

Revival - Part 2

by L.E. Maxwell

The sermon emphasizes the need for revival in the church and individuals, and the importance of seeking God's presence and power in our lives.

Duration: 55:41

Scripture: Joel 2:12-17, Matthew 6:33, Revelation 3:18

Topics: "Revival", "Holiness"

Description

In this sermon, the speaker expresses concern about the state of the country and the leadership of the next generation. He believes that without revival or a spiritual awakening, there could be a bloody revolution within the next 10 to 20 years. The speaker then shares a story of a meeting where God's presence was felt and seven men were moved to the supernatural realm. He emphasizes the importance of holiness and being serious about one's faith, rather than being distracted by worldly entertainment. The speaker encourages self-examination and obedience to God's word.

Transcript

I feel that in view of the tremendous Bible teaching that God's giving us through these men, that what we need to consider is just something in this Christian workers' hour. The great, pressing, awful, sore need is the spirit of revival among the saints. And that's the thing we need to encourage, that the truth may be set on fire.

We have enough truth to sink the Navy, but we need that truth set alive. We need to become alive ourselves to the truth. And as those different revivalists are saying, and the Prince George representatives, see how God has dawned on them.

The awareness of God until all shame disappears, and fearfulness, and timidity, and bashfulness, and all that kind of thing has just disappeared in the face of the august majesty of the presence of the living Savior. Now, that's what we're in need of. I'm going to read again Joel 2, 12-17.

Joel 2, 12-17. How many were not here yesterday? Uh-huh. Well, that shows that about half of our audience, maybe, wasn't here.

Joel 2, 12-17. Joel 2, 12. Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

And lend your heart, and not your garments. It's easy to put on the show of penitence outwardly, isn't it? You and I can put the quiver in our voices. Almost sounds spiritual.

Lend your heart, not your garments. Don't be just gadflies and garment admirers, putting on sackcloth and ashes outwardly. Lend your heart, not your garments.

Turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of evil. Who knoweth if he will return and repent and leave a blessing behind him? 15. Blow the trumpet in Zion.

This is our jubilee year. May God proclaim liberty to the captives this year. Liberty to the captives, and the return of every man to his inheritance.

That's the two chief marks of the year of jubilee. The emancipation of all the captives, setting free of all the captives, and every man returning to his original inheritance. What a social system they had, if it had only been observed.

It settled a lot of these problems. Blow the trumpet in Zion. Sanctify a fast.

Call a solemn assembly. Gather the people. Sanctify the congregation.

Assemble the elders. Now notice, gather the children and those that suck the breath. Let the bridegroom go forth out of his chamber and the bride out of her closet.

Everything is to give way, amongst all classes and culture, the whole thing to give way to the one thing seeking first, the kingdom of God. Let the priest, the minister of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God? Now that's exactly what's going on today, and the Church in the established sense of the term is reproached.

Where is their God? They've had 2,000 years to prove that Christianity should heal the ills of the world, and what has it done? Down with your Christianity. We're sick of it. Away with it.

Kill it. It's the curse of the world. And you see, real Christianity is classified right along with all the formalism and the deadness of the Greek Church and the Roman Church, and all those where deadness and formality have been the curse of the people, and the priests have ridden all over the people and taken.

In Russia, often a priest would come to a farmer and take the only cow that he had as a means of support for the family, and take it for the Church. But you don't wonder that Communism took over from the like of that. But today, Christianity as a whole, even the spiritual line of Christianity, the little flock to whom the Lord said, Fear not, little flock, it's your father's good pleasure to give you the kingdom.

Formality there may be, but the kingdom is for the little flock. But in the meantime, the little flock is being cursed and crucified along with all the formal and the false. And we're caught in it.

Like it or not, we're caught in it. And we're going to get cursed and killed off with it. All right, just as well.

Your sword, my neck, that's the way to answer it. That's the way the two get together. You understand? That's the way we're to meet it.

Now, the word revival. I was saying to somebody last night, you've heard it maybe before, but oh God, give people a revival chance to be saved. There are just thousands and thousands, I dare say even millions of people who are not going to be converted unless God gives the church a revival.

Because it's only through a revival chance that they'll ever get saved. When God comes in and the heathen cease to say where is their God, the heathen begin to say, The Lord has done great things for those people wherever they're glad. And they begin to inquire the way to Zion themselves.

A revival chance to be saved. You ever think of it? Maybe some of you were converted in a revival. If it hadn't been for a revival spirit that struck your church or community, you wouldn't be saved today.

But you take just the ordinary routine, go to church, go to church, go to church, Sunday by Sunday. How many people are getting convicted and converted in the neighborhood? See? See? No, and they're not turning aside to see this great sight because there's no sight there to see. We need God on the scene in revival power.

And you know the meaning of revival. I don't need to go into that. Let me quote you what Charles Inwood once said, When God is going to do something wonderful, he begins with a difficulty.

When he's going to do something very wonderful, he begins with an impossibility. All right. That ought to be encouraging to you because you're an impossible case and he'd begin with you.

He begins with impossibility. All right. Times of refreshing from the presence of the Lord.

I'm going to give you, once again, because so many of you are not here, what Joseph Kemp once said about revival. Revival, strictly speaking, means the reanimating of that which is already living but in a state of decline. Right? It has to do principally with the church as a whole and Christians as individuals.

Evangelism, in our usage of the word, as well as in its derivative sense, refers primarily to the proclamation of the gospel to the unsaved. To make evangelism a synonym of revivalism is untrue to the teaching of the New Testament. The church is responsible for evangelism and not for revival.

I would modify that a little. There's a human condition and a human element in this where we are responsible. But strictly speaking, revival, we are summoned to evangelism.

For revival, we are cast upon the sovereign grace of God. Now, there's a sovereign side, the sovereignty of God on one side. There are human conditions on the other.

Both coalesce in bringing revival. Spirit-inspired prayer indicates that heaven has something good in store for us. I know the thoughts I think toward you, thoughts of peace and not of evil, to give you an end and an expectation.

Oh, God wants to do something, but he waits for the intercession of the saints. Spirit-inspired prayer is the way I like to put it. I have given up all hope of just putting a terrible burden and a weight and get you people to get on your knees and demand it of you.

Listen, the flesh profits nothing. And demanding in the energy of the flesh profits nothing. Your resolution in the flesh to pray more doesn't do anything.

What we need is spirit-indicted, spirit-inspired. We know not what to pray for as we ought, but the spirit himself make his intercession for us with groanings which cannot be uttered. And he that searches the heart knows what's the mind of the spirit.

For he, the spirit in the saints, make an intercession for the saints according to the will of God. We don't know what to ask for, but we, Lord, anything, but let us hear from thee, by life or by death. Now, you can see very often when you have a spirit of revival and awakening, then the saints begin to see, well, God's going to do that.

Now, if God comes the next time, he's bound to do it that way. He's bound to do it by no preaching at all. I told you about the whales revival.

When I said to this man, it must have been easy to preach. Preach? No, there wasn't any preaching. They wanted to hide in a hole.

The presence of God was so tremendous. On the other hand, you may have a revival with plenty of preaching in it, and without some real preaching in it, very often you have no foundation. For instance, over in Japan in the early days of this, since the war, people were praying for a revival.

Oh, God, give us a great revival in Japan. You know, I believe the thing was out of order. Revival of what? Buddhism or Hinduism or what? What do you mean, revival? No, just give us a spirit of revival.

On the basis of what? Buddhism? A Buddhist shrine on every street corner? No, they didn't need revival. The Church needed consolidation, and then the Church revived, not a countrywide revival on the basis of nothing. Now, that would turn out to be an emotional fit, and wouldn't have any ground in it, and would wash away the next time a little persecution showed up.

So we need to pray that God will give us to know that the Holy Ghost alone knows, whether it's through preaching or confession or no preaching or no order or no church service or no program. You don't know what. But once we see it one way, it has to be that way, evermore world without end, amen.

Then we get to imitating what the Holy Ghost did. No good. The Church is responsible for evangelism, but we are dependent upon God for revival, and we need to learn how to do that, depend upon Him.

The thing was done suddenly for it was of God in the days of Hezekiah, a strange moving of God. Now, the need for revival, as far as Christendom is concerned, we are in desperate need of revival. It's either revival, as somebody said, it's either revival in our hearts or revolution in our streets.

And I haven't gotten over yet what our brother said yesterday morning. That astounding, unbelievable calling off of all the classes in one of the leading universities of America in order to listen to the lawyers that defended the crooked seven in Chicago and the Black Panthers and all of them together, and they called off all the classes and said, we're going to have blood. If it's blood in our country, let it be blood.

And even to the forceful removal of the President of the United States by force and a ten-minute ovation for each one of those things, three thousand Princeton students going crazy, and it was a standing ovation for each of those things. Blood flowed from one end of the country to the other, ten-minute ovation. Remove the President by force, a ten-minute ovation again.

What for? They don't know. It's the madness of the devil, without a doubt. It hasn't got sense in it at all.

Down with the establishment. And establish what? Don't have anything. It reminds me of that place that says, where they cried out for two hours.

By the space of two hours they cried out, Great is Diana of the Ephesians! The same kind of madness. The same kind of madness without rhyme or reason. With what would you replace the establishment? They haven't got a thing to offer.

It shows how mad it all is. Well, I just say, we need revival in our hearts or revolution in our streets. And, beloved, if you take three thousand out of three thousand one hundred, three thousand students out of three thousand one hundred attended that and gave a standing ovation of ten minutes to that kind of rubbish, where is the country going? Because those three thousand are typical of the leadership of the next generation.

That's where they are. And it just, naturally speaking, apart from God's strange intervention, you can have just bloody revolution right on this continent within the next ten years, just like that. Next ten or twenty, anyway.

Well, it's something to put us on our knees about. That's what it is. Oh, high heaven intervene! Never did, what Churchill said about Britain, never did so great a nation fall from such a height to such a depth in such a short time.

But it's being duplicated more so on this continent than it was in Britain. Well, oh, that thou wouldst rend the heavens and come down. Let the mountains flow down at thy presence.

Melting fire burns. Now didst terrible things which we looked not for. Now camest down the mountains, flowed down at thy presence.

Beloved, I trust that the feeling that's getting abroad more and more among God's people will drive us to our knees and to God in intercession. Intercession alone will do anything. And I think one of the biggest deceptions we're getting into is this.

Well, but revival will answer the thing. God's on the throne and the Lord will answer. And he will not suffer America to become outright red and communist because we are, listen, listen, listen, you poor, soft, conceited piece of humanity.

We're no better than the Chinese. And look what they went under. Look what they're under.

We're no better than any of these other countries. We've turned down more light than they ever heard about. And if the light that is in us become darkness, how great is our darkness and how great is our judgment.

Oh, I haven't a bit of confidence in any sort of reasoning like that. I would rather us to think in terms of Habakkuk. Let's turn and read Habakkuk.

Nehem, Habakkuk. Zephaniah, you find Habakkuk between the two. All right, Habakkuk 3, 3-2.

This makes a message all its own, this book of Habakkuk. 3-2. O Lord, I have heard Thy speech, Thy report.

Lord, I have heard Thy report and was appraised. O Lord, revive Thy work in the midst of years. In the midst of years.

When it looks unpropitious, unlikely, but right down in the heart of our declension, in the midst of the years, make known. Look, look. In Ra, remember mercy.

Now, it doesn't say from Ra, deliver us. We've had a teaching across the country, which I believe in a sense. I believe in, but I wouldn't overpress it because equally consecrated men everywhere differ.

But personally, I think pre-tribulation rapture is right. But there are a lot of good post-tribulation men just as devoted. This is a mooted question.

Don't get too conceited about it. You always want to say when it comes to prophecy, we know in part. Most fundamentalists know everything.

Ask them. They know. But I'd like to be like Uncle Josh.

I'd like to know less truth than to know so many truths that ain't so. So just be careful about how much you know. But I tell you what has happened among pre-tribulation.

We have taught a great deal about, Oh, God could not allow his dear bride to undergo any such thing as tribulation. What do you suppose those poor saints in Siberia think? What about those in the Middle Ages? What about the thousands that the Catholic Church slew? Talk about tribulation. You know there could not be greater tribulation than some of the saints have gone through and are going through.

So be careful. Your argument isn't worth a tuppence. It won't stand the test.

It won't stand investigation. From wrath deliver us. No, sir.

In wrath, in wrath remember mercy. We may be in it. We may go through it.

We may get into trouble. We may get into trial. We may get into worse trouble and trial and tribulation than we've ever seen.

But in wrath remember mercy. Not from wrath deliver us. Now, I believe that there's a sense in which pre-tribulation rapture.

But I would never use that as an argument anymore since I've seen this. That's no argument. It's no good.

Because Habakkuk says in wrath remember mercy. Not from wrath deliver thy people. But in the midst of your outpoured indignation against us as a back-striven people, in the midst of all that, Lord, have mercy upon us, even though you have to pour wrath upon us.

Amen. That's what we had yesterday, wasn't it? In affliction. And the Valley of Acre for a door of hope.

Put her in trouble. In trouble we'll seek thee. Uh-huh.

That's it. That's what we need. Consider the days.

Consider the days of Wesley. Here's the phrase I quoted yesterday. Here's the condition in the days of John Wesley and George Whitefield when they came on the scene, God bless men.

Listen. Death in the churches. Rottenness in public morals.

Infidelity coming in like a flood. That was the situation before the Wesley-Whitefield revival saved England from bankruptcy, redeemed England economically, saved England from the French Revolution. Marvelous putting in of salt that kept back the rottenness, stayed the corruption, and made Britain the greatest nation in the world in her days.

Right? You can trace it right to the Wesleyan revival movement. I said to the CBC fellows the other day, they asked me, what about the social gospel? Oh, I said, I don't worry about that. Whenever God's people are right and they're right with God, they'll take care of their neighbors.

You love God with all your heart, soul, strength, and mind, you'll love your neighbor as yourself. I wouldn't worry about the social gospel. I said, here's an instance.

Peter. Peter was going down the street and they brought the sick. If perchance.

I gave them this the other day. I don't know whether it'll go on the air or not, but I gave it to them anyway. It's a TV program the CBC is putting on.

They're going to put on a little of it. I don't know how much of it. But at any rate, Peter was going down the street and they brought forth the sick.

If perchance the shadow of Peter falling on them, some of them might get well. Such was the great confidence they had in the apostolic authority and power and healing and deliverance through the preaching of the gospel that Peter preached. But Peter did not go down the street, gentlemen, to make shadows.

That's your social gospel. Let the shadows fall where they will, but you don't go down the street to make shadows. Peter went down the street preaching Christ, proclaiming the Savior.

Repent and let the shadows fall where they will. Let the byproducts of the gospel come as a result of your doing first, seeking first the kingdom of God and His righteousness. So I said, I'm not concerned about the social gospel.

I'm going to preach Christ. The results will take care of themselves. The social gospel.

But when men turn to make social gospel their gospel, it's because they've lost the gospel, and they don't know what it is to preach Christ, just Christ anymore. Now here's what a missionary from India says. Stephen Offord quotes this.

I am very often in a spirit of mourning over the state of American churches. This man had been a missionary in India, and he had a church in Ohio at this time. I am very often in a spirit of mourning over the state of American churches.

America has a leading part in the Christian world and sends out many missionaries, but they can never rise above the spiritual level of their home church. We in other lands are going to be hit hard if you keep sending out missionaries to us. Your shallowness will reflect on us.

And so remember that the missionary world abroad is getting the output from our churches and schools here at home. And the missionary societies, the missionary leaders will tell you, we are sorry, but the tone

and the atmosphere, the stamina, the character of a lot of our missionaries is declining, declining, declining. Well, of course it is.

It's reflected, it's the reflection of the declined state of the church and the schools here in this country. That's the reason I'm so glad God seems to be touching us with a little bit of revival to reestablish the old line and the old standards in order that we may have an output that will not disappoint the missionary leaders abroad. Amen? Oh, it's important what you would say about a growing number of Bible schools on our continent where they've stepped up, they're intellectually academic, it's going higher and higher.

The missionary output is lower, lower, lower, lower, lower, lower, lower. Less missionary personnel forthcoming with the academic increase. Now that is a sad state of affairs.

You'd think there'd be a greater output, wouldn't you? Now, a number of years ago, now here's where we got to yesterday. A number of years ago we had with us Reverend Duncan Campbell of the Hebrides Revival Movement off the shores of Scotland. He tells us how the elders of a certain church prayed recognizing the sovereignty of God in revival, but knowing at the same time that they had to do something about it as well.

Their prayer is something like this, Lord, you must do it, for we cannot, but we want to tell you now that we are here before you as empty vessels for you to fill. Such was their confidence and conviction as they lingered in the presence of God month after month, three nights in a week, meeting together in a barn at 10 p.m. and remaining there before God until 4 to 6 o'clock in the morning. They waited.

Months passed. Nothing happened until one morning about 2 o'clock. Then a young man arose from his knees with his Bible closed before him, and he cried, Brethren, it is so much humbug to be waiting night after night if we ourselves are not right with God.

I must ask myself, is my heart pure? Are my hands clean? Then God came in, and something happened. God swept into the meeting, and seven men were now lying prostrate before God. Do not come to me at the end of this meeting, says Dr. Campbell, and ask me to explain the physical manifestation of this, because I cannot explain, but these men moved at that moment from the sphere of the natural and found themselves lifted to the realms of the supernatural.

These men knew that revival had come. Sounds like you're going in the mulberry trees, doesn't it? Somebody has said like this, if the Holy Ghost were taken out of the world, church work would go on as usual for quite a long time, and they'd never miss it. Is that so? Much of it, very much of it would go on, and nobody would ever miss the Holy Ghost.

In other words, we're on the plane of the natural, in the energy of the natural, in the spirit of the natural, explaining to natural man the gospel, and the natural man receives not the things of the Spirit of God, they are foolishness unto him, neither can he know them, for they are spiritually discerned. But if we take the Holy Ghost out of the world and go right on, the old system would roll on, roll on, keep up the good appearances, keep up the good work, take the collection, meet the budget, pay the preacher, and then get together to close the meeting and say, my, didn't we have a good meeting? You never saw a failure, you never heard of a failure in your life in a place like that. It's always positive, always good, nothing to be improved upon.

My, oh God, get us convicted! My, oh God, get us convicted! Get us convicted! Thou art lukewarm, I will spew thee out of my mouth. I would you were cold, then I could get at you. I would you were cold, God said that to me once when I told you it was an awfully startling thing.

Not so I would that thou were cold. What? No, Lord, I tell you, I started right back on that one. You don't want me cold, no you don't.

I would you were cold. I would you were cold. What? Then I began to hear something.

If you don't intend to be red hot, I will see that you're cold, and if you get cold, you'll get, I'll be able to get at you and convict you. But as long as you continue lukewarm, you're unget out of it. You kid yourself and others.

He didn't just tell me all that, but that's the thing that came as a vision to me. I would you were cold. Did God ever tell you that he wishes you were cold? If you don't intend to be really red hot, if you don't intend to get out of that lukewarm condition, God says I would you were cold, because if you get cold, you'll get convicted, and you'll repent, and come back to your first love for Christ, and then be red hot for him.

Amen? Now that's scripture, brother. I know it's hard medicine. Now here's a few suggestions that Tozer made, Dr. A.W. Tozer, things conducive to revival.

I think I'll just give you a few of them. He said first, get thoroughly dissatisfied with yourself. Self-complacency is the deadly enemy of spiritual progress.

Self-complacency. The falsely contented soul, a false contentment with yourself is stagnation. It's a dead sea experience, below level, way down, scum on you.

You know, it's one thing to be godly. Godliness with contentment is great gain. That's true contentment.

That's the reason I emphasize false contentment. Paul says, I press toward the mark for the prize. Number two, set your face like a flint toward a sweeping transformation of your life.

How about it? Are you quite contented to let the status quo remain? In other words, I'm about as good as my neighbors. The neighbors in the pew are not much ahead of me. And my reputation spiritually isn't too bad.

And the preacher doesn't think there's anything wrong with me. And if he doesn't, nobody else should. I tell you, there's a lot of just that kind of false contentment.

You know, most of us have decided. Now, beloved, I say this, I say it as a rebuke to myself as well, but the most of us have pretty well decided just about how far we're going on with God. I mean, in the secret of our souls, we've just about decided about how far we intend to go on with God and not beyond that.

Lord, don't get meddling. Don't meddle with me beyond that. Almost, we've almost come to something like that.

Now, you don't say it. Oh, my, you've come to the pyramid. Oh, Lord, take us home with thyself.

And you kid yourself to death. It's hard to be honest. It's hard to be downright sincere.

Isn't it? It truly is. Set your face like a flint for transformation of life. And if you're a shrinking, timid Christian who would not mind experimenting a bit on the border of revival, then you are tagged for failure before you start.

So I'll read that one again. If you are a shrinking, timid Christian who would not mind experimenting a bit on the borderline of revival, wouldn't it be nice? Yeah, we had a little, over the weekend, we had a kind of a little touch and it was interesting to hear those people confess. Why, that's good.

I'm glad to, I'm glad for the fringe benefits. The periphery of revival, I don't mind skirting and scouting around there. My atmosphere is good.

Let's get a little more of it. Not bad. Not bad.

But deliver me from getting in the, getting sucked into it right in the heart. I don't know what kind of an exposure might come out. That is secretly where many of us are.

Throw your whole soul into desire for God's best. The kingdom of heaven suffers violence, and the violent take it by force. Are you out for a forceful taking of the kingdom? Amen.

Number three, put yourself in the path of blessing. Put yourself in the path of blessing. Don't expect help to come as a kind, of a kind of a spiritual, a spiritual windfall.

Wouldn't we like to be, wouldn't we like to have a kind of a spiritual windfall and I'd, I'd come in under the branches of blessing? Wouldn't that be nice? Under the branches of blessing I would come in. Why, aren't we having, aren't we having wonderful, fine fellowship? No personal, real repentance and downright need. I think I'll give you something.

I, I, I'm just going to intersperse this. Turn to Revelation 3 will you please? Revelation 3. Revelation chapter 3. Begin verse 18. I counsel thee to buy of me gold tried in the fire.

Amen. Get, get really fired up that thou mayest be rich and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear and anoint thine eyes with high salve that thou mayest see as many as I love, that's the emphasis, as many as I love not the way you love, as many as I love I rebuke and chasten. Be zealous therefore and what? Repent.

Now this is this lukewarm church. Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me.

I think I'll give you the experience of Oscar Lowry. Oscar Lowry had and my friend my friend met Oscar Lowry after Lowry had been a teacher of evangelism at Moody Institute for many a day. Many months.

In fact for some years. That's where he wrote the book Scripture Memorizing for First Old Soul. He was teacher of evangelism at Moody Bible Institute.

After that he went down into Oklahoma and got interested in oil shares and stocks and he helped to build a great big pile of brick and stone known as the Presbyterian Church in Tulsa. I believe it was. One of those cities there.

And this friend of mine was being shown around Lowry was showing him all around this great church. What a wonderful church they just built. And Lowry was an elder in the church.

And finally he said as they walked out to the front of the church out to the door there was this lovely frontispiece Lowry said my friend what are you doing in this pile of brick and stone? There's where God is out there in the valley with all those oilers those little shacks. There's where God's interested right out there. And what are you doing in this pile of brick and stone? How was that for a rebuke? And my friend was a younger man.

And then they turned around and looked at the frontispiece on the front of the church and he says yes sir sure enough and you put the right verse up there in marble in stone chisel out you put the right verse there you said it yourself behold I stand at the door and knock God isn't in the place he's got him outside and you said so and Lowry got out for God and had his greatest revival right here on the prairies brought by radio after that hallelujah now what do I mean listen what is the context of this behold I stand at the door and knock he's crowded out true enough but listen he'll give a private revival to any man that hears his voice you don't oh but I'd like to have a revival in our church there'd be a windfall under the branches and the blessing would drip all over me and I'd be

caught up with all the rest of the folks mark it'd be wonderful to have a revival like that where it'd cost me nothing and everybody'd get blessed and I'd get blessed with them nobody'd lose face name or reputation and God would forget all our sins and oh wonderful the wonderful that's the kind of revival you and I'd like to have we wouldn't mind it at all if we could have a revival here that'd just sweep everybody in and omit my personal transgression and omit my having to admit the Savior in a new sense behold I stand at the door and knock if any man individually privately in that dead lukewarm church if he can hear my voice he and I'll have a private revival amen he and I will have a private personal revival I will sup with him and he with me so I've given up all hope of getting

climbing on the bandwagon of a revival as the way to be revived the way to be revived is to listen to the voice of the Savior knocking knocking yes Lord I will admit thee in thy power and sovereignty and we'll share a fellowship together in revival as many as I love I rebuke and chasten Lord I rebuke I chasten I listen what is it? revival personal personal private whether your church is lukewarm cold or dead or anything else you can have a personal private revival when you want it amen huh? no amens on that? hey put yourself in the place of blessing amen and listen to the voice that's knocking at the door amen do a thorough job do a thorough job of repenting a thorough job of repenting be zealous therefore in what? repent do a thorough job of repenting says Joseph do not hurry up do not

hurry up to get over with it wouldn't you like you ever find yourself about to get convicted then you come out with a little too before confession of some kind you know folks I haven't been all I ought to be I hope you'll all forgive me what have you done brother why don't you name it well you know I've been a bit negligent come on come on come on out with it what is it well hurry it up hurry it up hurry it over slur it over evade avoid thyself hush hush don't go too far and don't expose me like that the Lord says judge not you shouldn't judge me uh huh why you hide behind that Matthew 7 1 don't you huh judge not judge not is the greatest hideout for saints you ever saw it is it's chief hideout do a thorough job of repenting don't hurry up drill deep drill deep if you expect a real

filling did you ever notice the dentist if he's going to give you a real filling he'll drill you clear down to China won't he huh you you think he's going to come out your jaw what's he trying to do he's trying to get you ready for a real filling amen may be painful but nevertheless he's going to drill deep to give you a real filling listen let me give you this verse in the in the song book that we use here here's a verse that's omitted but I I like it have I long in sin been sleeping long been slighting grieving thee has the world my

heart been keeping oh forgive and rescue me even me even me oh forgive and rescue me isn't that isn't that a good verse I I'd expected some song writer would omit a verse like that he'd like to sing but he didn't wouldn't know this kind of repentance have I

long in sin been sleeping long been slighting grieving thee has the world my heart been keeping oh forgive and rescue me hasty hasty repentance means shallow experience and a lack a lack of assurance and certainty in the whole life hasty slurred over evaded shallow repentance be zealous and repent go at it hammer and tongs go clear to the bottom let godly sorrow do her healing work let the consciousness of sin wound us deeply if the my beloved we're not going to have much of a sense of revival either before or after unless we come to a new consciousness and a new sensitivity to sin we've just got sin abounding today and god's saints can play borderlines along these lines and never bother them their right to eat is the tree of knowledge of good and evil without being contaminated that's

the spirit of the day i've got your right who says i haven't a right to read i'm grown up i can choose for myself away with your censorship i've discerned between good and evil i've been eating of the tree of knowledge that's just right just the devil's trick exactly as it was way back there to begin with it's our wretched habit of tolerating sin that keeps us in a half-dead condition tolerating sin number five make restitution wherever possible make restitution wherever possible and if you owe a debt pay it or at least have a frank understanding about it if you can't pay it at the moment at least come to an understanding with your creditor about your intentions to pay and your honesty will be above question now if you've quarreled with anyone if you've quarreled with anyone go as far as

you can go as far as you can in an effort to achieve reconciliation as fully as possible make crooked things what? straight and by the way when it comes to making crooked things straight don't be measuring yourself by a lot of the same you ever notice you can have you can have quite a pile of sticks and a stick that's reasonably straight looks pretty good amidst all the crooked sticks but measure it by a real straight stick and you'll find how crooked you are huh? and a lot of people are spending their time measuring themselves with the saints with other saints I don't look so bad you know they're oh I may not be all I should be in fact I come short quite often and there you go apologizing and apologetically defending yourself listen brother measure yourself by the plumb line and find how

crooked you are don't measure yourself by other saints that's one of the wicked things measure yourself by the scripture confess confess confess to the extent that you've sinned how public should be my confession as far as your sin has been public that's the general rule private sins privately confess to God sins against your neighbor confess to your neighbor sins against your class confess to the class sin against the church confess to the church sin against the school again that and so on as a rule that's it I say as a rule because God may drag you clear out and pull your face off in front of everybody in order to get you free from your sin it might be necessary in some instances but that's it that's the unusual ordinarily the safe thing is between thee and him alone all right be honest

be honest that's number six be honest let your self examination be made on your own knees and then get up to obey God this is the way walk ye in it my old teacher was always wanting a verse of scripture old daddy Steve his brother was wanting a verse of scripture every morning so this morning he was on his knees and trying to get a verse of scripture and he couldn't get one finally he looked up and on the wall was this arise and be doing and the Lord be with thee so he says I got up and went to work some of us would like some kind of a little whoop there I got it a verse to kind of give you a shot in the side or a shot in the arm or something like that you can't use the bible as a kind of a little pig in a poke to get out of

something and give you a kind of a shock and a start for the day

you can't superstitiously use the bible cut it out well I don't need to say any more about that do I be serious minded number seven be serious minded break away not only from the playboy magazine but from the funny boys and the fools if there ever was a need to get serious minded it's today have you ever noticed in Paul talking to Titus and Timothy and they are his ministerial successors sober sober sober sober today it's giddy happy we'll happy by you come with us we'll have clean fun lots of fun Jesus wants us to have fun come on let's join the funny boys we have got a nice clean fun your fun is naughty our fun is nice and somebody has said this after you something like this was said I defy Gabriel himself to ever get you into a state of revival after you fed on all the TV and the funny

jokes and the shady stuff I defy Gabriel himself to ever give you a revival well that was something wasn't it feed feed feed with your head in the swill barrel and then grow up to be healthy no you can't do it holiness become a fine house oh lord be serious the people of the world you know the people of the world used to go to the movies to escape serious thinking but now movies right in the front room and nobody knows we're doing it and when I travel here and there I'm glad we don't have anything don't have it on the campus at all I don't think it's been a mess just absent but when you go here and there and see the trash the rubbish the low down kind of stuff that appears on the TV once in a while there's something good like a moon shot you like to see it I don't object to that glad to

look at it but for the most part the devil is the head of the thing now just as he's got the head of our good educational world compulsory education for everybody and the devil is running it now and so we've got a lot of good things the devil is running them don't you see revival instead of novels and newspapers let us love the word of God oh I could give so many more things in this connection but I haven't time to do it but I was thinking here though of the revival in Hearn Hood when the spirit came the baptism of the spirit got a hold of all those people culminated on the blessed 13th of August an imbuement with power back in 1727 I believe it was or 37 that enabled those men and women of Hearn Hood to serve their generation so effectively in evangelizing throughout Christendom and in

Heathendom and in keeping faith aglow during the decades of rather general indifference and rationalism as well as in promoting an education that sought to cultivate the heart as well as to inform the intellect and to secure the purity of morals I thought well hallelujah that sounds like just exactly what we're existing for and that's the way this mighty Hearn Hood revival where they had a prayer meeting that came out of it that lasted 100 years continuous prayer 100 years round the clock for 100 years and no wonder missionaries went off to the end of the age the great Moravian revival of 1727 which reached its climax on August 13th 1727 was preceded and followed by most extraordinary praise the spirit of grace and supplication manifested itself in the early part of the year Count

Zinzendorf Count Zinzendorf a VIP as we would say but a humble soul began to give spiritual instruction to a class of nine girls between the ages of 10 and 13 years of age the Count so the historian says frequently complained to his consort that though the children behaved with great outward propriety he could not perceive any traces of spiritual life among them and however much might be said to them of the Lord Jesus Christ yet it did not seem to reach their heart in this distress of mind he took his refuge to the Lord in prayer most fervently and treating him to grant to these children his grace and blessing what a gifted wealthy young German nobleman on his knees agonizing in prayer for the conversion of some little schoolgirls later on we read the Count poured forth his soul in a

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