

Captivated by Christ

by Alan Redpath

Alan Redpath's sermon emphasizes the transformative power of Christ and the necessity of prayer in the Christian life amidst societal challenges.

Duration: 1:09:44

Scripture: Matthew 6:33, Ephesians 4:31-32, Colossians 3:1-2, Colossians 3:4-8, Colossians 3:10

Topics: "Captivated"

Description

In this sermon, the speaker emphasizes the importance of seeking God as the first priority in our lives. He encourages listeners to concentrate on knowing, loving, and living for God. The speaker shares a personal story about witnessing a family's devotion to prayer and how it impacted him. He also highlights the current issues in the world, such as unemployment, drugs, crime, and racial prejudice, and suggests that following God's rules can bring about positive change. The sermon references Colossians 3, which instructs believers to seek heavenly things, set their minds on godly things, put to death sinful desires, and put off the old nature.

Transcript

Good evening to you. Welcome to this Wednesday night's meeting for the Keswick and Bucker Convention. We're delighted to see you all again.

It's marvellous to have seen the way in which night after night we have filled this church, as God's people have gathered together, eager to hear His Word, to hear the preaching of the Word, and by His grace to be ready to respond to that Word, if God should be speaking to our hearts. And I know God's been speaking to many hearts during this week. It's been marvellous speaking to people throughout the day who, during the ministry, have been touched by the Lord, have been challenged, have been convicted, have been blessed.

And I'm sure tonight is no exception. We look to the Lord Jesus Christ to meet us with His blessing. We're going to begin with a great of the world, but He is coming again as the victorious Lord over creation.

And I'm going to call upon the Reverend Nick Carr to lead us in prayer. Just before I lead in prayer, I wonder if I may make an appeal. Every morning at a quarter to eight, we've been having a prayer meeting down here, and it's been absolutely thrilling.

This morning there were between fifty and sixty people at a quarter to eight praying. And it really was a lovely atmosphere. I believe the key to any convention is prayer.

And I'd love to think there may be some of you who would like to join us. The prayer people are very much part of the team. You see, we're only three speakers, quite honestly.

And the powerhouse is the prayer meeting. And I'd just love to think that really many of you determined to set your alarm clocks just that little bit earlier and make a real effort to come down. We're coming towards the end of the convention.

It's a battle, it's a warfare, and we need you. And we long for you just to, as it were, partner up with us for these last two days. So will you please make a very real effort to join us in the prayer meeting tomorrow morning on Friday.

It'll be so thrilling, and who knows the impact if there's that united prayer these coming two days. And so, in the name of the Lord Jesus, for his glory, yes, a little bit of sacrifice and just get that alarm clock going. Wouldn't it be marvellous if the centre block was filled with a hundred people praying for Bucky and the district and for the last meetings.

We've got a great missionary meeting coming off on Friday morning. We need prayer for that. The communion service, we need prayer for that.

And all of us need your backing and your support in prayer. If you can't come to the prayer meeting, I know many can't, I wonder if you could put time aside, still set your alarm clocks wherever you are, and pray for the convention and for Bucky and this area. We believe that God is really going to do great things.

You want to be in it, don't you? Well, for the next two days particularly, will you pray? Now let us pray. Our Father, we want to thank you so much for all that's been happening here over these last days. We believe, Lord, that your Holy Spirit has been working in the hearts of many people.

And we thank you for this. Our prayer, Lord, is that in these last two days, that truly you will meet the deepest needs of every single one who comes along here. We pray, Lord, for this convention and for these last two days.

We pray for the missionary meeting. We pray for the communion service. We pray for the young people's meetings in the evening.

We pray particularly, Lord, for the ministry tomorrow, as there'll be the emphasis on the work of the Holy Spirit. Oh, Father, in the name of the Lord Jesus, we do pray that you will truly pour out your Spirit upon your people here. How we thank you for them, how we enjoy the fellowship with them.

And now, Lord, we long that the good news may spread right along this coast and in this area. Father, in the name of the Lord Jesus, do thou reach out in power, not only in our lives, but in the lives of hundreds of other people. And now, dear Father, we want just to commit this meeting to you.

We pray for Annette as she sings. You know, Lord, the nervousness and strain that can be in any ministry. Give to her that marvellous sense of peace, and just uplift her in song as she prays with you.

We pray for our Chairman for Robert. We just ask, Lord, that you'll give him renewed strength with all the responsibility that he's had over these last days. We pray for Billy, Lord, as he leads the late night special.

May this prove to be a tremendous meeting tonight. And then we pray, Lord, for Alan. How we thank you for him and his ministry.

We pray that you'll uphold him, and particularly we pray for his wife tonight, Lord, who's on her back. We pray that in your love and graciousness you will lay your healing hand upon her, and give to her a sense of your presence and of your love. And, Father, we're looking to you.

We don't want, Lord, any glory. We want just to see the name of the Lord Jesus uplifted and glorified tonight. So, Father, we commit this meeting to you.

Remember to the pianist, the organist, we thank you, Lord, for their ministry. And now, Lord, we're waiting, we're expecting, we're looking to you to do great things this evening. In Jesus' name and for his glory.

Amen. Last night, and on Sunday night, we were blessed with the ministry of Annette in song, and she's going to sing to us again this evening. Could I ask you something? How many of you here live within a mile of this church? How many of you live between 1 and 5 miles of this church? How many of you live between 5 and 10 miles of this church? How many of you live between 10 and 50 miles of this church? How many of you live between 50 and 100 miles of this church? And how many of you live between 100 and 500 miles of this church? How many of you live between 500 and 50,000 miles of this church? Nobody? Well, that's very interesting.

People from many different parts of Britain must be here tonight. How good it is all to meet together in this lovely spot. And to sense the fellowship.

And just the presence of the Lord with us, night by night. That's great. Now, would you... No, I'd better not ask you that.

Would you mind singing a chorus with me? Thank you, God, for sending Jesus. Thank you... I'll ask you one more thing. How many of you have been here every night of the convention so far? That's pretty good.

How many of you just missed one? How many of you missed two? How many of you are here for the first time tonight? Very good. Thank you. Now I've found out some things I want to know, that's fine.

I've got something else to ask, but I'm rather frightened to do it tonight, so I'll leave it. And then you won't be able to catch me after that. Thank you.

Thank you, God, for sending Jesus. Thank you, Jesus, that you came. Holy Spirit, won't you teach me? He's the only one who can.

More about His lovely name. All right? Thank you, God, for sending Jesus. From Colossians chapter 3. And then we'll sing that chorus.

Prayerfully, following the reading of God's word. Colossians chapter 3. I'm reading in the authorised version tonight. If you then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth, for you are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall you also appear with Him in glory. Mortify or slay therefore your members which are upon the earth, fornication and keenness, inordinate affection, evil concupiscence and covetousness, which is idolatry.

For which things sakes the wrath of God cometh on the children of disobedience, in which you also walked sometime when you lived in them. But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge of the image of him that created him.

Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, civilian, bond nor free, but Christ is all and in all. Put on therefore as the elect of God, holy and beloved, compassion, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do you. And above all these things put on love, which is the bond of perfectness, or which binds everything together in perfect harmony.

And let the peace of God rule in your hearts, to which also you are called in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by hymn. This is the word of the Lord.

Let's just bow and quietly, with our hearts wide open and our eyes closed, and sing together, Thank you God for sending Jesus. In the stillness while we wait on thee, hush my heart, our hearts to listen in expectancy. Speak, O blessed Master, in this quiet hour.

Let me see thy face, Lord, and feel, and feel your touch of power. In the name of the Lord Jesus. Amen.

I'm sure that most of us, if not all of us, are absolutely bewildered by what's happening in the world in which we live today. We live in a country where unemployment has never been so high. Drugs, alcohol, crime, terrorism, racial prejudice are almost out of control and getting worse.

I think some people are almost tempted to cry out, Oh Lord, stop the world, I want to get off. What in the world is the answer? You think of Northern Ireland, and you think of South Africa. All these situations far beyond the power of any politician, to put it right.

And in the midst of it all, there are two streams of revolution going on every moment of every day. Both of them rapidly coming to flood tide. One is the Marxist revolution.

Anti-God. The cause of it all, of course. The other, the Christian revolution, which is the only answer.

A few weeks ago, there was a ladies' tennis tournament in Birmingham, and players from various parts of the world were present, including several from South Africa. And I met a coach, a man who had come from South Africa to train them and help them, see them through. We had lunch together, and he said to me, he was a keen Christian, a radiant Christian.

He said to me, I live in Johannesburg, and I became a member of a church there about three years ago. There were 28 people. Now, he said, there are 8,000.

He said, in many parts of South Africa, revival has taken right over. Of course, the press never reports that. But things are happening.

Christian revolution. And things are happening in this country, and our prayer and longing is that this will take right over here in this lovely part of Scotland. The strange thing is that the Marxist revolution and the Christian revolution have an awful lot in common, even though they're diametrically opposed.

For instance, they both have the same goal, world dominion. Psalm 2, verse 8, ask of me, and I will give thee the heathen for thine inheritance, the uttermost parts of the earth for that petition. They make the same promise, absolute freedom.

Everybody's looking for freedom. John 8, 32. Jesus said, you shall know the truth, and the truth shall make you free.

Both of them have the same discipline, 100% absolute commitment without any question to a cause. Jesus said, if any man will come after me, let him leave himself behind, take up his cross and follow me. Matthew 16, 24.

Both the Marxist revolution and the Christian revolution have rules, and those of the Marxist revolution are really quite staggering. It may be a strange thing to do, but I'd like to take a minute to read to you an extract from them, taken from an official document captured by the Allied armies in Düsseldorf, Germany, in 1919. It reads, concerning the Marxist revolution, it reads this way.

Corrupt the young. Get them away from religion. Get them interested in sex.

Make them superficial. Destroy their ruggedness. Divide the people into hostile groups by constantly harping on controversial matters of no importance.

Destroy the people's faith in their national leaders by holding the latter up to contempt, ridicule, and disgrace. Always preach true democracy, but seize power as ruthlessly as possible. By encouraging government extravagance, destroy its credit.

Produce years of inflation with rising prices and general discontent. Incite unnecessary strikes in vital industries. Encourage civil disorder and foster a lenient and soft attitude on the part of government towards such disorders.

Cause a breakdown of all the old moral virtues, honesty, sobriety, self-restraint, faith in the pledged words. I think it would be a very good thing if all of that was published in the center page of all our national papers tomorrow. Because the rules have been obeyed and have reduced absolute disaster.

But at this point, similarity ends. And everything is by contrast. The Christian revolution has rules.

Here they are. I've read them to you already. Colossians 3. Verse 1. Seek the things that are above.

Verse 2. Set your mind on things that are above. Verse 5. Put to death, slay what's earthly in you. Verse 8. Put away all anger, wrath, malice, foul talk, lying.

Verse 9. Put off the old nature, put on the new nature. Paul is writing, of course, to a company of Christian people in Carthage. And saying to them, Seek, set, slay, put off, put on the rules of Christian revolution.

Of course, the obvious contrast is that Christian revolution is the only thing which is dealing with the heart, with human nature, with people. Only God can do that. For the amazing thing is that he can get hold of a man or a woman and turn them inside out.

And cause them to revolt against himself and against themselves. And throw off the old and put on the new. But how? The Marxist revolution is the only regime on earth which dares to say to people, Do that or die.

Democracy can't discipline anybody. And that's why we're in such a mess in our country. For authority is scared of exerting pressure.

Marxism says, Do it or die. Christian revolution says, Die and you'll do it. There is, on the one hand, blind obedience to the state, otherwise death.

Do it or die. On the other hand, Die and you'll do it. And that means absolute, utter, unquestioned obedience to God.

Jesus said, Except a corn of wheat fall into the ground and die. It abides alone. But if it die, it shall bring forth much fruit.

John 12, 24. Four words, ten letters. Absolute essentials of Christian revolution.

But if it die. And we're considering tonight that which lies at the heart of Christian faith. That which we try to shirk from or perhaps don't want to recognize so that we can take it easy.

But that which is vital, essential to Holy Spirit life. For the Holy Spirit only takes over when the cross of Jesus Christ has been faced. And so we look tonight for a little while at the strategy of all this.

And in verse 3, writing of course to believers, he says, You have died and your life is hid with Christ in God. And speaking of you one by one, each one personally, I would say that your life and mine with all its past is hidden with Jesus and forgiven. Your life with all its future potential is hid with Jesus.

For the development and experience of the life of God's Spirit within your heart. I am so concerned tonight to make the truth clear which put in action in all of our lives is the secret of how Christian revolution can become real for each one of us. Seek, set, slay.

Live to die and die to live. Put off the old evil way of living anger, wrath, malice, slander, foul talk. Verses 5 through 8. Verse 10.

Don't practice these anymore but put on Christ's new nature which is made of the image of the Creator and stop being self-centered and begin to be God-centered. I'm sure that many of our people here would say that's absolutely impossible. Of course, from the human view it's quite absurd for me or for anybody to imagine that I can put off all that and put on the other.

But from God's point of view it is absolutely natural. Because you see, key purposes it is that each one of us should be supernaturally natural and naturally supernatural. Not putting on some show but day by day, seven days a week, 24 hours a day, supernaturally natural.

Naturally supernatural. And you never have a day off from Christian living. You never have a moment off.

Every moment of conscience, you're living like that. Oh, bondage, misery, no. A life of joy, thanksgiving and peace.

The kind of life that Jesus came to make it possible for us to live. Basically, the Christian life is a replacement of one life by another. An exchange of sovereignties in which myself is dethroned and Jesus is enthroned.

Do you remember, but some of you were not here at the time, the day when Queen Elizabeth was crowned Queen. It happened to be my wedding anniversary. I'm sure that had nothing to do with it.

But June the 2nd, 1953 was the day. And I shall never forget watching over TV, black and white of course, the ceremony in Westminster Abbey. The weather forecast had been for a brilliant day and total sunshine.

Of course we were wrong. It never stopped raining from dawn to dusk. It absolutely lashed out.

And when all the wet procession arrived in Westminster Abbey there was Elizabeth, an uncrowned queen, just a girl in her early twenties, sitting there on the throne. And during the service, if I can pardon it, the Archbishop of Canterbury said, my lords, ladies and gentlemen, are you, this is Elizabeth, our queen, are you prepared to pay her homage? And all that building echoed with one word, I. And in response to the unanimous consent of the people there, representing all of us, the Archbishop of Canterbury placed the crown on her head. And the whole congregation stood up and said, God save the queen.

Three times. It was quite enormous, quite tremendous. But you know something, from that day, during the second, 1953 till now, she's never made one decision.

The government do that. The trade unions, the meeting, of course. Isn't that a very strange, don't you think it would take a British to think up a thing like that? I really do.

I mean, we have a queen, we love her, we pray for her, we respect her, and thank God for her. But all she does is to sign on the dotted line anything that the government present to her. They make the decisions, she signs on the dotted line.

Extraordinary. That's what we call a constitutional monarchy. Most of us are quite happy with it.

I don't know about you, but we are. That's our government. The thing that disturbs me is this, that that's exactly how often I would treat Jesus.

Who makes your decisions seven days a week? I know on Sunday it's all going well. But on a Monday morning, when things are very tough, and through the week, who makes the decisions? Who chooses your life partner? Who chooses your job? Who chooses where you live? Who chooses how you spend your money? Who makes the decisions? Is it you? And then you want Jesus to sign on the dotted line, but he won't, you see. He won't.

The Christian life is the replacement of sovereignties when it's no more you or me, but him. In creation, God offered to all of us, all mankind, absolute freedom with one reservation. One reservation.

He retained his right to choose for everybody the right and the wrong. Men failed in that test and demanded their own independence and immediately lost their likeness to their Creator. And ever since that day, men and women have been born with a nature which is anti-God and self-centred.

One wonderful day, heaven opened, and God sent his Son, born of a virgin, he lived as a man in absolute dependence upon his Father in heaven, renouncing his deity and every thought of independence and choosing his own way in order that he might show just how God had planned that his creature, man,

should live. He divested himself of his claimed deity and lived as a man. You remember, don't you, that that's exactly the mistake that the devil made when one day the world's greatest revolutionary came face to face with the world's and creation's most wonderful Saviour.

And Satan confronted the Lord Jesus who for forty days and forty nights had been in the wilderness and he said to him, since you are the Son of God, I was listening when I heard your Father say, this is my beloved Son, behold him. Since you are that, command these stones to be made bread. Do you remember Jesus' reply? Man shall not live by bread alone, but by every word that proceeds out of the word of God.

In other words, I'm not here to deal with you as God. One day I'll do that. Throw you into the bottomless pit.

I hope I'll have to see that happen. One day he'll do that, but no, not now. I'm here to rescue humanity from the independent.

And I'm here as absolutely dependent on my Father as a man. Man shall not live by bread alone. And I believe, I believe that for forty days and forty nights heaven had held its breath on that one issue.

For if Jesus had put to use one aspect of his character as God, he wouldn't have been our Saviour. He came as man for you and me. And he won that battle.

That perfect life of Jesus lived to be crucified for the sins of the whole world. But he couldn't have stayed dead because he hadn't done any sin himself. So God raised him from the tomb and he ascended into heaven and received from his Father the gift of the Holy Spirit, his other self, who came in his place and who came to live in all who would be prepared to live as dependent upon him.

In other words, Jesus introduced into this world a dependent humanity. And when you and I trust him and yield to him, you and I receive a new life to display to this world freedom in Jesus. A new kingdom has been established.

A new king reigns. And therefore, get it, we are only really free when we're not free to be free of God. Let me just repeat that.

We're only really free when we're not free to be free of God, free when we're slaves of Jesus. And when he comes into our hearts to control and direct our lives moment by moment. And the Holy Spirit is within every one of us tonight if we've come to Christ, that he might administer that kingdom and apply his authority to our lives.

We are no longer independent. We are dependent. And that's the kind of life that desperately the world needs to see.

And from that kind of life we've never a moment off of his forever. The principle which led us into sin, independence, when I was born, when we were born, is replaced by another principle which leads to dependence and victory. We are related by our first birth to a nature which can't help sinning.

We are related by our second birth to a nature which cannot possibly sin. And that old nature is still there, I don't care how long you've been a Christian, it's just the same. You ask my wife sometime, and she'll tell you that.

But I would need to ask permission to ask your wife too. With all of it, there's a new nature which can't sin, the life of Jesus. There's an old nature which could do nothing but sin.

And it's there right now, never changed, remaining with us all the time. And it is the work of God, the Holy Spirit and our heart, to maintain a relationship with the Lord Jesus Himself. But I must be prepared to seek and to set and to slay.

I am no more a Christian, and neither are you, than my life is an expression of the very life of Jesus Himself. For the old nature exists within us unchanged. If that's true and that's biblical, what's the answer? And how do we achieve it? To have Holy Spirit experience, I must have Holy Spirit control.

I'm not afraid of that, because when I'm prepared to submit, I'm sure of an overpress of the grace of God which provides deliverance for me. This is a life of replacement. It doesn't matter what kind of person I was before I experienced the new birth, for Jesus steps into the threshold of my life to replace me with Himself.

I have said this before in other words, God never seeks to improve us little by little, until somehow we show some evidence of being, in quotes, spiritual. No, He plans to replace our self-centeredness with Himself. It's not just a question of trying to throw off one or two bad habits and gritting our teeth to make ourselves holy, but it is allowing God to replace the I in each of us with Jesus.

He's the exact opposite of that awful list in verses 5, 8 and 9. And if you get the truth of what I'm saying, I'm sure that you ought to be breathing a sigh of relief to know that the Christian life is not a struggle, but it's a commitment. Not self-improvement, but Christ's replacement. And He puts His life within us and says to me and to you, Let me work.

Let me loose. Seek. Set.

Slay. Starve out the old life and feed the new. Now the question is, how do I accomplish that? How do I make real in my life what God has made real and actual when Jesus gave Himself at Calvary? Not a struggle to put off wrong habits, but a daily breathing in of a supernatural life and power.

Only then can Jesus bring out from the inner life and from the heart the quality of life that reproduces His own. How is that accomplished? What's the answer to it? Well, for a moment, let's just think of these three words we've quoted before. Seek.

Set. Slay. Seek.

Matthew 6.33. Seek ye first the kingdom of God and His righteousness and all these things will be added unto you. That means seeking first and foremost in terms of preference, in terms of time, is the reason why we've never really seen a mighty movement of revival because we have failed just there. We've failed to seek.

I don't like asking you personal questions, but I suggested this, I think, on Saturday, that an angel from heaven might draw near to you tonight and say to you, how many minutes are there in a day? And you would, perhaps you'd need a calculator, but you would say 960. That's left you with eight hours. And the angel might say, what would you say if I told you that of those 960 minutes you've only given me seven? Seven out of 960? To seek? Really to seek? Isn't that your breakdown? Is that mine? Seek first in order of preference, desire first in order of time.

I have mentioned before from this pulpit the books of A. W. Pilzer. I hope you get some of his, they're worth reading. He was a great friend of mine when I was in Chicago.

And he spoke to me when I arrived and said, you'll have a difficult time in Moody Church because it's very dispensational, but would you like to come and have prayer with me sometime? And I said, yes, but when? Oh, he said, any day between April and October, between 5 o'clock and 8 on the south shore of Lake Michigan. Well, that was a bit early and I lived about 20 miles away. I didn't go too often.

But when I met Mitch, I did go. I shall never forget seeing him flat on his face on the sands with an open Bible for three hours. He was pastor of a church, well, probably had about 2,000 or 3,000 people in it.

He was a tremendous preacher and from time to time I had the privilege of listening to him and I knew why he had such authority in his ministry. Every day, he began the day by seeking first. Maybe, maybe one thing that will happen after this convention is a very careful review of our diary and a cutting out of things we thought essential but really are only secondary that we may seek first.

Seek. Set. Set your mind.

Concentrate. That means concentrate. Make this the first priority of all, seeking first to know him, to love him and to live with him.

Not just a casual thing, but a determination on your part to concentrate. And slay. That means just starve out the old life and feed, feed the new.

This is to be my part, your part, in this life, day by day. Would you find that difficult? Not long ago I was in a home where there were three teenagers who came in after school and they went straight to a room where they had a TV set. First of all, passing the fridge and getting out a cool drink, sitting down and watching TV.

And there was no communication at all between parents and children. I thought it was very sad. Soon after that I was down in Cornwall and staying in the home of a doctor and his wife who had, I can't remember whether it was ten or eleven children.

Quite a football team. And at seven o'clock in the morning a bell rang and there was a flurry of feet from all over the place. I thought I'd better join in the rush.

And I got in and I got a chair and I sat between number ten and eleven, I think. And there was father at the end of the table and mother at the other end and all these kids around. And he opened the Bible, read to them.

Then we all turned round and knelt and he gave to every one of us a missionary for whom to pray. And I was deeply moved as each one of these children down to the youngest who was only, I think, three or four seemed to know everything about where that missionary was, what they were doing, what was their ministry. And there was a man who was a surgeon and in a very short time that morning he was due to undertake a very critical operation.

It would have been so easy to let this family worship go, but he didn't. That man was seeking, concentrating, saying, would I be prepared to discipline my life like that? Would you? And listen to the Lord Jesus, except the corn of wheat fall into the ground and die, and the bison alone, but if it dies, it brings

forth much fruit. He who loves his life will lose it.

He who hates his life will keep it. And in Luke 14, Jesus said an amazing thing. He that hateth not his father, mother, brothers, sisters, cannot be my disciple.

When I read that, I thought, oh Lord, that can't be right. After all, you gave us father, mother, brothers and sisters, family, as the most precious thing this side of heaven. Yes, he did.

But it depends what I understand by that word hate. For God, we're told in Romans 9, 13, loved Jacob and hated Esau. He didn't hate him, as we understand that word, because the next step from hatred would be murder.

What it really means is that God chose Jacob and rejected Esau. And the great thing that the Lord is calling all of us to do on the family level is to be willing to say, Lord, you have given me children, wife, husband, what have you, the most precious gifts imaginable, but I have no right to retain them, no right to claim them, no right to keep them. They're yours.

I reject my right to my family in favor of you. I put them in your hands for you to keep them, and you to use them, and you to bless them, but you must come first. Does this mean then, if there's to be Christian revolution in my life, there's got to be a radical, radical alteration in my timetable? In where Jesus fits into the picture, and putting him absolutely first and foremost in everything, that he might be Lord of every thought and action.

Would I be willing to face that, the Lordship of Christ, down to the last detail in my life, because it's that and only that that releases Holy Spirit life in power through me. You can't have a Pentecost until first you've had a Calvary. I don't just mean a visit to the cross to claim forgiveness, but I do mean a personal Calvary where you die out for yourself and live for the glory of God.

Let's pray together. May we have just a moment of quiet. Each one of us here tonight is prepared for a Christian revolution in which it's no more I who live, but Jesus who lives in me.

The life that I now live, I don't live to myself, but to him who loved me and gave himself for me. I just ask you in his name just to tell him how far you're prepared to let him go. Have your own way, Lord.

Have your own way. Thou art the potter and the clay. Make me after thy will.

While I am waiting, yielded and for Jesus' sake. Amen. Just before I sit down, may I tell you this? Years ago, when I was at Keswick one day, one of the speakers there told a very lovely story of a time when F.B. Meyer, a great preacher in London, was asked to visit Keswick and to speak.

He had been having problems, problems with himself, mainly because he was exceedingly jealous of C.H. Spurgeon, who, with a church just down the road, was capturing all the crowd. And F.B. Meyer thought, when he received this invitation, I can't go to Keswick and speak there when I have this bitterness. So he chose a day in about March and went up to Keswick.

And strange to say, it was a day when the sun was shining brilliantly. You get that day about once a year in Keswick. And he chose the right day and he climbed right up to the top, and he flattened himself on his face before God.

And in giving his testimony, he went to Keswick and giving his testimony at the tent, he told everyone this story, that I went up and I prayed to the Lord and waited before him. And I said, Lord, Lord, you have the key to every door in my heart, except one. Please, Lord, tonight, take the last key.

And as he gave his testimony, his face just shone with the sheer joy of it. When he said to the people, the Lord never took that key. Do you know what he did? He took the door out.

And in place of the door, he put a window. And ever since then, the light of the knowledge of the glory of God in the face of Jesus Christ has shone into my heart. I'm told there was scarcely a dry eye at Keswick that evening.

And the next day, the post office was sold out of money orders because of Christian people paying the debts. And all the house parties were just waiting upon God all night. Great touch of Holy Spirit life.

Lord Jesus, in your life and in mine, tonight, please don't just take the door out, but oh, put a window in. And shine into my heart with all the glory of Jesus. Would you make that your prayer? I think tremendous things could happen.

Hear it, Bucky. If people were prepared just to face that and let the Holy Spirit loose in fullness of life and power. The Lord bless you.

We can make a start. We can begin with our response, which is our closing hymn, 152. Make me a captive, Lord, and then I shall be free.

Force me to render up my sword, and I shall conquer a beast. If our wills would, it must, its crown resign. Father, tonight, help us in the quietness of our own hearts to resign the throne of our own self will and to claim you as our sovereign reigning Lord in the power of your Spirit.

Now part us with your blessing, the blessing of God, Father, Son, and Holy Spirit. Be with us all. Amen.

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