

The Glory of God in the midst of His people

by Mamdouh Riad

This sermon emphasizes the importance of unity among Bible-believing, gospel-centered churches in pursuing revival and experiencing the manifest presence of God. It highlights the need for consecration, repentance, walking in the fear of the Lord, and corporate prayer for revival. The speaker draws parallels from historical revivals and biblical examples to underscore the significance of fervent, desperate prayer in seeking God's intervention and stirring hearts for unity and revival.

Scripture: Acts 20:23, Isaiah 6:1, 2 Chronicles 7:14, Luke 18:1, Exodus 32:32, Jeremiah 9:1, Haggai 1:14

Topics: "Unity in the Church", "The Power of Corporate Prayer"

Description

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Transcript

Good morning. I'd like to begin by thanking Brother, again, Brother Greg Gordon and Sherman Index and all who helped organize this wonderful conference. I also would like to thank the speakers that I had the privilege of hearing Thursday and Friday, Brother Edgar, Brother Alan, Brother Steve and Dean and Ellen Baker and Al.

I was challenged, edified and encouraged by all they had to share. In Acts 20, 23, the apostle Paul says, and the Holy Spirit testifies in every city that bonds or difficulties await me in Jerusalem. And as you know, what he meant was that as Paul traveled in ministry from city to city, the believers in every city had a witness of the Holy Spirit that when Paul goes to Jerusalem, he will face some difficulties.

Similarly, a lot of the things that the Lord stirred, the organizers of this conference and the speakers are very similar to what the Lord has been stirring us with on Cape Cod for a long time. The Holy Spirit is testifying to us the same things that the Holy Spirit is testifying to you. In fact, a lot of the scripture references and a lot of things which are shared in the last couple of days have been in my notes for the last two weeks.

The theme of this conference, as you know, is Isaiah 6.1, I saw the Lord. And John 12.41 refers to this verse, to Isaiah's experience. It says, and Isaiah saw his glory and spoke of him.

And revival is seeing the glory of God in our midst. This is the name of our ministry on the Cape, the glory of God on Cape Cod, which refers to the manifest presence of God in our midst, which is revival and the subsequent spiritual awakening in the community with multitudes coming to Christ. Let me please pray one more time.

Lord Jesus, when you walked on earth, the masses stood before you and you opened your mouth and taught them, speaking words of spirit and life. Lord, here we are, your people called by your name. Please open your mouth and speak to us words of spirit and life.

Lord, open our ears to hear what you say. Open our eyes to see what you're doing. Please anoint the speaking and the hearing of your word.

In my weakness, be strong. In Jesus' name, amen. E.W. Trosier said, what God has to say to his people at any given point depends altogether on their spiritual and moral condition.

And we know this is biblical because what God had to say to King Ahab, for example, is different than what he said to King Josiah or King Zerachiah. And Jesus repeated a particular phrase during his ministry numerous times. He said, he who has an ear, let him hear what the spirit is saying.

And in the book of Revelation, he spoke this phrase seven times, each time giving a specific and unique message to one of the seven churches in the book of Revelation, depending on the condition of that church. With that in mind, what could be more important than for us to hear what the Holy Spirit is saying to us? I can't think of anything that could be more important. And the scripture contrasts for us people and generations who understood what God was saying to them, who understood their times, and people and generations who did not.

It characterizes for us the sons of Issachar in First Chronicles chapter 12 as having understood their times and knew what Israel ought to do. It also speaks of Daniel, that in Daniel nine, Daniel understood his times, that the time of the Babylonian captivity was about to end. In contrast, in Luke 19, it says that Jesus wept over Jerusalem because they did not understand the time of their visitation.

With that in mind, I'd like to share with you what many of us on Cape Cod and many of my friends in ministry in the US and Canada and different pockets around the world believe what the Holy Spirit is putting in our hearts and stirring us with. And that is preparing ourselves for the glory of God in our midst by pursuing unity among Bible-believing gospel-centered churches, unity in the body of Christ, holiness, and united intercessory prayer. So I'll be sharing this morning on four things.

Looking at what the scripture teaches about the glory of God in the midst of his people throughout the scriptures, and number two, pursue the role of unity in the body of Christ among gospel-centered Bible-believing churches, united prayer and holiness in revival. I'm gonna be referencing lots of scripture, so I encourage you, like Brother Al encouraged us on Thursday, let us all be good Bereans and please search the scriptures for yourself to see if these things are so. And because I'm sharing lots of scriptures, if you have any questions and you wanna contact me afterwards, you can always contact me through our website, thegloryofgodoncapecod.com. Let me first begin, excuse me, by clarifying what I say when I use the term the glory of God.

The scripture teaches us that the glory of God is multifaceted. It's revealed to us in many ways. First and foremost, in the face of Jesus Christ.

As in 2 Corinthians 4, 6, it says, for God, who said, let light shine out of darkness, has shown light in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. So the most important, the foremost premier place where we see the glory of God is in the face of Jesus Christ. But it's also shown in his creation, as Psalm 19, one says, the heavens declare the glory of God, amen? It also is referred to his power as Jesus said to Martha, did I not say to you, if you believe you will see the glory of God, referring to raising Lazarus from the dead.

So one aspect of the glory of God is the power of God. And as we said also earlier, the glory of God referred to God himself, as in John 12, 44, it describes Isaiah's experience when he says, I saw the Lord on the throne, it says, Isaiah saw his glory and spoke of him. One, also one other aspect is his manifest presence.

When God discloses his presence among his people corporately, and this is what I mean this morning, this aspect, when I refer to the glory of God in our midst. We see this in, for example, in Exodus chapter 40, when Moses completed the tabernacle, we see that a cloud filled the tabernacle and it refers to that cloud as the glory of God filled the tabernacle. And we see the same thing happen when Solomon completed the first temple in second Chronicles 5.13, it says when the temple was completed, the glory of God, a cloud of glory filled the temple.

This was nothing but God manifesting his presence, disclosing his presence among his people, letting them be acutely aware that he is among them. So let's begin by point number one. Let's look at the concept of the glory of God among his people as we see it in the scriptures.

As you know, throughout the Old and New Testaments, God disclosed himself, disclosed his heart to us through his word and through his dealing with his people. One thing that God disclosed to us about himself is his desire to dwell, to manifest his presence among his people corporately. This is actually a foundational theme throughout the scripture.

It is not a side issue. It's a central theme throughout the scriptures as we shall see together. From as far back as when he commanded Moses to build the tabernacle in Exodus 25.8, he says to Moses, and let them build me a sanctuary so that I may dwell with them.

This is staggering. God of heaven and earth desires to dwell among us corporately. And we see this concept.

God repeats this desire constantly throughout the scripture with enthusiasm. Let's look at a couple of the scripture. In Exodus 29.45, he says, and I will dwell among the children of Israel and I will be their God.

First Kings 6.13, he says, and I will dwell among the children of Israel and will not forsake my people. Zechariah 43.7, and I will dwell in the midst of the children of Israel forever. Sorry, this is Ezekiel 43.7. Zechariah 2.10, sing and rejoice, O daughter of Zion, for behold, I will come and dwell in your midst, says the Lord.

In the New Testament, in 2 Corinthians 2.16, he says, and I will dwell in them, referring to the personal indwelling of the Holy Spirit, and walk among them, referring to the corporate, manifesting his presence among us corporately. These verses expresses the Lord's heart for his people, for us in this age, with the

fullness of that to come in the age to come. As it says in Revelation 21.3, behold, the dwelling knuckle of God is with men, and they shall be his people.

God himself will be with them and be their God. Please think with me for a minute. What does it mean for an omnipresent God to dwell among his people? Is he going to, God is everywhere.

He fills heaven and earth. If you go to Starbucks, God is there. If you go to, you know, Timmy Horton or something, he's there.

But what does it mean for them to dwell among his people? What do these verses mean? Is he going to vacate his presence and concentrate it in one place? No, it means he is going to manifest his presence among his people, making them acutely aware that he is with them. That is what it means. I will dwell among them.

And Moses realized that it's his very presence among us is what distinguishes us, his people, among all the people on the face of the earth. As Moses said in Exodus 33, 16, what else will distinguish me and your people from all the other people on the face of the earth other than your presence? So we are not merely distinguished by our beliefs, by our moral values or worldview, although all these things distinguish us from the world, but we should be more distinguished by the manifest presence of God among us. Amen? A.W. Tozer articulated the concept of the manifest presence of God very well in his classic, The Pursuit of God.

Let me read the paragraph with you. He says, if God is present in every point in space, if we cannot go where he is not, cannot conceive of a place where he is not, why then has not that presence become the one universally celebrated fact of the world? The patriarch Jacob in the waste-howling wilderness gave the answer to that question. He saw a vision of God and cried out in wonder, surely God, the Lord, is in this place and I knew it not.

Jacob had never been for one small division of a moment outside the circle of all that pervading presence. But he knew it not. That was his trouble and it is ours.

Men do not know that God is here. What a difference it would make if they knew. The presence and the manifestation of the presence are not the same.

There can be one without the other. God is here when we are wholly unaware of it. He is manifest only when and as we are aware of his presence.

A.W. Tozer continues to articulate the importance of the manifest presence of God in the life of the early church. In his article, The Eternal Continuum, he says, it was this, the manifest presence of God, that filled with abiding wonder the first members of the church of Christ. The solemn delight which these early disciples knew sprang straight from the conviction that there is one in the midst of them.

They knew that the majesty in the heavens were confronting them on earth. They were in the very presence of God. And the power of that conviction to arrest attention and hold it for a lifetime, to elevate, to transform, to fill with uncontrollable moral happiness, to send men singing to prison and to death has been one of the wonders in history and a marvel of the world.

Whether by manifesting his presence in a supernatural cloud as in the Old Testament or through his deeds, his presence was manifested and self-evident to them and they were acutely aware of it. Now, let's

look at some lessons from Israel's journey with and without the glory of God among them. There's a very important principle in 1 Corinthians chapter 10 about how we who are under the new covenant, we are no longer under the old covenant, but how are we supposed to look at the Old Testament. In 1 Corinthians chapter 10, the apostle talks, Paul talks about God's dealings, some of God's dealings with Israel.

And then he said, and all these things written in the Old Testament were written for us in the New Testament as examples upon whom the ends of the ages have come. In other words, Paul is admonishing us who are under the new covenant to heed lessons from Israel's journey in the Old Testament. And as we look at such a journey, when Israel walked with God, the glory of God, his manifest presence was upon them.

Not only were they acutely aware of God's presence among them, but even the Gentiles, the unbelievers around them recognized that God was in the midst of his people. We see this in several places. For example, Rahab, who was a Gentile, a heathen in Joshua chapter two, she told Joshua and Caleb, we have heard how the Lord your God dried up the Red Sea.

And as soon as we heard these things, our hearts melted for your God. This is the testimony of a Gentile. For your God, the Lord your God, he is God in heaven above and on earth beneath.

We see the same thing in Elijah's encounter on Mount Carmel. This was mentioned by one of the speakers the last couple of days. When God manifested his presence and answered by fire, all the people present, those who worship Baal and those who worship God, they all cried out in the presence of God.

When all the people saw this, they fell prostrate and cried, the Lord, he is God, he is God. Again, because of the presence of God in Daniel's life, a Gentile heathen king, King Nebuchadnezzar, told him in Daniel chapter four, truly your God is the God of heaven, is the God of gods, the Lord of kings in Daniel chapter two. King Darius in Daniel chapter six, another heathen king, he says, for he is the living God, he delivers and rescues.

So it was in the New Testament in the early church when the glory of God was upon the early church. It says that the fear of the Lord fell upon all, upon the church and upon all who heard these things. This is found in Acts chapter two.

Then fear came upon every soul and many wonders and signs were done through the apostles. And the Lord added to the church daily when the glory of God is upon the church. There is a harvest and the church multiplies.

And then Acts chapter five, great fear came upon all the church and upon all who heard these things. Now in contrast to times when the presence of God was upon his people, when Israel fell into sin, the glory of God lifted off them. And not only did they lose the acute awareness of God themselves, but the Gentiles around them, also instead of knowing that God is in the midst of people, they mocked them and they taunted them.

And they said, where is your God? And we see that the cry for revival in the Old Testament in Israel is always coupled with that phrase. You find this phrase throughout the Psalms and the Prophets. Why should the nation say, where is your God? And we see the prayers of the people who lost the acute awareness of God is very interesting.

We see a fascinating prayer in Jeremiah 14, eight and nine. This is the prayer of a people who have lost the presence of God. It says this, Oh, the hope of Israel, his savior in time of trouble.

Why should you be like a stranger in the land and like a traveler who turns aside to tarry a night? In other words, why do you seem so indifferent as a passing traveler? He continues in verse nine. Why should you be like a man astonished? This is Israel praying to God. Why should you be like a man astonished, like a mighty one who cannot say? This is the prayer of a people who lost the glory of God in their midst.

And in a sense, what the world is saying to a church that lost the glory of God in their midst is where is your God? I don't know about here, but in America, at least, you know, the late night shows, they mock the church. They mock Jesus. If you remember, there's a French newspaper a few years ago that had a terrorist attack because of a cartoon that offended.

This same newspaper has a history of cartoon decades of mocking Jesus, mocking the church, mocking believer. This is in essence, the world is saying to a church that does not have the manifest presence of God, where is your God? Similarly, in the New Testament, Jesus said, you are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled by men.

This is the same concept of where is your God? In Psalm 139, seven, David speaks of the omnipresence of God saying, where can I go from your spirit? Or where can I flee from your presence? Yet in Psalm 51, 11, because his sin cost him his acute awareness of God, he cries out, do not cast me away from your presence, that the manifest presence of God. The fascinating verse in Ezekiel chapter eight, where God tells Ezekiel, Ezekiel eight five, he says, son of man, do you see what they are doing? The great abominations that the house of Israel are committing here to make me depart from my sanctuary. What does it mean for an omnipresent God to depart from his sanctuary? Just like what does it mean for an omnipresent God to dwell among his people? It means departing from, means he will no longer manifest himself among his people.

We see the same thing in the New Testament, in Revelation three, where Jesus is standing outside the church of Laodicea. It says, here I am, behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in.

We often use this verse in evangelism with unbelievers saying, Jesus is knocking at the door of your heart, would you open your heart to him? And that concept is true and biblical. But the actual context of this verse in Revelation is that Jesus was actually standing outside the church, similar to the verse in Ezekiel, where he says, departing from his sanctuary, knocking on the door to come in. We can live our lives walking in God's ways, which would prepare us to be a resting place for the manifest presence of God, where God finds his rest among us.

And God himself cries out in Acts chapter seven, verse 49, heaven is my throne and earth is my footstool. What house will you build for me? Says the Lord, where is the place of my rest? God is looking for us to prepare a resting place for him. Or we can live in compromise, causing him not to find rest among us and not to manifest his presence.

We see that when Israel went into the 70 years of Babylonian captivity, they lamented their loss and they longed for revival, they longed for Zion. And we see this in Psalm 137, verses one to four. By the rivers of Babylon, there we sat down, we wept when we remembered Zion, we hung our harp upon the willows in

the midst of it.

And we are in a similar position as we now long for revival. We remember revivals of the past, what God has done in this land in the past. And we long for revival just as they were longing for Zion.

The term spiritual Babylonian captivity was used by Martin Luther and by A.W. Tozer. And what it means is when Israel was in actual physical Babylonian captivity, they were a minority, people who worship the true God, among the majority of a heathen nation that oppresses them. And in a sense, Tozer meant that a church that is in need of revival is in the same position.

There's a remnant of people who are worshiping the true God and surrounded by an oppressive pagan or heathen majority. And this is sort of where we are at in a spiritual Babylonian captivity. Yet the Holy Spirit is gathering his remnant and stirring his remnant with dream of revival.

He is putting these dreams in our hearts. He's stirring us with Isaiah 60, which is, it says, arise and shine, for your light has come. And the glory of the Lord is risen upon you.

For behold, darkness shall cover the earth and deep darkness the people. But the Lord will arise over you and his glory will be seen upon you. We are, there's a witness of the Holy Spirit that we are heading in that direction.

Point number two, unity among Bible-believing gospel-centered churches and the manifest presence of God in our midst. While in the Old Testament, as you know, the Lord dwelt in the physical structure in the tabernacle and the temple, in the New Testament, it is us, the church, the corporate body of Christ who form this spiritual temple where he dwells. This is why unity among Bible-believing gospel-centered churches is very critical to experience his glory and the lack of unity or division is a barrier to that.

Several passages in the New Testament come very nicely together to paint this picture together. Now it's very, very important for us to note that the context of these passages is that Paul and Peter were writing to a city. They were not writing to a local church, this local independent church or Baptist church or Reformed church or Charismatic church.

They're writing to a church in a city. Paul was addressing Corinth, the body of Christ in the city of Corinth or Ephesus and so forth. And it's very important to understand that when the scripture uses the word you, both in the Old and the New Testament, most of the time, like 90% of the time, it's used in the plural sense.

We are, because we live in the Western world in the 21st century, we think as individuals. We are individually oriented. But the Hebrew culture and the Hebrew worldview is community centered.

So most of the time, the scripture uses the word you. It is used in the plural sense. So let's think about these verses for a second.

In 1 Corinthians 12, 12, he's addressing the body of Christ in Corinth. The equivalent of that for us today would be this is to the body of Christ in Fredericton, not to a local church. In 1 Corinthians 12, 12, Paul teaches us that we are all members of one body.

For as the body is one and has many members, but all the members of that one body being many are one body, so also is Christ. In 2 Corinthians 16, he talks about, again, to the city of Corinth, to the body of

Christ in Corinth, in Fredericton, it says, he talks about us being together, not a physical but a spiritual temple of the living God. For you, 2 Corinthians 16, for you, plural, are the temple of the living God.

We sometimes read this, you individual is the temple of the living God, but this is not what the scripture says. We do have the Holy Spirit resides in us, but this says you together are the temple of the living God, just as the physical temple that Solomon built was the temple of the Lord. You, plural, are the temple of the living God.

As God has said, I will dwell in them and walk among them. In 1 Peter 2 to 5, Peter talks about how individual believers are living stones coming together to form that spiritual temple. So he's here using the analogy of the physical temple that Solomon built and saying that we individual believers are living stones coming together to form a temple of the manifest presence of God.

You, plural, yourselves, like living stones are being built up as a spiritual house. And in Ephesians 2, 21 and 22, Paul again talks to the body of Christ in Ephesus in a city in Fredericton saying you, plural, are being fitted together into one spiritual building that is a dwelling place for God, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you, plural, are also being built together for a dwelling place of God. Jesus' prayer in John 17, hours before he went to the cross, was something burning on his heart before going to the cross.

He says that they may all, all born-again Christians, all Bible-believing, gospel-centered people. A.W. Tozer has a great article called The Once Born and the Twice Born. There's only two classifications of men, the once born and the twice born.

All the twice born are members of one family, members of one body. So in Jesus' prayer, he says that they may all be one. And he linked that to revival so that the world may believe that he sent him.

It's very interesting. When the scripture talks about the body of Christ, this is a, it's just a very interesting thing. When the scripture talks about the body of Christ, it either talks about the universal body of Christ throughout generations all over the world including the cloud of witnesses, and that's the universal body of Christ, or it talks about the body of Christ in a city, in a region, Ephesus, Laodicea, Corinth, Thessalonica.

So when you think of it, that makes the scriptural definition of the local church is a church in a city. It's not this independent church or this Reformed or Baptist or Pentecostal. It's the body of Christ in a city.

That's actually the scriptural definition of the local church. And this is a paradigm shift that some of us are beginning to have. And when I'm talking about this, I'm not talking about organizational, that we should all come together under, I'm talking about relational unity, talking about love among, love and fellowship among us.

I'm not talking about organizational unity where we all become one entity. So again, when Paul writes to Corinth and says, the eye cannot say to the hand, I have no need of you, the context of that verse is not in the local church. It's Corinth.

Think about this as in Fredericton, basically saying this gospel-centered church cannot say to that other gospel-centered church, I have no need of you. This gospel-centered pastor in this city cannot say to that other pastor, I have no need of you. The oneness, unity preceded all biblical and historic revivals, including the first and second great American awakening in the 17 and 1800s, the Welsh revival, the Korean revival, and the current revival in the Middle East, where I'm from.

The oneness and unity that the scripture talks about is not politeness and courtesy. It's not just to be courteous and polite to one another. It is actually the recognition that I am incomplete without you and you are incomplete without me.

That is the picture that the scripture paints for us. The scripture does not paint for us a picture that we are all independent. In fact, it's the complete opposite.

It paints a picture that we are incomplete without one another. Psalm 133 says, behold, how good and how pleasant it is for the brethren to dwell in unity. For there, there, there, I command my blessing.

To the extent that we are polarized or united, we either lack or have the spiritual authority that the Lord would give us. Before the dry bones, and this is the familiar passage of Ezekiel 37, became a great army, they first had to come together and become one body. Only then did God breathe life into them.

Consider the verses in the book of Acts in the early church that has the word together. Acts 114, they all joined together constantly in prayer along with the women and Mary, mother of Jesus. Acts 2.1, when the day of Pentecost come, they were all together in one place.

Acts 2.44, all the believers were together. Acts 4.24, when they heard these things, they raised their voices together in prayer to God. They were all in one heart, on one mind.

We cannot afford to be divided over secondary theological differences. Where we are on Cape Cod, we have a fellowship of somewhere 25 churches from different denominational backgrounds. We have Reformed, Baptist, Pentecostal, and we have agreed together, and we read a statement every month, we get together to pray, and we read a statement that says, we gather here in one accord.

Our unity glorifies God. And we say, we respect our local church distinctions and secondary theological differences as we love and receive one another in Christ. We believe our prayers give birth to God's purposes on Cape Cod and beyond.

We read this statement out loud, and we make a conscious effort to not fight over secondary theological differences. We cannot afford to do that. If we have less than 3% of people in Fredericton who know the Lord, and 97% are lost, we cannot afford to be divided.

We need to come together in unity, pray together, so God commands his blessing upon us, and we see God move in this lane. Amen? Unity in a local church will command God's blessing on that local church. Unity among local churches in a region will command God's blessing on that region.

The picture of the glory of God descending upon the Old Testament parallels that of the glory of God descending on the early church, and it's both connected to unity. Let me read to you in 2 Chronicles 5, verses 13 and 14. Indeed, it came to pass when the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord, that the house, the house of the Lord, was filled with a cloud so that the priests could not continue ministering because of the cloud, for the glory of the Lord filled the house of God.

You see the connection here between the one sound, the one heart, and the glory. We see the same thing in Acts 2, verses 1 and 2. When the day of Pentecost had fully come, they were all in one accord, in one place, and suddenly came a sound from heaven as a rushing and mighty wind. It filled the whole house where they were sitting.

I'm going to just say, give you an analogy of why this is so important. We can always be divided on things, things like once saved, always saved, the gifts of the Holy Spirit, the role of Israel, the role of women, divorce and remarriage. We can always be divided, you know, along secondary theological issues.

But I'm gonna give you an analogy. I had a friend of mine who, from the US, who went to vacation in India. And he was in the hotel room, and his son went to dive in the pool.

And then he knows that his son is lying motionless. It turned out that his, his son was like 14 at the time, his 14-year-old son broke his neck while diving the pool. He did not want to have his son have surgery in India.

He wanted to have his son have surgery in, you know, the place where they have the best technology, the best possible doctors, you know, the best possible hands to operate his son. He called a neurosurgeon, friend of his, and the neurosurgeon, and, you know, faxed him the MRI report or something. The neurosurgeon told him, you have six hours to have your son operated on.

If you wait more than six hours, your son will be paralyzed from the neck down. So even though my friend did not want to have his son have an operation in India, he wanted his son to have an operation in America or Europe, he couldn't afford to wait. He couldn't afford to wait.

The risk was too high. Similarly, we cannot afford division. We cannot afford not to come together, to pray, God, rend the heavens and come down.

Make your name known to Frederickton. Amen? Point number three, consecration, repentance, walking in the fear of the Lord and revival in his manifest presence. Just like unity was a critical ingredient in all biblical and post-biblical revelations, so was repentance.

When Solomon completed building the temple, part of his prayer of dedication in 2 Chronicles 6, 26 to 29 was, he said, in essence, I'm not gonna read it because I'm running out of time, but he said, in essence is, Lord, if we depart from you and we repent and we came in this house and we repent, please forgive us. When he finished his dedication prayer, the glory of God filled the temple. They had a feast for a week.

Then the Israelites went home. And then God appeared to Solomon at night. And he told him, I have heard your prayers.

And then he said the famous 2 Chronicles, which is written on this wall, 2 Chronicles 7, 14. He said, I heard your prayer. If I discipline my people, if my people then who are called by my name will humble themselves, pray and seek my face and turn from their wicked ways, then I will hear from heaven to forgive their sin and heal their name.

This has been the path to restoration and repentance ever since in the Old and the New Testament. When God lifted, when the glory of God lifted off Israel and they went into the Babylonian captivity, their path of restoration began with repentance. Was Daniel's repentance, prayer, Daniel, Nehemiah and Ezra, all their prayer of contrition and repentance, according to 2 Chronicles 7, 14, is recorded in Daniel 9, Nehemiah 9, Ezra 9. This was the path to restoration.

The relationship between consecration and repentance and unrepentant sin causing the loss of the presence of God is consistent throughout the scripture. From Joshua 3, 5, when Joshua told the Israelites, and Joshua said to the people, consecrate yourselves for tomorrow the Lord will do wonders among you.

To Samson the Nazarite in Judges 16, losing his power after losing his consecration.

To Achan's sin in Joshua 7, causing the defeat of Joshua in the city of Ai. In the New Testament, Jesus said, it is the pure in heart who will see God. And in Hebrews 12, it says, without holiness, no one shall see God.

The Welsh revival began with Evan Roberts preaching, confess all known sin to God, put away all doubtful habits, obey the Holy Spirit promptly, confess Christ publicly. The Korean revival of 1907, which is an amazing revival, Korea was mostly Buddhist. In one generation, God, in one generation, it became like 30% born again Christians, in one generation, God moved among the nation.

The Korean revival is an amazing video on YouTube of the Korean revival by Dr. Seong Park, the professor at Gordon Conwell Theological Seminary. It says that it began by leaders using a platform like this to confess their sins publicly. They cared for nothing else.

They wanted God to move so desperately that in a meeting like this, the leaders would take turn standing on this platform and confessing all their sins publicly. This is how the Korean revival started. It's important to realize that holiness and consecration is not just about scandalous sin, like sexual immorality or stealing money.

It's about all sorts of humility. It's about being Christ-like. Remember the parable in Luke 18, the parable of the tax collector and the Pharisee, when the Pharisee says, God, I thank you that I'm not like other men, extortioners, unjust adulterers, and even this tax collector.

It's about not feeling we're better than other people. It's about humility. It's about being people of no guile, as Jesus described Nathanael.

It's about being Christ-like. The essence of walking in repentance and consecration is walking in the fear of the Lord. It's a fascinating study to do a Bible study on the fear of the Lord.

It's a beautiful thing. And the fear of the Lord is not to be afraid of God, as God is gonna hurt you, to be afraid of him as a monster. The fear of the Lord is to have reverence for God, that you honor him like you honor your earthly dad.

You wanna do what pleases him because you love him and you honor him. Proverbs describes the fear of the Lord as the beginning of wisdom, the fountain of life. By it, we hate sin and we depart from evil.

Point number four, corporate revival and corporate prayer and revival. The late Dr. A.T. Pearson, who was an American Baptist pastor and scholar. He was a friend of D.L. Moody, friend of George Mueller.

In fact, he wrote one of George Mueller's biographies. He was a friend of Charles Spurgeon. He actually succeeded Spurgeon in the pulpit of the Metropolitan Tabernacle in London.

He once said, there has never been a spiritual awakening in any country or locality that did not begin in united prayer. This is true of the first great awakening where Jonathan Edwards called for united concerted prayer in his booklet, A Humble Attempt. The actual title, complete title of that booklet is, A Humble Attempt to promote explicit agreement and visible union of all God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth pursuant to the scripture promises and prophecies concerning last time.

This is the title, it's not the whole book. This is just the title of the book. So, a key verse that Jonathan Edwards used in the first great awakening was Zechariah 8, 21.

It says, the inhabitants of one city shall go to another saying, let's continue to go and pray before the Lord and seek the Lord of hosts. I myself will go. So he was saying, let us have multi-church prayer meetings in our area where this church will say to the other church, hey, we're going to the multi-church prayer meeting.

Come with us. What would happen if gospel centered, Bible believing churches in Fredericton come together once a month to pray, God, rend the heavens and come down. Make your name known in Fredericton.

What would happen if the believers in one church say to that church, I am going to the multi-church prayer meeting. Come with me. The Korean revival, same with the Welsh revival, the Korean revival, all these revivals started with multi-church prayer meetings.

Matthew Henry wrote, when God intends great things for his people, he first sets them praying. Now how to pray for revival is very interesting because Jesus taught us to pray with persistence in Luke 18. Luke 18 says, yet because this widow keeps bothering me, I will give her justice so that she will not beat me down by her continual coming.

This is how we should pray for revival. Moses, this is how Moses prayed for his people in Exodus 32, it says, yet now, if you forgive their sin, if not, I pray blot me from your book for which you have written. He laid down his life for the people he was interceding for.

He was standing in the gap for his people and he was willing to lay down his life for them. Paul's Jeremiah prayed the same way. Oh, that my head were waters and my eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people.

This is how we should love our land, love our people we pray for, to pray with them like this. Not, well, Lord, if you want to send revival, that'd be great. If not, that's fine.

You know, we need to pray with fervency, with urgency. Paul said, prayed the same prayer. I have great sorrow and continual grief in my heart for I could wish that I myself were accursed from Christ for my brethren, my countrymen, according to the flesh, who are Israelites, to whom pertain the adoption, the glory.

And finally, John Knox's prayer for his people. Give me Scotland or I die. How can we pray like this for Fredericton? Give us Fredericton or we die.

Leonard Ravenhill says, God does not answer prayer. He answers desperate prayer. We need to pray with desperation, with fervency.

I'm running out of time, so I'm gonna close in prayer and I'm gonna ask the sisters to please sing one song. And as I close in prayer, if the Lord tugged on your heart in anything I have shared, if you feel like you want to recommit to live in the fear of the Lord, or if the issue of unity stirred you and you want to pray for that the Lord will stir the leaders of Fredericton to pursue unity, or if anything else, you know, you want to pray for God to raise up prayer meetings in this area, multi-church meetings, please, because there's another speaker, please go to the prayer room and pray for this. And there's a very interesting verse,

which I believe it applies to us in Haggai chapter one.

And he says, and the Lord, as they were building the second temple, he says, and the Lord stirred the spirit of Zerubbabel, the spirit of Joshua the priest, and the spirit of the remnant of the people. When God is trying to build something for his glory, he stirs his people. We want to pray that the Lord would do that.

Let us close in prayer, please. Lord, we thank you for your precious word that is a light to our feet, that shows us where we are on the map. Lord, we thank you because we recognize that you are gathering your remnant, that you're stirring your remnant across the globe.

We recognize that you intend to do great things for your people, and that you intend to send revival. Lord, we recognize that it is you who put these desires and these dreams in our hearts. So Lord, we ask that we continue to be led by you, hear your voice, seek your face, and do what you called us to do.

In Jesus' name, amen.

Video: <https://sermonindex2.b-cdn.net/jXoPu3XRB4.mp4>

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