



WEEKLY SERMON

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Message – Revival - #1

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Text: I Kings 18:17-40

“Holy, Holy, Holy”

In Isaiah 6:1-3 we read, “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

A parallel scripture passage is Revelation 4:8-11 where we read, “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. (9) And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, (10) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (11) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

Worship is the cornerstone of a believer's spiritual life. The bedrock of the local church is its worship service, and all aspects of the church's ministry are founded here. It is only as a Christian truly worships that he begins to grow spiritually. Learning to worship and praise God, then, should be a believer's lifetime pursuit. Our worship reflects the depth of our relationship with God. We must learn to worship God not only for what He is doing in our personal lives, but above all for who He is—His being, character, and deeds.

The historic hymn “**Holy, Holy, Holy**” was written by Reginald Heber to be sung on Trinity-Sunday in the parish of Hodnet in western England. He was vicar in his family's church from 1807 to 1823.

Reginald Heber was a highly respected minister, writer, and church leader, serving for a time as the Bishop of Calcutta. His early death at the age of 43 was widely mourned throughout the Christian world. One year after his death, a collection of 57 of his hymns was published by his widow and many friends as a tribute to his memory and faithful ministry. It is from this collection of 1827 that the words “Holy, Holy, Holy” were taken.

Reginald Heber lived and worked at a time in history when his contemporaries of English literature were becoming aware of the beauty of words and of poetic structure. The romantic movement of that day added a new dimension of elegance and lyric grace to Christian worship.

The powerful phrases of the hymn declare the attributes of the Triune God - Father, Son and Holy Spirit. Heber shows his mastery of poetic design in composing each stanza to re-emphasize the doctrine of the Trinity by using a “trinity of words” to say something about God.

Stanza one mentions three of the attributes of God; He is “holy, merciful and mighty.”

The second stanza reminds us that God is worshipped in heaven by the saints who have already died, and by the angels —“the cherubim and seraphim.” It closes with a “trinity of phrases” which says that God is eternal — “He was, He is, and He evermore shall be.”

God is also perfect. Our understanding of Him is incomplete; He is partially hidden by the “darkness” of our sin and our ignorance. Yet we can see enough of His glory to know that He is perfect —“perfect in power, in love, and purity.” That is the “trinity” of the third stanza.

The final verse borrows another idea from John’s vision as recorded in Revelation 4:11 — that God has created all things in the universe for “his own pleasure.” Therefore, all creation — “the earth, the sky, and sea” — praises Him.

The tune commonly associated with these words was written by John B. Dykes, one of Britain’s leading organists and composers, who was also an Anglican rector. When published in 1861, Dykes gave it the significant name “Nicaea.” It was at the council of Nicaea in 325 A.D. that the church clearly enunciated its belief in the Trinity.

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee;
holy, holy, holy! merciful and mighty,
God in three persons, blessed Trinity!**

**Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
who wert and art and evermore shalt be.**

**Holy, holy, holy! Though the darkness hide thee,
though the eye made blind by sin thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name, in earth and sky and sea;
holy, holy, holy! merciful and mighty,
God in three persons, blessed Trinity!**

I close with these words from Psalm 95:6-7, “O come, let us worship and bow down: let us kneel before the LORD our maker. (7) For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice,…”

In HIS Amazing Grace,
Pastor David Miklas

Revival - "Send the Fire"

INTRODUCTION: For the next four Weekly SERMONS I want to share with you the **BURDEN** of my heart. I believe what we need more than anything else in the churches of America is the cry of the Psalmist in Psalms 63:2, "**To see THY POWER AND THY GLORY, as I have seen thee in the sanctuary.**"

This will only come when there is an outpouring of **GENUINE REVIVAL**. Psalms 85:6 clearly provides our theme verse: "**Wilt thou not REVIVE US AGAIN, that Thy people may rejoice in Thee?**"

To experience **GENUINE REVIVAL**, someone said: "**We may build the altar and prepare the sacrifice, but God alone can send the fire.**" Let me give you a little background.

Long ago, the nation of Israel was in a moral and religious backslidden condition. They were steeped in idolatry. To them, their god was not real. We read of the wicked King Ahab and his wicked activities in I Kings 16:30, 32-33. "**And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. (32) And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. (33) And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.**"

As a result, God closed up the heavens of any rain for three and one-half years, as we read in I Kings 17:1, "**And Elijah... said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word.**"

Then in I Kings 18:1 we read, "**And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, God, shew thyself unto Ahab; and I will send rain upon the earth.**"

Finally Ahab meets Elijah who says in verse 21, "**How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered not a word.**"

Now from I Kings 18:17-29 follow as I read this very familiar Old Testament story:

"**And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? (18) And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. (19) Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. (20) So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. (21) And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. (22) Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. (23) Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: (24) And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. (25) And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. (26) And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. (27) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. (28) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. (29) And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."**

It had been an exhausting day. The hot sun beat down on the parched earth. The crowd had sat under a cloudless sky for what seemed like an eternity, silent spectators in the play-off between **BAAL and JEHOVAH**. Interestingly, you will notice that Jehovah's side was hopelessly outnumbered. The odds were 450 to 1 in favor of Baal.

Elijah had challenged the prophets of Baal on their own ground. It should have been their strong point. He challenged Baal, the "**sun-god, the god of fire.**" He said, "**the God who answers by fire, let him be God.**" Elijah wasn't afraid of the prophets of Baal. He knew who the real God was.

Silently the crowd **WATCHED and WAITED and WONDERED** as the prophets of Baal tried first one tactic and then another to persuade the god of lightning and fire to prove himself and send **FIRE FROM HEAVEN**.

Elijah started making fun of them, "**yell a little bit louder, maybe he can't hear you, maybe he is on vacation, maybe he is asleep.**" But still there was **NO SIGN of FIRE** from Heaven - not even a spark! In fact, there had been no movement of any kind in the heavens for 3 years. **NO RAIN, NO VOICE, NO APPEARANCE and NO FIRE!**

At this point in the familiar account, one cannot help but notice some striking similarities to the church of our day. We are making lots of noise. We are busy, earnest, and perhaps sincere. But still, there is a deafening silence in the heavens. **THERE IS NO FIRE!**

Far too long we have "**played church**" by just going through the motions of Christianity, singing a few songs, hearing a sermon, participating in a church activity and then returning home with no change in our lives.

Far too long we have **created a church calendar full of activities** and made the church a play place instead of a place of worship where our souls are changed and our hearts are taught, and where we are readied to go forth to win the lost for Christ.

Far too long we have **prayed for the lost to be saved** and seen nothing happen.

Far too long we have **been in the dry, barren, spiritual wilderness** thinking this is Christianity, and not realizing we are starved and thirsty for the real things of God.

We have failed to see the **ONE** thing which we most desperately need - **FIRE FROM HEAVEN!** This is tragic, because while some in the church are busy trying to produce **SPARKS**, the average church member sits back with the rest of the world **WATCHING, WAITING and WONDERING**, deep inside asking the question:

"Is God as powerful as He claims to be?" After all we have never seen anything truly **SUPERNATURAL**. After all we have never seen anything truly **UNEXPLAINABLE**.

So into the arena steps a solitary figure. Boldly, Elijah said, "**All right, prophets of Baal, you have had your turn, now move over.**" His message cuts across the grain of what is traditional. His challenge is to "**get off the fence**" and make a public stand for Baal or Jehovah. This makes the average person uncomfortable. They'd rather not commit themselves. Now follow me as I read I Kings 18:30-35.

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. (31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: (32) And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. (33) And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. (34) And he said, Do it the second time. And they did it the second time. And he

said, Do it the third time. And they did it the third time. (35) And the water ran round about the altar; and he filled the trench also with water.”

Elijah rebuilds the altar, unused for years.
Elijah places a cut-up bullock on the altar, so far nothing out of the ordinary.
Elijah catches the crowd off guard. He directs them to fill four barrels of water and pour it over the sacrifice, which they do.

But they must have thought, “Has he lost his mind? Everyone knows **WET** wood will not burn. There has been no rain for three and one-half years, and now we are to pour 4 whole barrels over the sacrifice, the last drop we have - what a waste of water!”

However, a simple prayer follows which is only 63 words. Notice verses 36-37:

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. (37) Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.”

The glorious result is **FIRE!** Notice verse 38, "Then the fire of the Lord fell..." No matches, no magic tricks - **JUST FIRE, REAL FIRE!**

FIRE that licks up the water.
FIRE that utterly consumes the sacrifice.
FIRE that even consumed the wood, stones and dust.

THE FIRE OF GOD CAME FROM HEAVEN, GOD’S FIRE. Notice verses 38-40.

“Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (39) And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. (40) And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.”

From this story someone wrote this poem:

God of Elijah, hear the cry! Send the FIRE!
Oh, make us fit to live or die! Send the FIRE!
To burn up every trace of sin,
To bring the light and glory in,
The revolution now begin, Send the FIRE!

Thou Christ of cleansing flame, Send the FIRE!
Thy blood-bought gift we claim, Send the FIRE!
Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost, Send the FIRE!

Tis fire we need, for fire we plead, Send the FIRE!
The fire will meet our every need, Send the FIRE!
For strength to ever do the right,
For grace to conquer in the fight,
For power to walk the world in white, Send the FIRE!

To make our weak hearts strong, Send the FIRE!
To live, a dying world to save; Send the FIRE!
Oh, see us on the altar lay
Our lives, our all, this very day;
To crown the offering now, we pray, Send the FIRE!

I do not know of any greater need in the church today than for the **FIRE OF GOD** to fall. Perhaps you are asking Pastor, "**Just what is meant by THE FIRE OF GOD?**"

It is the return of the MOURNER'S BENCH, where we confess and plead for the mercy of God to forgive us.

It is the cry of the heart to reach the lost for Christ.

It is the prayer meeting that is again full of God's people pleading for forgiveness and for God's intervention in our lives.

It is the services that are not ordinary, but extraordinary:

Services that are no different in order but different in spirit.

Services during which the congregation has an "**ear to hear what the spirit of God has to say.**"

Services during which the moving of the spirit drives people to the altar, and to their knees.

Services during which the cold stares of the congregation turn to eager yearning for the truth.

It is again the HUNGER for righteousness and righteous living.

It is again the THIRSTING after God as the Psalmist cries in Psalms 62:1-2, "**O God, thou art my God... my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is, To see THY POWER AND THY GLORY, as I have seen Thee in the sanctuary.**"

It is the extraordinary outpouring of the Holy Spirit of God that cannot be explained in ordinary human terms. I am talking about **THE FIRE OF GOD**.

When THE FIRE OF GOD FALLS, we see God for Who He really is. God is still the **HOLY, JUST, and MERCIFUL GOD** who loves the sinner, but must still judge sin.

WHEN THE FIRE OF GOD FALLS, God comes. And when God shows up, people are more comfortable on their face on the floor, than sitting in a pew.

WHEN THE FIRE OF GOD FALLS, there is a return to the authority of the Word of God, calling the church to **REPENT**.

WHEN THE FIRE OF GOD FALLS, it consumes everything that is earthly or temporal. **THE FIRE OF GOD PURIFIES, PURGES, and MELTS** for as Hebrews 12:29 tells us, "**our God is a consuming FIRE.**"

WHEN THE FIRE OF GOD FALLS, sin is judged and dealt with thoroughly and uncompromisingly. Not just the obvious sins of the flesh, but also those secret sins of the spirit as well.

WHEN THE FIRE OF GOD FALLS, there is deep heart conviction and grief over sin. We will cry like David did in Psalm 139:23-24, "**Search me. O God and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.**" A causal attitude toward sin is replaced by **BROKENNESS and GENUINE REPENTANCE**.

WHEN THE FIRE OF GOD FALLS, there is reconciliation and restitution among Christians. Personality clashes in the church disappear. Envy, strife, divisions, contentions, gossip, bitterness, hurt feelings and backbiting will cease.

WHEN THE FIRE OF GOD FALLS, there is a marked decline in the worldliness of the church.

Today you look for the world and you find it in the church. On the other hand, you look for the church and you find it in the world. When there is real revival, Christians would learn afresh, "**that to be a friend of the world is to be an enemy of God.**"

WHEN THE FIRE OF GOD FALLS, the divorce rate drops, houses become homes and marriages are for life.

WHEN THE FIRE OF GOD FALLS, our works, and “spiritual activities” are tested and may be exposed for what they are - nothing more than “fleshly efforts” labeled as “wood, hay and stubble.”

Today, where is **THE FIRE OF GOD**?

Where is the evidence of His **PRESENCE, POWER AND GLORY**?

Where is our sense of awe, wonder, and fear in His presence?

Where are the tears of brokenness and contrition?

Where are the lost people falling on their faces, overcome by the reality of God's presence in the midst of His church? I am thoroughly convinced that before we can see **EVANGELISM** take place there must be **REVIVAL** in our midst.

Where is **THE FIRE OF GOD** in the church, in the Sunday School? Where is **THE FIRE OF God** in our homes?

Let me ask another question. “**WHY DON'T WE HAVE THE FIRE?** There isn't a cry like that of the prophet in Habakkuk 3:2 where he said, “O Lord, I have heard thy speech, and was afraid; O Lord, **REVIVE THY WORK** in the midst of the years, in the midst of the years make known; in wrath remember mercy.” **WHY DON'T WE HAVE THE FIRE?**”

WE DON'T HAVE THE FIRE OF GOD BECAUSE WE DON'T THINK WE NEED IT. We are content to live without it.

The Israelites didn't think they needed **FIRE**. They thought they needed **WATER**. They focused on **PHYSICAL NEED**, while being blind to their **REAL NEED**. But once the **FIRE** came, then the **RAIN** came.

Today, for the most part, our homes, and churches are devoid of the **GLORY and POWER** of God. But when asked to state our needs, we speak of needing bigger buildings, more money, more volunteers, better staff, more equipment, etc. “**WHY CAN'T WE SEE THAT OUR REAL NEED IS FOR GOD HIMSELF?**”

We have gotten so used to functioning in our own efforts. Hardly anyone questions the authenticity of our results. However, if we are in such good shape:

Why is immorality so rampant in our Bible believing churches?

Why are our churches loaded with people who want a part-time, totally convenient religious experience?

Why do pastors have to twist people's arms to give, to serve, to get involved in the work of the ministry?

Why are church splits so common?

Why are so many professing Christians barren, empty, hurting, confused, and in spiritual bondage?

Unfortunately, as long as we think we're doing all right, we will never be motivated to cry out to God to send THE FIRE OF GOD from HEAVEN.

WE DON'T HAVE THE FIRE OF GOD BECAUSE WE REALLY DON'T WANT IT!

Oh, we say we do. But, do we want the hard preaching on **SIN, BROKENNESS and CONFESSION, REPENTANCE, and HOLINESS?**

Are we more concerned about our **IMAGE**, or about God's **IMAGE**?

WE DON'T HAVE THE FIRE OF GOD BECAUSE WE AREN'T WILLING TO PAY THE PRICE TO GET IT!

We want an instantaneous, costless, and painless revival.

We want joy without mourning.

We want to enter into the power of the resurrection without first suffering the agony of the cross.

We want a minimum of interference with our plans and traditions.

What we need is a great awakening in our midst, in our homes, in our lives and in our church. What we need is a **HEART CRY** for the **HUNGERING** and **THIRSTING** of an **OLD-FASHIONED REVIVAL**.

Revival is "**an extraordinary moment of the Holy Spirit producing extraordinary results.**"

Revival involves a **PROCESS**.

Revival takes **TIME**.

Revival begins with **PRAYER**.

Someone said, "**When the church is aroused to their duty, men will be swept into the kingdom. A WHOLE CHURCH ON ITS KNEES IS IRRESISTIBLE.**"

Elijah had been in the **PROCESS** of **PREPARATION** and **PURIFICATION** for three and one-half years, before God sent **THE FIRE**. The people of Israel had suffered the consequences of their sin for the same period before they got desperate enough for God to **SEND THE FIRE**.

If we are going to have **REVIVAL**, it will require divine intervention. "**We may build the altar and prepare the sacrifice, but God alone can send the fire.**"

For **REVIVAL** to come there must be **PRAYER**. Revival always begins with prayer. Then there must be a willingness to sacrifice. There will be no **FIRE** until the sacrifice. That sacrifice is a brokenness over sin and our man-made efforts to accomplish a God-given task.

"Every outpouring of the Spirit is preceded by earnest, agonizing intercession, accompanied by brokenness and humiliation before God."

For Israel it meant placing their water supply on the altar. When He had their water supply, then He had them, and that's what He wanted all along. Ultimately, it is **OURSELVES** that God wants to be laid on the Altar.

**We praise Thee, O God, For the Son of Thy love,
For our Savior who died and Is now gone above.**

**We praise Thee, O God, For Thy Spirit of light,
Who has shown us our Savior, And scattered our night.**

**All glory and praise To Thee, Father of love,
For through Jesus' redemption Thy heart we may prove.**

**We praise Thee again; We are filled with Thy love,
And each heart is rekindled With fire from above.**

**Refrain: Hallelujah, Thine the glory; Hallelujah, Amen.
Hallelujah, Thine the glory; Revive us again!**

Let me ask you a question.

**Do you want THE FIRE OF GOD?
What price are you willing to pay to get it?
Are you unwilling to go on living without it?**

If God has spoken to your heart after reading the sermon "**Revival - Send The Fire!**" right now talk to God about what He has spoken to you.

Do you have the assurance that one day you will go to heaven? If you have no assurance that you know Jesus Christ, then I trust you will decide to accept Him as your personal Savior. The Bible tells us in

Acts 16:31, "**...Believe on the Lord Jesus Christ, and thou shalt be saved...**"

Romans 10:13, **“For whosoever shall call upon the name of the Lord shall be saved.”**

This prayer is here for those who need to ask Jesus to be their personal Savior: **“I do want to go to Heaven. I know I am a sinner, and I do believe Jesus Christ died for me. I realize I cannot buy this great salvation, nor can I earn it. Knowing Jesus died on the cross and arose from the grave to pay my sin debt and to purchase my salvation, I do now trust Him as my Savior, and from this moment on I am completely depending on Him for my salvation.”**

If you made the decision to accept Jesus Christ as your personal Savior let me know. Please send an e-mail to, pdmikBBM@aol.com and I will send you some literature that will help you in your Christian life.

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