

Let's open our Bibles this morning to Nehemiah 7.

The first six chapters of Nehemiah's book are dedicated to the reconstruction of the wall there in Jerusalem. It took a fifty-two-day effort. It was 445 B.C. When the LORD sent the Babylonians in to overthrow the southern kingdom, it was 606 B.C. Twenty years into that overthrow, the walls were just annihilated. So they'd been down for 141 years, but now they, by God's grace, stood again. So the reconstruction of the wall is the first subject of the book.

But from chapter 7 to 13, the subject turns to the reinstruction of the people. The focus shifts pretty much from Nehemiah to Ezra, although we will find Nehemiah in almost every chapter. Ezra had showed up thirteen years earlier than Nehemiah. He had come with a couple of thousand folks to do ministry - temple worship, priests and all. And so his concern was the spiritual welfare of the people. There was a reason that this wall had been down for almost four generations, and the reason was the people, for the most part, had been away from the LORD. In fact, if you add the years of captivity along with the years that they had been here, most of these four generations were people who were probably very ignorant of the ways of the LORD. No one had been teaching them. They'd come out from a very idolatrous background - either they or their parents or their grandparents had, if you will - and so few knew of the things of the LORD, and they needed to be taught. So the wall is up. The city has a protection. God has directed that through Nehemiah. But there's still a pretty good spiritual vacuum in the city and in the community, if you will.

Historically, when the children of Israel went into captivity as Hebrews, in those seventy years, the generation quickly lost their ability to speak Hebrew. In fact, they began to speak Chaldean, which is what they would have spoken in Babylon. For the next 450 years - from this time until the time of John the Baptist - the nation relied almost solely upon the priests and the scribes, who continued to learn the language, to be those who would teach the people. In other words, you couldn't read the Old Testament for yourself what was written; you had to rely on someone else to teach it for you. And over time, that led to the misleading of the people by the scribes and the Pharisees who, by the time you get to the book of Matthew,

you find in great control but yet far removed from God. There really is no substitute for you studying the Bible for yourself. And that was missing here. Right? If you want a safeguard to not be led astray, study your Bible. Don't just rely upon someone to teach it to you. Learn the inductive method of opening your Bible and being able to spend time in it and go forward.

This morning we're going to look at two chapters, and we'd like to give you six steps that we will find in chapter 8 on how you can personally find revival for your own walk with God. Because that really is the subject of these chapters that follow. The reinstruction of the people begins in earnest.

Verse 1 of chapter 7, "Then it was, when the wall was built," Nehemiah writes, "and I had hung the doors, when the gatekeepers, the singers, and the Levites had been appointed, that I gave the charge of Jerusalem to my brother Hanani, and Hananiah the leader of the citadel, for he was a faithful man and feared God more than many. And I said to them, 'Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand guard, let them shut and bar the doors; and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house.' Now the city was large and spacious, but the people in it were few, and the houses were not rebuilt." So, with the wall up, Nehemiah begins to move to institute protection in the city itself. He puts his brother, Hanani, in charge. He's the same man, by the way, that in chapter 1 brought back the bad news from Jerusalem, which is why we think it was his real brother. The other fellow, Hananiah, was the head of security. But don't you love what the LORD says in verse 2 about the head of security, that he "was a faithful man and feared God more than many"? In other words, he was an example of someone that you could follow. He was a godly overseer and a godly judge, and so he was responsible. Nehemiah picked a guy, not necessarily trained in police tactics, although he might have been; he picked a man that was faithful to the LORD, who feared the LORD. That was the qualification Nehemiah was most interested in, and I would say to you that's the qualification God is most interested in as well. Your talents are far less important than your commitment to Christ. God'll use the talents, but He won't use you, really, until your heart is right with Him.

So they established the practices of locking the gates and setting guards and all, and then we read in verse 5 that Nehemiah says, "Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by

genealogy. And I found a register of the genealogy of those who had come up in the first return, and found written in it: These are the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city." And then we read, "Those who came with Zerubbabel" and then a little bit later "these were with Jeshua." So, verse 5, Nehemiah hears from the LORD. Here's a guy that you've got to love following. God speaks to his heart. He wants to organize, by law, by genealogy, the worship at the temple. He was open to hear from the LORD. The city had security measures in place, but they would need far more than that to be secure. They would need to start practicing, as a nation, the things that God would be pleased with. And so Nehemiah, now led of the LORD, begins to lead them in the ways of the LORD. There's that Scriptures in Psalm 127:1 that says, "Unless the LORD builds the house, they labor in vain who build it. Unless the LORD guards the city, the watchman stays awake in vain." So Nehemiah realized that, though they had physically done what they could, spiritually they needed to address themselves to doing things God's way especially when it came to who would serve in the temple, who would qualify to be a priest and a worship leader and all. And so beginning in verse 6, there, there is a list of people (the 50,000 or so that, remember, came back the first go around with Zerubbabel and Jeshua); and from here to verse 67 (how's that for movin' right along), we get the names of the folks, or groups of them, and the total number, if you do the math, is just short of 50,000 (about fifty-eight short of 50,000). And we said seventy-nine years later, and thirteen years before Nehemiah came, Ezra would bring about 2,000 more families.

Verse 64 says this, "These sought their listing among those who were registered by genealogy, but it was not found;" (these last couple of listings) "therefore they were excluded from the priesthood as defiled. And the governor" (or Nehemiah) "said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim." So, as Nehemiah wanted to do things God's way - because that's where safety is found - there were some folks who didn't have enough proper records to trace themselves back to Aaron, and so Nehemiah didn't exclude them for good, but he said, "Look, until the LORD shows us who you are - we don't have records - you're just going to have to take a seat. Sit on the sidelines. We just want to do things God's way, and if the LORD's in it, He'll make that clear." And so Nehemiah is instrumental in bringing the people back to a spiritual obedience in worship, which is exactly what chapter 7 is all about - the

reestablishment of the priests in the temple, in worship, to continue to serve the community.

Chapter 8 is the first recorded revival since the people had returned from captivity ninety-one years earlier. Something you might have not considered about revivals - all true revivals, historically, take place among believers, not unbelievers, and not usually among new believers but among older saints who are brought back to a thrill about God with a new or renewed hunger for Him. Jerusalem had a wall outside, but they had very little life inside, and a structure without a heart is something that God wasn't interested in. You know, there are churches that are well-oiled systems. They have a lot going on. There are programs in place, but yet God's Spirit is missing. And so there's a lot of movement, but there isn't really any life. It's a perfectly-run machine that goes nowhere, that carries no fruit or progress that is made. So here, in this story of God restoring not only Jerusalem but now looking to restore His people, we find that the people, individually as well as collectively, begin to turn back to the LORD. It is a revival in any stretch of the imagination and, if you go through the Bible, there's a huge revival under Josiah's leadership (in the Old Testament). There's another one with Hezekiah. It always begins with old saints turning back to the even older Word of God that they once trusted in, and that is certainly the case here. There is a revival in the sense of there is a hunger, again, for God's Word. It would be like people lining up to get into Bible study (as opposed to a concert) because we want to hear from God, we want God to speak to us. There's a different temperature in the hearts of the people.

We read, in verse 1, "Now all the people gathered together as one man in the open square that was in front of the Water Gate;" (see, that's in the Bible, the Water Gate) "and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel." So, here the people gathered publicly, collectively. They were without fear. There was obviously safety being behind the wall. But Nehemiah realized, as a good leader, that the next thing the people needed was to be taught God's words, and he realized that wasn't his gift. He was an administrative guy; loved the LORD, but he's not going to be this guy doing the teaching. And so he turns to Ezra, whom the LORD had brought, like I said, a decade plus earlier to teach the people. It reminds me a lot of (if you've ever read the book of Acts, in chapter 11) Barnabas ends up in Antioch, and God uses him. He encourages folks. He's an encourager. People are getting saved, and he looks around, and he goes, "Man, I need to teach these folks, but that's not my gift."

And so it is Barnabas who goes looking for Paul, who has all but disappeared from the scene for years, and he drags him (or maybe he just invites him) to Antioch, and Paul becomes the teaching pastor there for quite some time. And it gets Paul back into ministry life. But notice in verse 1 that "all the people gathered." Here's a great sign of revival. "All the people gathered together," collectively so, and they asked Ezra, "Can you bring the Word of God out to us? Could you teach us? Could you read it to us?" Remember, like I said, they had, most of them, lost the ability to read it themselves. So here were the people, hungry to know Him. They gathered as thousands of folks, hungry to know the LORD. Quite a, by the way, different picture from just three chapters earlier, when everyone wanted to quit, they were terrified for their very lives. And my prayer has always been for the church - I grew up in the Jesus Movement (it started in the 60's, but I got started with the Lord in the early 70's). But I remember regularly at Bible studies (during the Sunday nights when I taught), we had about 1500 people coming on Sunday nights, that 200 people would get saved at a Bible study. Now you have a hard time convincing 200 people to go to church. It's different than it used to be. It'd be silly to say otherwise. But yet we need another revival, don't we? We need God to stir the hearts of the people so that there's only standing room only at Bible studies. Oh, you can get people in here if you have a comedian or if you have a concert. But trying to get them here because God's Word is being taught is a battle. There needs to be this stirring again, and I love reading about this revival, here. The people just come, "Please, bring the Bible. Teach us. We want to know God, the One who has established us."

Verse 2, "So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month. Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to the Book of the Law." The first day of the seventh month (in the Jewish calendar), is the New Year - Rosh Hashanah. So it's the Feast of Trumpets. It's kind of like getting a new start, a new life. Right? The LORD has come to restore them. It has been years. And so the services began with the reading and the teaching of the Bible. And I want you to notice that twice in two verses you read the words "for those who could understand" or "could hear with understanding." People sometimes ask how come we don't want our kids in church. There're a couple of reasons. Number one, they're not going to follow, and number two, they're distracting. So we teach kids on their own level every service that we do. We have Sunday school available. And

that's the reason for it - so they can understand on their own level. Second of all, I want you to notice that they read in the Bible for six hours. That's revival! That's revival. I don't think - if we try that next week - all of you are going to stay. "And the ears of all the people were attentive to the Book of the Law." Now, look, we're not reading the stories of David; we're reading the Book of the Law! That's the book you guys, on Wednesday nights when we were doing Leviticus, skipped sometimes. This wasn't the most exciting reading, but God was attached to it, and so were the promises of God to His people. And it was as exciting as it could be for them. Ezra did not need to win the attention of the people by telling really cool stories that would attract them to stay. He didn't have to have a strong personality. It was hungry hearts that desired and were not satisfied until they heard God's Word. Some of them had never heard it taught. Others hadn't heard it in a really long time.

I remember, when I first got saved, I lived in Bellflower. We would drive to Costa Mesa four times a week to hear Chuck teach because I so wanted to learn what God had said. I couldn't get enough. On Sunday nights, Pastor Chuck would start at 7:00, and he would go two and a half hours sometimes, and then we'd all go, "Oh, he's done already? One more chapter. Come on!" Now, if I even sound like I'm going to quit, I start to hear zippers on Bibles. "He's done. Let's go. Call the breakfast place." (Laughing) Quite a difference. Quite a difference.

That initial hunger can die, but that's why we need revival. And so Nehemiah has been used by the LORD to be the catalyst for these 50,000 folks or so who were living here. And yet revival rubs off - Nehemiah had it in his heart; now Ezra as well. He was anointed by God, and now the people gathered, and they're hungry. "You will seek Me and find Me, when you search for Me with all your heart" (Jeremiah 29:13). And so you see the people doing just that.

We read, in verse 4, "So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaijah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up." Wooden pulpit, where all the people could see them. This was a huge crowd, if you will. He began to read out loud. He had thirteen other guys that helped him read because I think he could have gotten worn out. And the people stood in honor of the LORD's Word.

And from here to verse 18, here're some important, I think, steps to personal revival that you want to write down.

Beginning in verse 5, with these words, there should be a reverence in your heart for God's Word. If you're going to have revival in your life, you're going to have to have a great reverence for God's Word. The people stood up. They didn't sit back, half asleep. They didn't gripe about how long Ezra was going. I think a good way to determine how hungry you are for God's Word is how upset you are when the Bible study is over. It's a pretty good measuring stick. Like I said, sometimes we just can't wait for service to end. That says volumes to us. The people stood for six hours. From the practice in Jewish synagogues for worship (to this day), the people stood, and the teacher sat down. I do not know what went wrong, (Laughing) but it makes more sense to have people sit and just one guy have to stand all day. I think that's all right. But there was a tremendous reverence for the Word of God. In the days of Nehemiah, scrolls of the Scriptures were not easily multiplied. There were few that had direct access to the Word of God. We take it for granted that we have seventeen versions of the Bible on our iPhones or on our computers. In the Middle Ages, before the printing press, Bibles were chained to the pillars of the churches, and people would stand in line for hours just to get an opportunity to look at it for themselves and to read it. In fact, I'm using one I think. Thompson Chain Reference Bible. It speaks about the chain of following through the Scriptures, but it got its roots in that place. They were chained Bibles, and you would go, and you would try to read it on your own. So, it's quite a big difference between today - when we hand out to folks, "Here's a schedule. If you'll just take ten minutes a day, at the end of the year you'll have read through the entire Bible." And you'll say to people, "Did you do it?" and they'll go, "Ahh. I only came up forty-seven books short!" I mean, we struggle just to read the Bible and yet then wonder why there's no revival in our hearts. But at the same time, here was a generation that couldn't get enough. How hungry are you for the Scriptures? How much do you reverence it? You could measure it by how much interest you have in the Scriptures. I am pretty sure that, even in just going to church during the week, most of you could make it if you wanted to. I suspect you don't want to. I think that's what it boils down to. "I've got other things I would rather do." There might be a few that you have to do, but you can determine "have to" versus "want to." But when there's revival, here comes the "want to." And notice that the people just couldn't get enough. You start with (the first step in any revival has to be) a tremendous reverence for the Word of God.

Second of all, in your approach to God, there should be a worshipful heart. Notice what it says in verse 6, "And Ezra blessed the LORD, the great God. Then all the people answered, 'Amen, Amen!' while lifting up their hands. And they bowed their heads and worshipped the LORD with their faces to the ground." Humbling themselves, "God is in our midst," they worshipped and praised Him. We have always believed that worship is so vital for us as a church. We set half an hour aside before every service during the week just to worship. We don't set it aside so you can get here late or to visit in the foyer or to get some business done in the parking lot. We set it aside because God loves when we come to worship - clapping our hands, lifting our hands. It doesn't matter the kind of music - something you like, something maybe you don't. But God's not interested in worship style, He's interested in the heart. And we find this is emotional, but it doesn't have to be emotional. It came from the heart, and God accepted it. The people were moved by the things of God. Reverence for God's Word. Worshipful in our approach to God.

Thirdly, if you're going to grow spiritually in revival, you're going to need to learn God's Word expositionally, and you're going to have to study it and learn it well. Notice verse 7, these thirteen guys and the Levites "helped the people to understand the Law; and the people stood in their place. So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading." Now that's four times in four verses that we'll read the words "to understand." Here's what these men came to do - read distinctly (or clearly), give sense to what was being read (or give context to it, if you will, make it make sense), and then understand the application. The real key to study is reading and exposition. Right? They read it, they made sense of it, so that when you walked away with it, you would, "I know what this means. I know why God put this here." We have, in our book store, in-depth Bible studies of every verse in the Bible; have for years. I will say to you that there are a majority of churches in America today that don't have, at all, Scriptural studies through the minor prophets, the major prophets. A lot of folks ignore or just skip over the book of Revelation. The distinctive of Calvary Chapels, over the years, has been a complete confidence in the teaching of God's Word and the reliance upon that teaching of the Holy Spirit. Many churches don't have that confidence. So they look to grow quickly, but they use methods that are either highly-emotional or entertaining. They gather a lot of people, but the fruit doesn't last. You can look in the paper. There are "revival weeks" at churches, "fill-a-pew night," "back-to-church month," bingo, raffles, guest speakers, forty days of purpose. But day forty-one comes

around, and now what? There has to be a love for God's Word because I've learned it. And instead of short-term fireworks, we have to be shining stars. There are a lot of churches that will read a Bible verse and then put the Bible away. Or folks that go to church and they don't have to bring a Bible at all. "You don't need a Bible. We'll teach you." What's wrong with that?! God wants to speak to you. You don't want to have a relationship with your wife through a third party. "Well, tell her I love her." Maybe you should tell her yourself. So, true hunger is for God's Word. What did Hosea say? "My people are destroyed for lack of knowledge ..... because you have forgotten the law of your God" (Hosea 4:6). They've lost it. So, a reverence for the Word, a worshipful attitude, and an approach to the Scriptures which says, "Teach me. I want to know You." Job had great confidence in the Word of God. He said, "I have not departed from the commandment of His lips; I have treasured the words of His mouth more than my necessary food" (Job 23:12). Paul said to the Romans, "Faith comes by hearing, and hearing comes by the Word of God" (Romans 10:17). So it is vital that you come and you learn and you be taught and you commit yourself. "The entrance of Your Words gives light; it gives understanding to the simple." That's what the psalmist wrote (Psalm 119:130). So, you see that here in this revival that takes place. I don't think you'll find a lot of programs here at Morningstar. We just have Bible studies. "Why don't you guys get with the times?" We did. We got with Nehemiah's time. Healthy sheep will always beget, or birth, other healthy sheep. So, I remember the fellow at Moody, Carl Aberding. He was the pastor for many years there, and here was the news about Carl. They said in the paper, "He's not a very good preacher. All he does is teach the Bible." And I thought isn't that all you really want to hear about yourself? So even on Wednesday nights, we go through the Bible deeply and verse-by-verse. But notice, in verse 7, here come these men, and there were thirteen of them, a pastoral staff, if you will, that taught God's Word along with Ezra. So, expositional teaching, inductive learning are really important for spiritual growth.

Number four, you have to apply the Scriptures to your own life. Verse 9, "And Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the LORD your God; do not mourn nor weep.' For all the people wept, when they heard the words of the Law." Now I want you to notice what happens here. They read distinctly, they give understanding of the Scripture. The result is that the people in the audience are deeply convicted about where the LORD has brought them through and what they were doing. They applied it personally, and it affected their own hearts. There is certainly a way that you can attend church only to gather information. You can

attend church and analyze presentation. You can look at me and go, "That guy is not very good at what he does," or you can say, "Well, what he was saying today would have been great for Uncle Billy, but it doesn't apply to me." Until the Word of God is accurately applied to your own life, there's going to be no revival. It has to cut through to you. Always so. Always so! "The Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, ....." (Hebrews 4:12). So oftentimes, when people pick churches, they pick churches that aren't convicting. "If I can just go to church and feel good. I don't want you to talk to me about my failures, about difficulties. I just want you to smile," (Pastor Jack smiles) "be smilin'. That's the church I like." But that's not the church you'll grow in. I think it was George Bernard Shaw - they sold his Bible four years after he died, and inside the cover it said, "Except as a curiosity, this book is the most undesirable possession that I have. I can't bear to have it in my home." Inside my Bible it says this, "Sin will keep you from this Book. This Book will keep you from sin." You can expose yourself to it. It's not always easy, but it's a way to revival; it'll keep you close. So the people hear the promises of God. They realize the years that they have wasted, the sins that they have created - their forefathers and all. And they began to weep. People sometimes say, "What's a good book to read on counseling?" Read the Bible! It's the only counseling Book you'll need in the long run. So the governor and the priest turned to the people and encouraged them.

Number five - faith should lead to repentance, and repentance should lead to great joy. Verse 10, "Then he said to them, 'Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is holy to our Lord. Do not sorrow, for the joy of the LORD is your strength.' So the Levites quieted all the people, saying, 'Be still, for the day is holy; do not be grieved.' And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them." Weeping over their failures but then promises of healing to those who would repent. God forgives sin, and knowing that becomes your strength. Guilt is removed. Sin is cleansed. Nehemiah was glad the people were responding, but he didn't want them to just stay down. God, when He brings you to that place of repentance, His desire for you is joy. In fact, I think if you read the Bible, you'll come away with this one understanding - God wants me joyful. He wants me joyful. But He first has to bring me to that place where joy can be correctly planted, if you will. It comes from a knowledge that God has forgiven us. So, verse 11 and verse 12, the reason for their joy - they understood the Word of God about their sin, but they also

understood the Word of God about His grace and His pardon. So, apply it to yourself. Faith will lead to repentance. Repentance will bring joy.

And finally, verses 13 down through the end, plain, simple, willing obedience will bring revival to your heart. Verse 13, "Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law." They went to another study. "And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month, and that they should announce and proclaim in all their cities and in Jerusalem, saying, 'Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written.' Then the people went out and" they did that. "So the whole assembly," verse 17, "of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun" (that's going back to the fellow who took over for Moses) "until that day the children of Israel had not done so. And there was very great gladness." Not just great gladness. That should be enough. But very great gladness. And then, every day they gathered together to read the Scriptures during that time of feasting. Now, on the first day they had a general assembly. On the second day, the priests and the Levites gathered, and they wanted to base their (practices, as a people) policy upon the Scriptures. So they went to the Word of God, and they discovered something - from the fifteenth to the twenty-second of the seventh month was, at one time, the Feast of Succoth or the Feast of Booths. Old-Testament wise, the people were taught that, when they got into the land, they should build (from trees and all) booths that they and their families could live in outside, under the stars, for a week to celebrate how God took care of their ancestors, bringing them through the wilderness and then bringing them into the land. It was a major holiday. The hearts of the people (verse 16) are very clear. "Let's do what God says." Simple obedience. And so they went to building these booths. Now, there was no description in the Bible for how big they needed to be, how nicely they needed to be built. If you were like me, when I did a project in school, mine always looked terrible, and there was some kid whose dad was an engineer, and the thing just looked great. And I hated that kid. You remember that kid? I'm sure there were people like that building their booths as well - 3-bedroom, 2-bath booths. I don't know. And then there're folks who're just getting rained on. Didn't matter. God was interested in the obedience of the people. And I'm sure that Sanballat would analyze the booths for livability. First these lousy

walls, now these disgusting booths. Didn't matter. Didn't matter. Verse 17, the whole assembly determined they were not just going to be hearers of the Word, they were going to act upon it. And, according to what Nehemiah says, for the first time in 800 years, the nation did what God asked. In 800 years, they hadn't been doing this at all. But this year they did. Obedience was the result of good leadership, of the reading of the Bible, of the teaching of the Scriptures, of the conviction of the Spirit, and of the willingness of the people to apply the teaching to their hearts. And the end result - you want to be very greatly glad? Here's how you get there. Right? You do what God has said. They did it God's way. I love verse 18, "Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast.....according to the prescribed manner." They obeyed the LORD.

Reverence for the Scriptures, worshipful attitude in your heart, studying inductively or expositively so that you can understand what you are reading, be willing to apply it to your own life, repent, and then receive God's grace, and then just obey simply. It's kind of like baptism. I'm always am so amazed that God called us to be baptized, and people come, and they go, "Hey, could you stick my head under the water? That'll be cool." And I go, "Yeah, I can do that." And somehow in heaven, they're going like this (Pastor Jack claps), "That is great!" Why? Because God said to do it. Obedience is simple. We just do it every day, and revival will come.

Submitted by Maureen Dickson  
November 1, 2017