

# Joel's Prophecy

by Leonard Ravenhill

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*The Holy Spirit's work is full of majesty, and the Church must respond to the world with faith and fighting, not faith and fun.*

**Duration:** 1:16:22

**Topics:** "Prophecy"

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## Description

In this sermon, the speaker reflects on the progress of science and technology in the world today. They emphasize the importance of teaching profound knowledge to the younger generation, as they have the potential to surpass the scientific understanding of previous generations. The speaker then quotes from the book of Joel in the Bible, highlighting the contemporary relevance of the issues addressed in the scripture, such as lying, stealing, and lack of knowledge. They urge the audience to rejoice in the Lord and trust in His provision for the future.

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## Transcript

I want to read just a few verses of scripture that are very familiar, I'm sure, from the prophecy of Joel. The prophecy of Joel, the second chapter, and reading from verse twenty-three. Can I just say this? Like the Irishman said before I speak, I want to say a few words.

And on the table where the books are, you'll find a list that I brought in this morning, containing a list of taped sermons that are none of mine, they're all good ones. And they range from one of the most distinguished of modern preachers, Dr. Martin Lee Jones of London, J. I. Packer, who was the librarian at the University of Oxford, a very distinguished theologian. I think there are sixty-one tapes there, recorded, that means there are actually a hundred and twenty, because of course you've got both sides.

And the address is on the paper. I hope you'll use it, but leave it there so someone else can use it. And in case you should take it away, or can't find it there, the brother James Robertson has a copy, and the brother who's monitoring the tapes also.

But these are very, very wonderful sermons, in my judgment, I have a number of them, and I'm sure that they'll do you good. And some night when you're dry, you could play them over to your church. Charles chapter two, verse twenty-three.

Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat, and fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, and the canker worm, and the caterpillar, and the palmer worm, my great army which I sent among you.

And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that he dealt wondrously with you, and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else, and my people shall never be ashamed. And it shall come up to pass afterward that I will pour out my spirit upon all flesh, your sons and your daughters shall prophesy, your old men dream dreams, and your young men see visions.

Some years ago when I finished my short period of Bible training in Cliff College, England, I discovered with a friend of mine that we had five days to spare before we went to London. And London isn't far away, it's only 150 miles, and so we decided to walk it. And we walked it and we enjoyed it.

We even got to London quite early, and so we did like many other visitors, we went into the famous St. Paul's Cathedral. We climbed up the 350 steps onto the different balconies, and finally to the very last place, which is a ladder. I suppose it's about eight feet high.

And this iron ladder reaches to the very base of the cross. The cross, of course, is visible from many areas in London. A great big gilded cross.

Now we'd walked together the whole of the journey for 150 miles, and when we got to the cross, we both started to climb the ladder together, and the guide said, No, you've got to go by yourself to the cross. Well, I thought that was a pretty good start, because after all, that's what everybody has to do, you have to go by yourself to the cross. And then he told us about another visitor who'd been there, and he got the treatment that everybody gets.

He was shown through the slats in the building the various churches, many of them, and perhaps most of the distinguished churches, designed by the great British architect Sir Christopher Wren. This particular visitor came downstairs and looked around, and then he said, I've seen various buildings designed by Sir Christopher Wren. I think he designed actually a part of Westminster Abbey and a part of the Houses of Parliament.

But he said, Where is the monument to Christopher Wren himself? And the guide said, Well, look around you. Everywhere you look in St. Paul's you're looking at a monument erected, because this is actually his masterpiece. And everywhere you look, you see his genius.

Whenever you look in London, whenever you look in this building, you see the overall emphasis of the genius of this, what we think is the prince of all architects in British history. Whenever I think of that illustration that came to my mind just while sitting over here this morning, I thought about the work of the Holy Spirit. I believe the Holy Spirit of God is totally incapable of doing anything that is no more small.

All the work of the Spirit of God is full of majesty. All you have to do is look in the world round about you and the world in which we live, where men's brain is just beginning to wake up. One of the gripes of the old red-headed Irishman, George Bernard Shaw, was that at 80 years of age, his brain was just beginning to wake up.

Personally, I didn't think it ever woke up, but that's his opinion. And he said everybody should live until they're at least 300 years of age. But you see, we're just beginning to discover something about the world in which we live.

You know, just over 100 years ago, the American office, the Patents Office in America, was almost closed down by an act of Congress because they said 100 years ago, now we've got the, I think they just got the telephone and the trains removing, and they said there's nothing else to conquer. There's nothing else to explore. Now, you wonder what they'd think if they came back now.

We put a man in the moon, on the moon. Of course, we were standing up to our knees in modern garbage watching him get there. But apart from that, the fact is that science is giving us an expanding universe and a shrinking world.

We're discovering there's enough energy in a tube of sugar to drive a big ship across the Atlantic if we knew how to use that energy. Or the same goes for a glass of water. This age is going to be written down unquestionably as an age of the most amazing progress in science that the world has ever known.

And this irritates me quite a bit because, you see, we're still giving kids on a Saturday night some junk in our youth rallies. We can't teach them the profound things. You can't stretch their intelligence.

And some of those kids have to graduate at school knowing more science than some scientists knew a hundred years ago that are not clever enough to understand the mysteries of the Bible. Any silly stuff, somebody dressed up, take them for hay rides or sleigh rides or something. And all we've got is a spiritual nursery around the church.

We're not producing the type of teachers that we used to produce for the simple reason in Scotland a hundred years ago. Most of the prospective preachers already had one degree by the time they were 15 years of age and would be sitting for their B.D. by the time they were 17 or 18 years of age and were conversant with Hebrew and Greek and many languages by the time they graduated at 20 years of age. And that was considered normal.

This doesn't go over anymore in even our Bible schools, even in our fundamental Bible schools. Now the Holy Spirit, going back to what I said before, the Holy Spirit is totally incapable of anything which is small. His works are full of majesty.

The world in which we live, we're just waking up to the greatness of the world in which we live. And remember it was a piece of dead clay in the womb of the universe until the Spirit of God breathed on it in the beginning and the world began to take shape and then it was clawed according, of course, to the will of God. And the world in which I live, the vast universe, until, uh, Bud Hunter's church a few months ago, I had the privilege of speaking there for about 10 days.

And one day we went out to dinner in the home of a scientist who a few days before had been taking lunch with the astronauts. And I questioned him about the possibility. He said it was just prior to a man getting on the moon and he said, sure, the man will get there all right.

That's no problem. Not even getting him off. And, of course, his prediction was right.

Then I said, what about the planets? He said, well, that's quite reasonable. We get a man on the planet, we stay very long. What about the stars? Well, he said, we might get a man to a star if we can develop a

ship that can just go at half of the speed of that light travels, which is what? 186,000 miles a second.

You get a ticket for going that speed. 186,000 miles a second. And if we can get a ship that can go half of that speed and keep it going for eight years, we can get him on a star.

He could run out of time, of course, but that wouldn't be too serious. The problem isn't getting food. The problem is to wash the atmosphere so he can re-breathe that atmosphere and he can come back in another eight years.

A 16-year round trip to the nearest star. Not the farthest, the nearest. And I often wonder what David would think if he came back in our day and he were to say again, when I considered I hadn't, that here is the world, this vast universe that was created by the Holy Spirit of God.

And then another wonderful thing the Spirit of God created is this book that men have burned and blamed and banned and banished. But like Tennyson's scheme, it says men may come and men may go, but I go on forever. Here is the imperishable word of God that even if the stars fall out of their sockets, God says they'll heaven and earth pass away, that his word will never pass away.

And then you have the sublime mystery of mysteries that there in a little womb of the Virgin Mary, the same Holy Spirit who made the universe, who made this book, he did his master's work because the masterpiece of God from the divine side surely is the mystery of the incarnation, the thing that baffles the scientists, the thing that you can't analyze with a test tube, you can't find the answer with a slide rule, the thing that makes many of the theologians back down and say if you'd only moderate a little on the mystery of the virgin birth, it doesn't matter whether you were born of a virgin or not. It surely does. Because if the Bible lies in one issue, you can't depend on it in any other anyhow.

Now I don't have any problem with the virgin birth because I'm not an intellectual. Years ago I discovered this, that if God could make the first man that walked on the world, if he could make the first man in the world without a mother, or the first Adam without a mother, he could make the last Adam without a father. Where's the problem? And yet the Holy Spirit there in the womb of the Virgin Mary conceived Jesus Christ.

And then when Jesus Christ was being crucified and put to death, then he rose again according to the scriptures. How did he rise? Well the 8th chapter in Romans gives the answer very clearly I think. It says the spirit of him that raised up Jesus from the dead.

So I say all the works of the Spirit of God are full of majesty. Creating the world, creating this indestructible boat. After all if the President of the United States were to say tomorrow that every one of the 50 governors of the different states had to bring a piece of stone from his state, just go grab a piece of stone and present it at the White House, and you put all those stones together and they formed the perfect pyramid.

Wouldn't you kind of think there'd been some collusion that after all 50 pieces of stone of different types from 50 nations could never be fitted together to make a symmetrically beautiful pyramid? It's impossible. And how do you get men spending 2,000 years making the pyramid, the indestructible pyramid of the Word of God, and all of it is so marvelously symmetrical that no parts of it conflict. Surely a sign of the genius of God himself.

And then last but not least, because these miracles I do not know how to evaluate them, there's that marvelous, marvelous visitation of God there into those men there in the upper rooms when God poured

out his Spirit upon them. You know we have taken so much for granted about the Word of God. I remember years ago picking up that wonderful life of Christ by Giovanni Papini.

It won for about 30 publications, I think, in about five or six years, and I still have a copy of it. He had been an atheist and was converted. And he gets an entirely different slant on the life of the Lord Jesus, and he begins by reminding us of the stable in which Jesus was born.

And he says, it isn't the stable on your Christmas card. So neat and sweet. So nicely groomed and cleaned, and well, it's been whitewashed, and oh, it's so pretty.

And the Virgin Mary looks as though she's had a hairstyle and everything, so sweet and a lovely little baby like. Remember he says it was a stable reeking with urine and full of dung and cogs and filth and mops and dirt. It was there the Prince of Peace was born.

By the same token, I think often we forget even the situation in which the Church of Jesus Christ was born. Do you think a newborn babe could get out of the Grand Canyon if you left it there alone? Is it straining the analogy to say the Church of Jesus Christ was born in a canyon flanked on one side by solid granite a mile high in the form of the monolith of the Jewish religion that had the preponderance in that day? That it was wedged in on this side by the mighty Roman Empire, the mightiest war machine in history? That it was blocked in front by the intellectual strength of the Greeks? And here are a bunch of unlettered ignorant men, not a PhD or anybody else of distinction amongst them. All chodded there in uproar.

What chance are they against the Roman Empire? How are they going to bore a hole through the might of the Greek Empire? How in the world are they going to shift this monolith of thousands of years of Hebrew monopoly of religion? Jesus was despised and born in a stable. What about those men in the upper room? Pentecost didn't change the color of their hair. Didn't put a bomb in their pockets.

People going down the street would say to a Jew, Isaac, you mean you've joined the Christians? You're an idiot. Look at the temple. There's the high priest going in.

Think of all the privileges that there are. Why immediately a man became a Christian in those days? He was despised. He was rejected.

He was ostracized. He was victimized. He was penalized.

And yet those men came out of the upper room. They didn't go around begging donations. They didn't go asking to be accepted.

They didn't say to the Sanhedrin, would you mind sitting on our platform and giving us a little dignity? They didn't go to the high priest and say, could you spend Wednesday and Friday night and give the opening prayer for us in our citywide crusade which has cost a million dollars. The triumph of early Christianity was its distinction. It wasn't a human system.

It wasn't organized. It was a result of agonizing, not organizing. Now I read all kinds of things.

I read things that I like and I read things that provoke me. And I've read quite a bit of the modern writings of the Quaker philosopher Elton Trueblood, and agree with all his philosophy, but a man if he tells the truth, truth's the same whoever tells it. Even Lenin told the truth.

At least once he said facts are stubborn things. And I'm not suggesting that Elton Trueblood's like Lenin, but by the same token, he says some very sharp things. One thing that he said a while ago was this, when he was asked, what do you think about the Church of Jesus Christ by the year 2000? He gave an answer that I swallowed hook, line, and sinker.

He said by the year 2000 Christianity will be a company of people. It will be a selected minority, surrounded by an arrogant, militant paganism. The Christians will be a selected minority, surrounded by an arrogant, militant paganism.

But then I began to do a bit of thinking. And instead of saying at the end of the year 2000, true Christianity will be just a small, select group, surrounded by an arrogant, militant paganism, I have to admit the day in which I live, Christianity is like that. And I have to admit it was like that when it was born.

When hasn't Christianity been a small minority, surrounded by an arrogant, militant paganism? Christianity doesn't make progress when everything's going its way, it makes its progress when everything's against it. The last great invasion of the Spirit of God in the British Empire, anyhow, was a hundred years ago, when the Salvation Army was born. Born of a man that got kicked out of the Methodist Church, because he wanted to go God's way, and not theirs particularly.

His only assets were a wife, very strong-willed, as most wives are, and a bunch of children. And he stood on the streets of Leicestershire, put his hand into the hand of his little wife, who had a curvature of the spine, and said, we raise an army for God. He created a flag, they still have it, it has blood and fire on it.

He wrote the battle song of the Salvation Army, Thou Christ of burning, cleansing flames, send the fire. It goes on to say, look down and see this waiting host, give us the promised Holy Ghost, we want another Pentecost. Now I'm not sure whether we want it in our day, but I'm quite sure we need it.

So he had his flag, and he had his marvellous battle song. And then they designed a picture, you might find one in an old junk shop in England. It was a picture of the church as a lifeboat.

The Salvation Army lasses and lads were there in the lifeboat, the sea is passing, the prow of the boat's pointing to heaven, the stern looks as though it's underwater, and they're rescuing the perishing, and caring for the dying, and throwing out the life jackets, and pulling people in with a rope, and lifting them by the hair out of the stormy waters. And they used to sing a song in those days, except I am mould with compassion, out dwelleth the spirit in me. In thought, word, and deed, burning love is my need, and I know I shall find it in thee.

They put this placard up in Holmes, they put it in the Salvation Army churches. This great graphic picture of lost men and women. And the church as a lifeboat, rescuing the perishing.

Well I think the church has lost that concept of a job. Seems to me now the church is more like a cruise ship, and everybody's happy. It's no longer faith and fighting, but faith and fun and fellowship, with emphasis on the fun.

It seems to me that a good old gospel ship, you can't sing the old ship of Zion is sailing along, she's either stuck on a mud bank, or she's sinking pretty rapidly. And the only way to get her going again, according to some people, it isn't too serious. All we have to do is repaint the ship.

And that'll get us out, it'll be attractive. So all we need is a more liturgical service. Your preacher should wear a Geneva gown, he must be preceded to the pulpit by a man with a golden cross, and you must have beautiful windows and winking candles on the altar, and you must up your church service and build an altar, and have a pulpit on the left to read the scripture from, and a pulpit on the right to preach from, and make it a little more ornate.

And this is going to solve the problem. Other people suggest the only way to get the boat going again is change the crew. Throw out all the fundamentalists and the evangelicals, and let the ecumenical boys take over, and the ship will go.

She will, she'll go down Triton's Creek. And some people think the only way to plug the hole, so she won't sink, is pour more money into the hole, and let's get on more TV stations and do more other things. I enjoyed Leighton Forbes' book with Christian Persuader, but I disagree with his arguments very much.

He thinks that the hope for the day is that we have more mass evangelism. We've had 20 years of it, and we've got nowhere anyhow. I'm not saying America is lower in the mire this morning because of it, I'm saying in spite of it.

According to the leader of Campus Crusade, Billy Graham reaches 20 million people every Sunday. And if you leave the dial set, after he's preached to the 20 million, C.M. Ward will preach to the same 20, and after that showers of blessing will come on from the Nazarenes, and after that Light and Life will come on from the Free Methodists, and after that you'll get the old-fashioned Revival Art, and after that you'll get Radio Bible Class of America, and after that you'll get somebody else, but the trouble is they're all reaching the same million. It's a saturation program.

We are not evangelizing the world, and you and I know it well enough if we face up to the reality of the situation in which we live. It's comfort, it's ease, it's the same people receiving the same message with just a different voice Sunday after Sunday after Sunday after Sunday, and in spite of 20 years of reaching millions and millions of people, in spite of 20 years of the slick, sick evangelism of the day, which is very obvious anywhere you go. Read Bill Fisher.

I heard Bill Fisher preach not too long ago, a very wonderful sermon. He's a Nazarene, and he has a book on the Revival we need, and he quotes from his own denomination, the Nazarenes, and he says in two of our churches recently we had crusade. Three churches joined together in one city, and night after night by test, there wasn't a non-Nazarene in the assembly, and there wasn't another saved person in the assembly.

And the two weeks of meetings cost \$5,000, another single person was born again, and they all gravitated to their own churches. In another church they had a distinguished preacher who preached for more than a week, and the cost was over \$2,000, and he said the same thing has happened again. We have just scores and scores of our own people, but we're not piercing that almost impenetrable wall of unbelief outside.

Now the amazing thing, of course, about this church, I want to preach about it tonight, about the church that we call the Church at Pentecost was that it went out and it turned the world upside down. There's no question in the minds of most intelligent evangelicals that there's only one answer to the problem in the day in which we live, and that is a great and a very wonderful outpouring of the Spirit of God. Otherwise we're sunk.

We're not evangelizing the world, and you know that well enough. In the conference for evangelism about three years ago in Berlin, immediately the conference began, they set a clock ticking in the foyer of the Congress Hall there, and by the time they had finished the Congress, they listed how many hundreds of thousands if not millions of people had been born just in the lifetime of that short weekly conference. It's estimated now that we have 76 million babies born every year, and we do not reach seven, we do not reach six million people apart from saturating with TV and radio evangelism, we do not reach six million new people a year for God out of 76 million that are born.

So in ten years, we're going to be 700 million behind. Twenty years, 1,400 million. And if I were God, I think I want to put the blinds down and blow the lights out and say that's the end of this world in which we live.

I see no point in the world carrying on for people to fill hell, do you? Now I believe that this scripture that we read this morning, this very wonderful scripture, I wish it was known as well or quoted as often as Romans 8 28, John 2 28, where it says it shall come to pass afterward that I will pour out my spirit upon all flesh. I've heard people say this almost grinding their teeth sometimes as though they were trying to twist the arm of an unwilling God. Oh Lord you said you'll pour out your spirit on, do it, do it, do it, you can't lie.

Well that's all truth. But if ever we put pressure on God, God puts pressure on us. I'm quite convinced in my own mind we could have revival if we want, as our good friend Steve Norford said at the last conference in evangelism there in Minneapolis, though I wasn't there I saw it quoted in the paper.

In which he said again we can have revival if we want it, if we'll pay the price but the price is too high. I'm absolutely convinced that we could suspend all our evangelism in every church in America for a year and have an investigation about our own spiritual bankruptcy. We can get as many offerings.

We might get down to the truth of the word of God as it's revealed here in Joel because if God is going to pour out his spirit then you've got problems. You see we live in a day of news media and oh boy how they control it and give us what they want to give us. But you know it's not right to say that we're living in days on parallel iniquity.

You can take a book like Wesley Breedie's book, England before and after Wesley. Or a one that's maybe more stirring still, that's the life of Wesley by Dr. Fitchett who was the president of the Methodist Church in Australia some years ago. Wesleyan is century.

Do you know that sexual immorality was committed in the streets as a sport in the day of John Wesley? Do you know of 2,000 houses in London, 1,200 of them were gin houses where you could get drunk for a penny and dead drunk for two pennies and straw provided free till you became sober again? Do you know the illegitimate rate of that day was just about equal to the day in which we live? There's nothing new under the sun. When the prophet Joel says here that God will pour out his spirit upon all flesh, when he says that we shall have the rain and the latter rain, then of course you have the million echo in my judgment of what God said there in his writing to the, in the previous, I was going to say epistle, previous prophecy in Hosea chapter 6 and verse 2. After two days he will revive us, in the third day he will raise us up and we shall live in his sight. Then shall we know if we follow on to know the Lord, his going forth is prepared as the morning and he shall come up unto us as the rain, as the latter rain and the former rain, exactly what Joel says.

But go back a little further in the same prophecy and in the fourth chapter, it sounds like this morning's newspaper, listen, it says, hear the word of the Lord ye children of Israel, for the Lord hath a controversy with the inhabitants of the land. Because, listen, this was four thousand years ago, it sounds like today's newspaper, because there is no truth, nor mercy, nor knowledge of God, by swearing and lying and killing and stealing and committed adultery, they break out and blood toucheth blood, therefore shall the land mourn and everyone that dwelleth therein shall languish with the beasts of the field and the fowls of heaven and the fishes of the sea, they shall be taken away. And verse six, my people are destroyed for the lack of knowledge, because thou hast rejected knowledge, I will also reject thee, and thou shalt be no priest to me, seeing thou hast forgotten the law of thy God, I will also forget thy children.

Doesn't that sound contemporary? Lying, stealing, adultery, no knowledge of God. I see now we're getting a little concerned, because even in this God-favored land, church attendance has been dropping during the last year, and it's almost difficult to find a healthy prayer meeting anymore in a church. My wife and I attended a church just two or three years ago in the middle of the country.

The Sunday school was running nearly five hundred. The church professed to be fundamental in every aspect of the New Testament. The midweek service was Wednesday night, and we went along, because it was announced, to have the Bible reading and prayer meeting, but there was no prayer.

Just another evangelistic message. And then they said, we have a prayer meeting on a Friday night, it's called Mountain Movers. Well I thought that's a pretty ambitious title for a prayer meeting, but it's biblical anyhow, the Mountain Movers.

I went along to the Mountain Movers prayer meeting, there were fifteen people there. I went along another Friday night, there were twelve people there, in a church with a congregation of four hundred and fifty people. And there is no church on earth, I don't care what denominational label it is, no church is stronger than its prayer meeting.

This is the crux of the whole matter there, this is where you get the heartbeat of God. Now that brings us right down here to the philosophy, if you like, or the interpretation that Joel gives us here, because he says in chapter one and verse fourteen, sanctify a fast, call a solemn assembly, gather the elders and the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. The previous verse says this, to the preachers, gird yourselves and lament ye priests, howl.

Ye ministers of the altar, come lie all night in sackcloth, ye ministers of my God, for the meat offering and the drink offering is withholden from the house of your God. Now before ever we start putting pressure on God and import out his spirit, you've got to meet the first condition. And the first condition is this, and I've said this to people often, if we were as spiritual as we think we are, you'd go to church on a Sunday morning, not with a smart dress and a lovely suit.

You and I would be going to church every Sunday morning with a sackcloth on our bodies and a handful of ashes, mourning the departed glory of God. Because if the church of Jesus Christ is not supernatural, it's superficial. The whole of the New Testament breathes with the supernatural, that we have outlawed the Holy Ghost.

We are in the lip service to him. You say to some good Baptist or Presbyterian or others, God's going to pour out his spirit, and your sons and your daughters are going to prophesy, and your young men see visions, and your old men dream dreams, and somebody might break forth in tongues, they say, not in my

church. You see? You come Holy Ghost, but not on your terms, on my terms.

And I believe the bottleneck in revival today is in fundamentalism, not in modernism, not in liberalism, not in Roman Catholicism, not in communism. God Almighty's problem in America today is dead fundamentalism. We limit the Holy One of Israel.

Thomas Binion, the hymn that he wrote, Eternal Light, Eternal Light, how pure the soul must be. He says in that hymn, Holy Spirit's energies. Oh, I love that phrase.

Because one of the works of the Holy Spirit is to raise the dead. He raised the world out of a dead piece of clay, and he made this lovely world that blooms and blossoms. He created Jesus Christ in the dead womb of the Virgin Mary.

He raised Jesus from the dead. He took a bunch of men in the upper room who were dead. They were dead in their hearts.

We trusted it would be healed and delivered to Israel, and he didn't do it. They thought he was going to snatch them from the oppression of the Roman Empire, and Jesus never said a word about the Roman Empire. There were 60 million slaves in the day that Jesus preached, and he never said a word about slavery.

Did he condone it? No, he didn't. He knew that the message he had, as our brother said, about the man giving up his beer parlor. I used to preach about those things, too, until I got more sense.

As dear old Sherlock said, if you feed a bird, it'll do its own molting. It'll get rid, even a peacock gets rid of its feathers once it starts molting, if you feed it right. If you start pulling all the feathers out, you'll kill the bird.

And so the best thing is to preach right, and then people will get straightened out. There's no question about that at all. Oh, brother, when it comes down to the issue, we're afraid of the Holy Ghost.

Yes, sir, we tell him to come 11 o'clock Sunday morning, but he must go at 12. You know, there's not a thing in this Bible that tells you to go to church twice on Sunday. You couldn't find it if you tried.

It isn't even in the Amplified. You can't find in the New Testament where people went to church to get saved. The message was going to the wall, but now the church is so thick, we're going to the church to preach.

You can't prove from the New Testament that people went to church to get saved. They did not go to church to get saved. They went to church because they were saved, as a result of the effective witness of people who couldn't contain the joy and power of God, and they went everywhere preaching.

As a result, people came into the house of God, and the house of God was no sloppy thing. You didn't have to do what the modern evangelist does, condition the atmosphere with some stupid, silly jokes. Oh, no, sir.

Oh, no, sir. Once you came in that door, if this room were filled with roses, I wouldn't need to say to a blind man, you know this room is filled with roses? As soon as he came to the door, he'd say, Oh, there's something beautiful. I'd say, you can't see, you're a blind man, but brother, this house is filled with roses.

And you know, once the Holy Ghost is in the building, even a sinner can tell when the Holy Ghost is there. You can strive and sweat and do your gymnastics in the pulpit and show him how much exercising you've done and when you've done it. He says, boy, I sweat like that, too.

And he couldn't tell you the text if he tried. I'm going out to some Pentecostal, I preach to everybody and anybody if they'll have me. I preach to the Pope if he'd let me go, but I've had no invitation yet.

Maybe his wife won't let me go, but anyhow. I was out in an assembly in the West Coast and they said, you come and talk to our quarterly meeting of preachers. And I said, I'd love to come.

When I got there, I just waited. The Spirit of God began to move and I began to ask them if they had Pentecostal churches. Amen, brother.

Well, I said, I'm not arguing with you, but I'd like to see one. I've been around the world a couple of times and never seen one. Oh, come to my church.

I said, well, let me ask you a question. Is your church, this is a Pentecostal church. They went to church every day.

They had a prayer meeting every day. They broke bread every day. Souls run into the Lord every day.

And they selected offices in the church because they were full of the Holy Ghost, not because they owned two Texaco stations down the road. And they were filled with wisdom. And they were filled with power.

And nobody could stand against them. And one Sunday, the preacher got so fed up of the hypocrisy, he called the deacons together Saturday night. They prayed all night.

And one of his most distinguished men came in the church and he says, Brother Jack, did you do so and so? And he says, hi, Pastor John, I did it. He said, you're a liar. Bury him.

And his wife came in 15 minutes afterwards and he said, Hey, did you and John do so and so? And they said, he said, she said, yes. Yes, Pastor, we. He said, you're a liar too.

Take her out. No, I said, brethren, do you have a church like that? When did you last kill somebody to start your Sunday morning service? And maybe you'd be surprised to know that nobody ever did. Why the Holy Ghost was so pregnant in the atmosphere that when you went to church, it says, no man in the world does join himself there.

The breathing, the moving, the energy of the Holy Ghost. The consciousness they were not fit, for it's facing a mortal creature. But there God, the Holy Ghost was brooding as he walked in the midst of the seven golden candlesticks.

He was walking, searching, analyzing. They're all not really there to come in judgment, but to come in power and life. You see, we've outlawed the Holy Ghost and his gifts.

And instead of that, we've got a psychiatrist couch and we shift our people to hospital. They didn't know that in the early church, brother. Why in this first chapter you find these men lamenting and weeping and howling, the glory of God has departed.

There's only one way to get God back. You can't paint the walls with gold. You can't change the choir orbs.

You can't put a decoy for the Holy Ghost to come except with a broken and a contrite heart. And it says that the priests weep between the altar and the doorpost. The God-anointed preacher, particularly the men who are going to see revival, know more about tears than they know more about laughter.

They know more about loneliness than they know about the fellowship of the saint. You see, God has marvelous laws of compensation. He said to Moses one day, come upon the mount.

Now that's a marvel that God could create a world in seven days, but it took him 40 days to get the ear of Moses. And then when Moses had been on the mountain there for 40 days with God, he had a revelation of God no other man ever had. Well, why is this a law of compensation? Because he'd been 40 years on the backside of the desert, that's why.

And I guess when he was on the backside of the desert, year after year after year after year, getting older and older and apparently weaker, I guess he never dreamed that one day God would set him up there in the mountain and give him this amazing revelation. But that's God's compensation. Oh, when it comes to this business of being naked before God, letting him strip us.

You see, we want God to clothe us on top of these rags that we have. And God says, no sir, stripping and then clothing, emptying and then filling, killing and then raising up with resurrection life. Having nothing and then having all things.

The priests weep between the altar and the doorpost. It says in Joel 1.30, in Joel 2.13, what does it say? Well, it's no better. It says, rend your hearts and not your garments.

Rend your hearts and not your garments and turn unto the Lord your God. Do you know why we have no revival? I can summarize it in one phrase, because we're content to live without it. That's why.

And when you post a notice on your door either revival or a funeral for this pastor, and that's pretty stiff going, and for your own sake and God's sake, don't put it if you don't mean it. But when you post notice there and let the world and the flesh and the devil and your wife and the church know that you're going to have a revival in your church rather than going to lose the pastor one way, you're going to get out on them or you're going to have a funeral. That'll be the first, your foot on the first rung of the ladder to revival.

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You see, there has not been a revival in history. And I've read a lot of church history, particularly in the, in the area of revival. I cannot find one revival that hasn't been birthed by agonizing prayer.

Not one. With all our science today, there are three things that happen in the childbirth. First conception, second gestation, and thirdly birth, and you can't alter the process.

There are three things that happen in revival, conception, gestation, the period in which the child has been formed, and it differs in every revival that God has given to us. It might be two or three years, it might be twenty years. But there's always a period of gestation, and this is when we get tired, and this is when we give up, and this is when we have a miscarriage spiritually.

But you have never found a bunch of men in history who get together and pledge themselves before God they'll have revival, but God Almighty hasn't been as true as His word. A couple of years ago, we had over with us in the States here one of my great wonderful friends, Duncan Campbell, who had revival in the Hebrides. I had a letter from him the other week, and he said they'd just had another outbreak of revival in the Hebrides again, just, just two months ago.

The Holy Ghost came upon an assembly, a gathering of people that came for communion in a marvelous Presbyterian church, and the Holy Ghost came upon them, and brother there was brokenness and people on their faces before God. But you know the whole thing began because a little woman about this height, eighty-two years of age, eighty-four years of age, her younger sister was eighty-two, little woman as wrinkled as a prune, little woman who weighed about ninety-five pounds said one day to the elders, bring in the elders from the church, the church as they call it. They brought in the elders, and they brought the pastor.

The little blind woman could see more than the man that had the eyes and all his distinguished theological degree. Ah, she says this island is going to the devil. The young people are dancing and they're drinking, and the host of the Lord, the house of the Lord is forsaken.

I didn't hear the young people praying anymore. They've got worldly. Worldly? Dear Lord, they're more spiritual when they're worldly than we are when we're, when we're spiritual.

You can get a person in that parish that would spend a penny on the Lord's Day. If they forgot a loaf of bread, they wouldn't think of shopping because the shop wouldn't be open anyhow. You'll find thousands of people not saved in Scotland that wouldn't even buy a newspaper on the Lord's Day.

They do a single, they observe the Sabbath, never hear that they were worldly. This is what the old lady said. And she said to the preacher, give me a hand.

He put out his hand. To the elders, give me a hand. And she joined hands, a little frail hand in the middle.

Ah, she says, if you didn't want to do this, didn't do it. Or if you don't want to do it, don't do it. She says, I want to pledge with somebody here that I'll not be, I'll not die till revival comes.

She's a lovely little house. I'd only give her \$10 for everything in the house. They could carry water from a well down the road or get somebody to do it.

As I said, they were 82 and 84 years of age. Don't do it, she said. Remember, you're not tying a covenant with my hand, but the hand of Almighty God who sits on his throne of judgment.

If you don't mean it, don't do it. Utter no false words here, she said. Make no vows to the Lord here.

Unless you mean it. And I guess there are dozens of us here that made vows in the new year and they're already broken and they've got cobwebs on them. Two of the three of the men held hands with her.

That frail little woman prayed as much as eight hours a day, pouring out her heart. A bunch of 15 Presbyterian men. I asked Duncan Campbell the other day about them, this was 1950, when they had the first outbreak.

Fifteen Presbyterian men who met every night at 10 o'clock and prayed till 5 or 6 in the morning, every night of the week for six years. Pretty stiff bill, isn't it? You say, I don't think it's the whole God to ransom. He's a loving God.

Oh, I know that. Forget it. You can't tell me anything from that side.

The hold-up is not in the revival. Revival is not on God's side, it's on our side. He didn't trust us with revival.

We're not intelligent enough to handle it spiritually. We're not strong enough to handle it. Supposing you had a hundred converts in the next three weeks in your church.

Do you have spiritual mothers and fathers to look after them? Do you have mothers in Israel who could nurture them? Do you have women who would rather be dead than in the beauty parlor, encouraging these youngsters, teaching them the things of the Spirit of God? Does a woman wait until the very moment the child is born, before she orders diapers or a crib or other things for it? She's planned that months ahead. She has it all laid out. When the little one comes, she says triumphantly, here's the child, there's the preparation for the child.

Everything's in order. And then they go on sailing. We don't do that.

We don't anticipate revival like that. But the dear old women prayed and they stayed with it. They knew the moment of conception, they knew it in a period of gestation and one day the Holy Ghost came upon them.

Duncan Campbell told me himself how he preached and for the first six months of the revival he went to church at eight o'clock at night to start preaching and he never left the church before four o'clock any morning for the first six months. That would upset your golfing preacher, wouldn't it? Huh? And how could you live without Johnny Carson for all those weeks, huh? Wouldn't that be terrible? But there's no excitement in the world and I don't care what you see. And I've seen some of the great sights of the world.

There is no excitement under heaven greater than revival. While one man was coming down the road, Duncan Campbell told me he was stoicly drunk. The drunk Scotchman can sing the 23rd Psalm better than Gabriel anyhow.

He's coming down the street there, stoicly drunk, and he laughed at the revival and suddenly he fell down at the side of the road in his drunkenness and went to sleep, fast asleep. It was somewhere before midnight when he fell down. Somebody saw him and said, oh, we're not taking him home again, leave him.

Somewhere about five o'clock in the morning he was like John Bunyan's pilgrim. He was running down the road giving three leaps for joy. One for the Father, one for the Son, and one for the Holy Ghost.

And then he was leaping down the road and he was shouting, he's done it, I'm born again of the Spirit of God. And while he was lying there drunk and God preached a sermon on the judgment seat to him and terrified him out of his wits and when he got up he said, I'm a child of God by faith in Jesus Christ. Now that may upset your Calvinism or it may solidify, I don't know, but that very man, that drunken man on the Lord's side is a preacher today.

Preaching the whole counsel of God. You see a man with an experience is never at the mercy of a man with an argument. You can reason and argue as you like.

That man stands solid on the Word of God and he says, tis done, the great transaction's done. I am thy Lord's and he is mine. He's out preaching today along with about seven other distinguished preachers.

One of them away there in the heart of the Sahara Desert with one of the most difficult tribes in the world and they were born in revival. You know, if you're born in fire you're never satisfied in smoke. Neither this nor any other.

Once you're born in revival it stays, it burns, it burns, it burns for the price is you pour out your flesh there, literally. You deny yourself. The other guy phones and says, we're going to do it, let him do it.

In case you don't know, there'll be no rewards for fishing at the judgment seat, nor for golf. We waste a lot of time on things that don't matter, brother. But oh, when these men came to this place where they said, God, it must pour out His Spirit and they poured out their lives and they were willing to humble themselves before God and rend your heart and not your garments.

Oh, it takes some doing rending your heart, doesn't it? Lord, I'm not the best preacher in this town. I'm not the most spiritual man in my church even though I stand in the pulpit. That old woman can travel in birth better than I can and that man knows more about God than I do.

And this fellow over here has a greater zeal than I have. Lord, I'm poor, I rend my heart. He doesn't bind up any heart except the broken heart.

Oh, I wish we had more joy in our church. Well, I'll tell you how He gives the oil of joyful morning. I wish we had more praise in our church.

He gives the garments of praise to the Spirit of heaviness. I wish there was more attraction about our people. They don't have the beauty of the Lord.

He gives beauty for ashes. But ashes mean that something has been consumed, it's been burned, it's lost all its life, it's lost its personality. And then God takes the ashes and fashions out of the ashes more than we could fashion out of all the living things that we've ever seen.

I'll pour out of my Spirit of all flesh. I like that. The Negroes have been on that.

The Japanese and the Chinese. Yes, sir, we built our multi-million dollar organizations. I don't think Paul ever dreamed that evangelism would become an industry.

But it has. I've been in an evangelist's office where there were 280 secretaries and they were part, they showed me. These are our secretaries, 280 of them.

And the time that you sent up didn't go to the mission field, it just bought some lipstick for that pretty girl sitting on that stool there. No, I can't visualize they ever dreamed in the early days that evangelism would become this. And we have done our best with our chromium evangelism, our big personalities, our star-studded platforms, our Hollywood rejects, our bankrupt movie actors, our stiff-jointed ball players.

Now they come and embroider the platform. And oh, brother, don't they do something? They've done nothing for us. They've done nothing for us, really.

The Church of God in America only has one need, and that's the Holy Ghost. Oh, we thought if we got this big organization, all this star-studded stuff, and all this brilliance, surely the Holy Ghost is looking for the most perfect system he can find. And after he'd spent multiplied millions of dollars, the dear, wonderful Holy Ghost went to Indonesia and brooded over Indonesia.

And they've had a revival comparable to the New Testament revival. And listen, if you don't want a revival that's going to include, and I'm not at all arguing for the sake of tongues, I'm saying that God is sovereign. And I'm saying God has said he'll pour out his Spirit on all flesh.

And you know those people in the upper room could have said, now this isn't right. Now, now, now, let's get the textbook down. What does Joel say? I'll pour out my Spirit.

He doesn't say there'll be tongues, and he doesn't mention a rushing mighty wind, and he doesn't say that there'll be miracles and signs and wonders, and raising, now, now, there's something wrong about this. They didn't do that. Brother, they were glad to take all that came.

They were so bankrupt they didn't care how God came. All they wanted was God should come, and then they spanned out over the world, and they turned the world upside down. They didn't have millions of dollars to do it.

Why, Billy Graham sent an investigation party down there, only for his own intelligence, and when Dr. Mooney came back, he said, Brother Graham, there's only been one thing like this in the history of the Church, and that was in the first century. Clyde Taylor, the rather distinguished president of the National Association of Evangelicals went down there, and he said, I found at least ten authentic cases of being people raised from the dead. Well, that's embarrassing, isn't it? I don't mean conversions like you get, raising the dead on a Sunday night.

I mean people who are physically dead. Ten cases of people who have been authentically classified as dead, and they were to be buried, or some had been buried, and they were raised from the dead. You say, well, I can't quite take that.

Well, then you're not a Christian. You may be a good Baptist. I think you'd be a bad Baptist, not a good one, if you didn't believe.

You say it can't happen in America. They said that years ago in China, but it happened. And if we don't have Holy Ghost revival, it's going to happen in America, too.

Well, you don't believe that God would let us little darlings go to concentration camps, do you? Well, he loved his little darlings in India, in China, and they've done in concentration camps, and in Russia, and they've done in concentration camps. And if we haven't worked while it's day, maybe we'll have to work when the night comes. All right, John 1.13 is what? That we're to stand between the door and the altar,

and the priest are to weep and howl.

2.13, we're to rend our hearts and not our garments. 3.13, put in the sickle for the harvest is ripe. Come and get you down for the press is full.

But you can't have 3.13 till you've had 2.13. You can't have 2.13 until you've had 1.13. And then God says he'll put, I like that word. I can remember as a little boy in the Methodist church trying to look over the pew while they were singing there shall be showers of blessing. And they've been singing that for the last 40 years.

And we've had the mercy drops around us, but one day God's going to pull the switch as it were. I believe we're going to see the greatest inundation of divine power that the world has ever seen. We must have it.

On the basis again of the word of God that God is not willing that any should perish. You see God says, here he's going to give us the former rain. And he talks to the people in the language they knew because in autumn they had the former rain.

The rain came down and broke up the fallow ground. Then the seed was sown. And then they had no rain until the latter rain.

And then when the corn had gotten up a bit, that is the wheat and the barley, the moisture would go up the stalk again in the latter rain and the ears would become fat and heavy. And then they would ripen. And this is what he talks about when he says put in the sickle for the harvest is ripe.

In Hosea that I read to you there, it said there that the, I will cause for you to come down the rain, the former and the latter rain in the first month. This is what God said. You know the word that's used there in, pardon me, chapter 6 verse 2 in which he says after two days he will revive us.

And you know the Jews today still interpret that this way. They say after two days he will revive us. And the third day there's going to be an influx of divine life the world has never seen.

You know how they interpret those two days? They say there are going to be two millenniums of spiritual dryness. And it's two millenniums since Jesus died. And we're entering now the third millennium in which God is going to pour out his Spirit.

Your sons and your daughters, your boys are going to stand up one night and preach a sermon that will make you hide under the chair, brother. Oh, I know what somebody told you last week. They said why Spurgeon couldn't preach better.

Sure he couldn't, you stole it from him. But your boys are going to stand up and preach a sermon anointed with the Holy Ghost. Your daughters are going to prophesy.

Your young men are going to see visions. The older men are going to dream dreams. And on my servants and my handmaids I will pour out.

I like this sovereign act of God. Doesn't matter whether you've been to the Dallas Theological Seminary or some other seminary. They have no right.

They can't put the Holy Ghost on you. They may put a hat on your head and a diploma on the wall and give you a bit of confidence. But do you know the most, the two most elusive things in this whole world in

my judgment, do you know what they are? One is personal anointing by the Holy Ghost and the second one is revival.

There's no money in the world can buy either of them. There's no organization in the world can scheme any of them. And I say again as I began, I think the church today is very much like the early church.

We're caught in, we're caught down a deep well if you like. They were walled in with the might of the Roman Empire. They were walled in by the might of the Greek Empire.

They were walled in by the monopoly of the Jews. And yet those unlearned and ignorant men went out full of faith and of the Holy Ghost. They saw God do what he said he would do.

Pour out his Spirit in all flesh. They entered cities and it made no difference whether they put them in prison or where they put them. You see one of the great gifts of the Holy Ghost according to the little book of Jude, and it's a very wonderful book really.

I guess you know it's really an epitome of the whole Bible. And in Joel, I think it's verse 20 there, it talks about praying in the Holy Ghost. You know there is no praying outside of the Holy Ghost.

Anything else is giving God a shopping list. But oh man, how they prayed in the early church. Yes sir, they prayed.

Somebody sent them one news one day, the preacher had been arrested, his name was Peter and they said they put him in prison. So what they said? Send news to every believer that nobody goes to bed tonight. You see, they really believe what we talk about but we don't believe it really.

That when one suffers, everybody suffers. Alright, Peter isn't going to bed, nobody's going to bed. We're going to stay here until almighty God comes and pours a great anointing of his Spirit.

You see it promised in Acts 1-8 they should receive power, the Holy Ghost coming upon them and they surely needed that power. How in the world do you think fishermen and other men could write a book like this without the power of the Holy Ghost? They needed power intellectually to write the book. They needed power morally to stand up to the beatings and physically that they had when they went to prison.

And the old church got together and said it's alright, you'll go to bed tonight, but a bit later. And they prayed. And they so prayed they moved up from heaven and hell.

They so prayed that God says alright, alright, take the pressure off now, I'm sending an angel down, he's going to release Peter. So Peter was released. The whole church prayed for one man.

Now we've got hundreds and thousands of Christians according to Wurmbrand, I don't understand him at all, I must confess that on this score. Wurmbrand says there are 45 million Christians in Russia. I don't understand that.

Logic can be very cruel. I was in the city some while ago, preached, asked to preach to the preachers and I did this. And I said Brethren, I don't understand this at all.

You claim that your churches have all the fullness of the Spirit. Now, on the day of Pentecost, there were less than 120 men in the upper room. They came out of that upper room filled with the Holy Ghost, they shook the city, they had a revival, 3,000 and 5,000 added, and they spread out.

Only 120 men and they shook the city. Now you've got 120 churches and nobody knows you're here. Now how do you explain it logically? We've got wonderful people and there are some great Lutheran preachers like Dr. Hoffman, a great preacher.

And one of the conditions of membership is you receive the Holy Ghost when you're 12 years of age, when you're separated, and they lay hands on you. Now is there some different kind of Holy Ghost to what there was in the day of Pentecost? Hmm? You've got more than 120 Pentecostals in one city, or Baptists, and they claim to be so, but nobody knows we're around. I preached up north some years ago and a very fine young man led the meetings.

At the end of the meeting he asked me certain questions on my theology, and then he said, well, of course when I received the Holy Ghost I spoke with tongues. I said, that's fine. I know some very gracious saints that do.

I know as a matter of fact that most of the leading men in the Christian and Ministry Alliance Church, Dr. Schumann and a bunch of others spoke in tongues and never preached it publicly all their lives. They kept that as a private ministry. It's all right.

I have no argument against tongues. It's biblical. You see, if a fellow gets a gift of the Holy Ghost, you say he's Pentecostal, now you shouldn't say that.

Just say he's biblical. If you say he's Pentecostal, you mean he's out on a limb. If you say he's Pentecostal, you're biblical, you're left on a limb for not being biblical too.

Sure. He said, when I got the baptism of the Spirit, Brother Ravenhill, the Holy Ghost came on me and I spoke in tongues. I have no argument against it.

I said, did you receive a baptism of power according to Acts 180? He said, yes I did. But not the same power that they got. Oh.

Oh. Well, what kind of power is this that you got? The most terrible weapon in the whole world is a man filled with the Holy Ghost. Yes, sir.

I don't care what gifts God gives him, that's not my business. I don't apportion the gifts he does. Let me finish with this.

When the revival came, and it was the most disturbing revival in history in some way. When the revival came at precisely 11 o'clock on the 13th of August 1727 at Hermhut, on those Moravians there, on the estate of Count Zinzendorf, they'd been disagreeing, there'd been fraction about theology, there had been some verbal fight. One day the Count got them together, he said, let's forget all the points on which we disagree.

Now, let's make a list of things we all agree about. Do you believe in the virgin birth? The physical resurrection? The atoning blood? And they went down the list and they did. And then they began to pray.

And at precisely 11 o'clock that Wednesday morning, the 13th of August 1727, the Holy Ghost came on that assembly. There were some outstanding miracles, there must be when the Holy Ghost comes. And one outstanding miracle was this, that from the moment the Holy Ghost came there was a prayer meeting.

In the adjoining property, in the prayer room, there was a prayer meeting that lasted for 100 years. For 100 years that prayer room was never empty. Whether you went at 2 o'clock in the morning or 2 o'clock in the afternoon.

Whether it was 6 o'clock at night or 6 o'clock. Whether it was summer or winter. Little girls and boys were praying in the anointing of the Spirit.

Pour out thy Spirit. Send the evangel to the ends of the world. And before very long that church had more missionaries on the foreign field and it had members at home.

They came down there into the southern part of the Caribbean. On the Isle of St. Thomas where the big plantations were, young men would go there, stand on the slave block. After they'd sold the Negroes, a fair young man would go, a blond headed German.

He'd stand on the block and, what price do I get for this man? I give 50 golden sovereigns of dollars for him. Who's his master? I'm my own master. He'd take the money from the hand of the man that bought him.

And he would take it to the pastor of his church and say, send that home so another boy will have his fare to come out here. And remember there's an unwritten law. They had a little sign, a little badge.

The badge was an ox. On one side of the ox, a plow. On the other side of the ox, an altar.

And it said underneath, ready for either service or sacrifice. They kissed their girlfriends goodbye, never got married. They stood on the slave blocks and auctioneered like the Negroes were.

And they said, remember when you get into the plantation where they put five men in a row to pull a plow, they were cheaper than oxen and they could stand up to the weather better, apparently. Remember the unwritten law is the white man always gets in the middle so that he's got Negroes on either side because it's easier to witness when you're in the middle. They put an iron collar around their neck.

They put an iron and leather band around their waist and fastened it to the plow and then they were lashed like oxen. When the colored men were staggering, the white man would witness to him and say, friend, it's all right. You made your peace with God.

After all, they could destroy this body but they can't destroy your soul. And the white man and the black man goes to the same heaven and he's washed in the same blood and his name is in the same book and he's going to have the same eternity. Keep on, comrade.

That's a long way removed from our silly, sickly Saturday night meetings when we show the kids films, Pete and Mary or something, and they get drooly eyed and run to the altar and make a commitment they've made 50 times before anyhow and not kept it. Brother, there's not only one answer for us all folks, there's only one answer for our young people that they get filled with the Holy Ghost and it's not my business to tell them how except one thing God demands and that is total cleansing before there's a total filling. A complete stripping before there's a complete clothing.

A real dying before there's resurrection life coming in. A tossing away of all my knowledge that I might be filled with the knowledge of his perfect will. God's going to pour out his spirit.

I trust he begins this week, Brother Jim. I trust this afternoon, maybe before you go to lunch you'll be so concerned about it and you'll say, that poor old dead church of mine. Maybe it's got a dead pastor, do you think it has? Maybe it's got a pastor whose number one priority is not revival.

It's not that his church may affect the community. It's not that somehow the Holy Ghost will show up there that signs and wonders and miracles will be done. But I'll tell you one thing and finish with it.

You never need to advertise a fire. So the answer is, get the fire.

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