

How a Christian Gives Himself Away

by Alan Redpath

Alan Redpath's sermon explores the profound transformation in a Christian's life through surrendering to Christ and living empowered by the Holy Spirit.

Duration: 51:31

Scripture: Isaiah 40:30, Matthew 5:44, Luke 23:34, John 4:14, Romans 8:2, 2 Corinthians 12:8-9, Colossians 3:14

Topics: "Surrender"

Description

In this sermon, the speaker emphasizes the need for a different approach to church programs and gatherings. He highlights the story of Gideon and how God used a small number of men to defeat a much larger army. The speaker encourages believers to fully surrender their lives to God and allow Him to work through them in their daily interactions with others. He also references the story of Jesus feeding the multitude with just a few loaves and fishes, illustrating the principle of multiplication through sharing. The sermon concludes with a reminder that living a life surrendered to God may seem impossible from a human perspective, but with the help of the Holy Spirit, it becomes achievable.

Transcript

Thank you very much, Pastor. I hope you won't have too much difficulty with a British accent. If I say something that you don't quite understand, you come and ask me about it afterwards.

Having lived ten or eleven years in Chicago, I think the sharp end of it has been knocked off. It's rather half and half in our house. But I may revert to type and put you in some difficulty in some words I use.

Do please come and ask me what on earth I mean. In most cases, I could give you the American Revised. May I say that it is a great delight to be here.

And I mean that. Your pastor has introduced me as a pastor. I was a pastor for about 27 years in Britain and in this country until the Lord laid me aside with a cerebral hemorrhage from which he has given me a miraculous recovery.

Now I am traveling around on behalf of various missionary societies, which you would all know, on behalf of the English Keswick Convention, and I am linked, though not on the staff, with the Cape and Ray Missionary Fellowship, of which I imagine you have heard, Major Ian Thomas. And as I travel around, quite frankly, I miss a pastor very much. I miss the opportunity for consecutive exposition of the Word of

God.

As I go around from place to place, I long to meet a fellowship where there is what your pastor has described, a hungry heart. Because I have no qualification for being here except my heart is hungry too. That may seem strange for a preacher, but it's true.

And already this morning, in ten minutes, I have sensed something different, and I'm so thankful. I get so tired of the rat race, song service, hymn, prayer, hymn, reading, choir piece, song, solo, sermon, hymn, benediction, 52 weeks in the year, and everybody goes home and nobody seems ever to stop to ask why nothing seems to happen that has no explanation apart from God has done it. The average church today has organized out the Holy Spirit.

No room for Him. And I'm sure your language and mine would be in the language of John Samuel Mansell, I hunger and I thirst, tease you my manner be, ye living waters burst out of the rock. So as one hungry heart to another, let's just look to the Lord a minute who alone can satisfy.

Let us pray. Speak, Lord, in the stillness while I wait on Thee. Hush my heart to listen in expectancy.

Speak, O blessed Master, in this quiet hour. May I see Thy face, Lord, and feel Thy touch of power. For Jesus' sake.

Perhaps you would turn with me to the portion which scripture which was read to us Colossians chapter 3, Colossians chapter 3 in the first 14 verses. I don't intend to give an expository message on this, but it is the starting point for what I want to, I feel God would have us here this morning. Perhaps I begin by asking you a question.

Each one of you might answer this to yourselves and your own heart. Tell me, how long would it take in any particular situation, seven days a week, for you to be detected as a Christian? How long would it be before you gave yourself away? How long would it be before you betrayed the fact that you belong to Jesus? You see, a Christian life is a supernatural life. If you can explain somebody's religious experience on the basis of psychology, well, you've got a church member on your hands, but you haven't got a Christian.

If you can only explain a man's religious experience on the basis of miracle, then you have a Christian. And there are many ways in which Paul, in various letters, demonstrates this. And here he defines it this way, in verse 3 of Colossians 3. For you have died, and your life is hid with Christ in God.

Without entering into the theological explanation of all this, which would be, take us far too long, let me just put it this way. You have bowed out, and you have bowed Jesus Christ in. There's been a moment in your experience when one kingdom has ceased, and another kingdom has begun.

When you've suddenly recognized that when you pray, the family prayer, our Father which art in heaven, hallowed be thy name, thy kingdom come, you cannot possibly pray that prayer until you have first of all prayed, my kingdom go. There can't possibly be two occupants of the throne, the sovereignty of our life. And the miracle, the miracle of Christian experience begins at that moment, when I bow out, and Jesus bows himself in.

You have died, and your life is hid with Christ in God. With your life, as to its past, with all its sin, and all its failure, is hid with Jesus and forgiven. Your life, as to its future, with all its potential, all its possibilities, is

hid with Christ in God, for fruitfulness.

You remember that marvellous verse in 2nd Corinthians 5, he who knew no sin was made sin for us, that we might be made the righteousness of God in him. The Living Bible puts it this way. God took the sinless Christ, and poured all our sins into him.

And in exchange, he has poured all God's goodness into us. That's the miracle. That's a thrilling thing, that every time I think of that verse, makes me want to hit the ceiling and shout hallelujah.

Simply wonderful. All my sin poured into Jesus, and in exchange, all God's goodness into me. You see, the Lord is never, never in the self-improvement plan.

He is always in the Christ replacement. To replace myself, utterly putre, utterly sinful, and remaining that way apart from the grace of God until my dying day. Replacing that with the goodness of Jesus.

And because that is so, therefore, a Christian is one who finds himself now a member of another kingdom. One law has died out, and another law has come in. Romans 8 2 says, the law of the spirit of life hath made me free from the law of sin and death.

As I travel around these days, I notice that in every country, in every place, the word, the key word, is revolution. Always by a minority group, who consider themselves oppressed, and who want to achieve freedom. But the Christian is the greatest revolutionary of all, and is the only one who really knows what revolution is all about.

Because a man cannot be free until he is free from himself. The revolt begins from within. And this has happened in the Christian's experience, but now he's mastered by another law, the law of the spirit of life.

As he has bowed out, that finishes the law of sin and death. As he bows Jesus in, that enthrones the law of the spirit of life. So a Christian has come out from one sovereignty, which was destroying him, into another sovereignty, which is dynamic, and which remakes him into the image of Christ, so that others may see the reality, and the glory, and the wonder of a risen law, indwelling our hearts by his spirit.

The law, the spirit of life, hath made me free from the law of sin and death. You are dead, but your life is hid with Christ in God. So this law gets into operation.

A Christian, therefore, is free from one law, but is mastered by another. He's exercising and being directed and controlled by a new sovereignty. Putting it simply, a man is never free until he is never free to be free of God.

Perhaps I'd better just say that again, for my own sake, as well as yours. Just for a second, it was a bit, uh, just hit me all over again. I'm not really free until I'm never free to be free of God.

2 Corinthians 5, the love of Christ constrains me, holds me in check, restrains, constrains, drives me on. And so therefore, we're free when we're not free to be free of God. And therefore, being mastered by this new law, a child of God will react in every situation completely differently.

I am quite sure that I don't need to say this to this congregation, but I would need to to 99 out of 100. I'll say it, however. You've no right to expect anybody to come within the four walls of a church to listen to our sermons.

I don't mind if it was the Archangel Gabriel who was your pastor. Every Sunday, twice a week, you've no reason to expect that anybody should come inside the four walls of this church to hear him speak. But you've every right to expect that every one of us, as we go out seven days a week to our homes, colleges, universities, business, what have you, people will watch our reactions.

And when a child of God commences to react on a different principle and a different way from other people, then you're watching miracle. And then people begin to ask, why? Why doesn't that fellow blow his top anymore? Why doesn't he speak with that gossiping tongue? Why doesn't he get mad? How is it when the rugs pull right from under him? He doesn't press the panic button. I want to know that man's secret.

And there you're beginning to move in the realm of miracle. Now I would like this morning, as the Lord shall have me, just briefly, to suggest to you some different ways in which this new law operates. Some different areas in which you find it happening seven days a week, so that we may check our lives to see if we're really living on this basis of miracle.

Let me suggest in the first place that this law of the spirit of life in Christ, this new law, rides above the law of social justice and demands love for hatred and tolerance for intolerance. I remind you in my own heart of the first man who ever paid the price of his life for witness to Jesus. His name, Stephen.

And as he was being stoned to death and battered, he saw Jesus standing at the right hand of God. And he lifted up his voice and said, Lord, lay not this sin to their charge. Where did you learn that from? Surely from one who at the cross, just a short while previously, had prayed, Father, forgive them, for they know not what they do.

And you remember that our Lord in Matthew chapter 5 said, you have heard it said, you shall love your neighbor and hate your enemy. That of course was never taught in the Bible. It was the Pharisees' misrepresentation of God.

But I say unto you, said Jesus, love your enemies. Do good to them which despitefully use you. Pray for them which persecute you.

And in Colossians 3 and verse 14, above all these things put on love which binds everything together in perfect harmony, it rides above the law of social justice and demands love for hatred, tolerance for intolerance. How do you react to difficult people? Perhaps you don't have any around here. Let me be the first applicant for membership next Sunday.

I have never met a fellowship, and you never will, until you get to heaven, where you don't find difficult people. When I was at Moody Church at one period in my ministry, there was one of my trustees, or elder, who used to come into the office from which I went to the pulpit at one minute to eleven, every Sunday, and say to me, hopeless pastor, the church is half empty today, and go out. Well, that does something to a minister right in here.

Fortunately, thirty seconds later, one of the elders of the church came in and said to me, he came in actually and put his arm around my shoulder and said, wonderful pastor, the church is half full today. Saying the same thing. One with a view to raking me through, the other with a view to encouragement.

The church seated four thousand, and there were two thousand people, that wasn't a bad congregation. But whenever I got into the pulpit, every Sunday morning, out of every empty seat, there jumped a little devil and said to me, you're hopeless. Didn't need another man to do that for me.

Listen, listen, which of those two men was it easier for me to love? I don't need to answer that question, do I? You know. My reaction was totally negative. Get rid of him.

Send him to another fundamental church. Get him out of here. We can't have blessing with people like that around.

The only thing to do with him is write him a blistering letter. So I wrote him a blistering letter, and it blistered. But it lay on my study unopened, and my wife happened to see it.

That evening she said to me, we don't use the word honey. Another word we use in England, doesn't matter. But, she said to me, don't you think we ought to pray about this before you send it? I said okay, and we knelt down to pray.

Something happened that day, not to the man, but to the pastor. Have you discovered my friend, that you cannot pray for somebody against whom you hold resentment? One or the other will die out. Either your resentment will die, or your prayer life goes to pieces.

Resentment dies, or hold it, and your prayer life is crushed. Well, it was with some burden of heart, that I found myself beginning to love that man. I never liked him.

I never have liked him. But that's a very different thing from loving him. A concern came into my heart, a desire that the man should really love the Lord.

Oh, he didn't change a great deal until after I left the church. And two years later, we came back to Chicago. The first person we should meet was this man.

And he said, he came up to my wife, and he hugged her, and kissed her. I didn't mind that. And then when he finished with her, he said to me, pastor, we do miss you.

I felt like saying to him, I wish you'd said that a few years ago, but he didn't. See what I mean? Could it be possible that in this precious fellowship this morning, the tinge of resentment. Somebody with whom you're not really in fellowship.

Somebody to whom you're cold. Somebody whom you avoid, and don't love. And at that point, the Holy Spirit is grieved.

I beg of you in Jesus' name, if that be true, at the end of this service, get it dealt with at the cross. Get it dealt with at Calvary. Because if you are mastered by the law of the Spirit of life, that law will get through you in love, instead of hatred.

Another area in which I find that this law of the Spirit of life, in Christ Jesus, masters the law of sin and death, is this. That it writes above the law of physical fatigue and exhaustion. Isaiah 40 verse 30.

They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not grow weary.

They shall walk and not be bent. Remember the New Testament equivalent of that? The apostle Paul. Who, as he tells us in 2 Corinthians chapter 12, as he opens his heart to us and speaks of this thorn in the flesh, which we cannot define clearly, but which he said was Satan's messenger to buffet him.

Three times he prayed to the Lord about this concerning the flesh. Lord get rid of three times. Most commentators on that passage suggest that three times means he was constantly praying, never stopping.

With every respect, I can't take that line, that view. I can't help thinking that he was being reminded constantly of his master, who at the Garden of Gethsemane three times prayed, Lord if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done.

And his sweat was as it were great drops of blood on the ground. Three times. Three times Paul prayed, Lord take this thorn away.

And the answer, my grace is sufficient for you. My strength is made perfect in weakness. Three times.

I hesitate, hesitate indeed to introduce a word except for the glory of God concerning this. Seven years ago I was flat on my back for a year. Couldn't speak, couldn't move.

And I had promised my church in Edinburgh in Scotland that I would return to the pulpit on a certain particular Sunday. Gradually I was getting stronger, but I thought I'll never be able to make it. So I decided that the Sunday prior to my recommencement of ministry, I would go up to another little church in Scotland, just taking about 80 people, and ask the ministry if you'd mind me trying again there.

So I went to that church. I stood up to preach and lasted exactly four minutes. My tongue stuck to my mouth and I couldn't say another word.

I sat down and wept and said, oh God this is the end. That's seven years ago. I went back to Edinburgh.

The church in which I was passed to there, quite large one, had eight steps, steep steps up to the pulpit. I arrived there on the Sunday morning trembling and fearing, as I don't think I'd done before in my life. I stood at the bottom of those steps.

Church was packed. They'd been so good and gracious and kind and praying for me, and that day meant much to them as to me. I stood at the bottom of those steps.

I looked at them. Lord, I can't do it. I can't get up.

And I felt a touch, a touch of his power, and he lifted me up. I'm sure he did. And I preached for 15 minutes.

A year later I was back in Chicago at Buddhist Church. Founders Week. Public address equipment broken down.

You can't speak from the pulpit. You have to go to the communion table. They'll hear you better there.

So I went there. No amplification. Nowhere to lean.

I could only preach in those days by holding on hard in case I fell over. And I stood by that table and I heard a voice, my grace. He touched me, and I'm sorry to tell you, I lasted for an hour and a half.

Don't get worried, please. It's all right. Oh, but I tell you, not, not theoretically, but from experience.

Listen, my friend, listen. Is there anybody in this church this morning who's just at the end of your rope? Just absolutely exhausted and done. You've been on the rat race.

Absolutely finished, and you don't know how you're going on. Listen, God's greatest blessings are not reached by stretching up your hand. They're reached when you're right down at rock bottom.

Jesus is there. My grace is sufficient. Let me say something else to you about this law under which you and I are to be mastered.

It rides above the law of physics, that all things contract under pressure. Christian doesn't. Oh, no.

Oh, no. Put three men in a burning fiery furnace. You know those fellows with unpronounceable names.

Put them in a burning fiery furnace. Those fellows with unpronounceable names. Put them in a burning fiery furnace.

That's pressure. Within the burning fiery furnace, they meet one like the little Son of God. That's enlargement.

That's enlargement. Christmas, a Christian doesn't contract. He enlarges under pressure.

Job, whom ten kids taken from him, all his money, all his farms, all his possessions, he's left with absolutely nothing except a nagging wife who said to him, Job, the only thing for you to do is to curse God and die. And God gave to Job songs in the night. Songs in the night.

Put Paul and Silas in a jail at Philippi, thrash them, beat them. And from that prison wall comes songs. I stood last August, 12 months, on the edge of the communist border, 25 miles west of Kowloon in Hong Kong, beside a Chinese pastor, a great man of God.

We looked into communist China, that mysterious country with all its mountains and valleys, and in front of us was the great river over which so many thousands of people have sought to swim and escape and have been shot. And he looked over it and he said, that's my country. That's my country.

Do you know, Pastor Ed Perth, do you know that the church in communist China, he said, is twice as strong as it was when Chairman Mao took over? And then he added a comment that I'll never forget. And there isn't a hypocrite left. Of course not.

Of course not. The phony can't stand it. In pressure, the man who plays church quits.

He may be fundamental in his doctrine, he may be right in his head, but somehow Jesus hasn't come in all the power of the Holy Ghost to live in his heart. And then will the man and be mustered by this law, the spirit of life in Christ. And so the man quits under pressure.

No pressure on you today in your home, my John. Thank the Lord. Thank the Lord.

Count it all joy when you fall into diverse, various testing, because this law, the spirit of life, rides above the law of physics, that all things can factor. He will not suffer you to be tested beyond that you're able to bear, but will, with the testing, provide a way of escape that you may be able to bear it. I'll tell you in just a minute, I find this exciting to my view, but I do.

This law, the spirit of life, rides above the law of self-preservation and promotes the law of self-sacrifice. John 12, 24. Except a corn of wheat fall into the ground and die, it abided alone.

But if it die, it bringeth forth much fruit. Galatians 6. Let no man trouble me. I bear in my body the marks of the Lord Jesus.

Everywhere I go in these days, I meet every different country, the charismatic movement. There's so much reality in it, so much that I thank God for. So many hundreds of people that I've found enter into life and enter into a new relationship with Jesus.

But, but, there's a danger. There are many who are seeking for a Pentecost without a Calvary. You can't have that.

Lord, give me Pentecost. And God answers, you give me Calvary. And Pentecost is inevitable.

It rides above the law of self-preservation and promotes the law of self-sacrifice. Young person listening to me today, is it costing you much to be a Christian? I don't mean in terms of dollars and cents. I mean in terms of life.

A little while ago, in Edinburgh, there came to me after a Sunday morning, a young lady, about, I'm not a good judge, but about 24, I think, years of age, and she held out her left hand. There's only one place you look and a girl does that. Sure enough, there it was.

Lovely diamond ring. I said, praise the Lord. I knew her fiancé.

Well, I'd seen, watched it all develop. I mean, Minister Caesar got a lot more from a pulpit than the most, the average congregation imagined. I saw it all happening.

And I was thankful. I was thankful indeed. It was all for it.

And I said, that's a wonderful order. I'm so glad. And we arranged the wedding day.

Three months later, she came to see me, held out her hand again. No ring. I said, what's happened? Oh, she said, nothing, nothing.

I said, that's the understatement of the century. Then she broke down and wept. And when she'd finished her weeping, she said to me, well, she said, it's really your fault.

Well, I've been blamed for a lot, but I didn't see that anything to do with that. So I said, would you mind telling me what you mean? Oh, she said, for three months, I and my fiancé have been listening on Sunday mornings to you preach on the acts of the apostles and missionary principles. And more and more, I've been convinced that God wants me in Thailand.

And more and more, my fiancé is convinced that God wants him in Edinburgh. In the month or two, we had a valedictory service. And I tell you, there's a tear in one eye and a twinkle in the other, as far as that was concerned.

That girl was going out to Thailand with a broken heart. She was mastered by the law of the spirit of life, in fact. And she was trading right over her own life, her own wishes.

And she'd given up the greatest desire that any girl can have, the natural desire, because she was demonstrating to the Lord, like Abraham did on Mount Moriah, that he loved his answer to him. Now, I know that girl went out to Thailand. I imagine just the Lord saying to her, promotes the law of self-sacrifice and rides about the law of self.

You'll forgive me, but I'm on the board of one or two missionary societies and have served a number of years. And you know, it absolutely baffles me these days when people come and say, now look, Jim, what will be social security? What will happen to my children? What about the climate? Do you mind if I come for a month or two and see what it's all like, and see if that suits me, and I get on well there? And if I do, I'll really come, stay with you? How do you think Paul would have reacted to that? Brother, sister, I tell you, when Jesus gets hold of you, there's only one thing that really matters in a man's life. It is knowing the will of God and doing it at any cost, at any time, any place.

I met that girl in Thailand two years ago. She was radiant. She said to me, I'd rather be here unmarried in the will of God than I would be back in Scotland out of it.

Though I think I ought perhaps to be fair to add, I who have a pretty discerning eye for these sort of situations, thought to myself, I don't think this isolation is likely to continue much longer. Sure enough, she wrote to me. She's married now, but look, married to the man of God's choice.

Just suppose he'd chosen the second best, and God won't stop you doing that. He won't stop you. Though at the time he will say, are you quite sure this is my will for you? You'll have a check.

But if you choose to take the bit between your teeth and go right ahead, he won't stop you. But if you're mustered by the Lord, the Spirit of life in Christ, he will check you. His musty will mean more to you than any human love.

Let me say something else to you, if you can stand it. This law, the Spirit of life in Christ, rides above the law of psychology, that old age reduces the signs of wonder and amazement, that familiarity breeds contempt. They shall still bring forth fruit to an old age, says Psalm 92, 14.

And what wonderful old men there are in the Bible. Daniel, one of them, Abram, 119 years of age, when God tested him most severely, the most severe test in his life. Daniel, after all his experiences in Babylon, yet he opened the windows three times a day towards Jerusalem and prayed.

And he was hurled into a lion's den, and lo and behold, the lions had locked him. No manner of hurt came upon him, and he was not, not, not a single of flame upon him. Oh, it's tragic when a man gets stale when he gets old.

When he lives and serves Christ in the terms of a commission that's long since ceased to be fresh. I was just a young Christian, a very backsliding Christian, I'm afraid, when I was in business as a CPA in London. I was running away from God.

I thought the Christian life cost too much. I thought the other life with football and dance and show and friends and everything was so much more thrilling, but I was unhappy. That's how I know I was saved.

Can't enjoy anything when you're trying to do that. Found that, have you? Man running away from God is the most miserable creature on earth, because he can't enjoy what he used to enjoy, and he doesn't enjoy the Lord. Do you know that every Sunday night, every Sunday night, I used to creep into the back row of

Westminster Central Hall in London, the headquarters of the Methodist denomination, and sit and listen to a man preach? His name was Dinsdale Young.

The place was packed. Nearly three thousand people it held. I could just find a seat somewhere in the back row, and I used to, the whole congregation was spellbound, and they listened to this man.

He wasn't particularly clever. He had hippy hair. Nothing new about it.

Long, long flowing white silvery hair over his shoulders, a black suit, black coat, black tie. And he was so short-sighted that he had to bend double over his Bible to read his note. Just like this.

Not a sound from the congregation. Every few minutes he would lift up his head, and everybody waited for that moment, for his face glowed. Absolutely glowed with the reality of Christ.

And I, a backsliding Christian, said to myself, Oh God, he's got what I want. Familiarity breeds contempt as you get older. It might do with some people, but I tell you, I hope it's true of your life, I get more excited with the Lord Jesus every day.

So wonderful to know him, to live for him, to find that he lives and controls my life, and that one day we're going to see each other soon. It rides above the law of psychology. It's familiarity that breeds contempt.

And one more, and I mean it, and then I'm through. I'm going to go on for ages, but I'll stop now. Listen, listen, listen.

This is the most exciting of all, I think. The Christian life, the law of the spirit of life in Christ, it rides above the law of mathematics that two plus two equal four. They don't.

You know, you look a bit mystified. Let me just explain to you. The law of the spirit of life in Christ deals with multiplication by division.

I remind you, the only miracle in the Gospels, in all four Gospels, the feeding of the five thousand, must have been ten thousand, probably fifteen, including women and children. You remember? Disciples had gone for a retreat with Christ. You'll find it, for example, in Mark 6. And a huge crowd gathered.

So the disciples formed a committee, naturally, and then they passed a unanimous resolution, send them all home. We can't do anything about it. Jesus moved an amendment.

And he carried it, not by a show of hands, but by a demonstration of power. How much wood have you got? Five fish, five loaves, and a few fish. That's all right.

Sit them all down. Give all you've got to me. So he took all they had.

He lifted up his arms to heaven and blessed. And then he broke. And then he gave back to the disciples, to give to the crowd.

Everybody was satisfied, with a garbage can left over, as a reminder of that tremendous day. He dealt in multiplication by division. And when I'm prepared to share Jesus, he's prepared to multiply.

That's the whole principle of Christian growth. Two plus two equals four. That's the average church program.

That's it. Organized all. Get the whole thing lined up.

Get masses of people together, especially people who have money. Form masses of committees. Then let's have a little prayer meeting, and then wait for the explosion.

But God, oh, what Gideon! 32,000 men. Send 22,000 home. They're scared.

Now send 9,700 more home. They're undisciplined. And Gideon finds himself left with 300 men, masses of food jars left behind in the retreat of all the rest, and hundreds of trumpets against the many knights who had kept them in dens and strongholds for more than a week.

Ridiculous. But, but, a very ordinary person, Gideon, did a very ordinary thing. Blew a trumpet.

With extraordinary results. The millions ran for their lives. See? Oh, friend, when I'm prepared to share, God is prepared to multiply.

He takes all. Has he helped himself to your life? Completely? The back reservation? Then he takes it, and then he blesses it. And oh, how wonderfully he blesses what he takes.

And then, and this is rather painful, but he breaks it. Then he hands it back in blessing to a crowd. What a wonderful thing.

Can you think of anything more wonderful this side of heaven than to be given out of the hands of Jesus to people? That's evangelism. Impossible kind of life, this, that I've been talking about. Impossible.

God's demands upon our lives are, from the divine point of view, absolutely reasonable. From the human point of view, impossible. And the missing factor? The Spirit of the Lord came upon us.

Impossible life? Yes. But your life is hid with Christ in God. And you are mastered by the law of the Spirit of life in Christ Jesus.

Let's pray. A moment's quiet prayer. Oh God, for Jesus' sake, if you haven't already obtained the mastery, just help yourself to each one of us.

Master us Lord. Bring under divine control every part of our being that would seek to hold back, to control itself. Lord, may each of us fulfill all the potential you have for our lives.

As moment by moment and day by day, other people see that we are mastered by the Savior and controlled by his life, and therefore reacting in every situation in a way that reveals the Lord himself. We ask it in his dear name. I'm sure that our hearts reaffirm what the Apostle Paul said, I'm not ashamed of the gospel of Jesus Christ.

I know my own heart is greatly thrilled right now by the kind of gospel that this man preaches. This is the gospel of Jesus Christ. Now I want us to pray for Dr. Redpath that God will use him in this city-wide emphasis of this Key 73 this week.

That people will really, in their own personal lives, all of us, in a greater measure, experience this law of life in Christ Jesus that rides over this law of sin and death. Let's pray for the meeting tonight. Let's bring people with us.

Let's pray for the meeting tomorrow night at 7 30, and Tuesday, Wednesday, Thursday. Let's pray that God will do something here in our lives and in the lives of our brethren, the lives of others. Let's be very cautious now not to be thinking about someone else should have heard this message, but let's say, Lord, what do you have for me here? Now unto him that is able to do exceeding abundantly above all that we can ask or even think, according to this kind of power that we've heard about, that worketh in us, unto him be glory within the church by Christ Jesus throughout all ages, world without end.

Amen. Shake hands with each other. God bless you.

Amen.

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