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Trading God for a Man and Real Revival

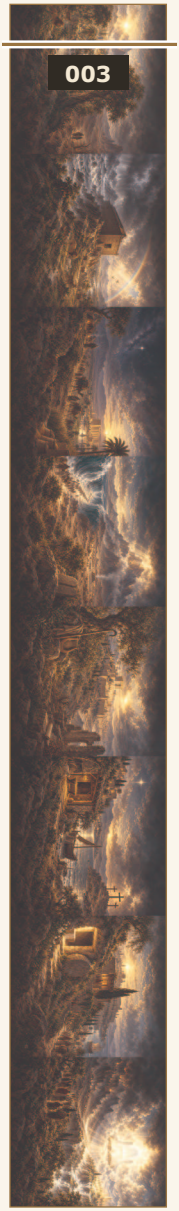
"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



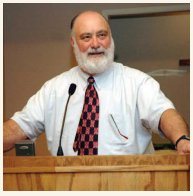
The law of the LORD is perfect, converting the soul.

PSALM 19:7, EXCERPT

Every system of law rests on an account of authority and moral order. John Weaver examines the movement from God's law toward human rule, drawing on Israel's history and the responsibilities of obedience. These messages consider what happens when a people exchange their governing standard, and why reform must reach deeper than outward arrangements.

“If you follow God’s law, you are warring against everything contrary to God’s law.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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Alien Law Systems: Trading God for a Man and Real Revival

Biblical Law

John Weaver

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Alien Law Systems: Trading God for a Man and Real Revival

John Weaver

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Edited from the sermon corpus of John Weaver.

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CHAPTER 1

Trading God for a Man

December 17, 1999

SCRIPTURE READING - 1 Samuel 8:1-15 (KJV)

Introduction and Reading of 1 Samuel 8

I think you can find out exactly what is wrong in this country just from comparing what is going on in our land today with what happened in Israel in 1 Samuel 8.

"And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of the firstborn was Joel, and the name of the second, Abiah, and they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment. Then all the elders of Israel gathered themselves together and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways. Now make us a king to judge us like all the nations."

But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed unto the Lord. And the Lord said unto Samuel, "Hearken unto the voice of the people in all

> that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them." And Samuel told all the words of the Lord unto the people that asked of him a king, and he said, "This will be the manner of the king that shall reign over you."
>
> "He will take your sons and appoint them for himself, for his chariots, to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them unto his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants."

"And he will take your menservants and your maidservants and your goodly young men and your asses and put them to his work. He will take the tenth of your sheep and you shall be his servants. And you shall cry out in that day because of your king, which you shall have chosen you; and the Lord will not hear you in that day." Nevertheless, the people refused to obey the voice of Samuel, and they said, "Nay, but we will have a king to reign over us, that we also may be like all the nations and that our king may judge us."

The Transition from God's Law to Man's Law

"...and go out before us and fight our battles." Samuel heard all the words of the people, rehearsed them in the ears of the Lord, and the Lord said unto Samuel, "Hearken unto their voice, and make them a king." Samuel said unto the men of Israel, "Go ye to every man and to his city."

First Samuel chapter 8 is one of the most important chapters in the Bible. Many people view it simply as a historical account, but there is absolutely no way to understand 1 Samuel 8 and the following history of Israel unless you understand that this chapter gives us a transition from one law structure to another. In actuality, the law of God is being replaced by the law of man. This chapter gives us the four main consequences of rejecting the law of God: totalitarianism—that is, remaining in tyranny—oppression, loss of liberty, and the increased cost of civil government.

These four consequences have befallen Israel and us today for the very same reason: the rejection of God and His law. The whole point of chapter 8 is to show that a human king will always replace God and God's law, institute his own law, and consequently produce evils and injustice.

What happened in 1 Samuel chapter 8 is this: Samuel himself was a godly man and a godly ruler. The Bible says in verse 1, "It came to pass when Samuel was old that he made his sons judges over Israel."

The People's Demand for a King

"Now, the name of his firstborn was Joel, and the name of his second, Abiah, and they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre and took bribes and perverted judgment. Then all the elders gathered themselves together and came to Samuel to Ramah. And they said unto him, Behold, thou art old, and thy sons walk not in thy ways."

"Now make us a king to judge us like all the nations."

Samuel had judged Israel for many years. He did, in fact, make his two sons judges; however, he did not necessarily condone their wickedness. The people were literally blowing the jurisdiction of the boys out of proportion. The Bible names Samuel's two sons and says that "they were judges in Beersheba." Beersheba is the southernmost city in the land. It is a little, small, tiny, out-of-the-way place. It is not as though these two boys had jurisdiction over all the land, per se. They were there in Beersheba.

The whole situation could have been dealt with entirely differently. There was probably also a personal affront to Samuel.

Samuel had been a godly man. He had been given to the Lord by his mother Hannah, raised in the temple, and taught the law of God. Thus he judged Israel honestly and openly. Samuel told the people, "You testify against me if I have taken from any man wrongly, if I have done anything wickedly." They answered, "Oh no, Samuel, you haven't done that. No, you've been honest and you've been upright."

But when Samuel was old, what they were basically saying was, "Samuel, we don't need you anymore. We don't think you can function now the way you used to function, and so what we're going to do is simply reject you."

That happens constantly in this land, especially to preachers and to people who have been in the service of God. Isn't it strange that a man can give his life to the Lord, to a ministry, and to a people, and then, when he gets sick or old, they no longer need him or want him? He is a burden, and they simply want to get rid of him. They could have said, "Look, Samuel, your sons are wicked. Samuel knew that. We want honest judges. We want men who are going to rule us according to the law of God."

No, they did not do that. They simply came to Samuel and said, “Look, we are demanding a king. We want a king.” Note why they wanted a king. Verse 5 says, “And they said unto him, Behold, I am old, and my sons walk not in thy ways. Now make us a king to judge us like all the nations.”

We talk about young people having peer pressure. Everybody around them pressures them to conform and to act as they act. It is not just teenagers who are afflicted with peer pressure. All you have to do is look at where you work and the people with whom you associate. You, too, have pressure to conform to this world or to the politically correct views of this world. If not, you are looked on very suspiciously, I might add.

The Legitimacy of a King Under God's Conditions

But note, it was not necessarily wrong for these people to want a king. Let me explain that statement. It was not necessarily wrong for them to want a king, but it was certainly wrong in the manner and method they used to acquire one. In Deuteronomy 17:14, God tells

the people, “When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me.”

God knew in advance that they were going to ask for a king. But verse 15 says, “…thou shalt set in any wise him king over thee whom the Lord thy God shall choose. One from among thy brethren shalt thou set king over thee. Thou mayest not set a stranger over thee who is not thy brother.” God then outlines some qualifications for a civil ruler. He understood that there would be a time when they wanted a king, but He was simply saying there were legitimate and lawful ways to get one—not the manner and method they used. Now, why did they want a king?

First of all, they say in verse 5 that they might be like all the nations. If you skip over to verse 20, they say, “that we also may be like all the nations.” That is, all these heathen nations have kings. It probably never dawned on these people, when they were thinking, “We want a king like all the other heathen nations,” that those other heathen nations were tyrannically ruled. The people there were basically slaves, and the king was supreme. Is there anybody in this room who really wants to have a government like that in Russia or like that in China? I certainly do not want anything like that. Why in the world would a supposedly Christian people or a godly people want something so absolutely contrary to the Word of God? But they say, “We want to be like all the other nations.”

But here is why: “that we also may be like all the nations, and that our King may judge us, and go out before us, and fight our battles.” In other words, here was the real motive: We do not want to take personal responsibility. In Israel there was a citizen’s militia. The militia fought when the country was invaded or when there was a lawful, legitimate cause to fight. As long as there was a citizen’s militia, the king or the ruler could not involve the country in unnecessary war. But once a king had a standing army, he could do whatever he wanted to do. They said, “We want somebody who is going to fight our battles for us.”

One of the sad things in this country is that we have lost a sense of responsibility. We want the government to provide for us. We want

Social Security, Medicare, Medicaid, food stamps, and workman's compensation. I told our people not so long ago that I know how to get rid of socialism practically overnight. I could stop a lot of this governmental bureaucracy and waste overnight. All we have to do is refuse to take their handouts. Is that not amazing? Is that not simple? But do you know what that means? It means I have to learn how to save for myself.

I have to prepare in advance for my old age and possible sickness. I have to take care of myself if my car breaks down or if I lose my job. In other words, I have to learn personal responsibility. But these people are saying, "We don't want personal responsibility. We want someone who is going to take care of us." Did you notice that? That is exactly the mentality of the people in this country: from the cradle to the grave, from the womb to the tomb, we want security in all things. We want the government.

Have you noticed that every time there is a problem, the standard line is, "They ought to do something about that"? Who is "they"? It is the government: "Let them do something about that." It is absolutely amazing. These people said, "We do not want personal responsibility."

When you get down to it, that was the crux of the matter. They were not willing to take care of themselves. They were not willing to defend their families. They were not willing to defend their state or their nation. They wanted someone else to take care of that for them. So they were demanding a king, like all the other nations.

Theocratic Rejection: Rejecting God as King

The heart of 1 Samuel 8 is a transition from one law structure to another. What was there in 1 Samuel 8 that is so pertinent and so applicable to our times today? Look at verse 6: "But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed to the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee." Then notice clearly what God says: "For they have not rejected thee, but they have rejected me, that I should not reign over them."

The first thing you see here is a theocratic rejection. Do not be afraid of the word "theocratic." The word "theos" in the Greek is the word "God," and "kratos" is "power." So theocratic means basically the rule of God or the power of God.

Israel had God as her king. It was a theocratic nation. There are many other passages and illustrations of this, but look at 1 Samuel chapter 12, verse 12. Samuel says, "...and when you saw that Nahash, the king of the children of Ammon, came against you, you said unto me, Nay, but a king shall reign over us, when the Lord your God was your king." So God was the king of Israel. The people were saying, "We no longer want God to be our king. We want a man to be king over us. We do not want the rule of God. We want the rule of man." They were trading God for a man.

I believe David was correct when David had sinned, and the prophet came to him and offered him three choices. David said, "Let me fall into the hands of God and not in the hands of men." Why? Because God is far more merciful than man would ever be. And I might add that God is far more just than man would ever be.

But here was a theocratic rejection: We do not want God. You remember what those wicked people said in Luke 19, in reference to Christ? They said, "We will not have this man to reign over us."

Isn't it absolutely amazing that, after our country was founded and grounded upon Christian principles, even our government was based upon a biblical pattern? Isaiah 33:22 says, "For the Lord is our judge." There is the judicial part. "The Lord is our lawgiver." There is the legislative part. "The Lord is our king." There is the executive part. "He will save us." The executive, legislative, and judicial aspects of our government were based upon this Scripture.

Isn't it amazing that, once our country was founded and grounded upon biblical truth, all of a sudden we turned back and said, "We do not want anything Christian, and we do not want anything that has reference to God. We will not have this man to reign over us. We do not have anything to do with God, except to take His name in vain, naturally." So there was a theocratic rejection—a rejection of the rule of God.

Theonomic Rejection: Rejecting God's Law

Secondly, and this is what I want to dwell upon tonight, there was not only a theocratic rejection; there was a theonomic rejection. The word “theos” in the Greek is the word “God.” That is where we get “theology” from, the study of God. But “nomos” is the Greek word for “law.” Thus, when we talk about a theonomic rejection, we are talking about a rejection of God’s law. When God said in verse 7, “For they have not rejected thee, but they have rejected me that I should not reign over them,”

A king rules by his law. Law is an expression of the will of the king. In 1 Samuel 12:12, Samuel reminded Israel: “And when you saw that Nahash, the king of the children of Ammon, came against you, you said unto me, Nay, but a king shall reign over us. When the Lord your God was your king, now therefore behold the king whom you have chosen and whom you have desired, and behold, the Lord had set a king over you. Now look, if you will fear the Lord and serve him and obey his voice and rebel not against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God.”

God said, “All right, I’m going to let you have a human king. But I want you to understand that that king is obligated and accountable and responsible to be biblical and scriptural, just like the people are.” As long as the king obeyed God and the people obeyed God, everything would work out. But verse 25 says, “But if ye shall still do wickedly, ye shall be consumed, both ye and your king.” When the king does wrong and the people do wrong, God will simply nail both of them.

God rules by His law. When there was a rejection of God personally, there necessarily followed a rejection of His law. Have you wondered why our country is so dead set against posting the Ten Commandments anywhere now? Why is it so dead set against prayer and the Bible? Whenever there is a rejection of God, there necessarily follows a rejection of His law.

Law is inescapably religious. All law is inherently religious. There is no such thing as an unreligious law, and there is no such thing as an unbiased or unprejudiced person. If you were to ask me which of

all these ladies tonight is the prettiest, I would have to say my wife. Let me admit something: I'm prejudiced.

I would hope that every husband here would disagree with me. Every husband ought to think that his wife would be the prettiest lady here tonight. The reason he thinks that is because he is prejudiced. There is no such thing as being unbiased. When the Supreme Court, Congress, or any politician says, "We are just trying to be neutral in this matter; we are trying to be unbiased and unprejudiced," that is a bunch of hogwash.

Law is inherently religious. Law is inescapably religious. How can that be? Any legislator who passes a law must determine whether it is good or bad, whether the bill is good or bad. His determination of good and bad is based upon his religion. It does not matter whether it is a Christian religion or a pagan religion; it is still based upon his religion. All law is inherently and inescapably religious. You may have Christian law or heathenistic law, but it is still religious.

You may say, "But, Brother Weaver, you have to understand that is not the way I have been taught." Whether that is the way you have been taught or not is immaterial. The truth is, all law is inherently and inescapably religious.

Any change in law is either explicitly or implicitly a change in religion. When you change from God's law to man's law, you have changed from theonomy to autonomy, or humanism. You have changed from God to man. When you change from Christian law to a pagan law, whether Shintoism, Buddhism, or any other pagan religion, you have a change in religion.

Some of you will remember this, and some will not. As far back as when Bobby Kennedy was attorney general of the United States, Bobby Kennedy said that humanism was the official religion of America. What most of us have never realized is that, when all our seminaries were turning out liberal and modernistic preachers who denied the virgin birth, the blood atonement, the deity of Christ, and the inspiration of the Scriptures, we were horrified. But while a revolution was going on in religion, a revolution was also going on in the legal field. We were turning from common law, from the law of Scripture, to another religion basically identified as humanism.

The Inescapably Religious Nature of Law

Until about the 1950s, you will find all kinds of court rulings saying that this is a Christian nation, based upon Christian principles. But after that, there was an absolute, total denial of those facts and that reality.

Since law is inherently religious, and since any change in law is either explicitly or implicitly a change of religion, there cannot be any disestablishment of religion. There has been no disestablishment of religion. We still have religion in this country; it is just not Christianity. We have a new religion: the New Age religion, the religion of Greenpeace, the religion of man, back to Mother Earth. You have seen the bumper stickers, "Be Sweet to Your Mother," with the picture of the earth.

Mother Earth is not my mother, and I cringe every time I hear Weatherman talk about Mother Nature. Mother Nature is not a mother. God created the earth, and God created the weather. What we are doing is preparing ourselves to accept the new religion.

There cannot be a disestablishment of religion. You cannot have an established church? You could have one. The states had the power to do so, but the federal government did not have that right. A state could have made, if it so chose, the Baptist church its official religion, or the Episcopal church, or the Presbyterian church. But the federal government had nothing to do with that. You do not necessarily have to have a federal church for the whole country. Officially, we are the Baptist church? No, you do not have to have that.

But there is no way that the federal government can say it is unbiased and unprejudiced, putting its stamp of approval on no religion. When you do not put your stamp of approval on any religion, you have placed your stamp of approval upon irreligion or atheism. You are going to have a religion. It may not be the Christian religion, but you are going to have a religion.

If you want to find out who the God of a society or civilization is, study the source of its law. When archaeologists and anthropologists excavate the ruins of past civilizations, one of the first things they try to determine is that civilization's source of law. If they determine it,

they know who the God of that society was and the religion of that society. Do you realize that if you believe the Supreme Court is the highest authority in this land, then the Supreme Court is your God?

I've got news for you. The Supreme Court is not the highest authority in this land. The Supreme Court is not even the sole interpreter of the Constitution. We the people are to be the interpreters of the Constitution. We're the ones who say whether it is right or wrong.

It's like Benito Mussolini. When told that the Pope did not like his involvement in World War II, Benito Mussolini responded, “How many divisions does the Pope have?” How many divisions does the Supreme Court have? The fact is, the Supreme Court could do nothing if the people in this country disregarded everything it said. It does not have enough divisions.

Whoever is your source of law is basically your God. If we derive our law from the Word of God, then God is our God. If we derive our law from Congress or the Supreme Court, then they are our gods. If we derive our law from our own minds, then we are idolaters, because we are making ourselves God. Everyone has to have a law, a standard, an ultimate. The only reason people deny God's law is so that they may establish their own.

Intolerance of Competing Law Systems

There cannot be a tolerance for another law structure or another religion. Do you realize that God is the most intolerant being there is?

When the children of Israel went into the land, God said, “You kill all the pagans. Overthrow their altars. Tear down their temples. Destroy everything that they had that was religious.” He said, “If you don’t, it’s going to be a snare unto you.” What was God saying? In essence, “I am the Lord your God. I am a jealous God. I will not put up with another law system.”

Now, listen to me very carefully. Some of you will remember the cry in the 60’s and the 70’s was for toleration: “You’ve got to be tolerant.” Toleration is a device used to introduce a new law system.

Once that law system is in place, then there is a new intolerance, because the law system is not going to tolerate a competitor.

Turn in your Bibles to 2 Kings chapter 17. Let me show you the distinction between law systems. Here is one of the plain reasons why Israel went into captivity. “For it was so that the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh, king of Egypt, and had feared other gods.”

How do we know that Israel feared other gods? Let me ask that a little more personally. How do you know that you fear the one true and the living God? How do you know that you don’t fear a false god? “For so it was that the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh, king of Egypt, and had feared other gods,” and “walked in the statutes,” that is, in the laws of the heathen whom the Lord cast out before the children of Israel and of the kings of Israel which they had made.

God said, “I know that you feared other gods,” because you are obeying the laws of those heathenistic gods and kings. Even the kings of Israel adopted those heathenistic laws, and you are obeying them. “You’re not obeying Me. You’re not walking in My commandments.”

Look in verse 19. Here the Bible says, “…also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.” Even Judah said, “We don't want God. We won't take His law. We're going to walk in the statutes of the heathen.”

Beginning with verse 15: “…and they rejected His statutes and His covenant that He made with their fathers, and His testimonies which He testified against them. And they followed vanity…” That is, idolatry. “…and became vain and went after the heathen that were round about them, concerning whom the Lord had charged them that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove and worshiped all the hosts of heaven and served Baal.” The passage goes on to tell

everything that the children of Israel did. How do we know they did not fear God? Because they obeyed the laws of a false god.

How do you know that you fear God? Because you obey His laws. If you fear God, you obey His law. There are no people who fear God who run around committing adultery and fornication and murdering. Why? Because if we fear God, we know God says, "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal." If you fear God, you obey Him.

Practical Implications: Legitimizing Sin

What did our Lord say in Luke 6:46? "Why call ye me, Lord, Lord, and do not the things which I say unto you?" The word "Lord" is the Greek word "kyrios." It means boss, owner, master, sovereign. If I am your master, if I am your sovereign, says Christ, you will obey Me. If you do not obey Me, it is evidence that I am not your boss or your sovereign. Let me tell you the significance of Acts 4:12.

Many of you can quote Peter: "There is none other name under heaven given among men whereby we must be saved." That name is Jesus Christ. But what was Peter doing when he said this? You have to know the history of the verse.

In 30 BC, about thirty years before Christ was born, a strange star shone in the heavens, and Augustus Caesar had himself proclaimed God. He sent messengers throughout the Roman Empire with this message, proclaimed in every village and city: "There is none other name under heaven given among men whereby you must be saved other than the name of Augustus Caesar." When Peter said, "There is none other name under heaven given among men whereby you must be saved other than the name of Jesus Christ," he was declaring war on Augustus Caesar, those who followed him, and the Roman Empire.

What was Peter saying? "We're instituting a new law system under a new king, and that king is King Jesus."

Let me show you how this has a practical effect. Some of you will remember when Jimmy Carter was running for President of the United States. I will apologize to you folks since he was from Georgia. For years, a large billboard stood on Interstate 75. The

farmers of Georgia helped elect Jimmy Carter, and the billboard said, “We, the farmers of Georgia, wished to apologize to our fellow Americans for helping to elect Jimmy Carter president of the United States.”

It remained there throughout his time in office, after the first year or so. During the campaign, Carter gave an interview with Playboy magazine, which shocked everyone. In that interview, he confessed that he had lusted in his heart. The good, pietistic Christians were upset: “He’s lusted in his heart.”

I have no problem with that. I am a sinner and you are a sinner. You have lusted in your heart, and I have lusted in mine. Be honest. That did not upset me. What upset me did not upset the other Christians: in that same interview, Carter promised that, if elected President of the United States, he would not allow his Christianity to interfere with his office.

Now, he kept that promise. That was one promise he kept. What was he saying? He was saying, “I’m not a real Christian because I’m not going to obey the law of my sovereign. I’m not going to obey the law of my king.”

There’s a Roman Catholic scholar by the name of Cunelt-Ledin. I usually apologize to people because it had to be a Roman Catholic scholar that pointed this out, but it’s still the truth. Cunelt-Ledin said that there is a struggle in this country. Listen carefully. He said, “There are two men that are locked in a life and death struggle. Only one will emerge victorious. Only one will live. One will die.” He says those two men who are locked in a life and death struggle are John Calvin and Jean-Jacques Rousseau. What did Cunelt-Ledin mean? John Calvin was the famous Calvinist, the theologian, who believed and taught in God’s absolute sovereignty. Everything revolved around God. God was the center.

Jean-Jacques Rousseau was the leading humanist. He said that everything revolves around man: anthropocentric, man-centered. Kunelt-Ledin said, “You have these two theologies, these two philosophies, that which places God as sovereign and that which places man as sovereign, locked in mortal combat. And only one will survive.” I’ve got news for you folks. That’s exactly the truth. But I’m

here to tell you, I know which one's going to survive ultimately. For God said in Isaiah 42, "I am the Lord God, and besides me there is none other, and my glory I will not share with another." What is he saying? "I'm not going to tolerate another law system. I'm not going to tolerate another king." You see, folks, law is an expression of the king.

Now, let me show you. Turn in your Bibles to the book of Deuteronomy, chapter 23. Let me show you a case law that shows you the absolute distinction between God's law and man's law. Before I read this passage, I'll tell you this little story. All my life, I was told and had heard people say that you shouldn't sell dogs and that it was unbiblical to sell a dog. Now, what's so unbiblical about selling a dog? When I was a boy, every dog that I ever had was given to me. My daddy wouldn't buy a dog. He couldn't tell me why. It's just that it's unbiblical. Well, here it is. Deuteronomy 23, verse 17:

"God says, 'There shall be no whore of the daughters of Israel, nor sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow, for even both of these are abomination of the Lord thy God.'"

They were right: it was unbiblical to sell a dog. But unhappily, they were wrong when they suggested it was the four-legged kind. The whore is the female prostitute, and the male sodomite or prostitute God calls a dog. Verse 18 says, "Thou shalt not bring the hire of a whore or the price of a dog into the house of the Lord thy God for any vow, for even both of these are an abomination." It means that it is a stench in God's nostrils unto the Lord thy God.

Why would God say, "You're not to bring the hire of the whore or the price of a dog into the house of God"? God would not accept the offerings, sacrifices, or monies from a whore or a sodomite, because that was an alien law system. God had said, "Thou shalt not, thou shalt not, thou shalt not." If God then accepted that which was criminal and alien, an air of acceptability would have been given to it. Their life and law system was totally and completely alien to His: "I want nothing from them, and I will accept nothing from them."

It was not sinners who were barred from giving, but rather the prophets of sin, which was unacceptable. A vow gives special sanctity to the gift, and receiving it would have given recognition to an alien law order. Legitimacy, legal standing, honor, and recognition cannot be given to that which is outside of God. Those who are outside of God may receive justice, but their gifts are unacceptable to God. God will not give legitimacy to an alien law structure.

What have we done in this country? We have made prostitution legal, sodomy legal, and thievery legal, as long as you are a politician or congressman. We have made murder legal, as long as it is done before the child is born. In other words, we have given sin legitimacy. Why did Al Capone get sent to prison? He was a notorious, wicked, ungodly criminal, but he did not pay his taxes on his crimes. They sent him to prison for tax crimes—not because what he did was wrong as such, although that was true, but because, "You didn't give us our share." When our government takes money from wicked, ungodly sins and criminal activities, it gives an air of legitimacy, recognition, and a type of sanctity to them. God says, "I'm not going to do that. I'm not going to give legitimate recognition to that which is alien and contrary to me."

Now, let me point out that this has real implications. Even the ancients recognized this. Everyone knows that Christians were executed in the Roman Empire, but most labor under a false illusion, thinking Christians were put to death merely because they were Christians. That is not true. In the Roman Empire, you could believe whatever you wanted to believe. If you wanted to worship Ashtaroth, have at it. If you wanted to worship Venus, go for it. If you wanted to worship Jesus Christ, wonderful; they could care less. Christians were not put to death just for being Christians in the Roman Empire. Well, why were they put to death?

Because every Roman citizen was required once a year to swear by the genius of Caesar—to say, "Caesar is Lord." Caesar was boss, owner, master, sovereign. It was Caesar who gave them the liberty to believe what they wanted to believe and to do what they wanted to do. The Christians refused to acknowledge Caesar as Lord because they said Jesus Christ is Lord. They were put to death in the Roman Empire not merely because they were Christians, but because they

were regarded as traitors and treasonous to the state. There was an alien law structure that the Roman Empire was not willing to acknowledge, and the Roman Empire said, “You’re not politically correct.” They either had to be reprogrammed or executed.

A king rules by his law. Most people have never realized this, but all law is a form of warfare. If you follow God’s law, you are warring against everything contrary to God’s law. If you follow man’s law, you are warring against everything contrary to man’s law. Law is a form of warfare.

Consequently, if you go back to 1 Samuel chapter 8, there was not only a theocratic rejection—a rejection of God—but also a theonomic rejection—a rejection of God’s law. As in Israel, today in America we have not only rejected God; we have rejected His law. We have traded God for a man. We have traded God for Bill Clinton and his administration. We are now willing to obey man rather than God.

Thirdly, in verse 8, there was not only a theocratic and theonomic rejection; there was also a religious, or idolatrous, rejection. God says, “According to all the works which they have done since the day that I brought them up out of Egypt, even in this day, wherewith they have forsaken Me and served other gods.” You cannot forsake God, have a theonomic rejection, or have a theocratic rejection without rejecting God. What you do is merely trade religions, trade gods, and swap. There is therefore a religious rejection.

Fourthly, there is also a prophetical rejection—the rejection of God’s man. In the latter part of verse 8, He says, “...wherewith they have forsaken me and served other gods, so do they also unto thee.” Wherever there is rejection of God, there is always rejection of God’s preachers.

I've had people come up to me and say, "Brother Weaver, I surely wish you could preach to Congress." I smiled and said, "Well, I wish God would give me that opportunity as well." But it would be like water off a duck's back. They would not listen to me any more than they would listen to a Junebug. Whenever there is rejection of God and God's law, there is always rejection of God's man. I got to preach to our state legislators in Atlanta, Georgia, once. I never got invited back. Well, that's all right.

I preached on the truth, "No king, but King Jesus." They do not want to hear that they are responsible to obey God and God's law and bring their lives into conformity to the Word of God. What did Jesus Christ tell His disciples? He said, "Whosoever receiveth you, receiveth me. And he that receiveth Me, receiveth him that sent Me." If you receive Christ, you receive the Father who sent Him. If you receive Christ's preachers, those whom He sends in His name, you receive Christ.

The opposite is also true. If you reject the preachers of Christ, you are rejecting Christ. If you reject Christ, you are rejecting the Father who sent Christ.

I remember when I was a boy. I was raised on a farm, went to a country church, and saw our pastor walk up to three or four men who were smoking. When he approached, they took the cigarettes out of their mouths, held them behind their backs, or dropped them to the ground and mashed them out. They were not trying to hide from the pastor. He knew they smoked, and they knew that he knew. They took them out of their mouths out of respect for him.

Today, they will puff on them, blow smoke in your face if you are a preacher, and cuss you out at the same time. Why? There is no respect for God's men because there is no respect for God. What did he say? "There is no fear of God before their eyes."

What are the consequences for a nation, a people, or a society that rejects God, God's law, and God's preachers? In 1 Samuel 8:9, God tells Samuel, "Now therefore, hearken unto their voice. Howbeit yet protest solemnly unto them and show them the manner of the king that shall reign over them." You want a king, says God?

Consequences of Rejecting God's Rule

“This will be the manner of the king that shall reign over you.” He will take your sons and appoint them for himself, for his chariots, to be his horsemen, and some shall run before his chariots. He will appoint him captains over thousands and captains over fifties, and will set them near his ground and reap his harvest and make his instruments of war and his instruments of his chariots. He will take your daughters to be confectionaries, cooks, and bakers. He will take

your fields, vineyards, and oliveyards, even the best of them, and give them to his servants. He will take the tenth of your seed and your vineyards and give it to his officers and servants. He will take your men's servants, maid's servants, goodly young men, and asses, and put them to his work. He will take the tenth of your sheep, and you shall be his servants.

Isn't that interesting? All God has ever done is give, give, give, give. God said, “You want a king? I'm going to give him to you.” And here's what he is going to do: take, take, take, take, take, take.

Look at what he is going to take. First, in verse 11, there will be an unbiblical military conscription: “This will be the manner of the king that shall reign over you. He will take your sons and appoint them for himself.” Under God's law, he could not do that. Under man's law, he could.

What has happened in this country? Our sons and daughters have been taken from us, unbiblically, and sent to fight in wars that we have no business even being in. If Rockefeller wants his oil wells protected, let him hire his own mercenary forces and send them over there. But don't take my son to fight for his oil wells. Don't take my children for the United Nations. Don't take my children for some socialistic undertaking.

But he says this is a consequence of forsaking God's law. You are going to have an unbiblical military conscription. Your sons will be taken from you. Verse 12 describes compulsory labor battalions for state service: “And he will appoint him captains over thousands, captains over fifties, set them to ear his ground, to reap his harvest, to make his instruments of war, his instruments of chariots. And watch, he will take your daughters to be confectionaries, and to be cooks, and to be bakers.” Verse 16 says, “He will take your menservants and your maidservants and your goodly young men and your asses and put them to his work.”

You may say, “I bless God, I don't work for the state. We have a constitution. Nobody is going to serve involuntarily.” I have news for you: you serve involuntarily every day. You work, compelled to do so for the powers that be, before you can celebrate a tax-free day in July.

Notice, in verse 14, that the state will expropriate property, land, and livestock: “And he will take your fields and your vineyards and your oliveyards, even the best of them, and give them to his servants.” Have you heard of eminent domain? It does not matter if a farmer's land has been in the family for 250 years. If the state or the county wants to put a road down the middle of it, they will condemn it and take it, whether you want to sell it or not. They will pay you something for it, but that is immaterial. They will take it regardless, and that is exactly what he said.

Under God's law, the king could not take anyone's property. Under man's law, he takes what he wants to take. How much land does the federal government own? There is nothing in the Constitution about the federal government owning land, yet it has thousands and thousands of acres. Nevada is practically owned by the federal government, and many other states as well. That is part of rejecting God: the state will expropriate property for itself.

Then look in verses 15 and 17, because the state that plays God will demand a tithe. Verse 15 says, “And he will take the tenth of your seed in your vineyards and give to his officers and to his servants.” Verse 17 says, “He will take the tenth of your sheep and you shall be his servants.” We would be thankful if our government took only 10 percent. By the way, it should not even have 10 percent, because that is all God claims in the Levitical tithe, and the government is not God.

But it is now over 50 percent. When man wants to trade God for a man, God says, “I’m going to let you have man, but you’re going to suffer.” Look what God says in verse 18: “...and you shall cry out in that day because of your king which shall have chosen you, and the Lord will not hear you in that day.” What is He saying? “I’m going to let you have what you wanted, until you get so sick and tired of it, you would to God you’d never have it.”

I would rather be under the ten laws of God, with all their pertinent case laws and applications, than under the entire federal register, which no one could read or can read. Even if he read twenty-four hours a day, seven days a week, he would never get through it in his lifetime.

Most of the laws today that men are convicted of breaking are unbiblical laws anyhow. They are what are known as malaprohibita, the Latin term. They are wrong only because man says, “Don’t do this,” or “Do this.” They are not violations of the law of God. If you want to get out of prison quickly or serve very little time, then you need to rob a bank, murder, or rape somebody, and you can get out rather quickly. But if you take a stand for righteousness against corrupt, wicked, ungodly government, they will put you away for twenty years.

Call to Repentance and Action

What are we doing? We are reaping the consequences of trading God for a man and God’s law for man’s law. You may say, “But Brother Weaver, I’m sick to death. I’d rather be under God’s law. I’d rather be the way things used to be than like they are now.” Have you ever noticed the difference? When I was a boy, people had time to visit their neighbors. Every Sunday, friends came home with us from church, ate lunch, spent the afternoon, ate supper, and went back to church Sunday night. Neighbors would come sit on the porch, and we would talk and have a good time. When is the last time you did something like that? You cannot remember because you do not have time. It takes both of you working now just to make a decent living, and when you get home, you are too tired to do anything.

That is part of the consequences of rejecting God and God's law. But you say, “What can I do about it?” Let me show you. Here is one thing you can do. Proverbs 28:4 states: “They that forsake the law,” that is, God's law, “praise the wicked: but such as keep the law, contend with them.” Law is a form of warfare, and here it is plainly stated. The word “contend” means to fight against. God says, “When you forsake My law, all you're doing is praising the wicked.” But when you keep My law, you are fighting against the wicked.

You cannot stop Bill Clinton, Congress, the Supreme Court, the Appellate Court, or the District Court. You do not have the power or ability to do that. But you do have the power and ability to control yourself, and you can do what is right whether they do right or not.

Your righteous actions will condemn their unrighteous, unlawful, and ungodly actions. If you forsake God's law, you are praising the

wicked. But if you keep God's law, you are fighting against the wicked. The problem is that we want an answer to our problems that does not involve either repentance or obedience. We will never get an answer except through repentance and obedience.

There is one other thing that you can do. In Luke chapter 18, beginning with verse 1, Christ said: "And he spake a parable unto them to this end, that men ought always to pray and not to faint. Saying there was in a city a judge, who feared not God, neither regarded man." Note that he feared not God, neither regarded man. "And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterwards he thought within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

This unjust judge did not fear God or regard man. He had no interest in justice or righteousness. He said, "I'm going to avenge this woman. I'm going to give her what she wants, just to get her off my back." That was the only reason he avenged her. Then our Lord made the application: "And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect who cry day and night unto Him, though He bear long with them? I tell you, He will avenge them speedily."

You may not change Congress, the Supreme Court, or the administration, but God can. We need to learn to cry for justice and vengeance. If we do, it will make us live more godly and holy, and it will bring the wrath and anger of God upon the wicked.

Someone very piously says, "Well, Brother Weaver, I don't know whether I want to pray those imprecatory psalms or not." You ought to read some of those psalms. You ought to read Psalm 58. You ought to read Psalm 59. Do you know how David prayed concerning the wicked? Let me give you some of his prayer requests. "Break their jaw, O God. Knock out their teeth, O Lord. Break their arm, O God." When you break a man's arm, you've broken his power. When you break out his teeth and break his jaw bones, he can't survive. What was David praying? David was praying, "Lord, destroy them. Either break their power and get rid of them or kill them." That's what David was praying.

If you do not want to pray like that, repeat what is commonly referred to as the Lord's Prayer and the model prayer over and over. "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." You cannot even pray that prayer without asking God to overthrow the wicked and to overthrow an alien law system and establish His kingdom and His righteousness. If you say, "I don't know if I could do that," then pray for the Lord's return. The Apostle Paul said in 2 Thessalonians 1, beginning with verse 7: "And you who are troubled, rest with us. When our Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that know not God and obey not the gospel of our Lord Jesus Christ."

You cannot even pray for the return of Christ without praying for God to destroy His enemies and establish His kingdom. But just remember, it has to start somewhere. Obedience and repentance must start with us. We must learn how to obey God personally. We must learn how to bring His law into focus in our lives and then in our families. We've got to learn to make restitution.

I wish I had time to preach on that. Your child breaks your neighbor's window, and the neighbor says, "Oh, well, that's all right." No, it is not all right. Your child broke it. Let him replace it. Let him pay for it. Why? Because that is biblical. That is right. That is assuming personal responsibility. We must bring God's law back into our lives, back into our families, back into our churches, and finally, back into our civil government.

Conclusion: Choosing God Over Man

It all depends on whether you want God or man. Personally, I am sick to death of man. I want God: no king but King Jesus.

Father, in the name of Jesus Christ, we bow to Thee this night. We thank Thee for Your love, mercy, and grace. Give us repentance, Lord. May we turn from our sins to Thee, serve the one true and the living God, and bring our lives into conformity and obedience. In the name of Jesus Christ we ask. Amen and amen.

CHAPTER 2

So You Think You Want a Real Revival

December 28, 2025

SCRIPTURE READING - 2 Kings 22:1-13 (KJV)

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Bozkath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, unto carpenters, and builders,

> and masons, and to buy timber and hewn stone to repair the house.
>
> Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye,

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Josiah said, “Inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.”

Introduction: The Context of Josiah's Revival

Let me tie the last several weeks together with what I am bringing today. I started this short series in 1 Kings 11 and preached the message on losing your wisdom and losing your mind, where King Solomon married all of these women who were contrary to the law of God. The Bible says they turned away his heart, and his heart was not perfect with the LORD his God. He was therefore in rebellion against God, and he lost his kingdom, as God also raised up adversaries against him.

The next two messages dealt with the dangers of old age, showing exactly what happened, because the Bible says that when Solomon

was old, his wives turned away his heart. He was turned unto Ashtoreth, the goddess of the Zidonians; he turned to Molech and also to Chemosh. These three specific false gods related to old age. Ashtoreth was the goddess of sex and fertility. Molech was a political power of religion, and Chemosh meant subjugation of conquerors. Those are the three things that elderly people complain about. Solomon turned to those idols instead of the one true and living God.

Then I dealt with alien law systems in three messages. There is no such thing as an unreligious law. All law is religious, because behind every law is the determination of right and wrong, good and evil, and one's religion determines right and wrong, good and evil. All the idols Solomon and the other people worshipped had their own law systems, totally alien to God's law system.

In one message, I showed the difference between God's law system, humanistic law systems, and the Sharia law system, using theft and career criminals based upon the Word of God and what God said. In light of that, I am bringing this message today: “So, You Think You Want a Real Revival.” Most Christians talk about revival. They believe one is greatly needed in this nation.

I certainly agree with that. However, most Christians do not realize the extent of a real, genuine, biblical revival. Revivals may be from the top down, or they may be from the bottom up. From the top down, revivals begin with a godly ruler. In this instance, this revival began with King Josiah. You will also find revivals that began under King Jehoshaphat, King Hezekiah, and King Asa in the Bible. These would be top-down revivals. On the other hand, there could be bottom-up revivals; that is, they begin with the people and work their way up to the rulers as well. Practically all Christians want what we know as a revival. In fact, most want what is known as a national revival.

We pray for one, and we hope that we see one in our lifetime. I have seen so many changes in my short lifetime for the worse, I certainly would like to see one for the better. But what we fail to grasp is this: it is God who also judges nations. Nations that are sinful and in rebellion against God deserve His judgment. In fact, America is one of those. So it is really and truly up to God whether He judges a nation or grants a reviving to that nation.

The Sovereignty of God in Revival

Hold 2 Kings chapter 22, and turn in your Bibles to the book of Job, chapter 12. Job is right before Psalms. Look in Job 12, and let us begin reading with verse 16. Note what is said concerning God and concerning the nations. Job chapter 12, verse 16: "With him is strength and wisdom: the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man." Here is the Bible saying that the nations are in the hand of the Lord, and He can do with them as He pleases.

He may increase or He may destroy. He may enlarge or He may straiten. Everything is in His hands. He is sovereign. So now you are going to ask, “Well, what about 2 Chronicles 7 and verse 14, where God said…” Certainly that is a promise, and one for which you and I need to be thankful. But when you think of that verse, “If my people, which are called by my name, shall humble themselves”—who is it that gives humility?

And pray—who is it that incites us to pray? And to seek my face—who incites us to seek His face? And turn from their wicked ways—who is it that gives repentance? The Bible teaches that repentance is the gift of God. In other words, none of us can do any of these things apart from God.

For instance, in Psalm 80 and verse 3, the Bible says, “Turn us again, O God, and cause thy face to shine; and we shall be saved.” That one verse occurs four times in that psalm. Four times David is pleading for God to turn the people. When you skip down in that psalm to verse 18, the Word of God says, “So will not we go back

from thee: quicken us, and we will call upon thy name." We cannot even really pray apart from being quickened by God.

So revival—that is, a true biblical revival—is the work of God alone. He uses men; that is true. But it is God who prepares their heart and mind, and stirs them up to do that which pleases Him.

Now you are going to say, "I pray for revival. I desire to see God's kingdom extended and Him glorified." That is wonderful, and I am thankful that it is true. But the question would still have to be: who stirred you up? Who moved upon you to motivate you to pray and seek God? And another question would be this: Why are you praying that way now when previously you did not pray like that? In other words, it is God who is stirring you.

Many churches hold what are known as revival meetings. Really, what that amounts to is a church holding a meeting, hoping that God will send a revival, because that happens to be His work, and men cannot work up revival. No program, no amount of human effort, and no amount of meetings can bring a revival. That is something God must do.

I have two questions for you. Since we are talking about revival, what kind of revival do you want? What kind of revival do you desire? There are three different types of revival mentioned in the Bible. The second question is this: Why are you waiting on a national revival? That question has to be answered in light of the first question.

Three Types of Biblical Revival

There are basically three types of revival mentioned in the Bible. The first is what you and I would call a personal, or individual, revival. You may ask the Heavenly Father to revive you individually. Individuals may be revived. Usually, those who do not desire to be revived personally and individually will never be used by God to spawn any other type of revival. Therefore, there has to be a personal revival.

Let me give you the Scripture, Psalm 138 and verse 7. David said, "Though I walk in the midst of trouble, thou wilt revive me." Thus,

we are talking about an individual or personal revival. You can be revived without anyone else being revived.

Here is another passage in Isaiah chapter 57 and verse 15: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” God said, “I dwell in the high and the holy place and I will revive the heart of the contrite one and I will revive the heart of the humble one.” You may have what is known as an individual revival. Secondly, there is revival of the work of God.

I believe that we need this desperately in this day and age. In Habakkuk chapter 3 and verse 2, Habakkuk said, "O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." So he said, revive thy work.

A revival of God's work is a revival of the Word of God. It is a revival of interest in the things of God. It is a revival of seeking to extend God's kingdom. It is, then, basically a revival of coming to the true worship of God and God alone.

Certainly, we would want that to expand to society in general. Thus, there is an individual, personal revival; then there is a revival of God's work. Here is the third revival: a revival of God's people. In Psalm 85 and verse 6, David said, "Wilt thou not revive us again: that thy people may rejoice in thee?" Wilt thou not revive us—that is plural—that thy people may rejoice in thee? And in Hosea chapter 14, verse 7: "They that dwell under his shadow shall return; they shall revive as the corn."

Now we are talking about a revival of God's people. In each of these passages concerning the word revive—whether personal revival, a revival of the work of God, or a revival of the people of God—the Hebrew word is chayah. It means to revive; it means to be quickened, to

Revival is to be restored, refreshed, and caused to grow and flourish. Notice that it was an individual revival, a revival of God's work, and, thirdly, a revival of God's people. So here is my

statement: Revival is for the people of God. Many people pray for a revival, hoping and thinking that somehow multitudes of people who are unconverted will be converted and saved by the grace of God. I would simply point out that this may be a benefit of revival, but revival primarily is for the people of God.

How can I say that? Here is how: You cannot revive a dead man. There must be life for one to be revived. This is why I am saying revival is for God's people. It is for you and I individually, for the work of God, and for the people of God, mainly for our own spiritual and personal growth.

I mentioned earlier that revivals could be either from the top down, that is, from a godly ruler, or from the bottom up, from the people working up to the rulers. When you read through the Bible, you are going to find a number of revivals that were top-down revivals. This is what happened in 2 Kings chapter 22 with Josiah. This is what happened with King Asa. This is what happened with King Hezekiah. This is what happened also with King Jehoshaphat. In other words, these were top-down revivals.

Idolatry and Rebellion: Top-Down and Bottom-Up

Now, I want you to note this, and this is very interesting. Do you realize that idolatry and rebellion occur in the same manner? Idolatry can be from the top down, and it can be from the bottom up. Years ago, I preached two messages which I titled “Idolatry and Civil Rulers.” As you read through the Bible, you are going to find that most idolatry began with civil rulers.

I have already pointed out that it was Solomon who introduced the worship of Ashtoreth, Molech, and Chemosh in the land. It was Jeroboam the king who built two golden calves. We are going to read some other Scriptures, and you will see where King Ahaz and some of these other kings, like Manasseh, introduced idolatry everywhere. Usually idolatry is top down, but it can also be bottom up as well. When you read the book of Hosea chapter 4, you are going to find the wickedness not only of the civil rulers but also the wickedness of the people. Now listen while I read a passage. This is Hosea chapter 7, verses 3 through 5: “They make the king glad with their wickedness, and the princes with their lies.”

"They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners."

When you look at the first part of this passage, "They make the king glad with their wickedness, and the princes with their lies," who is making the king glad? Who is making the princes happy? It is the people—the people who are wicked. They are making the king and the princes happy. Now the princes are making the king drunk so that he stretches out his hand with scorners.

Here is my statement, and I want you to think about this: A wicked ruler, or wicked rulers, want and desire a wicked people, and a wicked people want and desire wicked rulers. Why? That way, neither one will call the other into account. In other words, if I am wicked and Steve is wicked, I am not going to be jumping on Steve, and Steve is not going to be jumping on me. We are both going to be happy in our wickedness and in our rebellion. It is just that simple. The king wants a wicked people, and a wicked people want a wicked king as well.

It was King Solomon who introduced into the land the worship of Ashtoreth, the worship of Molech, and the worship of Chemosh. It was King Josiah who cleaned up the mess. Solomon made the mess, and King Josiah restored it. He restored that which was right and holy. He restored the worship of Yahweh, true worship, and true obedience.

Now, here is the question: What was involved in the restoration? What had to go? What had to be demolished? I titled this message purposefully, "So You Think You Want a Real Revival," because most people have no idea what is going to happen if God sent us a real, genuine, biblical revival. Things are going to change, and they are going to change drastically. King Josiah began reigning when he was eight years old.

Josiah's Response to the Book of the Law

You may say that is mighty young for a king. He was a child, but he had a good tutor. Usually, when men begin to reign at such a tender

age, they have advisors, counselors, and tutors. But I want you to know what the Bible says about Josiah, even as a child: "And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left." King David was not his father, but he is called his father because Josiah was obedient as David was obedient. He did not turn to the right hand or to the left.

If you look in verse 3, "And it came to pass in the eighteenth year of king Josiah"—he began reigning when he was eight, so in the eighteenth year he would have been about twenty-six. At age twenty-six, he now wanted to cleanse the temple and get rid of all the garbage and idols that happened to be in it.

If you will look with me at the rest of this chapter, you will see that he wanted the temple repaired. It was in bad shape. It was dirty and had a lot of stuff in it. But I want you to watch this. Let us begin reading in verse 8 of 2 Kings chapter 22, through verse 13:

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

Josiah realized that not only he, but his kingdom and all the people, were in great difficulty and indeed in a lot of trouble.

I want to point this out. It is astounding. Where did they find the book of the law? In the temple. It was lost in the temple, there among all the trash. Do you know that is where God's Word and God's law are usually lost today? In churches. Most churches hate God's law. They repudiate it, refuse it, ignore it, and pretend that it has no merit or value. Consequently, today we are subjected not only to the slavery of sin, but to tyranny as well.

When Josiah heard the law read to him, he humbled himself and said, "We're in trouble. I want you to go seek the Lord and find out what we need to do to make these things right." So he sent Hilkiah the priest. Now, here is what I want you to know: I want you to see the answer that God sent back to the king. If you look in verse 16, we will read through verse 20. Second Kings 22:16 says, "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

"But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." And they brought the king word again.

Now note what God said. "I'm going to destroy this place. I'm going to bring evil against Judah and Jerusalem because of their rebellion, their sin, and their wickedness. I'm going to destroy it." But then He looked at Josiah and said, "Because your heart was tender and you humbled yourself, I'm not going to do this in your lifetime. It's going to be done after you're dead and gone."

"I will gather you together in peace." That would have satisfied most people: "I'm not going to see this. I'm not going to be involved in it. God's going to do this after I'm gone. I'm going to have a peaceful life and a peaceful death, and that's sufficient." That was not sufficient for Josiah. It was sufficient for Hezekiah.

Hezekiah had gotten sick, and God healed him and granted him fifteen more years. Then God tried him with the ambassadors from Babylon, and pride came up in Hezekiah's heart. He showed the ambassadors everything in his kingdom. God sent Isaiah to rebuke him. Isaiah said, "Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD." Everything he had shown them would be taken to Babylon. Isaiah continued, "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

Then said Hezekiah to Isaiah, "Good is the word of the LORD which thou hast spoken." He said moreover, "For there shall be peace and truth in my days." I cannot grasp that. Isaiah had just told Hezekiah, "You're going to lose everything. Everything's going to be taken. The city is going to be destroyed, and your sons are going to be taken and made eunuchs, and they're going to serve this heathen king." And what did he say? "Well, that's good. I'll have peace in my days. It's not going to affect me. Why should I worry about it?"

That was not Josiah's attitude. It was not enough for Josiah when the Lord said, "You're going to die in peace." It was not enough when He said, "I'll do this after you're dead." No. Josiah wanted to make sure that the one true living God was worshipped the way He should be worshipped in the land. He was not concerned about whether he lived or died, or how he was going to die.

SCRIPTURE READING - 2 Kings 23:1-3 (KJV)

Covenant Renewal and Radical Reforms

The king made sure that everyone knew the law of God and the covenant that existed between his people and himself.

> "And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD." He read these words to everybody. Note, if you would, he, the king.
>
> "And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." So they covenanted together then not only to be in communion with God but to

This is called walking with the Lord or walking before the Lord. Adam Clarke wrote: "They made a covenant." This was expressed, first, generally: to walk after Jehovah, have no gods beside him, and take his law as the regulation of their conduct. Second, particularly, they were to bend their whole heart and soul to its observance, so that they might have not only religion without, but piety within. To this all the people stood up, giving their consent and binding themselves to obedience.

Here is where modern-day Christians fail miserably. We do not take the word of God seriously, or God's law and covenants seriously. We are too easily distracted by the world, the flesh, and our own carnal desires. We are off and on, up and down, in and out. If it suits us, we worship God; if it does not, we totally ignore him.

These people were very, very genuine. Consider how serious others were during the revival under King Asa. In 2 Chronicles chapter 15, verse 8, when Asa heard the words and prophecy of Oded the prophet, he took courage, removed the abominable idols from Judah and Benjamin, from the cities he had taken in mount Ephraim, and renewed the altar of the LORD before the porch of the LORD. He gathered Judah and Benjamin, together with the strangers from Ephraim, Manasseh, and Simeon, who came to him in abundance when they saw that the LORD his God was with him.

They gathered at Jerusalem in the third month, in the fifteenth year of Asa's reign. From the spoil they had brought, they offered the LORD seven hundred oxen and seven thousand sheep. They entered into a covenant to seek the LORD God of their fathers with all their heart and soul. Whoever would not seek the LORD God of Israel was to be put to death, whether small or great, man or woman. They swore unto the LORD with a loud voice, with shouting, and with

"And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about." They not only entered into a covenant with the Lord; they said, "Whoever won't do this should be put to death." They were serious about it.

If you and I desire a revival individually, ecclesiastically, and even nationally, we must take the Word of God and the covenant of God seriously and stand to it. Someone may say, "Well, I don't know anything about the covenant." Sure you do. When you look at your Bibles, you have sixty-six books: thirty-nine in the Old Testament and twenty-seven in the New Testament. Notice the word Testament. Do you know what the word testament means? Covenant. What you are looking at, then, is the old covenant and the new covenant.

We are in a covenant. All of God's people are in a covenant. You cannot be with God or in God apart from covenant. We have a new covenant that is confirmed in Jesus Christ, and we are in Jesus Christ. Thus, we are in a covenantal relationship with God the Father through the Lord Jesus Christ.

The first thing he did was bring the covenant to bear in their lives, and they said, "We're going to stand to this. We're going to obey it. This is God's word. This is God's law. We will do what he said."

The second thing he did was this: he not only read the law of God to them and made them into a covenant—in fact, he didn't make them; they willingly did so—but, in 2 Kings 23:4, "the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of"

“Heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.” So here were false gods in the temple. Manasseh put a lot of them in there, and so did King Ahaz. Think about this, if you would. The application of this truth in verse 4 is different today than it was then. We do not have a physical temple where God is manifesting Himself as He did in the Old Testament. But in another sense we do have a physical temple, because the Bible teaches that the temple of God today is our bodies. God resides in us.

First Corinthians chapter 3, verses 16 and 17, says, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” And in First Corinthians chapter 6, verses 19 and 20: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

What does that mean? It means that we are to get out of our personal lives and out of our minds anything that is wicked, anything that is wrong, anything that reeks of idolatry. We are to turn from all those things and make sure that our minds are clean and pure before the Lord.

Years ago, in the 1960s, when I was back at the university, an aunt and uncle took a vacation in Hawaii and brought me back a salt-and-pepper shaker set from there. I thanked them and set it on the table. I do not know whether we ever used it; I do not remember. But the more I looked at that salt-and-pepper shaker, the more uncomfortable I became, because it was a wooden set carved in the image of the tiki gods. So one day I grabbed him up and threw him in the trash. I thought, “I don't want this in my house.”

The point is that we should keep our minds and hearts like that. We have so many ungodly thoughts and so many fleshly, carnal desires. We need to clean them up and keep our hearts and minds pure. It is a fight and a struggle to do that. It is a daily thing. Paul said, “I die daily.” Sometimes it is not just daily; it is hourly. Sometimes it is a minute-by-minute thing. You just have to fight.

Thirdly, if you go back in your Bibles to 2 Kings chapter 23, look at verses 5 through 8. Here is the next thing Josiah did:

"And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city."

Notice that he took out all of these false gods and all of these false priests. As individuals, we do not have the power or authority to do what Josiah the king did, but we do have the authority and power to keep our hearts and minds clean. We have the authority and power to keep our homes clean and to keep ourselves away from anything that reeks of idolatry, such as horoscopes, tarot cards, fortune-telling, witchcraft, or anything like that. That is all idolatry. It is an attempt to know the future apart from God.

We do have the power and authority to do that. We also have the power and authority to cry against all of that stuff, to teach against it, and to say, "It is wicked, it is wrong, it is of the devil." So think about this. What did he do?

He brake down the houses of the sodomites. They were by the house of the LORD where the women wove hangings for the grove. The grove is the Ashtoreth or Asherah which was temple prostitution. So he got rid of the male prostitutes and the female prostitutes.

Here is my hard question: If you had a child, or a beloved family member, that went into some perversion, like sodomy or

prostitution, and you knew as a Christian that it was a violation of God's law, would you stand with God, His Word, and His truth, or would you stand with your family member?

You are going to love your child if it is your child. You are going to love a brother or sister if it is your brother or sister. I understand that. But what did our Lord say in Matthew 10:37? He said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

The point I am making is this: You have to determine whom you are going to serve and whose truth you are going to stand with—God's truth or your preferred truth. We have real choices to make, and we have to make them based upon the Word of God if we are going to stand with the Lord. It is just that simple.

Fourthly, he destroyed all the places of idolatry in the kingdom over which he had any authority. Beginning in verse 10: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them"

into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

He did this repeatedly. He was basically destroying idolatry out of that country. Most of us do not have the authority to do that. However, oftentimes there are some Christians who are enraged sufficiently to do things that seemingly others would hesitate to do. Like a year or two back, you remember the statue of Baphomet or Satan they had in one of the northern kingdoms and cities up there. What did one man do?

The Implications of True Revival Today

He went and tore it down. He got arrested, but that was fine. He tore it down. In other words, the point I'm trying to make is this: when the land was ridden with idolatry, it was also ridden with alien law systems. How did you get all the idolatry and all the alien law systems in the land? Through multiculturalism. When God sends a real, genuine, biblical revival, multiculturalism will end. It's just that simple.

There will only be one culture, and that would be the Christian culture. There will only be one law, and that would be God's law. So you need to look around and notice all the mosques, all the temples—Hindu, Buddhist, and all the idolaters' houses of worship—in our land. When God sends a real revival, all of those will disappear. They will be gone. God is the most intolerant God that ever existed.

What did He say in Isaiah 42:8? "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." And what is His name according to Scripture? Jealous. He is the jealous God, and He will not tolerate idolatry and other idols trying to steal His honor and His glory.

Now, let me address one other thing before I make some applications. You say, "But we have religious freedom in this country." You need to go back and read the original charters and constitutions of this country. Religious freedom in this country originally meant that you are free to worship according to the dictation of your conscience in the Christian religion.

You must remember that England had the Anglican Church as the national church. Italy has the Roman Catholic Church, and many

other countries have the Roman Catholic Church. But in America, we do not have a national church. We do not have a Baptist church or a Presbyterian church that everybody must agree to, adhere to, and be a member of. You could be a Baptist, Presbyterian, Methodist, or Episcopalian; it did not matter, just so you worshiped the one true living God. Once you go to those original charters and constitutions, you would see that no one could ever hold office without confessing the Bible to be the Word of God and Jesus Christ to be the Son of God.

No one could be elected except those who confessed to that. Which means no atheist could be there, no unbeliever could be there, and no Jewish person could be there. No, it had to be Christian. I have copies of all the originals. Go to Avalon.com. You can find all the copies for yourself. They are all posted there. You can find every major document, probably from the fifteenth century on. You can even find the Magna Carta. I'm simply saying it's there.

Foreigners and strangers were welcome in Israel. The only thing they could not do was bring their false religion, false god, or false law system into Israel. As long as they were there, they had to abide by God's law. If they did not want to abide by it, they were free to leave.

It was just like America in the beginning. If you came here, you were free to be here as long as you did not bring your idolatry or alien law system. If you wanted that, you were free simply to go back home. If an American travels today to a Muslim country, is he free to bring biblical law and the American way of life into that country? No. They will say, "If you want that, go back to America." Are you free to go to a Buddhist or Hindu country, establish Christianity as the law, and teach her it? No. They will tell you to go back to America. "Over here, we're Buddhist."

Russia is not taking any of these people. You remember what Putin said? "Russia is for Russians." Japan is not taking the Muslims. If Muslims live there, they are warranted a Muslim cemetery. Japan said no: if you want to be buried like a Muslim, go back where you came from. It is just that simple.

God said in Exodus 12:49, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." The

same thing is taught in Leviticus 24:22, Numbers 15:16, and Numbers 15:29—one law. That one law is God's law.

Here are a couple of applications. A true revival will clean up not only our lives, homes, hearts, societies, and governments, but our nation as well. We have been unbiblical for so long that, when we get right with God, everybody else will think we are crazy. Vance Havner, who has been dead for many years, was a preacher and evangelist.

Applications: Revival Must Begin with Individuals

“Christians have been subnormal for so long that anytime we get normal, everyone else will think we're abnormal.” That is about the truth. When you start teaching biblical precepts and principles and showing what God demands, everybody thinks, “Man, you're a lunatic, you're crazy.” No, we're not crazy. This is practical. This is truth. This is what God demands. If we become thoroughly biblical, a change will be evident in every area of life.

Do not look for any godly ruler or any godly man like Josiah, Hezekiah, or Jehoshaphat. Revival must begin with us. The time for kings has passed. We do not have kings in this country. In fact, if we did, it would be we the people. The Constitution says, “We the people do ordain this Constitution.” We the people—the states. If God sends revival, it is going to begin with us as individuals. There is no man going to save us. There is no piece of paper going to save us. It has to be God Himself.

Will you seek the Lord with all your heart and soul? Will you walk in His statutes and obey His commandments? Will you be faithful, consistent, and constant? Will you pray and seek His face? Will you ask God to revive yourself, His work, and His people? Will you be the impetus? Will you be the beginning? Revival has to begin in someone, somewhere, in some place. Will you be that one, and will you be that place? Revival begins in individuals. It must begin somewhere. It must begin in someone. Will it be you?

Where there is no revival in individuals, there will be no revival in His work. Where there is no revival in His work, there will be no revival in His people, and there will be no revival in the nation. It

begins individually and personally. When God revives us as individuals, we become more interested in His work, and there is revival in His work. Then that spreads into revival in His people, and from there into revival in society and into a nation.

So we need not look for top-down any longer. It is going to be from the bottom up. I cannot help but think of Romans 12:1–2. The Apostle Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

So will you be like Isaiah and say, "Here am I, Lord. Send me. Here am I, Lord. Use me. Let it begin in me"? And when God sends a real, genuine, biblical revival, it will affect all of us—our homes, our lives, our society, our government, and our nation.

Father, in the name of Jesus Christ, we bow to thee. We thank you for your word. We thank you for your truth. We ask, Father, that you would work in our hearts and lives and use each one of us. Let it begin in us, Lord. We do pray for Heathville especially, Lord, and for Joshua and Felicia, Lord, and ask that you would undertake for them. And, Lord, thou dost know on February the 16th; we pray for your holy, perfect will and justice to be accomplished. In the name of Jesus Christ, we pray. Amen.

By the renewing of your mind—why? That you may prove what is that good and perfect and acceptable will of God. So will you be like Isaiah and say, "Here am I, Lord. Send me. Here am I, Lord. Use me. Let it begin in me"? And when God sends a real, genuine, biblical revival, it will affect all of us—our homes, our lives, our society, our government, and our nation.

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Source Notes

Chapter 1: Trading God for a Man
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