

Enemies of Revival

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Date Preached: January 24, 1999

Main Scripture Text: 1 Kings 18:1–6, 17–39

”—“And they cried aloud, and cut themselves after their manner with knives and lances, [until] the blood gushed out upon them. And it came to pass, when the midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.”

1 KINGS 18:23–29

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Introduction

Find in your Bible, in the Old Testament, 1 Kings chapter 18, and look up here. We're talking about America in crisis. Francis Schaeffer was a great teacher, a great philosopher, a great Christian, and a great social critic. And, he is now in Heaven, but Francis Schaeffer said something that I want to remind you of: he warned us that one day we would wake up and find that the America that we once knew is gone. We're

here—the America we once knew is gone. We’re living in the midst of a crisis. Perhaps we’re so close to the wall, we cannot even tell what color it is. But, in the last 30 years, violent crimes have increased 560%—in 30 years. Illegitimate births are up 400%.

There are no illegitimate children, just illegitimate parents. Teenage suicides are up 200%. Divorce rates are up 400%.

Our President is appearing before the Senate, and they’re deliberating whether or not he should remain as president, and the question is, did he perjure himself? And, did he obstruct justice? Now folks, I may be in a society of one, but if what he did in the Oval Office is not enough to remove him from office, then in my estimation, nothing is. Whether he perjured himself or not, that one act in the Oval Office with an intern—if that one thing is true—that, in my estimation, would be more than enough to remove any president, any principal, any coach, any general, any pastor, any body from an office of responsibility.

I have other bones to pick with our national leadership. My heart is grieved and broken that the President of the United States vetoed a bill that would have banned partial birth abortion. Do you know what partial birth abortion is? That is, a baby is turned around in its mother’s birth canal, or in the womb, and then delivered feet first until nothing but the head is in the birth canal. That is, the baby is all but delivered—only the head in the birth canal. And then, a doctor with scissors puts a hole in the base of that baby’s head and extracts and sucks out the brains. The head is collapsed. The baby is born. Listen to me, folks: that is murder! That is murder! That is murder! Stand up if you’re going to stand up, and just let them know whose side you’re on.

We are a nation in crisis. Whether you know it or not, these are desperate days in which we live. And, I want to say that we need the Bible. Now, when I say that—when I say that—I recognize that I’ll get a sympathetic smile, because *revival* is a shopworn word. We’ve heard about revival, and so the word just hangs out there in the air. Many of us don’t know what it is, and the others don’t believe that it is possible. But, we need an old-fashioned fire from Heaven—sin-convicting, life-transforming, Christ-honoring, soul-saving revival in America. And, I wonder—I wonder—if oceans of blood, rivers of tears, seas of sweat will be the price that this nation will pay for flaunting Almighty God.

Now, there are those who think that we’re passed the days of revival, but I don’t think that is so. I don’t believe there’s one shred of evidence that says we cannot have revival in these last days and revival in America. And, I believe we must disabuse ourselves of the fact of the notion that it is too late. The Lord Jesus taught us to go and make disciples of all nations” (Matthew 28:19–20). And then, our Lord said, “*Lo, I am with you always, even [to] the end of the [age]*” (Matthew 28:20). Now, our Lord’s power has not diminished.

In the 18th chapter of 1 Kings, there’s a story of revival in dark days, and we’re going

to look at that chapter and see, really, what took place so long ago, because what God has done before, God can do—and God will do—again under the same circumstances.

I. The Enemies of Revival

Now, we're going to meet some enemies of revival—and the same enemies that are in America today—and I want you to see what they are.

A. The Compromisers

And, I want to read with you now the first six verses—1 Kings chapter 18: *“And it came to pass after many days, that the word of the LORD came [unto] Elijah in the third year, saying, Go, shew thyself unto Ahab”*—now, Elijah was the prophet; Ahab was the king—*“and I will send rain upon the earth”*—now, there had been a drought. For three-and-a-half years it had not rained on the earth because of the judgment of Almighty God. And, God does control nature, and it had not rained upon the earth—*“And Elijah went to shew himself unto Ahab. And there was a sore famine in [America]”*—in the Old Testament, a physical famine, many times, illustrated a famine for the Word of God, and, indeed, there was a famine for the Word of God in the northern kingdom, Samaria (we call Israel)—*“And Ahab called Obadiah, which was the governor of his house”*—now, notice this parenthetical phrase there—*“(Now Obadiah feared the LORD greatly”*—that is saying, “Obadiah was in league with Ahab.” Ahab, we're going to see, was the wicked king. But, Obadiah, who was the governor of Ahab's house—*“feared the LORD greatly: For it was so, when Jezebel cut off the prophets of the LORD”*—Jezebel was the wicked king's wife—*“when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.”* And Ahab said unto Obadiah, *Go into the land, unto all the fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself”* (1 Kings 18:1–6).

Now, who was Obadiah? Obadiah was a believer. The Bible tells us here, clearly and plainly, that Obadiah was a child of God. He feared God greatly. We could say that Obadiah was a saved man, but he was a man that had absolutely no spiritual power because he had sold himself out to the world. Here was a man who feared God, and yet he was in league with one of the most wicked kings that Israel has ever known. And, there was a drought in the land, and here's Obadiah out looking for grass when he ought to have been praying for rain.

He's like so many in this congregation and so many Christians in the world today: somehow, for some reason, we line up with the enemy, rather than standing for

Almighty God—no power, no influence, sold out to the world. And, he's like Lot, who was down in Sodom. And, the Bible says that Lot grieved, vexed his righteous soul with the way the Sodomites were living, but he continued to live with them. He continued to go his own way. When, finally, the judgment came, and he was trying to save his family from Sodom, his sons-in-law mocked him, because he had lost his testimony. He was like Samson, who was a man of God, anointed with the Holy Spirit of God, but he compromised with the world and did not even know that the Spirit of the Lord had departed from him. And, this man, Obadiah, represents to me so many in our churches today who are backslidden, who are compromising. They are salt without savor. They are the heartbreak of God. They are the alibi of the lost. They are stumbling blocks to the saved. They make pastors and angels weep, and the world is full of these Obadiah's.

And, if you're here tonight, and you're a child of God and you're in league with this world, I want to tell you that part of the problem is yours. The Bible says, "*Happy is [the man] that condemneth not himself in [the] thing which he [allows]*" (Romans 14:22). We have so many today who are compromised Christians. I believe—I thoroughly believe, I totally believe—there is nothing wrong in America that cannot be radically, dramatically, and swiftly put right if all of the people of God would stand up and speak up and if our pulpits in America were aflame with the power of God. I believe that. The problem is, today, we have too many Obadiah's who are compromisers.

B. **The Corrupters**

But, there was a problem—another problem: not only were there the compromisers, the Obadiah's; there were those who were the corrupters, now, with Ahab and Jezebel. Look, if you will, in verses 17 and 18 of this same chapter: "*And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?*"—that is, the king said to the prophet, "You are a troublemaker"—"*And [the prophet] answered [back], I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and...hast followed Baalim*" (1 Kings 18:17–18).

Now, what happened is this: that on the throne was a wicked king named Ahab, and he had a wicked wife named Jezebel. Ahab was the epitome of evil. Now, he was doubly dangerous because he used religious talk all of the time. He talked about being a believer. But, I want you to notice God's biography of this man in 1 Kings chapter 16, verses 30 through 33: "*And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam*"—that is, he casually sinned—"*the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him*"—now, who was Baal? Baal was a sex god; Baal was

a fertility god. And, a part of the worship of this pagan demon god that Jezebel worshiped and taught Ahab to worship—a part of that worship—was the sacrifice of little babies. That’s the way they worshiped the Baal of that day. And, the Bible goes on to say—*“And he reared up an altar for Baal in the house of Baal, which he...built in Samaria”*—that is, as the king...supposed to be the king, the leader over God’s people. He actually encouraged pagan worship; he actually encouraged the sacrifice of little babies—*“And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him”* (1 Kings 16:30–33). He was a national leader, Ahab was. His wife was urging him on. He had a form of godliness. He used religious language, but he was mastered by his own pride, by his own lust, and he was greatly influenced by his wife.

Now, there are many enemies of the gospel today, and there are many forces today that will keep us—that would hold us—back from revival. They hate all that we stand for. They hate people like yours truly. To them, we are troublemakers. And, they say of us, “You’re the ones who are troubling America.” We are the thorns in their flesh. Now, very frankly, I don’t expect to be loved by these people. I don’t expect to be admired by the whisky dealers, the dope pushers, the pornographers, or the baby butchers. I don’t expect that. We ought to give those people insomnia. We ought to speak up. The Bible says, “Lift up your voice, and show the house of Israel their sin” (Ezekiel 33:10).

Let me tell you something, folks: the Ahabs and the Jezebels cannot hold back revival; the Obadiah’s can—the Obadiah’s can. The people of God who refuse to take the stand that they ought to take. The actions of the king, the actions of the court, and the actions of a president can never thwart the power and the plan of Almighty God. The Bible says of these people and their arrogance against God—the Bible says concerning them, *“He that [sits] in the heavens shall laugh: the LORD [scoffs at] them”* (Psalm 2:4). Put in your margin “Daniel 4, verse 17”: the Bible says there, *“That the living may know that the most High ruleth in the kingdom of men”* (Daniel 4:17). God is above all of this. There is no panic in Heaven. And, it is not that God is hopeless and helpless to do something and that we cannot have revival unless it is routed through Washington.

C. **The Confused**

Now, there’s another category here in this chapter. I’ve talked to you about the compromisers; I’ve talked to you about the corrupters. But, here’s another category that is so evident in America today, and these are the confused—these who don’t understand the situation; they have not got a clue. Look, if you will, in verses 19 through 21 of this same chapter. And, Elijah here is calling for a contest, and here’s what he says: *“Now therefore send, and gather [unto] me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred,*

who eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel”—now, here is a summit meeting at Mount Carmel. Now, notice what Elijah said to this crowd, this great throng of people, all the people there. They've come up to this beautiful mountain that I have visited so many times in the Holy Land—*“And Elijah came unto all the people, and said”*—now, listen to this—*“How long halt ye between two opinions?”*—that is, “How long are you going to try to be on both sides of the fence?”—*“if the LORD be God, follow him: but if Baal, then follow him”*—now, notice this—*“And the people answered him not a word”* (1 Kings 18:19–21).

These were people who were just on the fence: they didn't have enough grace to serve God, and they didn't have enough courage to serve the devil. Why is this? Well, you say, “Why are the polls like they are today? Why is there so much ambivalence? Why do we have a generation that doesn't even seem to have a clue as to what is going on?” Well, I'll tell you why: go back to the Obadiah's. They have not seen enough in the Church of the living God to convince them one way or the other. It's as though they're in the stands, and we're on the playing field; and they haven't seen very much in us. You know, *the world doesn't need a new definition of the gospel; it needs a new demonstration of the gospel*. The Church of the Lord God today—we've lost our power.

Jesus said we're like salt without savor (Matthew 5:13)—without its bite, without its sting. In Bible times, they would use salt—it was not as refined as purely as our salt is refined. And, if left outside in the elements and so forth, the very bite, the flavor, the zest would leak out of it, and it would be just a nauseous mess there on the ground. “Salt without savor,” the Bible says, “it was worthless, to be cast out and trodden under foot of men” (Matthew 5:13). What would you do with salt like that? You couldn't put it in the well or in the river; it would poison the streams. You couldn't put it in the fields; it would kill the crops. There was one thing you could do with that kind of salt: you could put it on the roadways, because it would cake and harden and become like soil cement. It was *“good for nothing, but to be cast out, and...trodden under foot of men”* (Matthew 5:13). Do you know why the Church is being walked on today? Do you know why we are so denigrated, and so hated, and so despised? Because we are salt without savor. We have lost our bite. We have lost our sting. Salt stings; salt irritates. But, salt heals, and salt purifies. But, we are a generation of people—salt-less saints. And so, no wonder the crowd is so confused.

On the day of Pentecost, there was a great crowd, and the power of God came in such a way on the day of Pentecost that the people were amazed. And, when they saw this, they couldn't explain it. And, they asked one question: “What does this mean?” And then, they asked another question: “What must we do?” Many of us have been trying to get them to ask the second question before they ask the first question. I mean, what

have they seen about us that they can't explain? What do they know about you that is different from any body else on your block? What can they see about you that they cannot explain in the office, in the school? Junior high-schoolers, where you are? When they start looking at our lives and seeing the power of God in our lives and start asking, "What does this mean?" maybe before long they'll be asking, "What must we do? What must we do?"

You see, the problem is, we have a generation today—they don't know; they don't have a clue. They are neither for us nor against us; they want this, but maybe they want that. They're sitting on the fence. And, the prophet of God says, "*How long halt ye between two opinions? if the LORD be God, [then] follow him...if Baal [is god], then follow him*" (1 Kings 18:21). I believe there are multiplied thousands—yes, millions—that will come to Christ if the Church of the Lord God will awaken.

D. **The Competitors**

Now, here's another category of persons. And, by the way, listen to this 18th chapter. You'll find yourself in it, probably, somewhere. Not only do you have those who are compromisers, not only do you have those who are corrupt, and corrupters, and not only do you have those who are confused, but you also have those who are competitors to the gospel of our Lord and Savior Jesus Christ and our God and His Kingdom. Look, if you will, in verses 22 through 29, and you're going to see that: "*[And] then...Elijah [said] unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men*"—now, here we're talking about the competition. Here's the man of God. Here's the competition—those who are demon-inspired. And, he proposes a contest. Notice, if you will, in verse 23—"*Let them therefore give us two bullocks*"—that is, "young calves"—"*and let them choose one bullock for themselves, and cut it in pieces, and lay it on [the] wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the LORD*"—now, here, listen to this—"*and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon*"—"until noon"—"*saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is [on] a journey*"—Elijah, now, is mocking them. He said, "You know, he's a god. He ought to be able to hear you. Maybe he's on the phone talking to somebody else, or maybe he's off

on a hunting trip.” “He’s pursuing”—that’s what it means—“or on a journey, or peradventure he’s asleep, and you’ve got to wake him up. Cry aloud”—“*And they cried aloud, and cut themselves after their manner with knives and lances, [until] the blood gushed out upon them. And it came to pass, when the midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded*” (1 Kings 18:23–29).

Now, these are the priests of Baal, and there were plenty of them. God’s people in this day were in the minority. And, one of the things that I have learned today, folks, is that we’re in a minority. I didn’t understand that. A year ago, I did not know what a minority we’re in, in America today. Elijah was in a minority. Humanism, demonism, witchcraft, and sheer unbelief surrounds us, represented by these priests of Baal. It is an amazing thing, but you can write down any thing that you want to believe, and any way that you want to behave, and you can find some church or some group that practices and teaches that in America today.

But, in spite of all of these, they cannot hold back revival, because Jesus said concerning the priests of Baal, and the humanists, and the atheists, and the cultists, and all of the rest of it—the witchcraft: “*Greater is he that is in [us], than [they] in the world*” (1 John 4:4)—than the spirits of Satan in the world. People get all upset about all of the demons. A third of the angels fell from Heaven. That means two-thirds didn’t fall, friend. We’ve got two angels for every demon, and we have the Holy Spirit, who is greater than the spirit of evil.

And, here is Elijah. He’s up there, and he says, “We’re going to have a contest, and we’re going to pray; and we’re going to see which God can answer by fire. And, the God that answers by fire, let him be God” (1 Kings 18:23–24). We have people today who don’t want Americans to be able to pray in public, pray in schools, and they have such silly arguments. These people who say they believe in pluralism—they don’t really believe in pluralism; they want us to shut up. I’m not afraid of pluralism. Elijah wasn’t afraid to let the priests of Baal pray. He said, “Let them pray—let them pray. You let them pray; let us pray. We’ll see who’s God. The God that answers by fire, let him be God” (1 Kings 18:23–24). The great danger in America is not that the people of Baal pray; the great danger in America today is the people of God don’t. Just let them pray. “*And the God that [answers] by fire, let him be God*” (1 Kings 18:24). And, that is the test—not figures, or finances, or favor, but fire.

II. The Elements of Revival

Now, what is the formula, now, that we see here on Mount Carmel that can apply to us? What is it?

A. Solidarity

Well, first of all, there must be a unifying of the people of God; there must be a solidarity of the people of God. Look in verses 30 and 31: *“And Elijah said unto...the people, Come near unto me. And all the people came near unto him”*—now, watch—*“And he repaired the altar of the LORD that was broken down”*—that ought to tell you something: a broken down altar—*“And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD”* (1 Kings 18:30–32).

Now, the altar was broken down. The unity of Israel was divided. And, what he is doing in taking these 12 stones and building an altar—he is saying that “we need to restore our unity.” God brings us together; the devil divides us. The altar unites us. On the day of Pentecost, the thing that was so prevalent there was that they were united. The Bible tells us in Acts chapter 2: *“And when the day of Pentecost was fully come, they were all...in one place [in one accord]”* (Acts 2:1). The devil hates unity. The Bible says in Psalm 133, verse 1: *“Behold, how good and how pleasant it is for brethren to dwell together in unity!”* (Psalm 133:1). And, what we need to do is to begin to unify the Body of Christ. We need a unity that will pass over denominational lines.

Now, there are some things that we’re not going to sacrifice. I’m not talking about unity with cults, but I’m talking about people who are blood-bought brothers and sisters in Christ. They may not cross every “T” and dot every “I” just like we do, but if they’re in the family of God, they are our brothers and sisters. And, we need to pray that all believers in the City of Memphis, and all believers in Tennessee, and all believers in America will come together and be as Jesus taught us to be: *“[Father, I pray] that they...may be one...that the world may believe that thou hast sent me”* (John 17:21). And, if you... Any body, dear friend, who’s a brother in Christ—whether they’re black or white, young or old, rich or poor—love them. Put your arms around them. Bring them in. Don’t shut them off, and don’t divide over unnecessary things. The very first thing that the man of God did was to get the people of God together. Like a mighty army, when we get together we can do wonderful and glorious things.

B. Separation

But, not only was there solidarity—he put the altar together—but there was also separation, and these two things have to go side by side. Notice again in verse 32: *“And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed”* (1 Kings 18:32). So, after the altar’s built, then he digs a trench, a line of demarcation, to separate the worshipers of Jehovah from the worshipers of Baal. And, God always has a difference: there is the

altar fellowship, and there is the idol fellowship. And, when I say that we need unity, I don't mean to infer that we can have unity with those who do not believe the great fundamental truths of the Word of God. Amos 3:3 says, *"Can two walk together, except they be agreed?"* James 4:4 says, *"Ye adulterers and adulteresses, know ye not that...friendship [with] the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."* And, when somebody fellowships with this world, that's high treason against Heaven's King. So, there is that solidarity and that separation that have to take place. Get the people of God together.

C. Sacrifice

Here's the third thing: there must be sacrifice. Look, if you will, in verse 33: *"And he put the wood in order, and cut the bullock"*—the young calf—*"in pieces, and laid him on the wood"* (1 Kings 18:33). Every sacrifice in the Old Testament—this one, and every legitimate sacrifice—pointed toward Calvary. What you have here in type is the precious blood of the Lord Jesus Christ, and that is what has broken Satan's back. Jesus said, as He faced that cross, *"Now [is] the prince of this world...cast out"* (John 12:31). What Elijah did here is typifying, picturing, portraying, the person and work of our Lord Jesus Christ. It was at the time of the evening sacrifice that he did this—that is, when the sacrifice was going on in the temple, in Jerusalem, when God's appointed time that typified the death of Jesus on the cross.

What is the hope of America? I'll tell you what it is: it is the blood of Jesus—the blood of Jesus. It is the power of Christ on that cross that has absolutely decimated the kingdom of Satan. We need to understand that. It is the blood that is the basis of our warfare. And, speaking of the devil, the Bible says, in Revelation chapter 12: *"And they overcame him by the blood of the Lamb"* (Revelation 12:11).

D. Spiritual Power

What is there? There's solidarity. There's separation. There is sacrifice. And then, there is spiritual power. Notice, if you will, in verses 33 and 34: *"And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water"* (1 Kings 18:33–35). Now, notice the test is fire. Any body here ever try to start a fire with water? "Pour on the water—four barrels of water, four more barrels of water, four more barrels of water, 12 barrels of water."

What was he doing? I think he's doing a number of things. One thing he was doing is showing "this is not some spontaneous combustion what's about the happen here." What he was saying is, "There's nothing too hard for our God." We need to understand

that. You see, a god that can't burn wet wood is no good. What he's doing is showing here that our God is Almighty. And, may God have mercy upon us today, because many of us believe—many of us believe—that the situation is too great for God. What he's showing you is it's not too great for God.

But, in the Bible, water is a symbol of two things: water is a symbol of the Word of God and the Spirit of God. The Bible speaks of *“washing of water by the word”* (Ephesians 5:26). And, God says concerning His Spirit, “I will pour water upon dry ground and upon him that is thirsty, and I will pour out of My Spirit of all flesh” (Isaiah 44:3). And, Jesus said, “Out of our innermost being shall flow a river of living water. This spake He of the Spirit which they that believe on Him should receive” (John 7:38–39).

E. Supplication

And so, what do you have? What you have here is a solidarity. You have a separation. What you have here, dear friend, is a sacrifice—a blood sacrifice. What you have here is spiritual power—the Spirit of God and the Word of God. Do you think all of this is just empty symbolism? No, this is in the Word of God for a purpose—to teach us something. And then, when all of this is ready, then you have, dear friend, the prayer, the supplication.

Notice the prayer here. And, so many times we try to pray before these other things are done, and that's why our prayer is not answered. But look, if you will, in verse 36: *“And it came to pass at the time of the [evening]—“of the offering”—“of the evening sacrifice”—Elijah knew what was going on there at the temple: the time of the offering of the evening sacrifice, or at least where the temple would be, and the time that God had said that the sacrifice was to be made—“that Elijah the prophet came near, and said”—*now, I want you to listen to this prayer. I want you to listen to it—only, here, 63 words. Listen to it. Listen to the prayer that Elijah the prophet came near and said—*“LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again”* (1 Kings 18:36–37). What was this prayer?

1. The Prayer was Precise

Number one: It was precise. He knew what he was asking. So much of our praying is meaningless generalities. Jesus said we're not heard for our much speaking (Matthew 6:7). Here was a man who was offering a precise prayer.

2. The Prayer was Powerful

And, not only was it precise, but it was powerful, because it was the time of the evening offering. The basis of this prayer was a bloody sacrifice. You know, that's what the Bible teaches us in the New Testament—Hebrews 10, verse 19: *“Having therefore, brethren,*

boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19). He's praying on the basis of the blood.

3. The Prayer was Purposeful

It was purposeful. He says, *"That this people may know that thou art the LORD God"* (1 Kings 18:37). Do you know what his zeal was for? His zeal was for the glory of God. Do you want your prayers answered? Then let your zeal be for the glory of God. That's what it means to pray in Jesus's name: it means for His glory. Jesus, when He prayed, prayed this way—in John 12, verse 28: *"Father, glorify thy name"* (John 12:28). Our problem is we're trying to have revival for America's sake, for our family's sake, for our children's sake, our grandchildren's sake, for our reputation, for our church, for our denomination. We need to get more concerned for the glory of God—for the glory of God.

III. The Evidences of Revival

Well, we've talked about the enemies and the elements of revival. What are the evidences of it? Well, look, if you will, in verse 38 and verses 39—read here: *"Then the fire of the LORD fell"*—boy, I love that—*"and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces: and they said, The LORD, he is the God"*—what they meant by that: "He is the only, the One and only"—*"The LORD, he is the God"* (1 Kings 18:38–39)—not a god; He is *the* God.

Now, remember that the test was fire—truly, Holy Ghost fire from Heaven. And, what kind of fire is it? What is revival fire?

A. Fire that Consumes

Well, first of all, it's fire that consumes. The Bible says, *"Our God is a consuming fire"* (Hebrews 12:29). This fire that fell consumed the sacrifice. It consumed the wood. It consumed the stones. It consumed the water. It licked up the water that was puddled in the trench round about it. Now, let me tell you, *"our God is a consuming fire"* (Hebrews 12:29), and what we need to understand is this: the fire, ultimately, will fall; and if the fire doesn't fall on the sacrifice, it will fall on us. But, the fire will fall. The fire is a consuming fire. And, either that fire will fall on the sacrifice, the Lord Jesus, on our behalf and on America's behalf, or it will fall on us. We're going to face fire, whether it be judgment fire or the fire of cleansing, but there is fire. The very first thing this fire does—it consumes.

B. Fire that Convicts

And then, when it consumes, it convicts. Look in verse 38—look at it. And, the Bible says—verse 39: *"And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God"* (1 Kings 18:38). Now, I realize I

have a semi-sympathetic crowd with me tonight. I've probably got half a dozen or two dozen of you angry at me, but fleas come with the dog.

But now, remember, I'm calling me the dog. Okay now. But, we're huddled together here tonight, and we say, "Well, we've got a fairly good Sunday night crowd," and we do. Many churches don't even meet on Sunday night. Thank God for that. But folks, we are a miniscule group. We are a little handful here tonight compared to those people who don't come on Sunday night. They don't come on Sunday morning. They don't believe what we believe, and many of them who go to churches are going to liberal churches that are not taking a stand for what is right and against what is wrong. What we need in America today is fire that consumes and fire that convicts. I mean, we need something beyond what we've got, right? I mean, hey, folks, I've been preaching a long time. I'm not talking about tonight. You can nod your head to that, too, but I'm not talking about tonight. Somebody walked in a church and said, "How long has he been preaching?" He said, "About 20 years." They said, "Is he nearly finished?" But, I have been preaching long enough to know that preaching won't do it—preaching won't do it. Folks, we need, in America today, a supernatural demonstration of the power of God. I'm not talking about wildfire. I'm as much afraid of wildfire as I am no fire.

C. Fire that Converts

I'm talking about fire from Heaven that consumes, and fire that convicts, and then fire that converts. Look, if you will, in verse 39 of this same chapter: "*And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God*" (1 Kings 18:39). I believe when revival comes—and I'm not going to stop preaching for it, praying for it, pleading for it, looking for it, asking for it until it does come—but I believe that multiplied millions can be swept into the Kingdom of God. You know what I'm looking for? I'm looking for revival that Peter Jennings and Dan Rather can't explain. I am looking for something that is absolutely of God—not somebody's program, propaganda, preaching, or paraphernalia, but a revival of God, where the fire of God falls: fire that consumes, fire that convicts, and fire that converts.

Conclusion

We've got some problems in Washington. I don't know how it's going to end. A lady wrote me a letter the other day and said, "You preached against the President." She said, "I wish you could see yourself preaching. I wish you could see how angry you look. I wish you could hear the tone of your voice." Well, friend, I can't help my face. I really don't mind that I'm behind it. You're the guys that get the jar out there. But, sometimes people confuse intensity for hatred. I don't hate the President. I pray regularly and faithfully for the President. Joyce and I held hands this morning and prayed for the

President of the United States. But, I want you to listen to me: Bill Clinton cannot bring revival to America, and Bill Clinton cannot stop it.

Prophets of God are always looked upon as troublemakers. And, I know there'll be some here tonight and some who are listening by radio who will say, "I wish that guy would shut up. He's a troublemaker." So, that's the way it is. But, I'm going to tell you, my dear friend, we need God in America again. And, I'm not talking about Democrat, Republican, Independent. If you think I'm talking about that, you just don't understand. I'm talking about God in America again.

Let's pray. Father God, I pray with a broken heart for this nation. Lord, I pray that, by whatever means, You will awaken this nation. Lord, we live in an area that this past week has been ravaged by tornados. And Lord, You've said in Your Word that Your judgment would come like a whirlwind. O God, we live in a nation that seems to be dead to Your Word and blind to danger—a nation with a hard heart, with lustful thoughts, and eyes filled with greed; where we mercilessly, mercilessly, mercilessly slaughter babies in the mother's womb; where we cannot mention God in the public schools, but dispense birth control devices and give sexual advice without a moral basis. Lord, we take our tax money and pay to have our children taught that they are an accident, that they were created by chance rather than by Your beneficent hand. O God, like Ezra of old, we blush to lift our face to You. And God, in this very church, we know that we are ready to be judged. And Father, we pray that, in Bellevue, that You would forgive our pride, our arrogance, our sinfulness, and Lord, that revival might begin in my heart, in my family, in this church, in this city. Lord God, one more time, let the fire fall. For I pray in the name of Jesus. Amen.