

Can Two Walk Together Except They Be Agreed

by Duncan Campbell

Duncan Campbell emphasizes the necessity of agreement with God for a genuine Christian walk and the importance of revival through personal surrender and prayer.

Duration: 1:15:29

Topics: "Walking With God"

Description

In this sermon, the speaker recounts an incident where a young man approached him, expressing his belief in Jesus Christ but admitting that he did not truly know or experience God. The speaker emphasizes that knowledge of God is not merely intellectual, but must be felt in the heart. He then shares another story of a revival where God was moving powerfully, and a woman addresses the General Assembly, testifying to a supernatural encounter with God. The sermon concludes by mentioning a student who initially had no interest in revival or godliness, but later had a transformative experience and was asked to address the General Assembly.

Transcript

View this word of the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth, therefore I will punish you for all your iniquities. Can two walk together except they be agreed? Will a lion roar in the forest when he hath no prey? Will a young lion cry out of its den if he have taken nothing? Can a bird fall in a snare from the earth where no gin is foreign? Shall one take up a snare from the earth and have taken nothing at all? Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city and the Lord hath not done it? Surely the Lord God will do nothing but he revealeth his secret unto his servant the prophet. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy.

Amen, and may God add his blessing to that reading from his word. Will you turn with me now to the portion which we read together? Amos chapter three and to verse three. Can two walk together except they be agreed? Can two walk together except they be agreed? In that part of the country that I come from, the highlands of Scotland, it is customary when announcing the courtship of a couple to speak of them as walking out together.

So-and-so, so-and-so are walking out together. That is the announcement. That is the very phrase used here as descriptive of a wonderful experience and possibility for man.

It speaks to me of a normal Christian experience. It is a sublime conception of the Christian life. Man walking with his God.

The verse asks the question, can we really walk with God if there is in any department of life a disagreement? Now I feel it might be helpful at this very moment if we faced ourselves and asked the question, I'm here at the camp this afternoon, is there anything in my life that is in disagreement with God? Are you living the normal Christian life? That is, walking in unbroken fellowship with God. To me this is a conception that needs to be emphasized, especially in these days when the reality of the divine presence is not the dominating feature of much that goes under the name of Christian. You know as well as I do that the trend of the time in which we live is toward an experience that has no real or vital or dynamic experience of God or of holiness.

Some little time ago I was addressing a series of meetings following a large crusade by a world famous evangelist. And at that time following an address that I gave, a younger man came to me and said this, I'm a believer in the Lord Jesus Christ but I do not know him. I remember God but I do not realize him.

All is dim, shadowy, and unreal. And of course I had to say to that young man, knowing about God is merely intellectual. And I rather suspect that your knowledge has not gone further down in your head.

A knowledge of God deals with the heart. Now here let me illustrate by an incident during the revival. God was moving in a most remarkable manner at this time.

All communities were being gripped by God. There were a number of young students in the grammar school in the town who were very anxious to go to the scene of the movement. They weren't Christians but they were God-fearing girls.

The type of girl that would have worship morning and evening and would not be absent from the house of God on Sunday. God-fearing, but as I may have said already, you can be God-fearing and not saved. Natural goodness is not Christian virtue.

There I believe there are many in hell this afternoon who exercised natural goodness but never repented and were never born again. Such were the girls that I referred to. There were five of them.

Just before the coach was due to leave the town, one said to the other, should we not ask this other student mentioning her name? She was the gold medalist of the grammar school that year, carried everything before her in Glasgow University after that. But at this time, though invited to join them, she wasn't at all interested. Indeed she had arranged to go to a dance in the town hall that evening with the young man to whom she became engaged shortly afterwards and is now married.

No, she wasn't at all interested. So the five young students joined the coach and made off for the parish in which God was moving. A most remarkable thing happened that evening.

Halfway between the town and the church to which they were going, suddenly the power of God fell upon the bus. My dear people, this is God at work. There wasn't a single Christian in the bus, but suddenly the driver slumped over the wheel as he took the bus into the side of the road and were there for three hours, every single person in the bus under deep conviction of sin.

God the Holy Ghost came. No preacher, no evangelist, but God in the field. God in the field.

Oh my dear people, this is God at work. This is God at work. And when they arrived at the church, the five students were gloriously saved.

Had a wonderful experience of God by the roadside. On returning to the town, they felt that they ought to go and tell this brilliant student what had happened. Now, I want you to leave the town with me, and leave the girls for a minute or two, and come with me to the city of Edinburgh.

Some years after that, this student that wasn't interested in revival or in anything pertaining to godliness and holiness, was asked to address the General Assembly in Edinburgh. By this time, of course, she's gloriously saved and has completed her training in Glasgow University, and completed a three-year course in a Bible school. She is asked to address the General Assembly on youth night.

Perhaps I might say here, an unheard-of thing in this assembly to ask a woman to address. But that was what happened. And in course of her address, this is what she said.

She's referring to the incident when the five young students went to a room between three and four o'clock in the morning. She said this, I wasn't at all happy at being disturbed at that unearthly hour, but as I looked and listened, I saw something, I heard something that could not be explained on the basis of the human. Have you got that? What have you got, brother, that cannot be explained on the basis of the human? Miracles, regeneration, born again.

You can't explain that on the basis of the human, can you? I saw something, I heard something that could not be explained on the basis of the human, and I went all out in search of it, and found it when Jesus found me on the following evening in Barber's Parish Church. Something that couldn't be explained. The reality of God in Christian experience.

That young woman is today married to a young doctor, and both laboring for Christ in Thailand under the auspices of the Overseas Missionary Fellowship. Because there came a moment in her life when God became supremely real. You cannot know God and not realize him.

I know there are some dear people, at least they are in Scotland, who tell us that you can never be sure until you stand before the judgment seat of Christ. Well, I could never believe that. Knowing God is an experience.

Being justified by faith, we have peace with God. Surely having peace is an experience. I've heard people, evangelists, even in the mission that I represent, I've heard them say, take it by faith and never mind feeling.

I could never say that. It was far from real in my own experience. The moment God saved me, I knew it happened.

Oh, I knew it happened. Passed from death into life. And the day on the battlefield when God in his mercy baptized me in the Holy Ghost.

Oh brother, do you believe in that experience? It's the crying need of the Christian Church today. The emphasis that makes real that there is a deeper work of grace subsequent to conversion. You may disagree with me, but that is my theology.

And I better make it clear to you. Take it by faith, never mind feeling. Well, my understanding of the word of God surely is that faith brings the fruits of the Spirit.

And the first three mentioned have to do with feeling. Love, joy, peace. Is love not a feeling? Is joy not a feeling? And I ask you, is peace not a feeling? Indeed, I would go as far as to say that when we ignore and belittle feelings, we are at once at war with human nature.

Man is an emotional being. And I believe that the greatest emotional upset is for a man to be profoundly born again. I heard, I would say again, a world-famous evangelist in Scotland make this statement.

I'm not interested in what people call the presence of God in a meeting. Indeed, I'm not interested in atmosphere. What matters is faith.

I leave the evangelist there except to say this, that I certainly did not agree with it. I did not agree with it. Oh, my dear people, when God sweeps into the soul, and after all, what is regeneration? The Holy Spirit of God bringing the personality of God to be incorporated in my personality.

And I suddenly making this profound discovery that something, a power, a presence, a realization has taken possession of me that was never there before. Miracle. Oh, bless God for it.

Was it not the great Calvin who said, we are saved through faith alone? We agree. Of course we do. But, said Calvin, the faith that saves is never alone.

What a statement. Oh, bless God, not alone. Jesus is with me.

God is in the midst of my experience. And the presence that comes from him becomes the supreme reality in my life. For man, as I already said, is essentially an emotional being, and he feels.

We could hardly be said to walk out with a person without a distinct sense of that person's presence. I think it was the late Thomas Cook, in his book *New Testament Holiness*, who says that when an old Hebrew wanted to describe a person who had reached his highest ideal, he used the simple and yet the comprehensive phrase, he walked with God. He walked with God.

Now, I would say that if we are going to walk with God during this convention, during this meeting, and following it, we must be agreed on at least four things. First, we must be agreed on the place of meeting. God has a Christ-like place.

And I must be agreed to meet there. And then I must be agreed on the purpose of our walk. Why is it that I desire to walk out with God? And we must be agreed on the pace that we keep.

I mustn't go before him, I must not lag behind him. And then, surely, we must be happy and agreed in the cost of it, the price that has got to be paid for revival. My dear people, oh, let's take it to heart.

The price has got to be paid. And I believe that we are where we are today because the Christian church in general, and the evangelical body in it, generally speaking, are not prepared to pay the price. They would rather see the multitudes drift to hell than pay it.

Oh, brothers and sisters, we want to face this this afternoon. Am I really prepared? Soul of mine, said the poet, soul of mine, must I surrender, see myself as crucified, turn from all else's ambitions, that thou mayst be satisfied. My dear brother, that is the price of revival, and that is the place of blessing.

A complete and an absolute surrender to the will of God with reference to my own life. Now, first of all, we must be agreed on the place of meeting, the place of meeting. Personally, I know no other question in all the range of thought so vital in its issue, so devastating in its implications, as this one question.

Have I met with God? Brother, do you believe in a God that can be met? And is that why you are at this camp meeting this afternoon? Because you believe that God is here to be met, and that God is here to do business with you. Do you believe that? God hath made an appointment. He hath a pricing place.

Oh, how precious are the words. Let us come boldly to the throne of grace, there to obtain mercy and find grace to help in time of need. God's invitation and God's glorious promise comes, and there's grace there to meet you at the point of your need.

Oh, my dear friends, let's take that to heart. You're all more or less strangers to me. It's very, very questionable if I shall ever meet many of you again.

And I want to be true, and I want to be faithful to you and to my God, as I ask, are you here to meet him? Oh, are you here to meet him? There comes to my mind just now another lovely incident relative to the revival. During a gracious manifestation of God, a young boy of 16 years of age was gloriously saved. I refer to young Donald MacPhailo.

You may have read about him. I think his name appears in some of the books that have been written. But he was a remarkable young fellow.

A fortnight after he was solely born again, he had an experience that can only be described as the baptism of the Holy Ghost. He was out on the hillside attending cattle. They were farmers.

And while there, suddenly, a burden came upon his heart for the whole of Louise. Oh, a burden, a burden, a consuming burden, the multitudes are perishing, was his cry. And then, suddenly, he was possessed of God in an experience that could only be explained as a new revelation of God.

That, to me, is a baptism. I heard about it. And on the following day, I called at his home just to have a talk with him.

And his mother told me that he wasn't in, but he was in his usual place, just a fortnight or thereabouts saved, his usual place among the straw in the barn, waiting upon God. I would say that I believe more souls were brought to Christ through the prayers of this young man. As he prayed and prayed and prayed again in the meetings, then came to Christ through the preaching of all the ministers, including myself.

A young man, a boy, in touch with God. So I went to the barn and gently opened the door. And I saw him there on his knees among the straw.

When he heard the door opening, he turned around and said this, Will you excuse me for a little? I am having an audience with the king. My dear people, an audience with the king can pull what together except the agreement. And here was a young man having an audience, meeting at the Christ-ing place, believing that God was there to meet with him.

And God certainly was there. An audience with the king. I'm sure that that must have been the experience that the poet had when he penned the words, Here I'd lie forever viewing, mercy streams in streams of blood, precious drops my soul be doing, claims and seals my peace with God.

I believe, dear people, that it is our neglect of this place that is generally the prime cause of our failure in every sphere of life, in every aspect of Christian service. Oh, we talk about prayer, but my dear people, how many of us pray? I think I would pause here and ask this question. I am sure that there are many husbands and wives, fathers and mothers in this meeting.

May I ask, what place has the word of God in your home? Oh, we take it to camp meetings, of course we do, and we take it to church on Sunday. I'm not just interested in that. What place has it in your home? How many of you have family worship morning and evening? How many of you have family worship in the morning? Can you answer that question? In the Hebrides, you couldn't find a single home that has family worship morning and evening.

It doesn't follow that they're all Christians. Not at all. This has been a tradition with them for years.

The father would never dream of going out to work in the morning without reading a chapter of the Bible, and getting down on his knees and asking God to have mercy on them. That is true. Yet, I find people today professing to be Christians, and they can allow their children to go out in the morning to face the world, the flesh and the devil, without fortifying them by the word of God.

My dear people, can you call a man a Christian who is helping the devil to damn his children? My dear people, that's what you're doing. That's what you're doing. If you're neglecting the word of God in your home, David could say thy word have I said in my heart that I sinned not against thee.

Are you sinning against him by refusing to fortify the young people in this terrible day, this dreadful day in which we are living? Oh, if there was a need ten years ago, there's a far greater need today for the word of God to be opened morning by morning among the children ere they go out. Oh, brother, listen. If it is the case that you've been neglecting, may God have mercy on you and deal with you this afternoon and get you on your knees before him, saying to heaven, earth and hell, it will never happen again.

Oh, may God deal with us, dear people. I sometimes quote because I believe it. Begin the day with God.

See his face first. Get nearer to him before you get near another. Now, that was a governing principle in my own home, born and brought up on a very busy farm.

But I had a father and mother that believed in prayer. And at half past five in the morning, a cup of tea and a bit of oat cake would be provided for the household. And then we were called upon to spend an hour in our own rooms waiting upon God.

That wasn't family worship. That was heart preparation for the worship. Heart preparation.

Waiting upon God. Oh, my dear people, tell me, is prayer real? Hear the words of Mack Jane. Speak to us.

If we are to walk worthy of our high and holy calling, we must live in daily consideration of the greatness and glory of Jesus. And I am sure that it was because this was real in his own life. That remarkable Scottish minister that died at twenty-nine years of age could say, writing to his friend Andrew Bonner, I seem to know Jesus Christ better than any of my earthly relatives.

Oh, I wonder, dear people, how many of us can say that this afternoon. I know Jesus better. Better than my neighbor.

Better than my dearest friend. I know Jesus Christ better. Oh, we must ever remember that no amount of activity, no amount of activity in the king's service will make up for the neglect of the king himself.

Was it not General Booth of the Salvation Army who said, I consider the greatest danger confronting the twentieth century to be religion without the eagles, Christianity without Christ, forgiveness without regeneration, morality without God, and heaven without hell. What he considered to be the characteristics of the twentieth century. Oh, my dear people, let us see to it that in the midst of our many labors, we ourselves do not become restless and lacking in desire to wait upon God.

My dear people, this is where revival begins. There's no use, no use talking about revival unless this is real to us. And that this becomes a dominating feature in our seeking for revival.

I have constantly to remind myself that I can be a very, very busy minister, and yet a very idle minister of the word. Very busy in labor, doing much for the cause of the king, but neglecting the king himself. Oh, let's face it, dear people, I suppose some of you will have heard and read about that great prime minister that we had in Britain by the name of Gladstone, a God-fearing man.

I would to God we had such prime ministers today. Men that fear God. When Gladstone was resigning his chair of office and handing it over to Lord Roseberry, just before he left the room, he went, doing much for the cause of the king, but neglecting the king himself.

Oh, let's face it, dear people, I suppose some of you will have heard and read about that great prime minister that we had in Britain by the name of Gladstone, a God-fearing man. I would to God we had such prime ministers today. Men that feared God.

When Gladstone was resigning his chair of office and handing it over to Lord Roseberry, just before he left the room, he went over to Roseberry, put his hand on his shoulders and said this, Roseberry, look after your soul. In other words, you are going to face many problems, but see that you do not lose your soul in the midst of them. Roseberry, look after your soul.

Did I have a word for you, dear people? You ministers busy in the midst of labor, see that you do not neglect the king in the midst of your labors for it. Look after, oh, look after your soul. That takes me to our second thought, the purpose of our walk.

Why is it that I, this morning, desired, I would say, above everything else that I would walk with God today, because I made this discovery, that there are no limits whatsoever to our attainments in the divine life. We can press upward, we can press onward in our approach to God, so that today's surprises in the realm of grace makes yesterday's experience but a commonplace. No limits.

And I want to learn more. Oh, I love that old hymn, I'm sure you sing it. More about Jesus let me learn, more of his holy will discern, Spirit of God, my teacher be, showing the things of Christ to me.

Oh, he has gracious, good, and lovely things to show to us if we are on a straight and a stretch path. Oh, may God help us. Why do I want to walk out with him? In order that I get to know him.

Surely that was in the mind of the apostles when he prayed, that I might know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death. I wonder how many of us believe that God has a plan for our lives. Was it not Glover, the writer, who said, every man's life, a plan of God.

Do you believe that? That God has a plan, a purpose, and a program for every child of his. Was it not Boston, the Puritan, who on at least one occasion made this statement, that every soul born again pass his work born with him. Pass his work born with him.

But I would say this, that the determining factor in life's destiny is what you are prepared to do with the blueprint that God places in your hands. I believe that there are many today in this land of yours, and in my own land, to whom God give a plan and a program. And clearly indicated that they were being called to missionary work abroad or at home, and at a camp meeting or a convention, they stood to their feet, indicating that they were prepared to do the will of God.

But that evening, God placed another paper in their hands, and this was the specification for the building. And the cost was too great. They were going to be interrupted in their careers, and they were thinking of getting married.

No, I'm not against getting married. One of the greatest blessings that came into my life was the day that I married my wife. I'm only suggesting that I may receive a call these days into the ministry, into the mission field, a full-time Christian worker.

But when I'm faced with the cost, God and His plan and program is thrown into the lumber of forgotten things, and I go my own way. I heard a schoolmaster make a statement on one occasion that left its mark on me. He was saved, wonderfully saved.

I may be talking about how he was saved tonight, marked. There came a moment in his life when God called him into full-time service. I was visiting him shortly before he died, just recently, and I was stirred to my death by what he said.

Oh, how I regret that I did not yield to God when He spoke to me. I cannot but think of the many that I could have won for Christ who are now in hell because of my disobedience, because of your disobedience. Oh, brother, sister, let's face it honestly.

Let's face it with full purpose of heart. Notice, God has a plan for my life. There's a very arresting verse in the book of Psalms where David tells us that he went into the temple to behold the beauty of the Lord and to inquire in his temple.

Now I know that we love to behold the beauty of the Lord. We love to ponder the work put into this very building, and we love beauty in worship. Of course, we do.

But I wonder how many of us bring the spirit of inquiry into our devotions. The spirit of inquiry. Lord, what wilt thou have me to do? That was false prayer on the Damascus road.

Perhaps I should pause here just to emphasize a truth that comes to my mind just now. Do you believe that any person can be soundly born again who is not prepared to accept the lordship of Jesus over his life? Do you mean that a person can be saved who has certain reservations regarding the lordship of Jesus? It is my deep-seated conviction that no man can possibly be saved until he's prepared to accept the lordship of Jesus over his life the moment he's born again. Oh, I tell you, dear people, if preachers and evangelists and Christian workers stressed that point, we wouldn't be cursed with waves of backsliding cursing our country today.

If we made it clear that there is a line of demarcation that I've got to be prepared to cross, oh, this is more than simply believing. Remember when Saul of Tarsus fell before the light? Were he living today, I suppose some around him would say, you had better make a decision. And perhaps he would say, well, I'd better respond.

I'd better respond. Or perhaps he would suggest that someone hand him a decision card. He recognized the lordship of Jesus.

I remember the night that God saved me. I'd just left a dance where I was acting as a piper and as a stepdancer. I loved the bagpipes and nothing would please me better than find myself on a stage dancing the sword dance.

But that night, on my knees among the straw, three o'clock in the morning, I could say to Jesus, take the world but give me Jesus. All its joys are but a name. But his love abideth ever through eternal years the same.

And thank God the vow that I made I kept to this moment. Oh, my dear people, we want to face this. I know that we can be spoken of as a righteous man and yet have our tents pitched towards Sodom as in the case of Lot.

He landed there and lost his testimony. Indeed, I would find it extremely difficult to believe that he was a righteous man, but Peter says he was and I've got to accept that. Oh, my dear friend, may I ask, may I ask, in what direction are your tents pitched this evening? What direction? Then a word on the pace we keep.

Before coming to that, I think I ought to bring before you another thought that has just flashed across my mind. I find some dear people who are more interested in evangelizing the outsider than of judging themselves. More interested in evangelizing the outsider.

Oh, we're going to have a great evangelistic crusade. Oh, my, see how they throw themselves into it. But somehow they fail to judge themselves.

But judgment must begin at the house of God. Oh, is it going to begin there here? If it does, we'll see revival. We'll see revival.

God spoke to me this morning. My God drew near to me in my room and I found confidence rising, expectation rising, revival coming. My dear people, we're anxious to see that.

But are you prepared to judge yourself? Are you ready for it? Oh, are you ready for it? Now, we must be agreed there and then we must be agreed on the pace we set. Now, here we are tempted to one of two things, lag behind or go before the will of God. When the will of God appears as a cross to carry or a difficulty to bear, there is often a slowing down, sometimes to question and to complain.

Why has God dealt thus with me? How is it that others seem to scale the heights and cross the seas, and I take the law into my own hand? And instead of waiting for the unfolding of God's purpose, like Abram of old, I force the hand of God and Abraham's folly becomes a beacon light. You remember in trying to force the hand of God, he forced a Nishamel into his life. Now, I believe that we may have very important lessons to learn here.

At times we get so impatient. Why is God so slow? Why is revival not coming? Because God seems to be interested in the souls of men. Why? I'm sure you must have heard of Philip Brooks, one of the great men of a past generation.

Oh, he prayed for revival and he saw it. But I'm thinking now of Philip Brooks in his study, fearfully disturbed in mind and obviously agitated. He is visited by a brother minister.

And this brother minister found him pacing the floor, pacing the floor, so agitated. And at last the minister spoke to Philip Brooks. Brooks, what's wrong with you? What's wrong with me? I'll tell you what's wrong with me.

I'm in a hurry and God is. I'm in a hurry but God isn't. Oh, my dear people, we may have to learn not the waiting, maybe the feel of our discipline.

Some years ago, a farmer was greatly concerned about revival. And God spoke to him about it and said, but have you given yourself to prayer? And he faced that question and decided to give himself to prayer. Oh, revival comes.

They that come to God must believe that he is and that he is the rewarder of all them that diligently seek him. They that know that God shall be strong and do exploits. Doesn't say that they hope to make them.

We're thinking of making them. That is not what he stated. It is clearly said that they that know that God shall be strong and do exploits.

And this dear man believed that. And he set himself to wait upon God. There was one particular village that he was deeply interested in.

Oh, how we would love to see revival there, just as you would love to see revival in your parish or in your congregation. He went to prayer and decided to go to this village every Sunday afternoon and spend three hours on his knees, pleading with God to her Holy Spirit. And that dear man spent seven years going every Sunday afternoon to this village.

Seventy years. But he persevered. And then one afternoon, two young women came to the parish.

And called to see this farmer. He was a very well-known personality in the district and in the church. There were two workers of the faith mission.

The one holiness mission in Scotland. Standing for the truth of full salvation and proclaiming it. And within three days of their arrival, such a mighty move of the Spirit of God broke out.

That there wasn't a single house in that village that hadn't souls saved within a matter of days. God is a count keeping God that must be true to his covenant in nature. They that wait upon the Lord shall renew their strength.

I believe revival is coming. I believe it is. I believe we're going to see a sweeping revival in this land of yours.

Two years or three years ago at Prairie Bible Institute. God spoke to me. I believe spoke definitely to me.

And told me that America and Canada was going to experience a sweeping revival. My dear people, I believe that. I believe it with all my heart.

Oh my God, could it begin here. Could it begin here. Yes, brother, if you will consider with me now the cost of the outing.

The cost of the outing. What really is the price of revival? I believe, my dear brother, that a price has got to be paid. And to me the price is absolute surrender to the will of God.

Absolute surrender. I believe that the bedrock of Christianity is passionate, personal devotion to Jesus. And that devotion expressed in the sacrificial giving of myself.

No, I believe. Oh, I believe that generous giving is fairly common. I believe you've got this building.

I may be wrong, but somehow I believe it. That you've got this building and many other things because of the generous giving of God's people. But listen, brother, blessing comes not just through generous giving, but through sacrificial giving.

And there's a world of difference between both. I can be giving generously, but refusing to give sacrificially. What is the giving that costs, brother? Is your giving of yourself costing you? Is it going to cost you? Let me say again that I believe revival comes when that is made real.

And God finds someone that he can trust with revival. Oh, there are many of us who talk about revival, but angels and archangels gazing over the battlements of glory whisper to one another, yes, they're talking about it, but they can't be trusted. I've said again and again that the moment God finds a church, or finds a community, or finds one person absolutely yielded to God, willing to sacrifice a person that God can trust, God being a covenant-keeping God must be true to his covenant engagement.

My dear people, that's my God. Is he good? A God who made a promise, and who keeps the promise that he has made. I will pour water upon him that is thirsty.

That's it. That's it. Upon him that is thirsty.

Brethren, are you so thirsty that you're prepared for an absolute surrender in every department of your life? An absolute surrender in every department of your life. Oh, are you thirsty. You know, I sometimes make a statement at the risk of being misunderstood, and I have been misunderstood in making it.

I have said, we do not pray for revival in order that souls be saved. Dear me. What do you mean? What's coming next? Is that Highland theology? Yes, it is.

But souls are saved in their hundreds and in their thousands when you have revival. That's the difference. Judgment must begin in the house of God.

Sacrifice must be made among God's people. We do not expect sinners to pay the price. God expects you to pay it, and expects me to pay it.

I remember when God called me away from the ministry. Presbyterian minister. God said to me, yes, you're thinking of going back into the faith mission.

Where you don't have a single salary promised you. You've got to live by faith and by faith alone. And I hesitated to pay the price.

Oh, I tell you, I was in a furnace. I was in a furnace. Yes.

Until that dear young daughter of mine said to me, Daddy, go through with God whatever it costs. Amen. Whatever it costs.

And I'm so thankful today that I obeyed. And I was prepared to sacrifice a lovely man and a sure salary just to trust God. My dear people, have I regretted it? Never.

Never. Oh, God looks after His own. He looks after His own if we just trust Him.

And obey Him. So I close by quoting that verse again. Soul of mine, must I surrender? See myself as crucified? Turn from all earth's ambition.

That thou mayst be satisfied. Amen.

Audio: <https://sermonindex1.b-cdn.net/0/SID0767.mp3>

Source: <https://sermonindex.net/speakers/duncan-campbell/can-two-walk-together-except-they-be-agreed/>

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