

The Spirit 02 - gen.22: Quench Not

by Alden Gannett

The sermon emphasizes the importance of understanding our position in Christ and living in the power of the Holy Spirit for victorious Christian living.

Duration: 42:17

Scripture: John 12:24, Romans 6:2-8

Topics: "Quenching"

Description

In this sermon, the speaker emphasizes the importance of taking one step at a time in our spiritual journey. He encourages believers to continually depend on the Holy Spirit and not try to solve future problems in advance. The speaker highlights the active nature of walking, stating that it requires a personal decision to get up and move forward. He also discusses the law of the Spirit, which is life in Christ Jesus, and how it sets believers free from the law of sin and death. The speaker concludes by emphasizing that walking in the Spirit allows God's righteous requirements to be fulfilled in us.

Transcript

Our text tonight is Romans chapter 6. In my judgment the greatest chapter in the New Testament for God's people. Romans chapter 6. You've been enjoying your Florida sunshine today. Bit of exercise, good fellowship, no coffee.

This text tonight on the subject of deliverance. I drink tea. All right.

Shall we pray? Father, we are glad for the word of God. We thank Thee for its truth, for its wonderful truth. May the Holy Spirit give it to us tonight as we bow before Thee, as we bow around this wonderful word.

We ask, Father, to give us understanding. Thou hast promised that Thy Spirit would take the things of Christ and show them unto us. We claim this ministry tonight in the name of the Lord Jesus Christ.

Amen. We started last night together discussing the subject of grieving not the spirits, and asked God to search our hearts through His word that we might be spiritually prepared for this weekend of Bible study. We saw this morning quench not the spirit, that we are not to resist the Holy Spirit of God.

We are not to say no, but like Abraham, to obey. Whatever God has for us to do, that we open our hearts to the word of God and by His grace walk in the light of that word. We turn tonight to what Dr. Chaffer has called the third condition of the spiritual life, and this is walk in the spirit.

Grieve not the spirit, quench not the spirit, walk in the spirit. Say them with me. Grieve not the spirit, quench not the spirit, walk in the spirit.

Again. Grieve not the spirit, quench not the spirit, walk in the spirit. God's way of wonderful triumphant Christian living.

As a preparation for this third term, we begin with Romans chapter 6, verse 1. What shall we say then? Shall we continue in sin that grace may abound? This is the question that we believers are to face as we now have passed from death unto life, and I trust every one of us here tonight knows this in experience. You've been saved, you've been transformed by the grace of God, you know that in your own life. Now that you're a Christian, shall we go on and live the way we did before we were converted? Is there to be any difference now that I'm a Christian? And the answer is in verse 2, in two words, as strong and negative as there is in the Greek New Testament, God forbid.

So often the preachers who preach grace have been accused of preaching license. This is the Apostle Paul. Here's one of the great proofs in the New Testament that the grace of God allows no license to sin.

That's his point. Shall we continue in sin that grace may abound? And he says, God forbid. And then he explains, how shall we that are dead or died to sin live any longer therein? He now presents to us our position in Christ.

In verses 1 through 10. We shall see the practice in verse 11 and following. But here our wonderful position, and his emphasis in this context is that we died to sin.

Here's an historical fact. It took place 1,900 years ago. We died to sin.

I remember my college days in Houghton and used to try to play basketball. And I got an infected toe out of it. And so this particular weekend, after a weekend of ministry near my home, I decided to stay home with mother and get my toe fixed.

Nobody liked mama at a time like that. So I stayed home and about midnight the telephone rang. And my mother answered the phone and it was for me.

It was from that redheaded gal that I had proposed to. And now my dear wife. And she was at the Moody Bible Institute.

She hadn't heard of Southeastern Bible College yet. That's a commercial. And my mother went to the foot of the stairs and yelled and no answer.

She went to the landing and yelled and no answer. She knocked on my door and no answer. And she came into my bedroom and shook me like this before I would respond.

I was what they called dead to the world. No response. That's our term here.

Except very literally. Paul says that in Christ we die. Die.

With reference to sin. That God looks at us in Christ and sees us not responding to sin. To state it positively in the preceding chapters, justified, declared, righteous, freely by his grace through the redemption that is in Christ Jesus.

So Paul asks how shall we that died to sin live any longer therein? And he now amplifies his answer. Verses three and four. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk, here's our term, walk in newness of life.

We are introduced now to a second term that's exceedingly important in our text. Baptism into Jesus Christ. Some people when they see the word baptism all they can see is the Jordan flowing.

And the Bible does teach water baptism for believers. Indeed it does. But the context here is spiritual victory.

The context here is a spiritual victory, not a ritualistic one. And because in verse three he speaks of our baptism into Jesus Christ, into a person, I conclude then that he's talking about the baptizing ministry of God the Holy Spirit. Not water here at all.

Other times he speaks of the baptism by blarden. Baptism of fire. Here is the baptism of the Holy Spirit.

Let me take time to define for us the baptizing work of the Holy Spirit. This is such a nebulous term these days and defined in such various ways. Let's define it by the Bible, shall we? Here's one such place, and let's define Romans 6.3 as baptizing of the believer into the person of Christ.

It's a union. Don't confuse it with a filling of the Spirit. Don't speak of it as some experience subsequent to salvation.

Acts chapter 11 tells us that this happens at the moment of saving faith. We believe on the Lord Jesus Christ. Here now this baptism of the Spirit creates a union with our Lord Jesus Christ.

Turn with me, leave your finger here now, and turn with me to 1 Corinthians 12.13, and you'll see the other half of the definition, the other facet of the truth. 1 Corinthians 12.13. Beginning with verse 12 says Paul, for as the body is one, and as many members, this is our human body, and all members of that one body being many are one body, so also is Christ. Here's one body, many members, hands, feet, liver, gizzards, members of one body.

Verse 13, for by one Spirit, God the Holy Spirit, are we all, notice he's writing to a carnal church when he says this, not people who've had some second experience, not people who've had some work of grace, he's not writing to people who've met certain conditions for a certain experience, he says by one Spirit are we all. What? Baptized into what? One body. All right, here's the second half of our definition.

The first half, the baptizing of the Spirit into the person of Christ, here the baptism into the body of Christ, the church. This is the biblical doctrine of the baptizing work of the Spirit. Now the result is a union, a union.

Oh, I'll never forget my wedding day, I tell you. I heard that music sound. Boy, that funeral march, I mean wedding march started, and this is it.

My days of freedom were over, I thought, didn't realize that being married was just really freedom, you know. So you folks get with it. All right.

Boy, it was wonderful. I remember I stood there in the presence of God and his people, before a servant of his, and we stood there and pledged our vows to each other, and two people, two people became what? A union. That's what Paul says in Ephesians 5, I speak concerning Christ and his church.

Union. Same illustration in John 15 with the vine and the branches. Our Lord says, I am the vine and ye are what? Branches.

Abide in me and I in you, the same bringeth forth much fruit. Union, union, the life of the vine flowing into the branch and through the branch to produce fruit, the fruit of the Spirit of God. All right, we're illustrating from the word of God that a union took place the moment you trusted Christ as your Savior.

Now, what did that union accomplish? Verse 3 and verse 4 again, Romans 6. Knowing ye not that so many of us as were baptized into Jesus Christ were baptized into what? His death. Therefore we are what? Buried with him by baptism into death, that like as Christ was what? Raised up from the dead by the glory of the Father, even so should we also what? Walk in newness of life. All right, this union provided sharing, our sharing in his death, in his burial, and in his resurrection.

What's that mean? In our very context, our union with him in death means that when he died, he died to deal with that sin nature within us. He breaks the power of cancel sin. Finish it.

You know what that is? He set the prisoner free. Why did Jesus Christ die? 1 Corinthians 13 says he died for our sins. Plural, the specifics, the particular sins we commit.

This text says he died with reference to my sin nature, the root of sin, the principle of sin, the flesh as Paul calls it in Romans 7 and Galatians 5. He died to deal with that too. Say, that's wonderful. I don't know how it is with you, or I do know because I read the same book you read.

That old sin nature within like to give us fits at times. Say, Jesus Christ died to deal with that sin nature. Jesus Christ died to give victory over that sin nature.

That's what Paul means here when he says we shared in his death, burial, the proof of his death, and then he says that Jesus Christ was raised and we also were raised to walk in newness of life. There's a brand new kind of life for a Christian because he's united to the risen living son of God. Most people have the idea that they live for Christ.

That's not the language of scripture. To me to live? Yes Christ. That's the difference between the finite and the infinite.

Between the creature and the creator. Between a human of feet of clay to the infinite God of heaven and earth. Not I, but Christ liveth where? In me.

A newness of life, a new quality of life. So Paul says verse 5, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now I want you to notice Paul as he moves through these verses that he keeps bringing us from death to life, death to life, death to life.

A whole lot of people talking about dying all the time. Paul talking about living. Watch him now.

Verse 6, knowing this that our old man, that's that old fellow before we were converted, that old man literally was crucified with Christ that the body, the human body of ours as the instrument of sin is what the concept is. Body is the instrument of sin. That old sin nature spreads itself through our tongues, through

our minds, through our hearts, through our attitudes, through our hands and so on.

All right the body of the instrument of sin might be not destroyed. Our body and mind is very much alive, not destroyed. The word is never translated, rendered inactive.

Say that's what we want. That that sin principle within shall be inactive. Shall be a rendered idle.

I'll never forget the first time I went to London, Ontario to be interviewed by the London Bible Institute and for me to look them over and we came out of an alumni meeting one night and the dean took me to his car and we got in the car and he turned on the ignition and the motor started and he threw it into gear and we just sat there. Behind the bushes were a bunch of students having a great time. They'd raised up one of the wheels.

Rendered idle. Rendered idle. Rendered idle.

That's the word here. This sin nature, this sin nature rendered idle. Say that's exactly what we want day by day isn't it? That it does not express itself.

That it doesn't affect my thoughts and my attitude, my words and my actions, but rather the lid be on it. There's a concept I like to use, controlled by God the Holy Spirit. That henceforth, he concludes verse 6, we should not serve sin and every earnest Christian here tonight longs for this and experience 24 hours a day.

Isn't that right? It should not serve sin. For he that is dead is justified from sin. Now notice how he moves.

If we died with Christ we believe that we shall also live with him. He's not talking about physical resurrection here. This is not the context at all.

He's talking about our having died on the cross with him. Now he says we're going to live with him. And he illustrates with our Lord himself, verses 9 and 10.

Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died, here's our term, unto sin once. But in that he liveth, finish it.

He liveth unto God. And that's your heart tonight if you love the Lord. No longer serve sin, live unto God.

No longer serve sin, live unto God. One is a negative, the other is a positive. The one prepares for the other.

And Paul says the key to this is that we died with Christ in reference to that sin nature. We rose with Christ, we were raised with him to a new kind of This is our position in Christ. He turns now to our practice.

Some people choose to use the language standing and state, and this does it well. One is what we are in Christ, and the other is what we become and experience. One can be a mother and not be motherly.

One can be a father and not be fatherly. One can be the president of a bank but not preside over the bank. Play golf every afternoon.

I guess in Florida you go fishing, as well as play golf. You can be a manager without managing. One is position and the other is experience.

Paul in verses 1-10 has been telling us our marvelous position in Christ, all that we have because we are in him, died with him, raised with him in newness of life. Now Paul says let me put it into shoe leather for you. Verse 11, likewise, having just made reference to our Lord, he says likewise, reckon ye also yourselves to be what? Dead indeed unto sin, but what? Alive unto God, how? Through Jesus Christ our Lord.

Now, here's the death, here's the life again. Reckon. There are three words I wanted to take away with us tonight.

Three words on the how, the practical, down to earth, how, of victorious Christian living. The first word is in verse 11, reckon, reckon, reckon. I held a meeting in Louisiana, as they call it over there, some years ago, and I stayed in the home of a dear brother for a week and he kept saying, I reckon, I reckon.

How did things go today? Well, pretty good, I reckon, he'd say. Think it'll rain tomorrow? Well, I don't think so, I reckon. Now what was he saying? I saw him some nights later he got the word out of his vocabulary altogether, but he meant, I suppose so, I think so, in all probability this will be the case, but that's not our word here.

The word reckon here means count as true. Count as true. Here's something then to be believed.

What is it? Count as true that ye yourselves died to sin and that you're alive unto God. Count it true. Count it true.

Now, we must pause a moment to make a very careful and refined distinction in this verse, and it seems that the more pious you're supposed to be, the more nebulous your nomenclature on the spiritual life. Let's be biblical. Let's stick to the book.

People tell us that we ought to die daily. Now, where'd you find that verse? Tell me what chapter in what book? 1 Corinthians 15. What's 1 Corinthians 15 on? Physical resurrection.

He's not talking about spiritual victory in 1 Corinthians 15, he's talking about this body being sown and this body being raised. So don't ever go to the statement, I died daily for spiritual victory. He's taken it out of its context.

The logicians call it the accent. He has robbed it of its context. You tell, I was listening to a preacher not long ago, and he took his text, John chapter 12, except a corn of wheat, fall to the ground and die at a bite of the loam.

And then throughout the sermon from somewhere between 25 and 50 times, I didn't cringe. I was already dead. What did your text say? Reckon yourselves to be dying daily.

No, it does not. Reckon yourselves to crucify yourself. It doesn't say that either.

What does it say? Reckon yourselves to be dead and what? Alive. Did you know there's quite a difference between dying and being dead? Quite a difference. Mrs. Wayne Nelson, known to some of you here in our evening school of Birmingham, has a son by the name of Wayne.

His dear wife was on her deathbed, and I slipped over about 6.30 one night on a Thursday night and prayed with Mrs. Nelson's son. And his dear wife was so ill that he did not invite me into her room, but we stood there in the hall and prayed and tried to get his eyes on the Lord and look to him. He had four

children in the home.

Friday I slipped over again and prayed with him and he invited me in and I just said a word to his dear wife and prayed with her. She'd been led to Christ just recently. And then went off for the weekend for preaching and Monday I got back and they said that Mrs. Nelson, Jr. almost died.

And so after chapel, I rushed over to the hospital and just as I walked in, they said to me, Mrs. Nelson is just dying. So I walked into the room where young Wayne was standing beside his dear wife and he was rubbing her forehead. No response.

Dead. Thursday she was dying. Friday she was dying.

Over the weekend she was dying, but now she was dead. Now Christians, stop this language of dying. Unscriptural.

And you confuse people. They don't know what to do. If I were to ask you tonight, tell me, tell me how to die, what would you tell me? Would you start here? An inch at all? Would you start here or here or here? When you start to think of it, we don't have language to tell a Christian how to die, do we? The reason is he's already died.

Funeral already took place and he's already been raised again. Don't you miss that? So Paul isn't saying, spend all your time dying, my dear sister. Don't spend all your time dying, my dear brother.

He says, reckon on the fact that you already died and you're now alive. That's New Testament living. That's New Testament living.

I was with a dear brother up at America's Keswick in New Jersey some summers ago. Brother Ralph Kuyper, known to some of you. And he was preaching on this text and he said, if I ever become a pastor again, I'm going to have a drop dead Sunday for all those who are dying daily.

I've never forgotten. Oh, do you see it? So quit trying to die. Start living.

The death already took place. It's historical. When Jesus Christ died on the cross, you've been raised with him.

Now live on that plane of being alive unto God through Jesus Christ, our Lord. Now the point of this verse 11 is to share with us the glorious truth of God's provision. Wonderful provision.

Paul says you can live a triumphant Christian life because of the marvelous provision of our death and our resurrection with our blessed Lord and Savior Jesus Christ. Now reckon it to be so. Reckon it to be so.

Reckon it to be so. I say then in the light of this, the first step in triumphant Christian living is not doing something. It is believing something.

Believe. Reckon yourselves to be dead, indeed unto sin, but alive unto God through Jesus Christ, our Lord. Reckon it to be so.

I remember one time going to a city mission in Dallas, Texas. I knelt beside a dear old fellow and I said, friend, if you'll trust the Lord Jesus Christ as your Savior tonight, he can deliver you from this bondage of drink. He said, I've tried that.

It doesn't work, preacher. He was saying there is not deliverance. He was saying there is not power through Jesus Christ, our Lord, in his death and resurrection to be delivered.

But God's word declares tonight, reckon yourselves to be dead, indeed unto sin, but alive unto God through Jesus Christ, our Lord. Reckon it to be so. In the light of this, I therefore can say to you, my dear Christian brethren tonight, that through the Lord Jesus Christ, there is victory over sin, over any sin, over any temptation, over any bondage, over any attack of the world, the flesh, and the devil from now until Jesus comes.

That's what that says. That's the best news you've heard today, eh? All right. And that's exactly what Paul said.

Reckon yourselves to be dead, indeed unto sin, but alive unto God. All right. The first word was what? Reckon.

Reckoning says, here's God's marvelous provision. In two words, it says, I can, by the grace of God, I can live a triumphant, victorious Christian life by the grace of God. I can.

There's a second word in verses 12 and 13. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Paul says, in light of the wonderful fact of what Jesus Christ accomplished in his death and resurrection, let not sin therefore reign.

It need no longer reign as king in your body. Verse 13, neither yield ye your members, your hands, your feet, your tongue, your eyes, your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are dying daily. As those that are crucifying themselves.

Oh no. As those that are what? Alive from the dead. Do you see how Paul deals with us now on resurrection ground? Those that are alive from the dead and your members as instruments of righteousness unto God.

The second word is yield. What was the first one? Reckon. The second one is yield.

Reckoning says, I can, by the grace of God. Yielding says, I will, by the grace of God. I will.

I will. This is a purpose. Reckoning is God's provision.

Yielding is here, my purpose. Here is a premise for my life, if you please. A premise to live unto God.

Just as we saw in our Lord in verse 10, in that he liveth, he liveth unto God. Now united with him in his death and resurrection. It's my purpose.

It's my decision, says Paul, and I exhort you with the same purpose that you yield yourselves unto God. I said this morning, and I repeat tonight for those of us who are not here, that I have to say, it's my opinion, it's only that, but I have to say, my opinion as I've gone among God's children, I fear that the majority of us at least have never fully, completely yielded ourselves unto God. I really believe that.

Ian Thomas uses the language of availability. You see, God doesn't force. He doesn't demand.

He constrains. And he wants us voluntarily, in view of the death and resurrection of our Lord, he wants us voluntarily to present ourselves unto God. That's the word, the same word of Romans 12.

I beseech you therefore, brethren, by the mercies of God, present your bodies. Present! The Lord Jesus is within, as we've already seen tonight. His spirit is within our bodies of the temple of the Holy Spirit.

He's there. He wants to live through us. But for him to do this, we must allow him to do it.

We yield ourselves unto God. If these members of our bodies are to be sanctified, are to be controlled, we must permit this control. If my tongue is to utter his praise, that tongue must be yielded to God.

If these hands are to do his service, these hands must be presented to God. If these feet are to walk in his service, these feet must be presented to God. So I yield.

I yield. It's sincere. It's a light about face, if you please.

I yield myself unto God. Have you done that? There's a progress of truth here. I first reckon.

I first believe it's true, this marvelous provision. I see it in the word. I accept it as truth.

I accept it as truth from my own heart. But all the provision in the world can be there, and I not enter in. The second step of yieldedness is presenting myself or making myself available to God the Holy Spirit within to produce Jesus Christ.

Enable me to walk in newness of life. It's my yielding. It's my saying, Lord, this is my purpose.

This is the premise I lay for my life, to live unto him who died for me and rose again. Lord, here I am. Here I am.

Here I am. Now some of us I can hear say, well, preacher, I've done that many times, and I'm still defeated. I've been in meetings such as this, and a public invitation has been given, and I've walked the sawdust trail, and I'm old enough to have actually walked a sawdust trail and done it many times, and I meant business when I said, Lord, here's my life.

Go back home from a Bible conference and come back the next year, and the preacher preached at me again, and I knew I was backslidden. I knew I hadn't walked with God, and I'd failed him throughout the year, so I'd walk the sawdust trail again. Lord, here's my life.

Perhaps many of us here tonight have done the same kind of thing, at least in heart and in spirit. What's the trouble? Why didn't we go on? Why wasn't it a daily experience? I believe that brings us to the third word we want to take with us tonight. It's found in chapter 8 as we saw it in chapter 6, but now in the shoe-leather approach of our daily experience.

Romans 8. The reason we're jumping chapter 7 is that he's contrasting all this with the law, which is not our concern this evening. Romans 8, verse 2 through verse 4. For the law of the Spirit, this is what we're talking about, this new law, not the law of Moses of chapter 7, the law of the Spirit. What is that law of the Spirit? Paul tells us it's life in Christ Jesus.

This hath set me free, here's Paul's testimony, set me free from the law of sin and death, for what the law, the law of Moses that is, could not do, and it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin judged sin in the flesh. Reviewing chapter 6. To this end, verse 4, or with this result, that the righteousness, the righteous requirement of the law might be what? Fulfilled. Where? In us.

Why, that's our heart's desire. God's righteousness, God's righteousness, righteousness of character, righteousness of conduct, God's righteousness fulfilled in us, who do what? Walk not after the flesh, but after the Spirit. Here's our third word, walk.

What was the first one? Reckon. What's the second one? Yield. Here's the third one, walk, walk, reckon, yield, walk, walk.

He says, if I walk not after the flesh, but after the Spirit, all God's righteous requirements will be fulfilled in me. Say, that's a tremendous promise. Now, I've tried to teach some of this before in this congregation to walk, and I have to do this to my own students just every so often, so I'm going to take the privilege tonight of going after it again, is that all right? All you folks, you've been walking longer than I have, many of you, but you remember how it was when you learned to walk? Walking is a profound occupation, isn't it? I tried it today, and Brother Willie came along to pick me up, and I voluntarily got in the car.

All right, what's walking? Well, you folks who came in with a cane, if any of you did tonight, you know that walking is depending. Walking is depending. One of our students broke his foot on the basketball court the other day.

Walking is depending. He's using crutches now, and it snowed in Birmingham. It only happens once or twice a year, and sometimes not at all, and he had some fun walking up and down those mountainsides on the campus.

You can't stand still, Southeastern, you either go forward or backwards, Brother, up or down. He had learned the hard way that walking is depending, giving a biblical term for depending. Trusting, thus the word faith.

Here's the essence of victorious Christian living. Here's the key to victorious Christian living. It's too simple, you're going to stumble over it tonight if you're not careful.

Walk. Remember Galatians 5.16? Walk in the Spirit and what? He shall not fulfill the lusts of the flesh. Walk, walk, walk, walk, walk.

Walking is depending. Walking then is faith. Walking then is relying.

Walking then is trusting. The Spirit of God did it. And when I trust Him, get it? When I trust Him, the righteousness of God's law is fulfilled in us.

When I walk, when I walk. There's something else about walking I want us to see tonight. There isn't a chair here I'd illustrate for you.

Maybe I can anyway. Is this walking? If I weren't over 39, I'd jump for you. But that's not walking either, is it? Is this walking? This is walking.

What are we trying to say? Walking is something that's continuous. Maybe we're getting to the heart of our problem. That the reason I am not continually victorious over the world, the flesh, and the devil is because I do not continually depend upon God the Holy Spirit.

We come to a week of conference like this and go home rejoicing on the mountain top of God's having spoken to our hearts through His Word, and then we get back home and get in the normal routine of things, and look, right back where I started. Why? For the meant to be, not for a moment. Because I failed

to yield when I was at conference? No, I did.

What's my problem? Didn't keep on walking. Which I can't walk and stand still. I can't walk and sit down.

I can't walk and jump, and some people want a special experience to get them over lots of hurdles of daily responsibility, of depending upon God. No, walking is just what it is, continually depending upon God the Holy Spirit. And as long as I continually depend, He says, the righteousness of God's law is what? Fulfilled.

There's a third thing about walking. Grab the side of your seat now. This is so profound you may not get it the first time.

It's one step at a time. That's right, and that's why you stop to think of it. One second at a time, one minute at a time, one day at a time, one temptation at a time, one opportunity to witness at a time, one opportunity to express my love to my neighbor at a time, one opportunity to serve my Lord at a time.

Some of us are so put together that we want to solve next year's problems today. Sufficient under the day is evil thereof, remember? Walking is one step at a time. It's profoundly simple, beloved.

We don't take two steps, we don't take three, we take one. We continually depend upon the Holy Spirit. Another thing about walking, walking is active, not passive.

It's going to let you go in a few moments and let you walk. But you're going to make up your own mind to stand up out of that chair and get up and walk out that door, or stand in fellowship and chat together. You don't sit down and go through some spiritual or mental gymnastic in order to do it.

You get up and walk. Don't misjudge me as carnal here now. I may be that, but this truth is biblical.

What are we saying? At a given split second when a tempter comes my way, I at that split second cast myself upon God anew for that temptation, that problem. I actively take the initiative. I don't sit back piously and wait for the lightning to strike.

I walk. I walk. I take a step.

Lord, I need your help. Lord, I claim your grace. Lord, help me right now.

Is Peter on the water? Lord, save me. It's active, not passive. And it's positive, not negative.

And I mean by that, it's a positive step of faith, where the result is the outliving of an indwelling Christ. It's walking in a new kind of life altogether. Kind enough, my brother.

Walking in a new quality of life. The life of a risen Son of God. You talk to some people, I don't do this, and I don't do that, and I don't do this, and I don't do that.

Thank God you don't do things that are contrary to the Word. But life is more than not doing things. Life is positively approving the grace of God and letting Jesus Christ actually live in us and through us.

I've talked to lots of people who talk about all things they don't do, but they don't talk about leading anybody to Christ. See? Throne of Egypt never got into Canaan. I don't, I don't, I don't, I don't.

Thank God you don't. But what do you do now, friend? You by faith claim His wonderful grace and take your steps of faith in Canaan, Joshua 1, every place that the sole of your foot steps upon shall be yours. That's walking by faith, walking by faith, walking by faith.

So God says walk. Walk in the Spirit. Walk in love.

Walk in the light. Walk, whatever location, whatever you're called. Walk, walk, walk, walk, walk.

Hmm? What do you say? So quit speaking all kinds of spiritual gymnastics. Quit diverting from the clear, simple, direct teaching of the Book. Come right back to the statements of the Word and you'll find wonderful victory through Jesus Christ our Lord.

What's the first word? Reckon. What's the second word? What's the third word? Walk. When I reckon, I count on God's provision.

I say I can by His grace. When I yield, I express the purpose of my heart. I say I will by His grace.

When I walk, I move out, I practice. And I say I do. Beloved, this will work.

It'll work for you. Park of the palms, wherever you're going, wherever you're coming from, wherever you're headed, it'll work from now that Jesus comes. Reckon.

Yield. Walk. What's your problem? Your problem may be mine, may be different from mine, but the basic problem is the same.

It's this all nature within expressing itself. Here's victory. Here's triumph through Jesus Christ our Lord.

Shall we pray? We pray again, our Father, that the Holy Spirit shall give us thy truth, that we shall not stumble over its simplicity. But tonight and from now till our Lord comes, we shall indeed walk in the Spirit and not fulfill the lusts of the flesh. Make these days a wonderful victory and triumph in Christ.

We claim this in Jesus' name. Amen. So we just sing the first three stanzas of number 99.

I've tried in vain a thousand ways, my fears to quell, my hopes to raise. But what I need, the Bible said, is ever only Jesus. Number nine, the first three stanzas.

Audio: <https://sermonindex1.b-cdn.net/10/SID10616.mp3>

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