

## SermonIndex Announcements :: 113 days until the Lilburn, GA, USA Revival Conference

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Adoration has been defined as the act of rendering divine honor, including in it reverence, esteem and love. It literally signifies to apply the hand to the mouth, "to kiss the hand." In Eastern countries this is one of the great marks of respect and submission. The importance of coming before God in this spirit is great; therefore it is so often impressed upon us in the Word of God.

The Rev. Newman Hall, in his work on the Lord's Prayer, says: "Man's worship, apart from revelation, has been uniformly characterized by selfishness. We come to God either to thank Him for benefits already received, or to implore still further benefits: food, raiment, health, safety, comfort. Like Jacob at Bethel we are disposed to make the worship to render to God correlative with 'food to eat, and raiment to put on.'"

"This style of petition, in which self generally precedes and predominates, if it does not altogether absorb our supplications, is not only seen in the devotees of false systems, but in the majority of the prayers of professed Christians. In our prayers we seem to go toward God, but indeed, reflect upon ourselves. This may be the reason why many times our prayers are sent forth like the raven out of Noah's ark and never return. But when we make the glory of God the chief end of our devotion, they go forth like the dove and return to us again with an olive branch."

Let me refer you to a passage in the prophecies of Daniel. He was one of the men who knew how to pray: his prayer brought the blessing of heaven upon himself and upon his people. He says: "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments..." (Dan. 9:3-4).

The thought I want to call special attention to is conveyed in the words, "O Lord, the great and dreadful God..." Daniel took his right place before God – in the dust; he put God in His right place. It was when Abraham was on his face, prostrate before God that God spoke to him. Holiness belongs to God; sinfulness belongs to us.

Brooks, that grand Puritan writer, says: "A person of real holiness is much affected and taken up in the admiration of the holiness of God. Unholy persons may be somewhat affected and taken with the other excellences of God; it is only holy souls that are taken and affected with His holiness. The more holy any are, the more deeply are they affected by this. To the holy angels, the holiness of God is the sparkling diamond in the ring of glory. But unholy persons are affected and taken with anything rather than with this.

"Nothing strikes the sinner into such a damp as a discourse on the holiness of God; it is as the handwriting on the wall; nothing makes the head and heart of a sinner to ache like a sermon upon the Holy One; nothing galls and gripes, nothing stings and terrifies unsanctified ones like a lively setting forth of the holiness of God. But to holy souls there are no discourses that do more suit and satisfy them, that do more delight and content them, that do more please and profit them, than those that do most fully and powerfully discover God to be glorious in holiness." So, in coming before God, we must adore and reverence His name.

The same thing is brought out in Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. 6:1-3). -D.L. Moody

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