

Philosophy of Revival Part 2

by Ralph Sutera

Ralph Sutera emphasizes the need for revival at all levels of the church, focusing on spiritual cleansing and leadership renewal.

Duration: 45:13

Scripture: Matthew 22:39, Acts 2:46, Romans 12:10

Topics: "Church Revival", "Spiritual Growth"

Description

In this sermon, the speaker emphasizes the importance of prayer and unity within the church. He encourages believers to pray for and support one another, particularly those who may be struggling or in need. The speaker also highlights the significance of personal spiritual growth and obedience to God's word, which will ultimately lead to a burden for evangelism and a love for the lost. He concludes by discussing the importance of a holistic approach to revival, addressing the needs of pastors, church leaders, and the congregation as a whole.

Transcript

So much in the church, worldliness in the church. Secondly, distorted world view. Not only devastation in God-consciousness, but a distorted world view.

Many of our people, and many of us, really do not see how God really relates to our society. We do not even understand Him as a God of history, as well as a God of life. We do not see His patterns, and therefore we are victims of seeing the world having to make it only in human solutions.

We do not see God related to what's happening around us. And so therefore there's a distorted view of the world. The world's got to find its own solutions.

That's what we heard last night, reform. Because there's a devastation in our minds, we are thinking like the world thinks. And then thirdly about that, we've had, can I say, the effect of the world is that it has destroyed our biblical self-image.

Where are the Christians who revel in the fact that we are sons of glory? We don't see ourselves as people with royal blood in our veins, and we don't revel in that. We've been so brought down to a human level of the world's thinking that we merely see ourselves as neighbors to the neighbors next to us, even though we say that there's something within us. But we don't revel in the fact who we really are in Christ.

And as long as we live like that, we will never see the moving of God in our midst. God has to break through all of that in a real way. Well, let me get to this one.

Who then needs revival? Who needs revival in your church? Well, you say, I know my wife. She knows too. Who needs? Who needs revival in the church? I like to suggest there are three levels of revival needed.

One is what I call the prominence level. The prominence level that needs revival. The prominence level.

Those are the church leaders. The prominent people in the church. The ones who make the decisions.

And it is tragic to realize that many of us who say we are doing the work of God and the work of the King, do it now with Madison Avenue technique. All from a human reason perspective. And we fill our boards with people who can fill the bill because they've got brains, they've got clout in town, they've got money, they're good builders and we've got to go into a building for them so we put them on the board.

Every other reason but that which is spiritual. Remember this. You can always borrow brains, but you can never borrow spiritual character.

And you're better off having people who know nothing but God than have everybody on who knows everything but God in places of leadership. And the leaders, the prominent people in the church need to be revived. So that we are delivered from the attitudes of this world culture and the world process of thinking.

And we begin to live by faith. And we begin to exercise faith. And we are made of spiritual vision.

That's why leaders need to be revived. And can I suggest that in our ministry primarily, in our revival ministry that God has given us, we take time with church leaders. We have special sessions, special seminars for church leaders.

And on the relationship of the leaders to the leadership and the principles of spiritual leadership in the local church. That's a part of a crusade ministry. We recognize that unless God does something there, not much is going to last in the long range effects in the church.

Then the second level is the preaching level in the church. The preaching level. And all the pastors said? Amen.

And all the laymen said? Amen. The preaching level. You know, any of us who are stupid enough to think that we don't need to be revived are just out of it spiritually.

You might as well forget it now. You might as well start digging ditches or doing something else. And there's nothing wrong with doing that.

Doing those things. If you think that you're not a candidate in the ministry as a pastor to constantly be in need of refreshing oil and a cleansing of the blood of Christ, you need to be revived. If you don't think so, just ask some of your people.

They'll tell you whether you need it or not. And then thirdly, there's the people level. The congregation.

That has very strong influence in a church. By their attitudes. By what the average general people think and their attitudes.

You need to be revived. Now, why did I put it that way? Because here's the problem. In some places we have seen where the prominence level, where the leaders recognize the need for revival, but the pastor didn't.

After all, he's got it put together. He was taught in seminary how to do it. And not belittling what he was taught.

And the leaders recognize it. God has to do something. But here's a man who's got it all put together.

And if you just do it my way, it'll happen. Then there are problems where a pastor recognizes the need for revival, and the leaders do not. They are so humanistic in their thinking that they have no conscious awareness of what their need really is.

So there's that problem. And then there are times where both of those two groups recognize the need, but the average congregation part, the people could care less. And they just boycott it.

You see? I'm saying that a revival ministry needs to relate to all three areas. And in our ministry, God has allowed us to be able to do that. We have special sessions for pastors and wives during a crusade.

The public meetings are for the people in general. As well as ladies' meetings, men's meetings, youth meetings, so on that go on the crusade. And then the special sessions on church leadership.

We believe that God has put us in a place that in a revival ministry, we are responsible to seek to minister to all three levels so that there can be a revival in all levels in the local church. Now let's stand for a change of position, and I want to get to the real heart of what I believe is the philosophy of revival. Let's stand and stretch before some of you fall asleep.

Touch your toes, or if you can just reach your stomach. Whatever you can reach. Do that.

This is revival. A brother wants to know if I can get a copy of that letter. Would some of you like a copy of that letter that I read? Okay, we'll have to see if we can work on that.

Make it possible. I just trust that in sharing some of this, we are basically helping us to get a frame of reference as to what we're talking about when we're talking about revival in the church and in our hearts and lives specifically. I think it's absolutely necessary.

Or else we just go shooting off in the dark, and we're not sure exactly what we're after. Along this line, we've been with groups of people who said, We're praying for revival. And you know soon and begin to pray with them.

And guess what they're praying for? They're praying for all the women of the street. They're praying for the crooked politicians. The mayor needs it.

And this one, that one, that one. And they're just calling God. And Washington needs it.

And Ottawa needs it. And everybody, and their neighbors need it. And everybody needs it.

And whenever I get in a prayer meeting like that, I try to stop it as quickly as possible. Say, Brethren, folks, we have missed the mark. Yeah, I'm going to have to mark which areas.

You know, that's only part of the letter. And you see, that's why we need to make sure we understand what we're talking about. That it's me, O Lord.

Not good English, but good theology. It's me, O Lord. Not my brother and my sister.

Not the deacons in the church. Not the elders. Not some of those that I'm monitoring now.

By the way, I think it's a good time to say, that in one pastor's conference, one pastor came with the idea that he was going to get some new ammunition to go home and straighten out his board. Why? Because they had just asked him to resign. And he was going to come to a conference like this, and he was going to get some real ammunition to go home and really straighten them out.

Well, you know what happened. Of course you know what happened. God broke his heart.

He saw himself. And he went back, alright, straighten out the board. You know what he did? He went back, and he called for boarding.

He thought, now they're going to get it. He asked them all for forgiveness. He said, I want you to know God showed me what the problem was, and who the problem really was.

And on he went, and he said, by the way, I've given my ministry back over to God. So now it's not mine, it's His. And now I'm ready to do whatever God wants me to do.

And go wherever He wants me to go. And if He doesn't want me to be here, that's alright. I'm not to be here anyhow.

And he just went on and on like that. And please forgive me. And guess what they did? Those guys got so excited.

They said, wait a minute, we better reconsider this matter. We may not get another one like it. That's exactly what happened.

God broke their hearts. And they saw that they now had a man who was ready to let God be God in his life. And he stayed on for several more years and had a tremendous ministry.

And then God moved him on in peace. And he saw what it really was all about. And I'm really saying that if we think that we've got to begin to pray about everybody else, for revival, we're too far.

It's right where it has to begin. Right here. Getting back to the cross.

To the sovereign arms. Alright, brother. You've been here, you've been sitting here.

Hold on, here. Will you pass those out? Now, what I would like to share at this point is, what are the ministry objectives? What are the ministry objectives? Can I say, what are the objectives of a revival ministry? What are the objectives of a revival ministry? And you can fill them in on the sheet. The sheet that I'm just giving you.

You can fill them in. People say, what are the objectives of a revival ministry? Before we do it, let me just suggest that here's how this came about. We were in a pastor's meeting, wives in Ontario.

And a pastor stood up and he said to me, he asked a question. He said, Ralph, I want to know. Is it necessary to have a revival oriented team in your church in order to have a revival? He said, we hear this thing about transporting revival.

Is there such a thing as transporting a revival? No, there's a certain team or certain group of people come and they can transport revival wherever they go. And I said to him, brother, I don't believe that's true. I believe that God could send a revival without a specific revival team, per se.

And I said to him that my brother keeps saying that we are still waiting for the day where we have a revival crusade scheduled. Hoping to get a call or a letter from a pastor saying, please do not come. We don't need you.

God has already sent the revival and you're out of business. That kind of a letter has not yet arrived. But that would be exciting.

That would be exciting. But, I stood up in front of those men and I shared something I had never shared before. And after I had finished, Pastor Bill Lang from Calgary, Alberta, one of the godly men who works with us in this ministry, pastor of one church for 41 years, so you know he must have had something put together, a tremendous man of God who is often a speaker in our conferences.

He said to me, Ralph, you know you ought to say that more often. He said, that's exactly the way it is. I said to those men, I believe that any man in the ministry who will get some clear objectives as to what God's plan really is, could see a revival without a revival ministry per se.

And I said, I believe that there are five operations or five objectives to a revival ministry. And I suggested that the first one would be operation cleansing. Operation cleansing.

Where God cleanses our hearts first. It's the operation that must take place for God to cleanse our hearts first. And that is what I call the inward direction of revival.

Where God cleanses us, where he purges us inwardly, he cleanses us. That's the inward direction of revival. Cleanses us.

And then, when that takes place, then there needs to be operation restoration and fellowship. And that's the sideward direction of revival. Restoration and fellowship.

So many of us are out of right relationship with each other. We need to be restored into fellowship with each other. Sideward direction.

Now, I like that, because you see, that shows to me, those two things show me across, don't they? If I say operation cleansing means I need to be right with God, so therefore, in essence, it's upward toward God, isn't it? It's the inward work, but it's toward God this way. And if I say it's operation restoration and fellowship, that's sideward this way, isn't it? That's a relationship between me and you. This way.

Now, look what that does. It makes a cross. It makes a cross.

One way between me and God, one way between me and my fellow man. And so I like to say it this way. You cannot say that you are right with God this way and be wrong with your fellow man this way.

That makes an X. An X basically is something kind of crossed out, as it were. X. The truth is that I cannot say I'm right with God and be wrong with my brother. If the work of cleansing is right in my life, it will always lead me to restoration and fellowship with my fellow believer.

And if I say that I am right with God, but I can't be reconciled to a brother, and I'm not willing to be reconciled to my brother, then the work of that forgiveness is not correct. It must be complete. By restoration and fellowship.

Then, the third operation is intercession. Intercession. Operation intercession.

Now I'm on praying terms with God. You see, before I was on spanking terms with God, now I'm on speaking terms with Him. When I wasn't willing to deal honestly with my sin for cleansing, I was on spanking terms with God.

God, I'd keep on spanking. I was out of a relationship with my fellow man. God, I'd keep spanking.

But now that that's all clear between me and God, between me and my fellow man, now I can go to prayer meeting. Now I can intercede. Now I don't have to have the problem.

You see, that's the upward direction of revival, where now I can really believe God for answers to prayer. Do you know why many of our people do not come to prayer meeting? Do you know why there are only 12 in that church? Because most of the rest of the folks know that it would be a waste of time if they went. You say, what? Sure.

Many of them are not willing to be honest about their sins. So why waste time and go to prayer meeting and call on God to answer my prayer when I know that He's not going to answer because I'm not willing to be honest about my sin and get right with Him. And that's what Psalm 66, 18 says.

Isn't that in your Bible? And the truth is that some of the people in our churches know it's in our Bible and some of us keep on begging people to come to prayer meeting and begging them to come to prayer meeting and wonder why they don't come. And if they were to talk back, they'd say, Pastor, don't you read Psalm 66, 18? If I regard iniquity in my heart, the Lord will not hear me. And I know there's sin in my heart, so why should I even pray because the Lord's not going to hear me? I'm not honest about it.

And you can stand on your head and stack BBs with boxing gloves on and try to entice people to come to prayer meeting and do all the exciting things you want. That would be all short-lived. If we don't do it God's way, they don't come God's way because they know they're not on praying ground with God.

Simple as it is. That's why we need to be revived. Now, when that happens, look at the next operation.

Follow through. Now, what happens? Now, people become concerned about others. And I'm going to illustrate this in a minute.

Now, there's the onward direction of revival, where now I get involved with other people around me. I'm moving on from the place of cleansing and restoration and intercession, but now I'm moving on. Can I put it this way? Maybe I should illustrate it right here.

No, no, I'll come back to it. Alright? Then from there. You see, now we can pray out of a pure heart.

Then from there. Operation outreach. We'll get it down and then I'll discuss it.

Operation outreach. There is the outward direction of revival. There's the outward direction of revival.

To others. Outward direction. Okay? Now, if you can put all five of those so we can see them all.

There it is. That's it. Now look at that.

When you take a look at that, which one of those five does the average evangelical church strive to have the most, or strive or work after the most? Which is the one they go for? Which one? Number five. That's what we go after. Number five.

And isn't it interesting that what we go after first is what I believe God puts last. Now I'm not suggesting that evangelism is last in the mind of God. I'm talking about the way it happens.

And we want to illustrate that in just a moment. But look at this. Look at what happens.

We go this way. We say if we want outreach we've got to win our community. That's why we're here, to win our community.

So you know what you do? You send your pastor and three deacons or elders to one or two or three places. Either to Florida, to Fort Lauderdale, Florida. James Kennedy.

Find out how to do that kind of evangelism. Or we might go to Jack Kyle's school in Indiana. Or we might go to a place in California.

Or one or two other places like that. And we find out how to do it. We pay the money to send our pastor and a few men down.

And they're all excited. And they come back because they're going to tell us about this program that's going to win our community. They saw it happen down there.

So we have a banquet. Everybody come here. We're going to hear this story.

We have spaghetti and meatballs. It's the best thing to get people there. And a hundred people show up.

And they hear this wonderful story. And everybody is excited about what they heard. About how this church was winning people in the Lord's community.

But at the end of that banquet, the pastor announces, now folks, next Friday night, we're going to start the program. And we're looking for all of you to be here. So that we can get started.

And next Friday night, we're not going to have spaghetti and meatballs. We're just going to have coffee and donuts. And then we're going to get involved.

Start studying and get involved. Guess how many people show up. How many? Twelve? No, I'll say fifty.

I'm generous. Fifty. And the next week, guess what? We're not going to have donuts, just coffee.

Guess how many show up? Twenty-five. And the next week, guess what? Somebody heard that the coffee didn't taste right. It tasted as if it had dirt in it the week before.

It was just ground that morning. But for whatever reason, somebody forgot the coffee pot. Next week.

Guess how many show up? Twelve and a half. And if I'd be objectively honest in most cases, give you about six to eight to ten to twelve weeks, and guess how many people show up? The pastor and the two deacons that went down there with him. And maybe one other.

Anything wrong with the program? Not at all. Nothing wrong with the program. It works down there.

Works. What's the problem? The problem is that we are backwards. We are trying to start at the end result.

There's not the spiritual motivation among our people to do that. Now, if you'll cover over the bottom one, and come up to the next one. So you know what somebody says? Well, that didn't work.

No, that's it. Somebody says that didn't work. Now you know what we need to do.

The trouble is, we've got too many fringe people in our church. You know we've got people who just come Sunday mornings and they don't come back to anything else. Why don't we go after them? See that follow-through, the onward direction? Let's go after some of the people in our church.

If we can just get ahold of them, maybe that will help us. Well, who's going to go after them? If you can't get people to be involved in the outreach to people they don't know, what success do you think you're going to have with getting them to go after people they know? After all, they've banged heads against some of those people for years. They've got all kinds of problems.

No, count me out. I'll never go to that fellow again. He's giving me a hard time every... You know what I'm suggesting? You're not going to find the motivation there for people to be concerned for others in the church.

Then, when you don't find that, move it up again to the next one. Then is the time for the pastor to stand up and scold all his people for not coming to prayer meeting. Now's the time.

How do you ever expect God to bless us when we have 300 people who come on Sunday morning and only 20 people who come to prayer meeting? How do you ever expect God... And he rails on the congregation. After all, we've got to pray for God to bless. And that doesn't do much good because of what I've said.

These people know that they're not on praying terms with God. So, that doesn't work. And so, somebody says, well, maybe our problem is that we don't know each other well enough.

We need more fellowship. We need to get together. Maybe if we get to understand each other well enough, we'll have a great time that way.

So, let's have more fellowship gathering. So, you know what you do? You put little numbers in the plate. And everybody takes one of these little slips out of the offering plate.

Everybody with number 1 go to Mr. James' home tonight for fellowship. Everybody with number 2 go to Mr. Johnson's home. Everybody with number 3 go to Mr. James' home.

You know what it is? So, we can spread it around. So, everybody goes to everybody. So, we get to know each other.

Wow! How do you do that? One man picks up a number 1 out of the plate. And that says, go to Mr. James' home. And he and Mr. James don't get along.

But here is a good faithful church man. So, he says to his children on the way, he said, children, you know, we're going to Mr. James' home tonight. We picked up number 1 and we're good church people.

So, we have to go to Mr. James' home for fellowship tonight. And the children, you know what we think of the James' don't you, children? And the children say, yes, dad, we've had roast James' many times for Sunday dinner. Well, children, you know that's the key.

If we've got to go because that's where we're assigned to go, then you know when we get there, you know where we sit, don't you? Yes, dad, as far away from any James' we can be. Isn't that a beautiful way to have fellowship? A mutual admiration society. And if we would be honest and objective about it, much of the fellowship in many of our churches is nothing more than that where you are trying to bring together people to fellowship who have all kinds of bitternesses and problems and resentments against each other and say, let's have fellowship.

No wonder it doesn't work. They're all suspicious of each other. Some are suspicious of each other.

No wonder it doesn't work. By the way, do you know there's a difference between Christian fellowship and fellowship with Christians? All you're really doing then is having fellowship with Christians. That means Christians who pride themselves, I don't smoke and drink and chew and run around with those that do.

I pick my crowd a little better. I go to a Christian group. But when you get there, there's nothing spiritual much going on.

That's not Christian fellowship. That's just fellowship with Christians. But how can you have Christian fellowship in the true sense when there are all kinds of things like that in the church that have not been dealt with? You see, in order to have genuine fellowship, Mr. Jones and Mr. James need to be restored into fellowship.

But how can they be restored? Only by meeting God at the cross. Cleansing. God has to cleanse my heart.

Deliver me from that bitter spirit. I deal with it as sin. You see how backwards we are? We go for every other program but what God says is first.

If we confess our sins. If my people, which are called by my name, shall humble themselves to the Lord. That's how backwards we are.

And when that happens, take it down. There. Just take your sheet off.

That's it. Now look at that. You start in.

When I start at the cross, it leads me to my brother. And when I'm in a right relationship with my brother in fellowship, guess what? When I now can hug my brother and say, Brother, forgive me. I love you.

God has forgiven me. Please forgive me. Guess what? Now we can have coffee together.

Before, I'm not so sure, you might put poison in it. Maybe not that bad. You see, now we can have genuine fellowship.

And when we begin to fellowship like that because we're in a right relationship with God and with each other, then we say, Hey, let's go to prayer meeting. Now we're ready to go to prayer meeting. And guess what? When we go to prayer meeting, God begins to burden us, number four, for another family in the church, a man in the church, or one of the friends people in the church.

Now we can pray believing. We band together and believe. And we get up off our knees and we say, God, we're going to be the ones you're going to use.

And we get up and go after that one. God begins to burden us for people in the church. And we band together.

We commit ourselves to believe in God for that brother in the church. And could I say it this way? I believe that any individual that will have the first four objectives and operations in order in his personal life, it's only a matter of time and watch how God breaks his heart for the world. Watch how he begins to have the love of Christ pouring out of him to a lost and dying world.

Watch how evangelism begins to take place. How witnessing begins to be spontaneous. The overflow.

Do you know what witnessing is? Witnessing is the overflow of the cup into the saucer. It's the overflow that blesses the saucer. And I don't know who it was in the 70's in western Canada said, you know most of our witnessing is like trying to shake a half-filled cup and hoping that it will overflow.

Causing the cup to do a St. Vitus dance hoping it will shake enough that some will spill out. Half-filled cup. But he said when the cup is full and it's still keeping on being poured full of more of what God is saying it's just the overflow and it blesses the saucer.

It's the overflow onto the world. I cannot tell you how many pastors have shared with us of people who have met God at a personal level in revival who all at once God has opened their mouths. One man who had never witnessed to anybody in 20 years as a Christian within 2 weeks had witnessed to 20 people and led 6 people to Christ in 2 weeks.

I can tell you of a man who was the head of the Boys Brigade Club for a number of years working with the boys and for the years it was about 6 years he had worked with those boys had not seen one of them saved had not genuinely spiritually influenced one of them that he could really account had been dynamically affected for God's glory and when God touched that man in personal revival and he came God's way and God broke his heart he went back to those boys those 20 boys and the very first time he shared with those boys 6 of them were on their faces on their knees before God asking God for salvation and were genuinely born again by God's Holy Spirit. Do you know where that barber is now? He and his family are missionaries in Africa. God became so grand in his life he couldn't contain it.

A backslidden barber in church witnessing becomes the reality the fulfilling of the Great Commission. People say how does revival affect world evangelism? Well, I could keep you the rest of the day on that subject going only to say in one case in one mission field one mission station in Africa there were 4 missionaries who were there as a direct result of the Canadian Revival on one station alone. In the city of Winnipeg where Bill McLeod and Pastor Bolt and several others went as a spillover from the Saskatoon Revival in 1971 in that one city alone where Bill McLeod was for 4 or 5 weeks in the month of December November and December right before Christmas started in again in January they know of at least 30 people who are now in full time Christian service around the world out of that one crusade alone.

Evangelism pouring out of this whole truth. Now you can take that off and let me just share with you how scripturally sound it is. Turn in your Bibles to Here's the essence of it.

Look what it says. When the Lord turned again the captivity of Zion we were like them that dream. You know what I'm saying? Saying when the Lord brings back His people out of captivity we are we couldn't imagine what it was like.

The freedom was so beautiful. We were like them that dream. We couldn't imagine how bound we really were.

When the Lord turns again the captivity of His people. Notice? It's Zion Zion His people that's where it starts. That's where it starts.

Notice verse 2. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen the Lord hath done great things for them. The Lord hath done great things for us whereof we are glad.

Turn again our captivity O Lord as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him.

What a song. What a song. Here's the truth.

The truth is that revival. If you'll just turn that first block. Here it is.

Revival. The must be the experience of the church before evangelism becomes the expression of the church. That's the truth.

You see? It was God's people coming out of bondage first. That's the first thing that happens in the south. Revival must be the experience.

And you see, what is the essence of revival? It's freedom. It's coming out of all of our bondages. Being set free from all the bondages.

That's the essence of revival. That's the whole truth in itself. And it's beautiful to see that in scripture.

Coming out of bondage. So, when that happens it's so beautiful to be free from bondage. Now, evangelism can be the expression of that church.

Now, in this psalm look at verse 2. Then was our mouth filled with laughter and our tongues full of singing. Notice the joy? The joy? The spontaneity? It's not a forced march? Notice the overflow? Set free from

bondage. And then said they to the oh, now the heathen are going to hear.

Oh, now they're going to do what the pastor wants them to do every Sunday. Every Sunday he tells them to witness to your neighbors. Get out after the loss.

The world around you. Look at it here. Then said they among the heathen, the Lord has done great things for you heathen.

Notice the spontaneity of telling it. And the heathen turned back and said, how do you know the Lord has done great things for us? And the answer is verse 3. Because the Lord has done great things for us. Whereof we are glad.

See that? There's the personal testimony of being set free from bondage. And if the Lord could do it for us, He can do it for you heathen. You see, that's the testimony.

That's the evangelism. That's the overflow. Some of us are so quick to give the false spiritual laws.

But what about the Scripture where Jesus turned back to the man who was healed and delivered and the Lord said to him, go back to thy brethren and tell them, go to thy home, go back to thy brethren and tell them what great compassion I've had on thee. And what great things I've done for thee. You see, it flows out of the personal testimony.

And here when there's a genuine reviving in our spirits, there's such an overflow. We've got to go to the neighbor. Oh neighbor, I want you to know that God has done something real in my life.

I've been a Christian for years, but something new has happened to me and I've just got to tell it to you. That'd be one of the greatest testimonies to a neighbor. Because he thought, you thought you were perfect.

The average unsaved person thinks that we think that we're perfect. They look on us as those who think we've arrived. And for us to be able to go to people around and say, look God, I had to break my heart.

All kinds of things had to be dealt with in my life is the greatest way. You know what you're saying to your neighbor? Hey, look neighbor, God can do it for you too. And when your neighbor senses that you are human, and that you have feet of clay, and that you're open for God to work in your heart and life, when that person, that neighbor has a real need, watch how that becomes an opening because he senses that you're no better than he is apart from the grace of God.

And there's the witness. The spontaneity of being set free. Now we have something to say to the heathen.

Now, if we take a look at that psalm, we see something here. Go to that next one, look here. You see verses 1 to 3 is a picture of being revived.

It's coming out of bondage, the joy of the Lord, it's having something to say to the heathen out of our own personal testimony. That's a picture of being revived. It's a picture of being revived.

It's what I call a review of revival. A review of revival. It's a review of revival.

You see where the bondage is released. The bondage is released. Verses 1 to 3. Then, look at the next.

Verse 5, look at verse 5. You want to write that down? There's the price for being revived. The price for being revived. The price.

Here it is. They that sow in tears shall reap in joy. There's the price.

Verses 1 to 3 is the picture. Verse 5 is the price. And if you like the bees, it's brokenness revealed.

In other words, the price is sowing in tears. There's brokenness. Brokenness.

It's revealed. If you like the hours, verses 1 to 3 is the review of revival. Verse 5 is the reason for the revival.

Sowing in tears. Sowing in tears. There's the dealing with pride and self and God breaking your hearts.

Sowing in tears. Reason. And let me pause long enough to say that often we put verse 5 and verse 6 together as we preach it in the Scripture.

Generally, we preach they that sow in tears shall reap in joy. He that goeth forth and reapeth. And we put it all together.

Personally, I see it separated. I see a period after they that sow in tears shall reap in joy. There's a period and it's a thought all by itself.

Now, I'm sure it does relate. But I see something very real. I'm seeing it this way.

I'm seeing it as sowing in the personal tears of brokenness in order to reap in joy of freedom. The joy of freedom in our personal life. It's the reason for the revival.

It's the reason why God could set his children free. It's the reason for it. Because they sowed in tears brokenness.

And then look at verse 6. There is the product of being revived. The product. The product of being revived.

Or you can say the preciousness of revival. The preciousness. Or if you like the B's, it's the blessing restored.

The blessing restored. Or if you like the P's or the R's, it's the result of revival. The results of revival.

The results of revival. Now, if you just want to put those all together so you can see how they all fit, there are three sets of words there. P's, B's, and R's.

That all relate. Now, let me show you. Let me show you how it fits.

You see? The sowing in tears. Oh, can I say it this way? This psalm is a combination of three sets of tears and three sets of rejoicings. Let me say it.

First of all, there is the brokenness or the tears when they were in bondage. The tears when God's people were in bondage. They're all broken up in bondage.

And the first rejoicing is verse 1, we're like them that dream. Now we're set free like them that dream. Now we can rejoice as those set free.

The second tear is in verse 3. Excuse me, verse 5, verse 5.

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