

Surprised By God

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- [0 : 0 0] Well, let's turn back briefly now to 2 Chronicles, chapter 29, this passage we read from verse 20 down to the end of the chapter.
- 2 Chronicles 29, reading at verse 20 and looking at this passage. Then Hezekiah the king rose early and gathered the officials of the city and went up to the house of the Lord.
- As we carry on with our studies of these portraits in this gallery of kings in 2 Chronicles, you'll recall from our last study in the first part of the chapter that we saw Hezekiah's reign was a new beginning for the people of Israel.
- After the reign that had gone before of his father Ahaz, we saw how the people were led into idolatry and all kinds of horrid practices.
- That God himself had condemned. And Hezekiah began a program of reform and restoration. And the first thing he did, as we saw last time, was deal with the temple.
- [1 : 0 7] He cleaned the temple of all the filth, as it's called, that had gathered there during the reign of Ahaz. And we saw that that included not just the dust that would have gathered over the years, but all the relics of idolatry as well that were regarded as abominable by the Lord.
- They were cleared out by Hezekiah. He wanted this to be kept for the Lord as it was intended. But the cleaning of the temple, the restoring of the temple, was in order to, what you now find in the rest of the chapter, the restoring of worship.
- And indeed the people themselves being restored to be a people of God for the worship of God in his temple. So the three things really go together.
- As indeed was the case when the people of Judah came back from Babylon so many years later than the days of Hezekiah. But they would have been using 2 Chronicles as a means of encouragement for them.
- As they began to repair the temple that had then been flattened by the Babylonians before they took the people captive to Babylon. These great passages of 2 Chronicles would have been a great encouragement to them.
- [2 : 2 1] Along with the prophesying and the teaching of Haggai the prophet and Zechariah the prophet. So all of that comes together to the spiritual principle that the church from time to time down through the ages.
- Such as you find in the great movement of the Reformation in Europe and through into our own nation in Scotland especially. Where the things that had come to be built up and collected in the practices of the church down these centuries of the Middle Ages.
- Had to be cleaned out. Had to be actually dealt with in a way that restored the worship of God. The way in which he himself was to be served and worshipped.
- So the restoration of the temple and the restoration of worship and the restoration of a people. Always go together in the teaching of the Bible. So what do we have in this particular instance?
- Well you first of all have the role of the king. We are going to look at that very briefly. And then looking at the public worship that was restored under Hezekiah's leadership.

[3 : 30] And although that is largely to do with different sacrifices that are mentioned. We will see that they have a very important meaning for ourselves today.

In relation to how we should be as a people of God. And our view of the worship of God and of serving the Lord as his people. You notice the king first of all and the enthusiasm that he showed in verse 20.

Then Hezekiah the king rose early and gathered the officials of the city and went up to the house of the Lord. He was so filled with zeal for this restoration that he rose early in the morning.

Hezekiah would have no problem getting up for an early morning prayer meeting at 6am. The kind of mind that he had. The kind of heart that he had. The zeal that he showed was a zeal by which he himself led this program of restoration.

He got up early in the morning. He was an example to those that he was leading as king. He himself showed how important it was to him that God be given his rightful place.

[4 : 38] Are we like that in our own minds? In our own homes? In our families? In our congregation? Is this our own view of how important it is for us to give God his place?

Here was a man who wanted to show the people that he ruled over. That he himself was governed by the same rules, by the same needs, by the same commands.

And that he was a servant of the same God as they were. So he got up early. He made his preparations in good time. You cannot actually better a life that makes time in the morning for God.

That comes to show that he must come first. That your dealing with him must come first. That doesn't have to take a long time.

You don't have to spend two or three hours reading your Bible and praying. Many of us don't have that amount of time available to us in the morning. But we set every day, by however much we can give, to dealings with the Lord.

[5 : 54] By reading his word. By praying for his blessing. And that sets the tone for the rest of the day. So here is the king showing his enthusiasm.

And what he does, he gathers the officials of the city. And they went up with the king to the house of the Lord, to the temple. That had just been recently cleaned up. You see, the king was concerned that the officials, these civic officials.

These were not the priests. They were not the prophets. They were people who had civic duties in the nation. And they were to be part of the leadership in this movement as well.

That's important, isn't it? For your own consideration and mind today. In regard to the way we ourselves have to view the people that are over us in government.

Whether it's local government and especially national government. Because there is a thinking today that comes to you from various sources. That tell you that people in public office should really keep their beliefs separate from the way they go about their business.

[7 : 03] That faith, whatever faith it is. And it's usually particularly the Christian faith that's singled out for attention. That faith does not actually belong along with public office in the life of any person.

And indeed, as you very well know, there are actually movements, particularly from secular societies now, that go further than that. Not only are we told that public office and faith or beliefs don't really go together.

You keep your beliefs private. You don't bring them into your public life. Not only are we told that. But we're also told that people who are professing Christians. Christians and especially elders in office or deacons in the church should not sit on public bodies.

Hezekiah will have none of that. Because he's ruled by the mind of God. And what he wants is the very opposite of that. He doesn't want these officials to think we're public officials.

We're civic officials. We're administrators in the kingdom. We don't have anything to do with the religion of the place. Oh yes you do, he's saying. Not only that, but you have to show your beliefs.

[8 : 20] And you have to show your faith in the way you go about your public office. He gathered the officials. And they went up to the house of the Lord.

Do you not long for that kind of situation? To be true in our day as well. That those who lead us in government would have it as their priority of thought.

To actually base their public office on the manner in which they carry it out. On the confession of faith in God. And obedience to him.

And we have to pray for those in public office. For those in government especially. Locally, internationally. Westminster, Edinburgh, wherever it is. It is our duty to pray for them.

And it's our duty to pray for them. Especially that God will bless them. And that God will give them to see. That his word. And his laws. Are laws for every generation of human society.

[9 : 26] Not to be cast aside just because we think nowadays. They've become rather old fashioned. So here is what Hezekiah did. And his enthusiasm.

Is conveyed to these officials. And together they go up. To the house of the Lord. And then look when you come. To the rest of the passage. Of the public worship.

That then is set up by Hezekiah. Under his leadership at least. Now it's mostly to do. With sacrifices. But let's notice that.

There's a very definite order. To these sacrifices. Because as we'll see. The first ones have to do with atonement. That is dealing with sin.

The problem of sin. In relation to God. That's the sacrifice of atonement. Or these sacrifices of atonement. They deal with sin.

[10 : 23] Because they're called sin offerings. The second lot of sacrifices. Burnt offerings. They have to do with dedication. Or consecration.

And that's logically. Following atonement. You have atonement made first. Sin is dealt with. Then on the basis of that.

People come. To dedicate themselves to God. In response. And thirdly. You have sacrifices to do with. Thanksgiving. Thanksgiving. That follows on.

From atonement. Dedication. And thanksgiving. And although these. Are old testament sacrifices. We no longer come with these kinds of sacrifices.

The order of that. The pattern of that. Must be in your mind. As a Christian. Must be in your mind. As a worshipper of God. You come to worship God.

[11 : 18] On the basis of an atonement. That he has done. That he has made. And completed. In Jesus Christ. In his death. You come to worship God.

Knowing that that's the basis. Of your worship. To dedicate yourself. To him. Because that atonement. Calls for your complete.

Dedication. And consecration. In other words. God is willing to say. To the people. Through Hezekiah here. Because of these sacrifices. Of atonement. The least you can do.

Is come. With sacrifices. Of dedication. And thanksgiving. And that's what he's saying to us. Through the gospel. Because I have given my son. To die on the cross.

The least that you can do. Is give yourselves to me. To be my people. To be my servants. And to live lives of thanksgiving.

[12 : 16] These are the principles. That we carry from the passage. Into our own thinking. And our own circumstances today. So notice first of all.

Verses 21 to 24. We're dealing with it very briefly. These sacrifices. Of atonement. They brought these bulls. These lambs. The goats. For a sin offering.

For the kingdom. And for the sanctuary. And for Judah. When you come to verse 23. There are two things. That are mentioned. We'll deal with the blood. Just in a minute.

But you notice first of all. When verse 23. That when they brought the goats. For the sin offering. They were brought to the king. And the assembly. And they laid their hands.

On them. Now that's a very important. Action. In relation to. Sacrifice in the Old Testament. Particularly so. On the day of atonement.

[13 : 11] As well as described. In Leviticus chapter 16. When the goat. That was to be. Used in the sack. Of two goats. In fact. There is the same.

Laying on. Of hands. On the part of the high priest. What does that mean? What does that represent? What does that signify? Well. It means.

A transfer. A transference. Of sin. And guilt. From the people. To the sacrifice. To the animal.

To be sacrificed. That of course. Is a representation. Of the death. Of Jesus. The exact same thing. Has happened. In respect to Jesus.

Who has fulfilled. This. Element. Of this sacrifice. The sin. Offering. Where you find. In the Old Testament. That the laying on. Of the hands.

[14 : 04] Of the priest. Onto the head. Of the goat. Was a sign. That the guilt. Of the people. Was being transferred. To that animal. And therefore. The death. Of that animal. Was the death.

That people deserved. But would no longer. Have to face. Because it was transferred. To the sacrifice. Instead. That's what Christ. Died. For. That's what the death.

Of Christ. Is about. And the New Testament. Makes it so very clear. That. The death of Christ.

Was a substitutionary death. Remember in. First Peter. For example. Just picking out. One. Verse out of many. But in first Peter. Chapter two. And verse twenty four.

You'll find. Jesus. You'll find Peter. Using the same language. There of Jesus. Using the Old Testament. Imagery of substitution. And transference.

[15 : 01] He says. For to this. You have been called. Because Christ. Also suffered for you. Leaving an example. And so on. And he says. He himself. Bore.

Our sins. In his body. On the tree. That we might. Dine to sin. And live. To righteousness. Second Corinthians.

Five. Twenty one. As. Similarly. Paul is saying. He who knew. No sin. Was made. Sin. For us. That we. Might become.

The righteousness. Of God. In him. That's the other part. Of the transference. We're not going to go into. In any great detail. But it's a transfer. Both ways. Our.

Sin. To the substitute. The Lord. Jesus Christ. His. Righteousness. The standard. Of life.

[15 : 55] That we need. As God. Demands it. That. Is transferred. To us. From him. That's what happens. When you become a Christian.

You accept. The substitute. Who took your place. You take the one. Who took. The guilt. Of your sin. And the death.

That you deserved. In hell. Who took that. To himself. And as you receive him. You receive. His righteousness. Instead of.

Your guilt. That he has taken away. It's a transference. Represented. By the simple act.

Of laying hands. On the head. Of this goat. And what a rich vein. Of teaching. That is. All the way through. Into the new testament. Into the death.

[16 : 50] Of Christ. The second thing. You notice. In the atonement. In this. Sin offering. Is that the blood. Of these animals. That are mentioned. Was taken. By the priests. And thrown.

Against the altar. Now. That doesn't. Indicate. The way it's translated. There doesn't mean. It's done carelessly. As if they just took this. And threw it. Any old way. This was. A very.

Deliberate. Application. Of this blood. Remember. It's the blood. That's come from. A death. It's all about. A death. Death. The death. The death of the. Sacrificed animal.

And the blood. As it represents. The death. Of that animal. Is thrown against the altar. Deliberately. And precisely. Because it has to do. With God. It has to do.

With. With. Actually coming to be. A provision. That God requires. And it's thrown against the altar. Because that is where. The offering is rendered.

[17 : 48] To God. In other words. When you take that. To Jesus. And to what Jesus Christ did. On the cross. That's precisely. What you find. The death.

Of Jesus. Is first. And foremost. Directed. Towards. God. For his. Acceptance. Then.

It's directed. Toward us. For our. Benefit. He died. As a sacrifice. For sin. He offered himself.

As Hebrews 9. Puts it. Without spot. To. God. That's. Why the blood. Is applied. To the altar. It is sprinkled.

Towards. God. For his approval. And from. That acceptance. Flows. Forgiveness. Flows.

[18 : 44] Acceptance. For the people. That's really. The core. Of the gospel. Message. Of salvation. In Christ. The blood. Of the lamb.

Of God. As it. Operated. Towards. God. In his death. Becomes. Absolutely. Sufficient. To cover. The guilt.

Of our sin. To take away. Our defilement. To give us. Righteousness. Instead. That's the first. Set. Of sacrifices.

That's. What. They began with. Secondly. There's the burnt offerings. Sacrifices. Of dedication. Verses. Twenty. Seven. Two. Thirty.

As a. As a. As a. Cya. Commanded. That the burnt offering. Be offered. On the altar. And when the burnt offering. Began the song. To the Lord. Began. Also. Now.

[19 : 38] In the burnt offering. This is. A sacrifice. Where the whole. Animal. Was actually. Used. In the sacrifice. And burnt. As a whole.

That's. Through only. Of the. Burnt. Offering. And. What it. Represented. Was. That. The. Offerer. The. Offerer. The person. Who came. With their.

Sacrifice. For the priest. To offer it. Was. Indicating. By bringing. A sacrifice. For a burnt offering. That they. Themselves. Were. Offering. Themselves.

Holy. Completely. To God. They were. Coming. In a way. That said. Here is. My sacrifice. And. By this. Sacrifice. For a burnt offering. I am.

Showing. That. I am. Giving. My. Myself. Entirely. To God. I belong. To God. I am. His. And. Therefore. I am. Here. At. His.

- [20 : 32] Disposal. Every. Part. Of. Me. Every. Aspect. Of. My. Life. That's. The. Ideal. That's. What. It. Was. Representative. Of. And. Of. Course. You. Find. That. That's. True. Of. Jesus. Primarily. What. Part. Of. Himself. Did. He. Keep. Back. When. He. Came. To. Die. On.

The. Cross. The. Answer. Is. Nothing. He. Gave. Himself.

He. Offered. Himself. As. Hebrews. 9. Puts. It. As. We. Said. Verse. 14. Not. By. The. Blood. Of. Bulls. And. Goats. But. By. His. Own. Blood. He. Came.

Into. The. Holy. Place. That's. The. Death. Of. God. And. With. Without. Spot. He. Offered. Himself. Perfect.

- [21 : 25] Sacrifice. But. He. Offered. Himself. In. The. Entirety. Of. His. Person. To. God. We. Can't. Understand. Much. Of. That. He.

Is. The. Son. Of. God. He. Is. God. But. That's. What. His. Word. Tells. Us. He. Didn't. Keep. Anything. Of. Himself. Back. In. His.

God. And. When. We. Come. To. Apply. To. Our. Dedication. To. God. Paul. In. Romans. 12. Uses. Language. Very.

Similar. To. What's. Used. Of. The. Death. Of. Christ. Himself. Therefore. He. Says. I. Beseech. You. Brothers. By. The. Mercies. Of. God. That.

You. Present. Your. Bodies. A. Living. Sacrifice. Holy. Acceptable. To. God. What is he saying?

- [22 : 19] Well he's not just talking. Though he mentions the body specifically. He's saying that. So that we don't think of leaving it out. Our bodies belong to God. What we do with our bodies belong to God.

What we are inside in our soul belongs to God. Every single aspect of our life. If we're saying today that we want to be Christians. And we all do. I'm sure. This is what the Bible is saying to us.

We are a living sacrifice. We are a sacrifice to God. Nowhere in the Bible. Do you find God saying. I'll be happy with half.

Of what belongs to you. In your. In your life. In the way you live your life. I'll be satisfied with half your mind. With half your efforts. With. With half your. Your thoughts.

With. Half your actions. What does Paul say? You are bought. With a price. Therefore you are not your own. You are God's.

- [23 : 16] Of course there is a great. There is a great challenge in that. None of us can say. That we match up to that perfectly.

Of course not. We strive for it. But we will never have it in perfection. In this life. But we know one who did.

And he is our Lord. And he is our example. And you notice that.

Along with the burnt offerings. There is actually music. Musical instruments. And singing. The Levites stood ready. With these instruments of David. And the priests with the trumpets.

Then Hezekiah commanded. That the burnt offering be offered on the altar. And when the burnt offering began. The song to the Lord began also. And the trumpets accompanied by the instruments of King David.

- [24 : 12] Of Israel. The whole assembly worshipped. And the singers. The trumpet sounded. And all this continued. Until the burnt offering was finished. There is something quite interesting there.
- It says very precisely. That when the burnt offering began. Then the song. And the accompanying music began. Not till then.
- Not during the sacrifice of atonement. Not till the sacrifice of atonement were finished. Not until the blood had been sprinkled and applied. Not until the whole of that ritual was completed.
- Did the sacrifices of burnt offering begin. And therefore the singing and the music as well. What is that telling us? It's telling us that it's not appropriate to sing.
- Until sin has been satisfied for. It's telling us that it's inappropriate not to sing. When sin has been satisfied for. That's what it's saying to us.
- [25 : 13] That this sacrifice of atonement. The sacrifice of atonement. Where God dealing with sin. With a problem of sin. With a guilt of sin. And until that has been dealt with.
- There's no cause for singing. What's the point of singing? Unless you know that God has provided. For the guilt of your sin.
- There's no reason to sing. But once you know that. Once you know that that's done. Once you know that that's accomplished. Once you know that nothing can be added or taken away.
- From the atonement that is in Jesus Christ. Then you can sing. Then you should sing. Then you have to sing.
- If your response to that atonement. Is to be what it should be. You will have a rejoicing heart. You will be like these people.
- [26 : 09] Described there in the passage. As a people who began to sing. As the burnt offering. Was offered on the altar. And the singing.
- Is part of their dedication. Part of their response to the atonement. Let me ask myself. As I ask yourselves.
- Is my heart singing today? I'm not asking. Do you have a good singing voice? We're not putting that to ourselves. As a thing of first importance.
- What we're saying is. Do I have a singing heart? Do I have today the music in my heart. Of a response to the sacrifice. Of Jesus Christ. Is my heart today.
- Singing. Because sin has been dealt with. Because God has dealt categorically. And finally. And conclusively. And everlastingly. And efficaciously. With sin.
- [27 : 09] In the death of Jesus. If I have singing today. I have to ask myself. Where does my singing come from? Is it not from the fact of atonement.
- To which I am responding. In my dedication of myself to God. Let there be singing. The singing of rejoicing in our hearts.
- Let there be joy and gladness. As you find in the last verse of the chapter. Where Hezekiah. Where Hezekiah and all the people rejoiced. Because God had prepared for the people.
- That is the basis of our rejoicing. And if you are a Christian. You are a Christian. You are a Christian. Designed for rejoicing.
- That is what a Christian life is for. It is for showing the joy that you have in the Lord.
- [28 : 13] Because He has done such great things for us. Sacrifices. Of dedication. And they are followed by sacrifices of thanksgiving.

Now there are three types of offerings mentioned. In the final part from verse 31. To verse 36. And the three types of offering there. Are all to do with sacrifices of thanksgiving.

There are thank offerings. These were just words that were used. In accompaniment of the burnt offerings. And in fact. Psalm 100.

That we sang. In the book of Psalms. You will find the titles to the Psalms. Which are sometimes quite important. To tell you about the Psalm. Psalm 100. Is a prayer of thanksgiving.

And was probably one of the items. That were used in thanks offerings. Or thank offerings. Accompanying burnt offerings. Sacrifices.

[29 : 11] And then there is what is called peace offerings. Which can also be called fellowship offerings. Peace offerings. Only the fat of the animal.

Was burnt in a peace offering. And the remainder was then shared out. For eating. Between the priest. And the people. That's why it's called a fellowship offering.

In places. Because it's used in fellowship. It's used in a way that shares out. This meal. Something like. What you find in.

The Passover. Although it's not a fellowship offering. Specifically there. The lamb is. Roasted in the fire. But it's then eaten. By each of these homes. In the Passover meal.

And that of course. Itself. The sharing out of something. To eat together. Itself. Itself. Itself. It's such a great expression. Of fellowship. And of belonging to each other.

[30 : 08] And of belonging. As a people. Belonging to God. And of course. You can see. How that makes its way. Into what you do. In the Lord's Supper. It is a supper.

It's rightly called. A supper. Because there's a meal. Involved. At least. And eating and drinking. Involved. Just as you do. In an ordinary meal. But it's a sharing of it.

It's the Lord's people. Coming together. To share. In the breaking of bread. And the taking of a cup. In taking communion.

It's the same principle. As you find there. In the peace offering. In the Old Testament. Here specified. In the days of Hezekiah. Where there was a sharing out.

By the priests. And the people. Of what had been used. In the sacrifice. We come together. In the gospel today. To share in the sacrifice.

[31 : 04] Of Christ. To share in his benefits. To apportion. To each other. From the things. That he has provided. And you remember.

In the Westminster Confession. We used it. I think. At the time of the communion. Recently. And how it tells us. About. What is done. In the Lord's Supper. And what it means.

That those who. By faith. Receive. Of the supper. That they. Feed. They. Feed. Upon. Christ. Crucified. And the benefits.

Of his death. Spiritually. He is not there. Physically. But what they see. Physically. They associate. With the death.

Of Christ. With Christ. In his death. And spiritually. By faith. They feed. Upon him. And on the benefits. Of his death. And as they do that.

[32 : 00] The third offering. Is the. Drink offering. Mentioned in verse 35. That was actually. Associated also. With the burnt offering. But it's a thanks offering. Which always.

Accompanied the. Which here. Is accompanying. The burnt offering. So you see the connection. Between. The sacrifice. Of dedication. And the sacrifice.

Of thanksgiving. In the. The drink offering. Now. The drink offering. Was usually. Wine. And again. It was poured out. At the altar.

And it signified. Again. Just like the burnt. Like the burnt sacrifice. The burnt offering. It signifies. A life. Dedicated to God. Life.

As it were. Poured out. For the service. Of God. And. Paul again. Uses that terminology. These words. In the New Testament. Philippians. Chapter 2.

[32 : 58] And verse 17. But also in. His final. Letter to Timothy. Which is one of. The last letters. That Paul ever wrote. Because. In his letter to.

Second letter. To Timothy. Paul is very conscious. Of being near death. He knows the end. Is not far away. And this is how he describes it.

I am already being poured out. As a drink offering. And the time of my departure. Has come.

See Paul related his own life. As he said in Philippians. For me to live is Christ. And to die is gain. He associated his whole life.

With being a servant of Christ. It's just poured out for him. He says. It's for his use. And that's what this drink offering.

[34 : 01] As a thanksgiving offering. Represents. As you read it. There in this chapter. I want you to notice. Just in concluding. The final verse.

Of the chapter. Here are all these offerings. Here's the temple of the Lord. Having been cleansed. And restored. Here is. The king. Leading this.

This enthusiastic. Restoring. Of public worship. And the people. Themselves. Being restored. To what they should be. And here is how he concludes.

Hezekiah and all the people. Rejoiced. Because God had prepared. For the people. For the thing came about. Suddenly. They were surprised.

At how quickly. It had happened. We would like to experience. That surprise.

[34 : 58] Again on our own part. They didn't expect. That this would be done. So much. So quickly. But you see. The secret is. It was God.

Who did it. God had prepared. For the people. For the thing. Came about. Suddenly. What's the reason. Why it had happened. So quickly. So unexpectedly. Quickly.

Because God had done it. Hezekiah had led it. But God had created it. God had ignited. The spark of restoration.

And because God had done it. And God was behind it. It moved on. Like in every revival. Very quickly. And very surprisingly.

I'm just going to read a passage. From a book by Tom Lenny. called Glory in the Glen. You can read this book. It's not out. It's not that old.

[35 : 53] Just a year or so. And it talks. It tells about. A history of evangelical. Revivals in Scotland. 1880. To 1940. Let me just read this passage.

On page 279. Subsequent. To a spiritual movement. In back. In 1886. An unexpected movement.

Began. In Nock. Free Church Point. Towards the end. Of an 18 month. Vacancy. In the parish. In October. 1886. Reverend McCaskill.

Of Dingwall. Free Church. Visited Lewis. Now he was a native. Of Babel. And he actually. Opened this building. In 1882. In October 1886.

He visited Lewis. Where along with others. He labored for some time. As a deputy. Of the Committee on Religion and Morals. Two young men. From Aird. In the Point Peninsula.

[36 : 52] Described as amongst. The most careless. And godless. Characters from the township. Were among many. Who attended their communion services. At back. When McCaskill was preaching.

Returning home. After five days. One of the men. Who like his colleague. Had previously been thoughtless. Regarding spiritual matters. Couldn't stop thinking. About all that had been said.

And done. During that long weekend. And instead of going to rest. He went to a secluded place. By the seashore. And there he sought. And found. Peace in Christ.

Returning home in the morning. With great joy in his heart. George MacLeod. Was ordained. And inducted. To knock. At the end of 1886. Two months.

After the awakening began. He takes up the story. This young man's conversion. Or seriousness. As they termed it. Soon spread over the whole place.

[37 : 49] As if a gentle breath of wind. Had entered in. At the one end of the township. And gone out at the other. Rousing young and old. To a calm. Thoughtful inquiry. About their eternal interests.

Every house. Felt the influence. To some extent. And realized. That they were in the presence. Of some unseen power. Young and old. Met and consulted together.

And sent some of their number. To one of my elders. A godly man. To help them in their difficulties. And presided over their prayer meeting. All this took place.

I think. In two days. Within a few months. That parish. Was said to have constituted. A network. Of prayer meetings.

George Macleod. Led the movement. With diligence. And sensitivity. Over the ensuing months. Of its progress. MacAskill. Later reported. This was in 1887.

[38 : 44] A year later. Last October. There assisting. At the dispensation. Of the Lord's Supper. The scene. Was most touching. After Thursday. There was no church.

In the island. That could hold. The multitude. That had assembled. To hear the word. Till on the Sabbath. The numbers reached. To between. Seven thousand.

And eight thousand. People. The aspect. Of the congregation. All along. Was most solemnizing. They all looked. As if they were concerned.

For their soul's salvation. The Sabbath. Was exceedingly cold. And boisterous. Yet that vast multitude. Sat out of the service. With wonderful.

Patience. When God. Begins to work. He causes surprises. We have so much to pray for.

[39 : 46] Pray that you would be surprised. That God would surprise us. Once again. In the living power. Of his spirit.

And his word. So that that again. Would be seen. His glory. In our land. Let's pray. Lord.

Our God. We give thanks. For the. Records. Of past. Movements. Of your spirit. In this very building. In this very parish.

We bless you. Lord. That we are able. To pray. To the same God. Who created. And brought about. Such movements. In those days. We do pray. Lord. That in our day.

Too. You would be pleased. To lift your hand. To reach out your arm. And show your power. We pray. That you bless the gospel. In our own midst. To that end.

[40 : 43] That in our homes. And in all our hearts. We may know. That rejoicing. That comes. To celebrate. That atonement. That has been made for sin. And is pleased.

To receive it. To ourselves. Hear us. And bless us. This evening. As we anticipate. Your servant. And that you preach. From your word. To us. We ask Lord. That he will come.

Filled with your spirit. And that that movement. Of God. Of which we have been reading.
Might be evident. Even in our midst. As we hear your word again. Hear us.

We pray now. For Jesus sake. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.