DR. MARTYN LLOYD-JONES

Revival

When God Visits His People

A 14-DAY READING PLAN

MLJ TRUST

Martyn Lloyd-Jones

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This guide is also available as a free 14-day plan on YouVersion. Follow along day by day with daily reminders and the full Scripture readings.

Start the plan →

WELCOME

Revival: When God Visits His People

Revival — a sovereign visitation of God's Spirit upon His people — is among the most urgent yet misunderstood realities in Christian history. It is not an organized campaign, a technique, or the ordinary blessing of a faithful church. It is God drawing near in unusual power, making Himself known in ways that shake and transform. In this two-week plan, follow Dr. Martyn Lloyd-Jones' searching exposition of seven key sermons on revival — tracing the condition that precedes it, the prayer that seeks it, the sovereignty that governs it, and the glory that defines it.

How to use this guide

1. Begin by reading the day's Scripture passage in your own Bible.
2. Read the reflection, drawn from Dr. Lloyd-Jones' preaching on revival.
3. Pause over the closing question and bring it to God in prayer.
4. To go deeper, listen to the full sermon behind each day, free at mljtrust.org.

Scripture quotations are from the King James Version unless otherwise noted.

YOUR READING PLAN

Your 14 days at a glance

☐	DAY 1	The Church's True Condition	*Exodus 32:30–33:6*
☐	DAY 2	Awakening to What Is Missing	*Exodus 33:1–11*
☐	DAY 3	What to Pray For	*Exodus 33:12–17*
☐	DAY 4	What Revival Actually Looks Like	*Acts 2:12–17*
☐	DAY 5	The Sovereignty That Governs Revival	*Exodus 33:18–19*
☐	DAY 6	The Glory Concealed and Revealed	*John 1:14–18; 2 Corinthians 4:6*
☐	DAY 7	Watchmen on the Wall	*Isaiah 62:1–7*
☐	DAY 8	The Intercessor's Burden	*Exodus 32:30–33:6*
☐	DAY 9	Repentance That Goes All the Way Down	*Exodus 33:4–6; 2 Corinthians 7:9–11*
☐	DAY 10	The Three Petitions of Genuine Intercession	*Exodus 33:12–17; Acts 4:29–31*
☐	DAY 11	Testing the Spirits, Receiving the Genuine	*Acts 2:12–17; 1 John 4:2–3*
☐	DAY 12	Who God Is When He Draws Near	*Exodus 34:5–8; Romans 11:33–36*
☐	DAY 13	What the Face of Christ Makes Plain	*2 Corinthians 3:18; 4:6; John 14:8–9*
☐	DAY 14	Take No Rest; Give Him No Rest	*Isaiah 62:1–7; Luke 18:1–8*

DAY 1 OF 14

The Church's True Condition

Read: Exodus 32:30–33:6 | **Sermon:** Revival of a Backslidden Church

> *And Moses said unto the Lord, see, thou sayest unto me, bring up this people... yet now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book which thou hast written.*
>
> Exodus 32:32, KJV

The opening of Dr. Martyn Lloyd-Jones' sermon on the revival of a backslidden church confronts the reader with a question that most Christians in any era are unprepared to answer honestly: Is the church really in good condition? Or have we, like Israel at the foot of Sinai, fashioned a more manageable god — one that makes no absolute demands, provokes no serious disruption, and leaves our habits and priorities largely undisturbed?

Dr. Lloyd-Jones saw in Israel's golden calf not a crude, ancient failure but a recurring template. The church in every generation is capable of exactly the same substitution — replacing the revealed God with a construct more comfortable to fallen human nature. The new critical attitude toward Scripture that swept through the churches in the nineteenth and twentieth centuries was, he argued, precisely this: man setting himself above the word, deciding what God ought to be like, and worshipping accordingly. The moral collapse that followed was not incidental. It was inevitable. You cannot have morality without godliness, and you cannot have godliness while worshipping your own idea of God.

But the passage is not finally about Israel's failure. It is about Moses' response to it. Moses does not merely deplore the condition, nor does he distance himself from it. He identifies with it. He enters it. He becomes an intercessor — standing between a rebellious people and a righteous God, carrying the weight of both. His prayer is among the most extraordinary in all of Scripture: "If not, blot me, I pray thee, out of thy book." He will go down with them before he will let God abandon them.

This, Dr. Lloyd-Jones insisted, is where revival always begins — not in an awakened mass, but in a single soul who has seen the true condition of the church, refused to look away, and felt the burden of it become a personal responsibility. Moses did not merely talk about the problem. He took it to God.

Are you willing to see the church as she is — not as the religious press reports her, not as our anniversaries celebrate her, but as she stands before a holy God? That willingness is the first movement toward revival.

Listen to the full sermon free: **Revival of a Backslidden Church →**

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DAY 2 OF 14

Awakening to What Is Missing

Read: Exodus 33:1–11 | **Sermon:** Towards Revival

> *And when the people heard these evil tidings, they mourned, and no man did put on him his ornaments.*
>
> Exodus 33:4, KJV

The critical turning point in Exodus 33 is not dramatic. No fire falls. No voice thunders. The people simply hear what God has said — that He will not go up in their midst — and that news breaks them. They mourned. They stripped their ornaments. Something had finally landed.

Dr. Martyn Lloyd-Jones identified this as the irreducible first step toward revival: a realization of the position. Not a superficial acknowledgment that things could be improved, but a deep and searching awareness that God's manifest presence has been withdrawn and that nothing — no prosperity, no successful program, no favorable reports — can compensate for that absence.

The distinction Dr. Lloyd-Jones pressed here is between remorse and repentance. Remorse glances at the situation, winces, and moves on. Repentance, as Paul describes it in 2 Corinthians 7, is a different category altogether: carefulness, indignation, fear, vehement desire, zeal. It goes down into the thing. It sits with it. It hates what it finds, and that hatred produces action. The children of Israel gave visible proof that something real had happened in them: they stripped themselves of the very ornaments out of which the calf had been made.

Dr. Lloyd-Jones applied this with force to the contemporary church. There is a certain kind of evangelical busyness, he observed, that protects against genuine examination. The meetings come round every year. The reports are produced and celebrated. The machinery runs. But the question beneath all of it goes unasked: Is God in the midst? Is there a reality of His presence and power here, or have we substituted activity for encounter, and organized the form of religion while the substance has quietly departed?

The stripping of ornaments is not a mystical act. It is the concrete consequence of honest self-examination. What stands between you and God today — not in gross sin necessarily, but in distraction, in self-sufficiency, in the comfortable assumption that things are well? True awakening begins with the willingness to answer that question without evasion.

Listen to the full sermon free: **Towards Revival →**

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DAY 3 OF 14

What to Pray For

Read: Exodus 33:12–17 | **Sermon:** Prayer for Revival

> *Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight.*
>
> Exodus 33:13, KJV

God had already granted remarkable things to Moses. He had promised to send an angel. He had assured Moses of His favor. The cloudy pillar had returned. Any reasonable accounting would suggest the situation had been resolved. Moses did not accept that accounting.

Dr. Martyn Lloyd-Jones pressed this point with deliberate care: revival is not the church being blessed and enabled to continue its ordinary work. It is something beyond that — something additional, exceptional, and quite out of the ordinary. Failing to grasp this distinction, he argued, is precisely why so many churches never pray for revival at all. They are satisfied with less than God intends to give, and they do not know it.

What did Moses pray for? Three things emerge from the text. First, a personal assurance: that I may know thee. Not a general awareness of divine favor. Not a theological proposition about God's love. A direct, experiential, unmediated knowledge of God — the kind that removes all hesitation and floods the soul with certainty. Moses already knew he had found grace with God. He wanted God to tell him again, in a manner that went beyond inference into living contact.

Second, Moses prayed for power. He would not take a single step without the assurance of God's presence: "If thy presence go not with me, carry us not up hence." He had looked at the magnitude of the task and the weakness of himself and the people, and he had reached the only honest conclusion available: without God, they could not do it. No angel would serve as a substitute.

Third, he prayed for authentication — that Israel's identity as God's people might be made unmistakably plain. The nations were watching. The question was whether there was anything about Israel that distinguished her from any other traveling people. Moses wanted that distinction to be visible and undeniable. Only the presence of God could supply it.

Dr. Lloyd-Jones placed these petitions before the modern church as the irreducible content of genuine intercession for revival. Are you satisfied with what you have, or does something in you refuse to go forward without more?

Listen to the full sermon free: **Prayer for Revival** →

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DAY 4 OF 14

What Revival Actually Looks Like

Read: Acts 2:12–17 | **Sermon:** The Phenomena of Revival

> *And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.*
>
> Acts 2:12–13, KJV

When the Holy Spirit was poured out at Pentecost, the reaction of the crowd was not uniform reverence. Some were bewildered. Some mocked. The phenomena accompanying the outpouring — the sound, the tongues, the visible alteration of the disciples — struck certain observers as evidence of drunkenness rather than divinity. Dr. Martyn Lloyd-Jones identified this reaction as essentially constant throughout the history of revival. It is as predictable as the revival itself.

Dr. Lloyd-Jones gave careful and precise attention to the phenomena that tend to accompany revival — physical manifestations, extraordinary gifts of speech and prophecy, experiences that exceed ordinary categories. He was neither a promoter of these things nor a dismisser of them. He was a diagnostician. He catalogued the false explanations one by one — brainwashing, mass hysteria, psychic influence, the work of the devil — and showed why each fails to account for the facts. The origin of genuine revival phenomena, he concluded, is the Holy Spirit, with the understanding that human frailty will always introduce some mixture of the physical and psychological alongside the genuinely spiritual.

What matters here is not the phenomena in themselves. The phenomena are, as Dr. Lloyd-Jones put it, epiphenomena — incidental accompaniments, not the substance. The substance is the outpouring of God's Spirit. And that outpouring will invariably be strange to those without categories for it.

This is a sobering warning in both directions. The person who demands revival look orderly and comfortable is likely to miss it — or worse, to resist it. And the person who seeks phenomena for their own sake is likely to manufacture something counterfeit. What must be sought is not experience but God Himself, and when He comes in unusual power, we must have the humility to receive what He sends and the discernment to test what accompanies it.

Peter's answer to the crowd at Pentecost is the answer to every generation's bewilderment: "This is that which was spoken by the prophet Joel." What is happening when God pours out His Spirit is the fulfillment of a promise — sovereign, surprising, and entirely on His own terms.

Listen to the full sermon free: **The Phenomena of Revival →**

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DAY 5 OF 14

The Sovereignty That Governs Revival

Read: Exodus 33:18–19 | **Sermon:** The Sovereignty of God in Revival

> *I will make all my goodness pass before thee... and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.*
>
> Exodus 33:19, KJV

When Moses asked to see God's glory, God gave him something more precise and more lasting than a spectacle. He gave him a proclamation of His own character. The glory Moses needed was not visual but theological — a knowledge of who God actually is, so deep and comprehensive that no subsequent circumstance could shake it.

Dr. Martyn Lloyd-Jones treated this passage as a masterclass in what revival actually reveals. In every genuine awakening, he observed, the dominant feature is not the phenomena, nor the numbers converted, nor the emotional intensity — it is the overwhelming impression of the character of God. His holiness. His justice. His sovereign mercy. And supremely, the paradox that holds all of these together: a God who will by no means clear the guilty, who nevertheless has provided a way to forgive them entirely, through the substitutionary death of His Son.

But it is the sovereignty of God that Dr. Lloyd-Jones held up as perhaps the most distinctive mark of genuine revival: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." This is not a theological abstraction. It is the lived reality of every revival in church history.

Consider the timing of revivals — always in God's own time, never at man's convenience or according to man's technique. Consider the places — the next revival, Dr. Lloyd-Jones suggested with characteristic directness, will likely begin not in a large congregation but in some small village chapel where two or three are waiting. Consider how revivals stop — as suddenly and as sovereignly as they begin, removed when men begin to think they can sustain them on their own. Every feature of revival announces the same truth: this belongs entirely to God.

This ought not to produce passivity. It ought to produce worship. The same sovereign God who chooses when and where and how to pour out His Spirit is the God who has invited His people to ask, to seek, and to knock. He is not distant. He is the God who answered Moses.

Listen to the full sermon free: **The Sovereignty of God in Revival →**

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DAY 6 OF 14

The Glory Concealed and Revealed

Read: John 1:14–18; 2 Corinthians 4:6 | **Sermon:** Glory Concealed

> *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*
>
> 2 Corinthians 4:6, KJV

The instructions God gave Moses about how to receive the glimpse of His glory are, Dr. Martyn Lloyd-Jones argued, not merely historical curiosity. They are prophecy. The cleft in the rock, the covering hand, the passing glory, the partial view — these are the precise terms in which the New Testament will later describe what God has done in Jesus Christ. The form of Exodus 33 anticipates the substance of the incarnation.

Two great principles govern every manifestation of God's glory. The first is the paradox of revealing and concealing simultaneously. The second is the paradox of blessing and protecting simultaneously. Both appear in the Old Testament pattern. Both find their fullest expression in Christ.

The concealing: He came in the form of a servant. He was born in a stable. He grew tired and hungry and wept. The Son of God, co-equal with the Father in all His fullness, came in the likeness of sinful flesh — not emptying Himself of divinity, but veiling its outward signs, traveling as a private individual beneath the dignity of what He was. And yet the revealing would not be suppressed: the star at Bethlehem, the marveling at His words in Nazareth, the Transfiguration, the Roman centurion's confession at the cross — "Truly this man was the Son of God."

The protecting: the cross is not the defeat of Christ's glory. It is God's hand covering us as His glory passes by. It is the cleft in the rock. The wrath of God against sin is real — "He will by no means clear the guilty" — but on Calvary, that wrath was exhausted upon His Son, so that those hidden in Him need have no fear of it. Rock of Ages, cleft for me.

What is revival? Dr. Lloyd-Jones gave as clear an answer as exists anywhere in his preaching: "Revival is a period in the history of the church when the things of which I've just been reminding you become the greatest reality in the world to God's people." The incarnation, the cross, the resurrection — believed always, but suddenly made so vivid, so close, so overwhelmingly real by the Spirit's power, that the whole church is flooded with the light of the knowledge of the glory of God in the face of Jesus Christ. Don't you long for it?

Listen to the full sermon free: **Glory Concealed** →

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DAY 7 OF 14

Watchmen on the Wall

Read: Isaiah 62:1–7 | **Sermon:** Praying for the Power

> *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night... and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*
>
> Isaiah 62:6–7, KJV

Isaiah looked at the church — forsaken, desolate, her enemies eating her corn and drinking her wine — and refused to accept it. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." This is not the measured resignation of a man making peace with a difficult situation. It is the deliberate refusal of a man who knows what Zion is meant to be, has seen the gap between that vision and the present reality, and will not look away.

Dr. Martyn Lloyd-Jones treated this Isaiah passage as a direct and urgent word to the church in any era of spiritual decline. The prophet's response to desolation was not to reduce expectations but to intensify prayer. He set watchmen on the walls — men whose purpose was twofold: to guard against the encroachment of the enemy, and to watch the horizon for the arrival of relief. Both functions, Dr. Lloyd-Jones insisted, are necessary today.

And then comes the daring command that gives the passage its greatest force: give him no rest. We are to go to God with His own promises and hold them before Him. We are to remind Him — not because He forgets, but because this is the filial boldness of a child before a father, the importunity of the widow before the unjust judge, the wrestling of Jacob that would not release its grip: "I will not let thee go, except thou bless me."

Dr. Lloyd-Jones saw the church of his own day making exactly the error this passage warns against: accepting the day of small things as though it were the permanent condition, adapting to decline rather than interceding against it, confusing the ordinary blessing of God with the extraordinary visitation He is able to give. The watchman's task is to refuse that adjustment. To stay at the post. To give neither God nor themselves any rest until Jerusalem is again a praise in the earth.

Are you a watchman? Have you seen Zion as she is — and as she can be? Then take no rest. Give Him no rest.

Listen to the full sermon free: **Praying for the Power** →

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DAY 8 OF 14

The Intercessor's Burden

Read: Exodus 32:30–33:6 | **Sermon:** Revival of a Backslidden Church

> *And Moses returned unto the Lord and said, Oh, this people have sinned a great sin... yet now, if thou wilt forgive their sin — and if not, blot me, I pray thee, out of thy book.*
>
> Exodus 32:31–32, KJV

The act of identification is, in Dr. Martyn Lloyd-Jones' reading of Exodus 32–33, the foundational movement of revival. Moses had not worshipped the calf. He had been on the mountain with God. He was, by every measure, innocent of the sin that had destroyed the camp below. And yet he does not treat his own innocence as a barrier between himself and the people. He crosses it deliberately. He becomes their representative — not merely their leader, but their substitute pleader.

This, Dr. Lloyd-Jones argued, is something more than pastoral concern. It is an act of theological solidarity that mirrors, in its finite way, what the Lord Jesus Christ would do perfectly in His own person. Moses becomes, in this moment, a type of Mediator: carrying the confession of the people to God, and carrying the word of God back to the people, at the cost of being willing to bear whatever consequence their sin required.

The application presses outward from the individual to the institution. Revival in history has never originated in a general movement of the masses. It has always begun in one man, or a small number of people, who felt the burden of the church's condition not as an external problem to comment upon but as an internal weight to carry.

The question that follows is the searching one: have you felt this burden? Not merely a concern, nor a preference for things being better, but a genuine weight — the kind that drives a person to extraordinary prayer, to separation from distraction, to the kind of importunate pleading that will not accept a lesser answer than the presence and power of God Himself?

That weight is the beginning of revival.

Listen to the full sermon free: **Revival of a Backslidden Church →**

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DAY 9 OF 14

Repentance That Goes All the Way Down

Read: Exodus 33:4–6; 2 Corinthians 7:9–11 | **Sermon:** Towards Revival

> *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*
>
> 2 Corinthians 7:10, KJV

Dr. Martyn Lloyd-Jones was precise about the difference between remorse and repentance, and the precision matters because one of the great obstacles to revival is the church's tendency to practice the former while believing it has accomplished the latter. Remorse looks at the situation, acknowledges that it is bad, feels briefly uncomfortable, and returns to the ordinary routine. Repentance does none of these things. It goes all the way down.

Paul's description of the Corinthians' repentance in 2 Corinthians 7 is worth sitting with slowly: carefulness, clearing of themselves, indignation, fear, vehement desire, zeal, revenge. These are not soft words. This is not a gentle moment of reflection followed by resolution. This is the soul turned upon itself, forced to look at what it has done and become, and refusing to make peace with what it sees until something has genuinely changed.

The children of Israel gave visible and irreversible proof of their repentance in Exodus 33:4. They stripped themselves of their ornaments. The ornaments were not only beautiful objects. They were the raw materials of the idolatrous golden calf. To strip them off was to remove the very instrument of the original sin and to say, by action rather than mere word, that something had died in them toward that thing.

Dr. Lloyd-Jones applied this with care but without softening. Genuine repentance always leads to the stripping of something. He declined to prescribe what it must be for each person — that would be to preach to some and miss others. But he was unambiguous that every person without exception is carrying something that stands between themselves and the living God. An ornament of some kind. And until it is stripped, the language of repentance is hollow.

The revival that God sends follows the repentance that God requires. Not as a transaction — not as a technique that produces revival as its output. But as the natural consequence of a people who have become, at depth, genuinely willing to have done with whatever has been keeping them from Him.

Listen to the full sermon free: **Towards Revival →**

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DAY 10 OF 14

The Three Petitions of Genuine Intercession

Read: Exodus 33:12–17; Acts 4:29–31 | **Sermon:** Prayer for Revival

> *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*
>
> Acts 4:31, KJV

Moses would not go forward (Exodus 33:12–23). God had offered him the land, the angel, the fulfillment of the promise. Moses refused to move until he had something more — not more blessing, but more God. "If thy presence go not with me, carry us not up hence." Dr. Martyn Lloyd-Jones used this refusal to define what genuine intercession for revival actually looks like: a prayer that will not accept substitutes.

The three petitions Dr. Lloyd-Jones drew from the text are as applicable today as they were at the foot of Sinai. The first — that I may know thee — is a cry for direct, experiential, unambiguous knowledge of God. Not merely orthodoxy. Not merely assurance that God exists and is favorable in princi-

ple. A living contact with the living God. Moses already possessed correct theology. He was asking for more than theology can give.

The second petition — power — is the prayer of a man who has honestly reckoned with the task before him. Dr. Lloyd-Jones pointed to 1 Corinthians 2:3–5, where Paul describes arriving at Corinth in weakness and fear, deliberately refusing to rely on the persuasion of eloquent speech, in order that the faith of his hearers might rest not in human wisdom but in the demonstration of the Spirit and of power. The church in any era can organize, can produce content, can build impressive institutions. What she cannot manufacture is the demonstration of the Spirit and of power. That must come from God, or it does not come at all.

The third petition — authentication — is the prayer that the church would be unmistakably distinguished as God's people, not by denominational loyalty or institutional size, but by the evident presence of One who is not of this world working in her midst. Acts 4 illustrates the answer: the place was shaken, they were filled, they spoke with boldness. No human agency explains that. That is the authentication Moses prayed for. Is it not the precise thing the church needs today?

Listen to the full sermon free: **Prayer for Revival →**

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DAY 11 OF 14

Testing the Spirits, Receiving the Genuine

Read: Acts 2:12–17; 1 John 4:2–3 | **Sermon:** The Phenomena of Revival

> *Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.*
>
> 1 John 4:2, KJV

Dr. Martyn Lloyd-Jones did not dismiss the phenomena associated with revival, but he did demand that they be evaluated soberly. The test John provides in his first epistle is not primarily emotional or aesthetic: does the spirit confess that Jesus Christ has come in the flesh? A spirit that produces that confession — genuine confession, not a performance of it — is of God. A spirit that does not is not.

The practical point Dr. Lloyd-Jones drew from this is that neither enthusiasm nor suspicion is an adequate response to revival. The enthusiast who welcomes every unusual occurrence as evidence of the Spirit, without testing it, opens the door to the counterfeit. The sceptic who dismisses every unusual occurrence as hysteria or manipulation shuts the door against the genuine and may find himself, as Dr. Lloyd-Jones warned soberly, guilty of quenching the Spirit.

The right posture is that of the apostles themselves: receiving what God sends, testing what accompanies it, restraining what is clearly of the flesh, and refusing to let the impure minority discredit the genuine whole. Paul's instructions to the Corinthians in 1 Corinthians 12–14 are exactly this: not a prohibition of spiritual gifts, but an ordered, discerning, God-centered reception of them.

What should settle the question of revival's divine origin is finally not the phenomena but the fruit. Dr. Lloyd-Jones rehearsed the results: thousands converted, churches too small for their congregations, young men flooding into the ministry, the name of Christ compelling attention from people who had previously given it none. These are not the results of manipulation. They are not the results of mass hysteria or psychic influence. They are the results of the Holy Spirit poured out in sovereign power upon a church that had prayed and waited and refused to go on without more of God.

Listen to the full sermon free: **The Phenomena of Revival** →

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DAY 12 OF 14

Who God Is When He Draws Near

Read: Exodus 34:5–8; Romans 11:33–36 | **Sermon:** The Sovereignty of God in Revival

> *The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.*
>
> Exodus 34:6–7, KJV

When God fulfilled His promise to Moses and caused His goodness to pass before him, Moses bowed his head to the earth and worshipped. He did not ask further questions. He did not draw up a summary of the attributes he had heard proclaimed. He worshipped. Dr. Martyn Lloyd-Jones treated that response as the only adequate one, and he argued that its rarity in the contemporary church is itself a diagnosis.

What God proclaimed was not the spectacle Moses had initially asked for. Jehovah — the self-existent, eternal, covenant-keeping God — is merciful and gracious, longsuffering, abundant in goodness and truth. He keeps mercy for thousands. He forgives iniquity, transgression, and sin. And in the very same breath, He will by no means clear the guilty.

These two things cannot be separated without destroying the gospel. The church that removes the wrath and judgment from its proclamation produces a God of pure sentiment who makes no moral demands and therefore provides no real forgiveness — because forgiveness only has meaning where guilt is real. The church that removes the mercy produces a God before whom no sinner can stand. The God who reveals Himself in Exodus 34 holds both together, because in Christ He has satisfied both: the justice and the love, the righteousness and the compassion, united in the cross.

Every genuine revival, Dr. Lloyd-Jones argued, brings a fresh and overwhelming impression of precisely this. Men and women who have been Christians for years suddenly see themselves as sinners in a way they never had before. The holiness of God, which was doctrine previously, becomes present reality. And in that same moment, the mercy of God — which was also doctrine — becomes the most precious and astounding thing they have ever encountered. The two together produce Moses' posture: head bowed, face to the earth, worshipping.

Have you bowed before both? The God who will by no means clear the guilty, and the God who has made a way to do exactly that in Christ?

Listen to the full sermon free: **The Sovereignty of God in Revival →**

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DAY 13 OF 14

What the Face of Christ Makes Plain

Read: 2 Corinthians 3:18; 4:6; John 14:8–9 | **Sermon:** Glory Concealed

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> *He that hath seen me hath seen the Father.*
>
> John 14:9, KJV

Philip's request at the Last Supper — "Lord, shew us the Father, and it sufficeth us" — is, according to Dr. Martyn Lloyd-Jones, every believer's deepest need stated in its simplest form. And our Lord's answer is the whole of Christianity: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

What Moses asked for in Exodus 33 — a sight of the glory of God — has been answered, definitively and sufficiently, in the person of Jesus Christ. The cleft in the rock is the incarnation. The covering hand is the cross. The glimpse of God's back parts is what the disciples saw: not the unveiled face of deity, which no man can see and live, but the glory of God made accessible, mediated through flesh, concealed enough to be borne and revealed enough to transform.

Dr. Lloyd-Jones drew the direct line to revival: what the Spirit does in an exceptional outpouring is make this Christ — already believed, already preached — suddenly and overwhelmingly real. He does not introduce new content. He illuminates existing content with a light so clear that it changes everything. Paul had preached the same gospel at Thessalonica he had preached elsewhere. But at Thessalonica, as he told them, the gospel came "not in word only, but also in power, and in the Holy Ghost, and in much assurance." The message was identical. The accompanying power was exceptional.

This is what revival produces and what no human effort can produce in its place: the knowledge of the glory of God in the face of Jesus Christ — not as proposition but as living, transforming, overwhelming light shining into human hearts. Those who have tasted even a small measure of it have found that nothing else will do. They will not settle for doctrine without power, for form without presence, for correct preaching that leaves the congregation unmoved.

Seek the face of Christ. That is always the object. When the Spirit comes in exceptional power, He will make that face more real than anything in the visible world.

Listen to the full sermon free: **Glory Concealed** →

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DAY 14 OF 14

Take No Rest; Give Him No Rest

Read: Isaiah 62:1–7; Luke 18:1–8 | **Sermon:** Praying for the Power

> *Ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*
>
> Isaiah 62:6–7, RV margin

The final word in Isaiah 62 belongs not to the prophet but to the watchmen — those whom he appoints to their posts and charges never to hold their peace, day or night. Dr. Martyn Lloyd-Jones gave particular weight to the marginal rendering in the Revised Version: "ye that are the Lord's remembrancers." Those who pray for revival are not merely people who remember the Lord. They are those who remind the Lord — who take His own promises back to Him, who stand before Him with the words He has spoken and will not let go of them until they are fulfilled.

This is importunate prayer in its most theologically grounded form. It is not manipulation or presumption. It is the filial boldness of a child before a father — the same spirit that moved Jacob to say "I will not let thee go, except thou bless me," and Moses to reason with God about His own stated purposes, and the Syrophoenician woman to press past every apparent dismissal until the blessing she

sought was given. Dr. Lloyd-Jones pointed to our Lord's parable of the persistent widow as explicit teaching on exactly this pattern: the purpose of such prayer is not to change God's mind but to engage His people in the process of receiving what He already intends to give.

The church has spent too long, he argued, accepting desolation as the permanent condition. She has grown accustomed to being forsaken and desolate, and has learned to report on her own smallness in a register that is almost comfortable. But Isaiah did not accept it. He said he would not hold his peace. He would not rest. He would go on preaching and interceding and watching and praying until Jerusalem was again a crown of glory in the hand of the Lord, until the Gentiles saw her righteousness and all kings her glory.

The crowning day is coming. That is not sentiment. That is the promise of the sovereign Lord who has never broken one. Between now and then, the calling is clear: take your post. Set your eyes on what the church is meant to be. Do not be satisfied with less. And do not stop asking.

Give Him no rest.

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Revival of a Backslidden Church *Exodus 33:1–23*	DAYS 1 & 8
Towards Revival *Exodus 33:1–11*	DAYS 2 & 9
Prayer for Revival *Exodus 33:12–17*	DAYS 3 & 10
The Phenomena of Revival *Acts 2:12–17*	DAYS 4 & 11
The Sovereignty of God in Revival *Exodus 33:18–23*	DAYS 5 & 12
Glory Concealed *Exodus 33:18–23*	DAYS 6 & 13
Praying for the Power *Isaiah 62:6–7*	DAYS 7 & 14

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