

Revive Your Work!

by Ronald Glass

The sermon calls for a fervent prayer for revival, emphasizing God's sovereignty and the urgent need for spiritual awakening in the church today.

Duration: 45:39

Scripture: Isaiah 54:7-8, Isaiah 64:1-2, Habakkuk 3:2, Matthew 6:33

Topics: "Revival"

Description

In this sermon, the speaker discusses the burden that Seth Joshua, an evangelist, had for the infiltration of liberal theology in the Welsh pulpits. Seth Joshua prayed fervently for God to raise up a young man to combat this intellectualism. The speaker emphasizes the need for a revival in the present time, as God's retribution cannot be provoked indefinitely. The prophet Habakkuk's plea to God for help and justice in the midst of violence and wickedness is highlighted, and God's response is revealed as impending judgment upon Judah by the Babylonians. However, God assures Habakkuk that He will ultimately judge Babylon and all nations, and that His Messiah will return to conquer His enemies and establish righteousness.

Transcript

I invite you back to Habakkuk again, to the third chapter. And the text that we will be examining today is the second verse. For anybody who's studied the subject of revival, this verse always is a major consideration.

So we've come to it today. Habakkuk chapter 3, verse 2. Lord, I have heard the report about you, and I fear. O Lord, revive your work in the midst of the years.

In the midst of the years, make it known. In wrath, remember mercy. Just over a century ago, the clergy of Wales were lamenting the severe state of spiritual decay in their nation.

See if this sounds familiar. The churches were experiencing a loss of power in the pulpits and worldliness in the pews. Attendance fell.

Fellowship waned. Family worship was being neglected. Interest in the things of God was increasingly rare.

One official at the time there in Wales mourned, and I quote, the chief need of my dear nation at present is a spiritual revival through the outpouring of the Holy Spirit, unquote. Then a man caught the vision. He

was an evangelist named Seth Joshua.

Now over those preceding years, the poison of liberal theology of higher criticism had been infecting all of Europe, and England and Wales were no exception. Seth Joshua was burdened over the intellectualism, the cold and sterile and theologically liberal intellectualism that had invaded the Welsh pulpits. And so he began to pray.

For five years, day by day, he paced up and down the banks of the River Taff there in Wales, and he prayed for God to raise up a young man. Not from Cambridge, not from Oxford, but from the coal mines or the farm fields of Wales. And then in September of 1904, a group of young people joined Seth Joshua for an all-day prayer meeting.

In that prayer meeting, he pled passionately to God. He prayed, oh Lord, bend us. And that became the rallying cry of the Welsh revival.

In one of those meetings, a young man who had been thinking about revival for a long time, only 26 years of age, named Evan Roberts, walked into one of those meetings, one of those days during that time. He sat over on the side, at pews on the side. He sat over on the side, away from everybody else, and people in the congregation could tell something was going on with him.

He threw himself over the back of the pew in front of him, and he wept. And he just prayed, bend us, bend us, bend us. From that day, the Lord raised up that young man to introduce a mighty moving of the spirit of God in Wales, the Welsh revival of 1904 to 1908.

As I think back to that great revival, I think of many centuries earlier when that same earnest spirit of intercession characterized this man named Habakkuk, there in the kingdom of Judah. Habakkuk lived in the last days of the kingdom of Judah. He was one of the last prophets before the exile to Babylon.

There had been a revival under King Josiah. We read about it in the book of 2 Chronicles, the 34th chapter. But that revival was rapidly becoming a distant memory.

In some respects, that revival had been rather superficial. And the nation was once again wallowing in the mire of apostasy. Then in the dark night of sin and hopelessness, so often happened, there flamed a brilliant meteor, appearing just for a moment and then passing into obscurity.

And his name was Habakkuk. He was apparently a temple musician. According to chapter 3 here in the 19th verse, he says, as he dedicates this hymn for the choir director on my stringed instruments, he appears to have been either a string player or perhaps a lyre player, or perhaps he was the instrumental conductor of the temple.

He was an instrumentalist, but he wrote this hymn and gave it to the choir director to be sung. What he wrote was used by the Holy Spirit to deliver a powerful prophetic message. Here's a man who interceded for his nation with a bold and a passionate prayer, revive your work.

Now, we are looking in these weeks at the biblical doctrine of revival. The reason, again, let me share my burden. The reason for this is the fact that so many of God's people today don't even have a concept of what revival really is.

In many churches throughout America today, when you mention the word, all they think about is a series of meetings scheduled in the fall or perhaps in the fall and the spring in which an evangelist is brought in who preaches salvation messages and hopefully somebody gets saved. But that's not what we mean by biblical revival. Other people think of it in terms of the old camp meetings in the South and today the Pentecostal kinds of charismatic kinds of meetings where there's a lot of emotion and a lot of fervor, a lot of heat, but not much light.

That's not revival either. Revival, as we have pointed out, is when God sovereignly, omnipotently breathes by His Spirit new life into His church. It is the sovereign and almighty arm of God moving again in power among His people.

It is a moving of God that sees God's people with a new appreciation of the glory and majesty and dignity of God, of their own human sinfulness, of the greatness and the glory of the cross of Jesus Christ, of the lostness of sinners without Christ, and a passion comes into their hearts, a passion wells up within them to glorify God and to win the loss for Christ. That's what we're talking about. Periodically throughout the Old Testament, periodically throughout 2,000 years of church history, God has breathed new life into His church.

Now, this sense of urgency and passion for the revival of God's work is tragically missing today. Last week, we looked at the prayer in the 85th Psalm where another musician in the temple prayed, oh, Lord, will you not yourself revive us again that your people may rejoice in you? The prayer there was that the people of God might be revived. Now, when we come to this text, also by a temple musician, we find a little bit of a shift.

Now the focus is the work of God. Lord, will you not revive your work? Now, this burden is missing today, I think, because so often the work of God in evangelical Bible-believing churches has become our work. What do I mean? Well, as I look at what's going on, and I read the periodicals, and I hear things and I see on the internet and so on, what I am seeing is constant advertisements for conferences of church leaders, all of them, almost all of them, geared to the subject of leadership.

What is it that stands behind that? I think it's this. Evangelical leaders today are desperate. What they know instinctively is that so much of what they're doing isn't working, that the people of God are not alive with the power of God.

There isn't even very much love of God. There is so much of the world and the church. What can we do? And so what they do is get together in conferences to strategize.

They write books. They have seminars. They get together in order to try to persuade each other that what we need are better strategies and better programs.

We need better ideas in order to reach this generation for Christ. And we get all kinds of trendy language. Now the hot word is missional.

We're to be missional churches, which means we're supposed to, I guess, do what we were always supposed to do, which is reach people with Christ. But the problem is it has very much become our work. What we are not willing to do is stand back and let God do the work.

Now once we see what Habakkuk saw, we will understand the two crushing burdens that ought to stir God's people into earnest prayer for the church of the Lord Jesus Christ here in the opening years of the

21st century. Now let me put it to you this way. I want you to see these two burdens from this verse.

First of all, there comes a time when we must face the fearful prospect of retribution. We are reminded of a New Testament principle, Galatians chapter 6, verses 7 and 8, which reminds us, don't be mocked or don't be fooled. God is not mocked.

That whatever a man sows, that he will also reap. What does that mean? It means that the Lord is ultimately going to judge the wicked, God-defying nations. He will deal with the nations.

There is a sense in the last few months, I think, that I have never sensed in my life, among people, especially Christians, but even among unbelievers, that something is so profoundly wrong with our nation that something's got to change. God promises judgment to a God-defying nation. He will also eventually deal with his disobedient people.

As I pointed out to you in Revelation 2 and 3, four times to four of those churches, God says, repent or else. You have left your first love. You have tolerated those in the congregation who are teaching heresy.

Read the chapters. And you will see again and again God saying, go back and do what you were supposed to be doing in the first place. Repent or else.

Or else what? Or else I'll come and I'll remove your candlestick. I will remove your light from the world. Your testimony will be gone.

There are hundreds of thousands of churches in America today whose testimony has long since been extinguished. And that's why the increasing interest, I think, in both prophecy and revival. There must come a time, there will come a time when we must face the fearful prospect of retribution.

Ladies and gentlemen, I think that time is now. Now let me share with you why. Two reasons.

One, God will not be provoked indefinitely. Habakkuk here in this little book of three chapters is watching the current events in Judah. He is living at the end of the kingdom.

Judgment is approaching. And one day in his devotions, out of frustration, he questions the Lord's providence. Go back with me for a moment to chapter 1. Here's what he says.

Look in verse 2. How long, O Lord? This is Habakkuk praying now. How long, O Lord, will I call for help and you will not hear? I cry out to you, violence! In other words, I'm looking around and all I see is violence, yet you do not save. Why do you make me see iniquity and cause me to look on wickedness? Yes, destruction and violence are before me.

Strife exists, contention arises. Therefore, the law is ignored and justice is never upheld. For the wicked surround the righteous.

Therefore, justice comes out perverted. Why, he could have written that in the 21st century. There is violent crime.

There's economic injustice. There's the failure of the legal system and the success of the wicked. What's the use? And Lord, I cry out to you, I pray, and there's never any change.

Why? How long will you put up with it, Lord? Now, you know what the Lord's answer is here? Not long. Now, here's what he tells Habakkuk in answer to his prayer. Judgment is coming at the hands of the Babylonians.

Verse 5, this is God speaking now. This is God responding to Habakkuk's prayer. Look among the nations, observe, be astonished, wonder, because I'm doing something in your days you would not believe if you were told.

For behold, I'm raising up the Chaldeans, that's the Babylonians, that fierce and impetuous people who march throughout the earth to seize dwelling places which are not theirs. They are dreaded and feared. Their justice and authority originate with themselves.

Their horses are swifter than leopards and keener than wolves in the evening. Their horsemen come galloping. Their horsemen come from afar.

They fly like an eagle swooping down to devour. All of them come up for violence. Their horde of faces moves forward.

They collect captives like sand. They mock at kings and rulers are a laughing matter to them. They laugh at every fortress.

They heap up rubble to capture it. Then they will sweep through like the wind and pass on, but they will be held guilty. They whose strength is their God." That last phrase indicates something very interesting.

For all of these verses, God has said judgment is coming. I'm going to use the Babylonians to punish Israel, the kingdom of Judah, actually. I'm going to use them to punish.

But then at the end of verse 11, he says they will be held guilty. And in following verses, and especially in the second chapter, God pronounces coming judgment upon Babylon. And so none of this is going to compare, however.

That is, the judgment that Babylon is going to wreak on Judah, none of this is going to compare to the overwhelming force with which the Messiah is going to come against the Gentile nations in the last days. Now, I want you to notice in chapter 2, verse 2. Then the Lord answered me and said, record the vision and inscribe it on tablets, that the one who reads it may run. For the vision is yet for the appointed time.

It hastens toward the goal and will not fail. Though it tarries, wait for it, for it will certainly come. It will not delay.

What's he talking about? Personally, I think the vision is what we read in chapter 3. And what you have in chapter 3, beginning in verse 3 and down through verse 15, is a vision of the return of Messiah to conquer his enemies, to punish the nations, to vindicate his people. So what God is saying in response to Habakkuk's prayer, Lord, everything is bad. The society is falling apart.

There's no respect for law. All there is is violence. God says, I won't tolerate it indefinitely.

There's coming a day when I'm going to deal shortly. I'm going to deal with Judah. And I'm going to do it with Babylon.

Babylon is going to come in. And they're going to destroy the nation. But someday, I'm going to deal with Babylon.

And I'm going to judge them. And then someday, I'm going to even deal with all the nations. I'm going to send my Messiah back.

And he's going to conquer all of the world. He will rule in righteousness. Now, here's the principle.

The Lord has often punished his sinful people or nations with those who are even more wicked. When I think back to the history of Germany since the Reformation, it's an amazing history. It was in Germany that the Reformation was born, that Martin Luther first nailed those theses on the Wittenberg church door.

It was there in Germany that Luther stood for the word of God against the terrors of an apostate, tyrannical Romanism, the very birthplace of the Reformation. But when you look back at the history of theology, you find that it was also the birthplace of infidel theology, of higher critical thinking, of those who tore the scriptures apart and denied God. What did God do? Germany had to suffer through Hitler, through the defeat in the Second World War, and through communism, which took half of the country.

There was turmoil even during the First World War. Germany was a nation that has suffered grievously because they had the privilege of having a Luther in their midst. And then they violated it by allowing infidel theology to arise, and God judged that nation.

Again, I believe that Jesus meant what he said when he said to the church in Ephesus, therefore, remember from where you have fallen and repent, and do the deed you did at first, or else I am coming to you and will remove your lampstand out of its place unless you repent. God will not be provoked indefinitely. And our society cannot go on provoking God forever.

And the church of Jesus Christ cannot go on provoking God forever. He is a just and righteous God. Merciful, yes, but he's just and righteous.

Now, our first reaction might be like that of Habakkuk. God will not be provoked indefinitely, but the other thing I want you to see here is that we may be perplexed temporarily. That's what Habakkuk was.

If you go back to chapter 1 in verses 12 to 17, you see that Habakkuk immediately questions God with regard to this answer. Are you not from everlasting, O Lord, my God, my Holy One? We will not die. You've promised us as a nation that we will continue as your covenant people.

You, O Lord, have appointed them to judge, and you, O Rock, have established them to correct. But there's something here that doesn't seem right. Verse 13, your eyes are too pure to approve evil, and you cannot look on wickedness with favor.

Why do you look with favor on those who deal treacherously while why are you silent when the wicked swallow up those more righteous than they? What? You mean you would use a much more godless nation than ours to punish us? Yes, says God. That's the way I do things sometimes. Why would God do such a thing? And Habakkuk questions the Lord in these verses.

But to this question, heaven is silent. Now, notice verse 1 of chapter 2. Here's what he says. I will stand on my, after he's registered his objection, I will stand on my guard post and station myself on the rampart, and I will keep watch to see what he will speak to me and how I may reply when I am reproved.

I want to know what God has to say about this. Our first reaction may be one of stunned unbelief. That's what Habakkuk's was.

Secondly, our next reaction may be that of fear. Habakkuk has heard the reports of the Babylonian cruelty, verse 5 of the first chapter and following, and here in the second chapter as well. A cruel nation.

As the Lord reveals his wrath, that fear is intensified. Notice how the third chapter ends, verse 16. I heard and my inward parts trembled at the sound my lips quivered, decay under my bones in my place.

I tremble. The Lord's wrath is a terrifying thing. Listen to it from the 119th Psalm in verse 120.

My flesh trembles for fear of you, and I am afraid of your judgments. Hebrews chapter 10, verse 31. It is a fearful thing to fall into the hands of the living.

Now, fear can be healthy. We've touched on this verse already, but in the 55th chapter of Isaiah and in the 17th verse, I dwell in a high and holy place. A high and a holy place with him who is humble.

Remember, with a contrite heart. Here's what he says in Isaiah chapter 66, verse 2. But to this one, I will look. To him who is humble and contrite in spirit.

Now listen to this. And who trembles at my word. I think that by and large today in evangelical Christianity, we've lost the fear of God.

We don't tremble at his word. We don't take God seriously anymore. That he is a righteous and holy God.

We have so occupied our thinking with God as loving and kind and gracious and merciful, which he is. But he is also just and he is also holy. When Habakkuk saw this, he feared.

Our next reaction may be that of fear. But notice thirdly, our final reaction should be one of reverence submission. What could Habakkuk say? Going to argue with God? Lord, why do things go on like they do? They won't for long because I'm going to judge.

But Lord, you can't do it that way. And God says, I'll take care of that. Someday I'll deal with the Babylonians.

And he did, by the way. And after God has answered Habakkuk in this way, what is his reaction? It is the only reaction of a devout person. Chapter 2, verse 20, the Lord is in his holy temple.

Let all the earth keep silent before him. That's a proper attitude when it comes to dealing with God. You don't argue with him.

You wait silently in reverence before him. A contrite recognition here that God is sovereign and he will do as he pleases in the affairs of men. That whole concept of God as sovereign has been lost today.

So Habakkuk is faced with the alarming prospect of God's judgment on a spiritually apostate nation. But he doesn't just give up. He doesn't just roll over and say, OK, so much for that.

Neither should we. Because, and now I come to this second burden, this time is a time when we should offer a fervent prayer for revival. There comes a time when we must face the fearful prospect of retribution, that God is not going to be provoked indefinitely.

And this is the time when we should offer a fervent prayer for revival. Now the prophet has God's word here. He has peered through the telescope of time and he has been stunned by the terrifying revelation of God's wrath and glory.

We can't understand this. But as you read that third chapter, try to picture what he's saying in your mind. Habakkuk saw this.

He saw it in a vision. It was a terrifying vision of the coming of the Messiah to crush the nations. That in light of the impending judgment upon his own nation.

Now, he's seen God's wrath and glory. God's wrath has been promised for the immediate future. God's wrath is punished on the nation, the punishment of the nations is promised for the distant future.

Where's the hope? The only alternative now is to pray for revival in the intervening years. You see this? God gives Habakkuk a promise, an assurance. I am going to judge soon.

And he did. I will judge the Babylonians someday. And he did.

Then in an appointed time, in a distant time, I am going to send my son, he didn't say it in those words, but I'm going to send the Messiah back. God will come back and he will crush the nations. And he will.

Where's the hope? Well, it's for revival. Once awakened, once we understand, we will have a zeal for the desired revival. God's judgment is near.

His glorious triumph is far off. Is there any hope in the midst of apparent hopelessness? And the answer is yes, there is. It is God's reviving.

Our God is a God who will revive. Now, Habakkuk had experienced the recent revival under Josiah. In case you have forgotten what that was, remember Josiah came to the throne as a very, very young boy.

And eventually he cleaned up the temple. And in the cleaning up of the temple, they found the scroll of the law that had been long lost. He got under heavy conviction, cleaned up his act, and the act of the nation.

Only problem was it was superficial because the people didn't really want a revival. The king did, but they didn't. But here's what he did.

2 Chronicles 34, verse 24. Here was what God said. Thus says the Lord to Josiah, Behold, I am bringing evil on this place and on its inhabitants, even all the curses written in the book which they have read in the presence of the king of Judah, because they have forsaken me, and they have burned incense to other gods that they might provoke me to anger with all the works of their hands.

Therefore my wrath will be poured out on this place, and it shall not be quenched. But to the king of Judah, who sent you to inquire of the Lord, thus you will say to him, Thus says the Lord, the God of Israel, regarding the words which you have heard, Because your heart was tender, and you humbled yourself before God when you heard his words against this place and against its inhabitants, and because you humbled yourself before me, tore your clothes, and wept before me, I have truly heard you, declares the Lord. Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, so your eyes will not see all the evil which I will bring on this place and on its inhabitants.

Josiah was a personal recipient of this principle. He was living in the midst of a nation destined for judgment. God already had promised the judgment, but he himself turned to God.

He humbly turned to God, tore his clothes in the sign of mourning. He wept and repented of his own sins, and God brought revival to him and for a little while to his nation. Habakkuk had seen this.

He had lived through it. And thus, Habakkuk pleads with the Lord not to leave his people in the hands of the ungodly for that long. He prays that God might once again interrupt his judgment and may bear his mighty arm to deliver his people.

Once awakened, we are going to have a zeal for the desired revival. Secondly, once awakened, we'll have a zeal for a decisive revelation. When God revives his people, he revives his work.

Habakkuk prays for an open revelation of God's reviving power. O Lord, I have heard the report about you. I see and hear what you said is going to happen, and I fear.

O Lord, revive your work in the midst of the years. In the midst of the years, make it known. A public display of grace.

Lord, I want you to revive us here so that all the nations will be able to see it and know that you are God. Your glory will be revealed. Your name will be praised.

The nations will tremble. That's always the way that God's people prayed for God's work. Remember Daniel praying in that great ninth chapter, verses 18 and 19? O my God, incline your ear and hear.

Open your eyes and see our desolations. And the city, which is called by your name. We are not presenting our supplications before you on account of any merits of our own, but on account of your great compassion.

O Lord, hear. O Lord, forgive. O Lord, listen.

And take action for your own sake. O my God, do not delay. Because your city and your people are called by your name.

We saw that text earlier in our study. Isaiah chapter 64. Did you hear that again? O that you would rend the heavens and come down.

That the mountains might quake at your presence as fire kindles the brushwood. As fire causes water to boil. To make your name known to your adversaries that the nations may tremble at your presence.

That's the passion that Habakkuk has here. And that's the way we should pray for revival. We should be seeking an awakening which shall affect, in Jonathan Edwards' words, multitudes in all parts of the land.

Let's not be content merely with the morning dew, but let's plead for real showers. There shall be showers of blessing. Showers of blessing.

Showers of blessing we need. Mercy drops around us are falling, but for the showers. Let me also add that once awakened, we'll have a zeal for divine reprieve.

In wrath, remember mercy. In the midst of sure and imminent judgment, Lord, show undeserved deliverance and give us revival instead. In brokenness, Habakkuk grips the sure promise of God.

Isaiah, the 54th chapter, verses 7 and 8. God says, For a moment, for a brief moment, I forsook you. But with great compassion I will gather you. In an outburst of anger, I hid my face from you for a moment.

But with everlasting loving kindness, I will have compassion on you, says the Lord, your Redeemer. Listen, Habakkuk knew that verse. Isaiah lived a long time before Habakkuk.

That verse was already in print. Habakkuk could lean upon a promise like that. Just a brief moment, God says, I forsook you, and I hid my face from you for a moment, but with everlasting covenant loyalty, I am going to have compassion on you.

And that's what Habakkuk's praying for. It's the only hope. It's the real hope.

With humble urgency, Habakkuk prays that that day might come soon. On the subject of revival, an old British evangelical journal once published these words, Again and again God has rescued that which has gone beyond all human aid. What indeed could have saved the church but these gracious interventions of almighty power.

The need can but grow more urgent as the age draws to its close. And then they said this, and this is the sentence I want you to hear clearly. When revivals cease to flow from the mercy of God, judgment must come.

As we consider the present apathy and apostasy in our churches today, and let's make it very personal, in our own body, we can but help us say, Oh Lord, I've heard the report about you, and I am afraid. Lord, I realize that you will not be defied indefinitely. You will not allow yourself and your cause to be trashed indefinitely.

We can't predict the future course of this rapidly deteriorating age. Scripture gives us sort of an outline of what's coming, but we don't know the immediate course of the age. Men have tried guessing it for years, and it never has worked out as they've guessed.

But what we can say is that an apostate church is destined either for revival or judgment, one or the other. God did not choose to revive the church in Germany, and basically the church in Germany doesn't exist anymore, hardly exists anymore. What about the church in America? What about in Wading River? There's no other alternative.

It's either revival or judgment. Now Habakkuk is a sterling example to us, not only in prayer, but in terms of his attitude. See, he refused to become cynical or fatalistic.

He was no pessimist. He had his moment of fear, but he saw what the Lord was going to do, and then he cast himself upon what the Lord has done in the past. And that's one of the reasons I'm preaching this way to you in these weeks.

I want you to be aware of what the Lord has done in the past. What if the Lord doesn't choose to revive? What then? Well, the answer we find in Habakkuk's own words in this third chapter, verse 17. Though the fig tree should not blossom, and there be no fruit on the vines, though the yield of the olive should fail, and the fields produce no food, though the flock should be cut off from the fold, and there be no cattle in the stalls, yet what? I'm going to go into deep depression? No, I will exult in the Lord, I will rejoice in the God of my salvation.

For the Lord God is my strength. He has made my feet like hind's feet, the hind deer that roam the mountains, that is sure-footed on those rocks. He makes me walk on high places.

God will be the one who gives me sure footing in the dangerous terrain of a nation that has turned from God and is under the judgment of God. So even though the economy falls flat on its face, and that's what he's saying in verse 17, agricultural economy, the fig tree doesn't blossom, no fruit on the vines, the olive fails, no produce in the fields, the flocks are cut off. In other words, the means of our livelihood disappear even though our nation is in economic ruin, I am going to rejoice in God.

And while I'm rejoicing, I'm going to pray for revival. We have this hope, beloved, God has shown himself to be a God who revives. Now the old fundamentalists preached impending doom and sensational sermons that left their congregations quivering in hopeless fear.

I heard a bunch of those sermons as a kid, as a young person. Preach hot and heavy about the coming judgment of God, Christ's coming, the tribulation period, and I can remember one well-known American evangelist, hearing him, seeing him hold up the newspapers with the headlines and throw them across the stage, and boy, by the end of the evening, I was in deep depression. The prospect of things getting worse and worse led to a crippling pessimism among some Christians.

Well, now today we've gone the other direction. Now we have the seeker sensitive. Now we have the postmodern churches.

And we're all supposed to be rejoicing and rejoicing and rejoicing and singing and loving each other and all of this, and we've forgotten that God is holy and that God judges. Think back in history. Well, the Millerites, who became the first Seventh-day Adventists, well, the Millerites went up to the mountain.

They were dressed in white robes, 1844, waiting for the Lord to come. Charles G. Finney was down in the valleys preaching repentance and revival. See, our churches tend to be blind.

Today, they're saying, give us new strategies. Give us new music. Give us new methods.

Give us new preachers. But, beloved, it's all the flesh. Where are the people pleading, Lord, give us new hearts of devotion? Lord, give us new love for you.

Lord, send anew. So, once again, let our humble prayer be the prayer of Seth Joshua, who walked up and down the banks of the river for five years, praying, Lord, bend us. Bend us.

We're so stiff. We're so rigid. Lord, we're inflexible in our sin.

Come and bend us. And then, Evan Roberts, who prayed constantly, And God did. Let that be our prayer until we see a new demonstration of the Spirit and the power in our generation.

May we never cease fervently to pray. As we sang today, revive your work, O Lord. Your mighty arm make bare.

Speak with a voice that wakes the dead and make your people hear. Revive your work, O Lord. Exalt your precious name.

And by the Holy Ghost, our love for you and flame, revive, revive, and give refreshing showers. The glory shall be all your own. The blessing.

Father, while we're praying, in the spirit of the 85th Psalm, will you not revive us again that your people may rejoice in you? We pray in the spirit of Habakkuk. O Lord, revive your work. Here, in the midst of the years, between the judgments of the past and the judgments of the future, impending judgment if we don't turn back to you, the coming judgment of our Lord Jesus, the Messiah upon this sinful earth, we pray that in our time you will revive your work.

And Father, where your church is dead, where your church is languishing, where your church has turned to worldly methods and worldly ideas, we pray, Father, send anew moving of your Spirit. Breathe on us breath of God. Fill us with life anew.

And we'll thank you in Jesus' name.

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