speaks to me like that. How dare he say those things. He said, what did this man say that offended you? She said, this and this and this, and he said, lady get your Bible.

He was quoting the Sermon on the Mount. When you left he hadn't said any word from that pulpit apart what Jesus Christ says in the Bible. She said, no, I don't believe Jesus said those words, not Jesus, not my Jesus.

He said, get your Bible, and he showed her. She began to weep for a while, but then in indignation she stood up and she said, I don't care if Jesus Christ himself said those words. I will never go to a church that preaches such things.

I will never. That is the cost of preaching the unadulterated Word of God without compromise, you may say. That is the cost of preaching the unadulterated Word of God without compromise, you may say.

But no, it's not. I would say that's the cost of not preaching the unadulterated Word of God as the only standard acceptable in the church. I would say that's not the cost of preaching the unadulterated Word, it's the cost of not preaching the unadulterated Word of God as the only acceptable standard in the evangelical church.

I wonder what percentage of the so-called church of Jesus Christ today would get up and walk out if Jesus Christ himself stood in the pulpit and preached the very things he recorded in this book. Tell me, preachers of America, would you be too fearful of your congregation walking out of you if you got back to the Bible without any compromise in what God says? If you actually preached judgment and hell, every word Jesus Christ alone said of judgment and hell and the excruciating damnation for eternity that he said, whether it was in revelation to John or whether it was his own lips concerning the rich man and Lazarus, would you be willing to say the words Christ says? The moment a person dies in your congregation without salvation, that's eternal damnation unless they come to vital repentance, holiness without which no man shall see God. For whoso confesses his sins and forsaketh them in the same shall have mercy.

Would you be willing to say that if not one of you found mercy unless you've repented, not just confessed? You've forsaken your sins for repentance. God now commanded all men everywhere to repent. Repent ye therefore and be ye converted that your sins may be blotted out.

They can't be blotted out unless you've repented from it. Would you be willing to get back to the Scriptures, all you evangelical preachers and priests? Repentance or a damnation for eternity, what Christ told us to preach. Do you remember what happened with the great young King Isaiah? He found the Bible, the Word of God buried.

Can you imagine that the Word of God can be buried by a generation? Buried that in the house of God they had even searched for it in the house of God. And you know what happened when it was read? The people were astonished and shamed and became fearful and began weeping and groaning on their faces. They trembled in fear that they had gone so far from God's truth.

Without the Word of God being preached, they had wandered so far that they couldn't recognize their lives or standards or ways. When they suddenly heard it, they were so fearful of how far they had gone because there was a dearth. The Word of God was buried those days.

Is it any better today? In most of the churches, in most of the churches, we need to get back to teaching the Word of God in its unadulterated form. Even if we lose the whole congregation and priests to empty pews, their blood's off our hands then. Not before, sir.

I have a priest who, when I was saved, in a Presbyterian church, was told, stop preaching this word hell or born again or get out of the pulpit. He was given an ultimatum. And if you don't get out, we're getting out.

All the elders said, apart from one. The next Sunday, the whole church was filled to capacity with even more people than we expected to hear what this man's going to do because everyone knew he has to stop preaching damnation and truth or we have to leave the pulpit. Well, he stood up and he looked and everybody just sat in utter silence waiting.

He said, I suppose you're all wondering what I'm going to do now that I've been confronted about never preaching on hell or repentance or being born again or accept the man be born again. He cannot, he cannot see the kingdom of God, you religious people, for Nicodemus is religious. He says, well, I'm going to tell you what I'm going to do.

I'm going to preach on hell like I've never preached in my life. And I'm judgment. I'm going to read the scriptures to you of judgment and how you have to be born again and what being born again and the repentance, the vital repentance required by that.

Otherwise your faith is just as good as the devil who believed, but it didn't work. It didn't change him according to James 3. And he said, for I would rather have four rows. Oh, he said this.

I may have to go. I'm willing for that, but then you may have to go. Those of you that said, if I don't go, you're going to go.

But he said, I'd rather have four pews full of people who's willing to listen to the full truth of God's word rather than have a church full of hypocrites like you who won't allow a man to say what Jesus Christ said, because it stops their sin and makes them uncomfortable. Even the elders. Oh, where will God find such a man again? Well, all the elders left apart from one because the church wouldn't let him go.

They'd heard too much of what God said to be able to make their consciences say, get out. It would be as good as saying to God, get out. So they kept him and revival came, a moving of God, a moving of God.

And God honored that man. In the end, I went and preached there one day, years later, and I was stunned when one man stood up and said, I was the last of the elders of this church to get saved. He said, we all left.

We all walked out, and we couldn't sleep. And you all came to God. All the elders came back, and I'm the last, and I came back to God.

Now, I found Christ. You might lose your church, sir, but you'll win their souls. If there's any hope for them, it's when you preach truth, if we're willing for the cost.

But are you? Are you? Will we get back to saying, thus sayeth the Lord God, and nothing else? And if any illustration or any word does in any way compromise or divert from what God's saying, do you know what happened when Jonathan Edwards wrote about the effects of revival in the end? He said, no unsaved minister was allowed into the pulpit of God. That's what happened in America. Can you believe America did that once? You weren't ordained, you weren't allowed into the pulpit of God unless you were born again.

A survival, but someone has to start, some Jonathan Edwards has to get a message and preach what's not heard by any pulpit. Judgment, so that men begin to weep as they hear truth again, unadulterated truth of what's happening to their souls, and the church's destiny is to hear truth, to get back to be the soul of the earth and the light of the world, and effective on their knees. Effective on their knees.

I'm going to say this again, and I need to say this. The saved can say of the unsaved, they have prepared the way for unprecedented depravity and evil. They've opened the floodgates of Satan's reservoir to destroy all moral and decent standards, even amongst children.

And the tidal wave of filth and godlessness and depravity is gathering momentum. They've prepared the way so ruthlessly, so willingly, so with their hearts, determined nothing will stop them. The saved can say that of the unsaved right now, and that's what's happening in America and the West.

But can the unsaved, and I think we need to put our heads in shame, Church of Christ, in our complacency and unwillingness to sacrifice from the pulpit and the pew, can the unsaved say of the saved, they have prepared the way for unprecedented revival in this country, to herald in the coming of the Lord, to be the salt of the game, the earth again, the light of the world, to put a stop to the sin. That's what salt does. No corruption can advance when the salt is effective.

It stops. It stops. It stops.

The moment left, the moment left before Christ returns, and the world say that of the Church. Will the world say that of the Church? Desperation makes God look upon a people with revival in his heart. But a preparation, a preparation in the desperation now, and only desperation will make the people willing for this.

So I hope a desperation is coming. I hope through this sermon across your land, a desperation is going to come now upon everybody who has got anything left of a conscience in the pews of the searches of Christ. I hope a desperation is coming.

It will bring in two more things. Dedication. Dedication of the preachers to be separated from what most preachers will not be willing for, to so absolutely surrender to God, to be so filled with the Holy Spirit as such a personal calvary in their life at that moment, that self will be buried forever, resulting not in holiness that we so look for as the only result now, and rightly so, but holiness has lost its truth.

Even the word could mean a thousand things. How few holiness preachers in the world have this written across their lives as they stand in the pulpit. Brokenness, so broken that no man, no man will even allow them to touch the glory, let alone them considering it.

So broken by God, so broken. You have to let God do that, sir. It goes through with God in the hands of God for him to separate you.

A dedication of preachers to such an absolute surrender resulting in such brokenness that you will be incapable of touching the glory, so that God could consider there is a man now in America that I can trust at last. Dedicated to that, a dedication for God to do that in your life. You can't do it yourself, but you can let God.

What you dedicate, God consecrates at his side. A dedication not only to that absolute surrender, but to take up that confrontation of God and say, I believe in revival. From now onwards, I don't explain revival away because it's so close to the return of Christ that we say it has to get worse.

There's no hope of anything decent happening again. So it takes away such responsibility, doesn't it? Even my prayer life, oh my, at what point is it not the will of God to have a revival amongst his people? Ask yourself, how could any man say that? Dedicated to take and proclaim the word of God, to say to God's people, thus saith the Lord. It's been a long time since I did it, but I'm stopping what I say now.

I want you to hear what God says, and if he only reads the Bible, to just be faithful to the standard of this book from now onward. You know, one preacher got up after having had a quiet time and being broken,

just reading the book of Revelation. Instead of preaching his sermon, he just read the book of Philippians, sorry, Philippians.

He read it, and he sat down, and revival broke out, not only to his church, but the whole city. You know that? That's the power of the word of God. You think you're going to be limited? Wait till you get back to this book.

Stop limiting God. What you dare to add to this, just explain that standard as possible. Give them the grace that God doesn't mock us telling us to live this, but will enable us to live it, if we absolutely surrender as Christians.

A dedication, a dedication to pray more than our preparation for a sermon. Pray to the souls we're going to preach to. Pray to God for a sermon from his heart to weep and groan, a dedication to become another Jonathan Edwards, who was the first man God looked at in your continent.

Maybe the next man he looked at is a man who dedicates himself to be willing for that. Have you ever fasted three days, sir, for a sermon? Have you wept through the night not sleeping for a sermon? Have you taken a pen? Let God tell you as you wept, give me this land. Has God ever heard you say that, sir? A dedication to be faithful to the word of God, and to prayer, to prayer that will unsanitize this book.

To those you hear, such prayer that will cry out to God, showing your dependence is on him more than on your abilities. A dedication of absolute surrender, a dedication of being willing for the hand of the Lord to come upon me, to be separated from the others no matter what the cost. Even if half my church walks out, I'm going to be dedicated.

I am going to allow God to take, and I dedicate myself to be truthful from the pulpit, so that no man's blood will be on my hands, even if they kick me out. I'll leave, but know I left in truth, rather than die lying. That will take dedication, won't it? To pray again for God to work, rather than to plunge into preparing without God, without God, and therefore not getting a message from the heart of God that will break the hearts of others.

A dedication, you see, a desperation will find amongst the few of the land, not all the preachers. A dedication of preachers, a desperation among the people of God will bring a dedication of men who will be taken up by God, I guarantee you, but also a dedication of God's people, a remnant. I like that word.

Those who still seek truth and are willing to travel across the land, there's such a dedication in their lives, as they look at the true state of the church, and not like anyone else, but like Daniel, who didn't do all the evils, but said, we. He knew it was us. We have sinned.

He fasted, and it wasn't them. We. You know you're a part of the body of Christ, but a dedication to become instruments of revival, not only in the pulpit, but on your knees.

A dedication to pray earnestly for God to come in faith, for revival. Expectation, to educate yourself now that there's expectation to faith in the Holy Ghost's ability to come and revive, to be instruments of revival, like the two women in the Hebrides on their knees, who prayed, and it was the Duncan Campbell who came with truth, but it was the two women that made a Duncan Campbell, the prayer warriors, those who dedicated their lives to pray, for the reasons behind the greatest revival of America's history. When Finney went from town to town, it was only where such prayers were going on that God swept through the towns, and where nothing happened, he found no one had prayed with agony.

Dedicate yourself not to pray just a normal prayer, God save America, but to become the instrument of revival that makes the heavens rend and come down. That's going to cost amongst the people of God, but when there's an expectation and a desperation, but an expectation suddenly, God can, God can. I believe suddenly.

Don't dare stand, I beg you, in God's name, unless you count the cost, for God will be rebuked if you do. Preachers, who dedicate yourself to God, for God to separate, who dedicate yourself to the things you know God would have you do no matter what the cost, so that God can find someone while they're dying. Preachers, I don't know how many you are even from other denominations, say, I do, and stand.

That's going to cost, isn't it? That's going to cost. I, God, so dedicate myself to be the instrument of revival and mercy no matter what the cost. I absolutely surrender.

I dedicate myself, God, for a separation here that I can look back and know the hand of the Lord was upon me. You preachers, and I don't know where you are, but will you stand if you can say that to God? If you can, it's hard to say no, but God's going to take you up at your word, you know. Oh, I see some of you took a long time to stand, and I'm glad for that.

You'll be stunned how God takes you up at what you say. You're willing for, and people of God, only those who know the cost of what it is, but to realize the cost will be so much more if someone's not willing for that cost, to dedicate their lives from this time onwards to pray in faith and expectation and desperation in a way God saw those two little ladies pray, and saw others pray in this country when God came to finish. Those willing for such, such a life, for revival to be ushered in if it is going to come, young or old, will you stand? I will from this time onward for my nation, stop playing the fool, and become an instrument of revival on my knees.

You've all had such meetings with God here, but this final dedication was perhaps the last message I'll ever give in your land, and I'll be grateful if I found out it is the last that I ask this of you. Brother Denny, I want you to come up please. I don't think we have enough books to sing.

You'll find almost every single hymn that was written in revival time speak of this passage. Think about that. Oh breath of life come sweeping through us.

You want to know how to pray? Now that you've dedicated yourself to that, get on your knees with that hymn and sing it. Revive thy church with life and power. Oh breath of life come, cleanse, renew us, fit thy church to meet this hour.

Wind of God come and break us, till humbly we confess our need. In a night's tenderness we make us revive, restore, for this we plead. Oh that hymn, and how many others, breathe on me breath of God, you ministers.

You want to know what to pray? The next quiet time, fill me with life anew. I want our brothers to commit us to God as a few. I know there's perhaps unsaved and other needs.

We've had so many appeals. You need to be saved, go to the godly and get saved. If you need help, go over there for counseling.

The rest of you, bring America back to God, and God won't mock you. He won't mock you. Let's pray.

Thank you this evening, Lord. Thank you for loving us, and for repeating us, Lord. When you hear it, you can kiss your hand, Lord.

Oh God, we are not here by ourselves. We are part of the body of Christ in man. God.

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