

# Holl-05 Walking in the Spirit 2

by Art Katz

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*Art Katz's sermon emphasizes the necessity of walking in the Spirit and the dangers of relying on human understanding over divine revelation.*

**Duration:** 1:18:53

**Scripture:** Matthew 6:33, Matthew 16:17, Matthew 16:19, Matthew 16:23-24, John 3:2-3

**Topics:** "Walking In The Spirit"

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## Description

In this sermon, the preacher emphasizes the importance of discerning between good intentions and God's will. He warns that in the end times, the greatest threat will not come from evil, but from that which appears good. The preacher urges the audience to reject worldly spirits and desires, such as convenience and pragmatism, and instead seek God's perfect will. He also highlights the need for spiritual rebirth and surrendering to the Holy Spirit's guidance. The sermon concludes with a prayer for spiritual refreshment and a burning desire to overcome resistance to God's spirit and bring revival.

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## Transcript

Hallelujah. Can we have just a little word of prayer before we continue? Let it be, precious God, your continuation. Line upon line.

Precept upon precept. The work of your glorious spirit. The complete work of which we've asked.

Refresh our spirits. Let us not sag and grow weary. But give us a holy and a burning desire.

To go all the way with you. Till every last resistance to your spirit be overcome. And you might sweep all before you.

In the fire of your revival. For Holland. And for Jesus' sake.

Amen. Well, this was a remarkable episode that we discussed this morning. The enormous revelation that was granted to Peter.

Not by the will of man or flesh or blood. But from the Father who is in heaven. Flesh and blood hath not revealed this unto thee, Jesus said.

But my Father which is in heaven. Blessed Ata, Simon Bar-Jonah. It's the beginning of true blessedness.

It's the authentic revelation of who Jesus is. And we mentioned how desperately needed such revelation is in this particular hour. When the name of Jesus has been so painfully blasphemed.

And one is stunned at his popularity. And the frequency with which his name is taken in the mouths of men. And also abused and misused.

He really needs to be set forth as he truly is. He needs to be seen as he is. As only the Father can reveal him from heaven.

Because it's the beginning of true blessedness. And the only means by which we can also bless others. And yet what is the stunning fact.

That the same man who is so privileged to see this by the revelation of Spirit. Moments later was being rebuked by Jesus. It came because Jesus had told him something in the 21st verse.

From that time forth began Jesus to show unto his disciples how that he must go into Jerusalem. And suffer many things of the elders and chief priests and scribes. And be killed and be raised again in the third day.

And Peter took him and began to rebuke him. And Peter took him to his side and began to punish him. I think we just ought to rest there for a moment.

Then Peter took him and began to rebuke him. And Peter took him to his side and began to punish him. I mean, let that sink into your hearing.

What is man that he should be mindful of us? Let alone that man should take God and rebuke Him. It's an astounding thing. It's stunning.

The audacity of man to rebuke the Son of the Living God. And you would be amazed at the frequency with which this goes on. We're suffering something that we can't understand.

We don't like it. It's painful. When is this trial going to pass? How come we're suffering this and the others are not? When we're actually more spiritual than they? And we ask, Lord, why? And we ask, Lord, why? Why me? Have you ever thought that that question is a statement that reveals rebellion? That's so much as to question God.

To take a man to rebuke Him is unspeakable audacity on the part of man. And you can multiply the instances. You remember the sisters of Lazarus, Mary and Martha? One was considered to be more spiritual than the other until crisis came.

And then there was really not much difference between them. Lord, if you had been here, what tone of accusation is in that question? Lord, if you had been here, our brother would not have died. What a contradiction is in even the question.

How can He both be Lord and not be here? How can He be Lord and not be perfectly aware of all that is taking place? How dare we charge Him with the implication that somehow He was mindless of our condition and of our need? Little wonder that it's in that episode that we have the shortest verse in all the Bible. Jesus wept. If the Lord would open the heavens tonight and show us by the light of His revelation the way we have misused and abused God the way that we have rebuked Him and questioned Him it would be a shock beyond all speaking.

Probably one of the most lamentable lacks in our generation, the absence of something is the absence of the fear of God. There just doesn't seem to be an appropriate reverence for God. There seems to be such a casual air that characterizes modern Christianity.

A certain matter of factness. If you squint your eyes a little bit you would almost think that men are employing God for their purposes. As if He has an obligation to fit Himself into their services and to adjust Himself to their convenience and comply with their church bulletins and programs.

There is an enormous abuse of God. Until your spirit almost cries out for some kind of decent atheism that makes no profession of knowing God let alone those that should call upon His name and misuse Him for their ends. Maybe we need to examine what it is that provoked Peter to speak as he did.

That a man could go from the spirit to the flesh in a matter of moments. If so great an apostolic figure as Peter was capable of this, what shall we say? If so great an apostolic figure as Peter was capable of this, what shall we say? Just one moment after his perfect revelation of who Christ is he speaks from the flesh. Let it be far from you, Lord.

I don't see that that's so fleshy art. It's full of well-meaning sentiment. It has the Lord's well-being at heart.

It's kindly in its intention. It reveals a kind of an affection for the Lord. If you are asking those questions it's a revelation of how deeply you yourself are in the flesh.

Because you think that flesh only takes on the most blatant and conspicuously evil forms? You think that it's only flesh when it pertains to orgies or drugs? And that flesh has nothing to do with decency or morality or ethics? And can be just as offensive to God as the most blatant carnal sin? That which is born of the spirit is spirit. That which is born of the flesh is flesh. The flesh is in enmity with the spirit.

It lusts against the spirit. And the spirit against the flesh. It's an irreconcilable conflict.

There's a war on. Of such totality. But somehow the proportions of this have been blunted for us.

Somehow we have been more condescending to things of the flesh than the Lord himself. Well it's not bad. It means well.

It's for the Lord's sake. It's producing some results. Amazing how tolerant we are.

And lenient and condescending. But the Lord was not. He was absolutely total in his rejection.

It was one of the severest rebukes he had ever given any disciple. And I want to assure you that God has not changed one whit since. He is just as absolute in his opposition.

To all that is born of the flesh. Only we are not that severe. If it works.

If it produces some results. We let it pass. We're more concerned with utility.

If it produces a result. We're not as fastidious as the Lord himself. As painstaking.

That his ends be accomplished by his means only. That if there's something that is of the spirit which is holy and sinless and pure. That it must come into being by the same means.

Hail Mary thou hast found grace and favor in the sight of God. Virgin of Israel. undefiled and chaste.

But how shall we know the truth? How shall these things be seeing I know not any man? The Holy Spirit shall hover over you. And that which shall be born of you. Shall be holy, sinless and pure.

So did the beginning of the end of the age commence. And so also must it conclude. With that which comes down from heaven only.

And is transmitted through virgin vessels. I'm trying to find a vulgar way not to say this. Who will not spread themselves to any other influence.

Who will not spread themselves to any other influence. That that which is in the earth from heaven can be again. Holy, sinless and pure.

Jesus said get thee behind me Satan. For thou art an offense, a stink unto me. For you smell of the things that be not of God.

But those that be of men. How many of us have pondered that verse as much as we ought. I'll tell you that it will bring some startling things to your attention.

One is the utter simplicity of Christ. He sees right through to the heart of things. He has a kind of a total perception.

A simplistic view. Unaffected by sophisticated theologies. He sees things coming from either only one or another place.

Above or below. And doesn't recognize any other source. He says that which savors of Satan and not of God.

Is that which also smells of men. He made them to stand as being one and the same. He equated that which comes of Satan as that which comes of men.

How many of us have so absolute a view. That we would be as quick to rebuke anything that comes from men. As if it had come from Satan himself.

Dear children, how you need to come to this perception. Because I can tell you that the greatest threat in the end times is not going to be for you evil. It's going to be that which is good.

Let it be far from you Lord. That's a good statement. It's full of good intentions.

Full of good sentiments. There's only one thing wrong with it. It comes from below.

And had Jesus accepted it and acted upon it. We would not one of us be in this room now. That kindly sentiment.

Would have been enough to keep him from his cross. To keep him from his suffering. And from his atoning work.

It was full of well meaning intentions. Kindly. But it came from below.

The severe choice that we will have to make at the end of the age. Is not that which is evil as against that which is good. But that which is perfect.

From that which is good. For the good is the enemy of the perfect. And if Satan cannot distract us from blatant evil and ugly temptations and things that are vile.

He'll seduce us and try to distract us by that which is merely good. Will you set your face as a flint? Will you be just as indifferent to that which is good as that which is blatant evil? Recognizing with Jesus that there are only two sources of anything. That which is born from above.

And that which is born from below. Get thee behind me Satan. For you smell of the things which be of Satan and not of God.

You smell of those things which be of men. May God stab our hearts with this. And make us to realize that nothing has changed.

These are the timeless and eternal categories. But we have not been as insistent upon the Lord. In looking to that which only comes from heaven.

And we have too often condescended to that which comes from men. Which in fact comes also from below. You say, what will it take? If this was the mistake of Peter.

Who one moment can be a vessel for the expression of a revelation that came from the spirit of heaven. And the next moment something that came from below. What is our safety? And how shall we miss such a snare? For that reason I would have you to turn to the Gospel of John.

And another episode that Jesus had. That might enlarge our understanding. It is a very familiar episode.

Of a Pharisee who came by night to see Jesus. Nicodemus in the third chapter. A ruler of the Jews and a Pharisee.

And he came to Jesus by night and he said. We know that thou art a teacher come from God. For no man can do these miracles that thou doest except God be with him.

And Jesus answered and said unto him. Verily, verily, I say unto thee. Except a man be born again he cannot see the kingdom of God.

How do you like that as an answer? Have you been astute enough, sharp enough to see how strange the answers are that Jesus gives to men. Sometimes you are startled that how great is the disparity between the question and the answer. You say why is that odd? Because the question came from below.

It was human. Merely curious. A distraction.

But the answer came from above. Heavenly. And it's not related to that question.

Are you giving that kind of answer to men? Are you giving heavenly answers to earthly questions? Or are you fixed at the same low plateau as those who ask you. And feel that you have some obligation to appease their curiosity. There has not been enough heavenly answers.

Because we have responded to men at their own level. And missed therefore heavenly confrontations. Yes, but after you realize that Jesus was taking quite a risk.

He may well have bewildered Nicodemus with this kind of answer. And he would have missed his opportunity. Because this is a ruler of the Jews.

A very significant man of influence. And what a catch for the kingdom he would have been. I think Jesus should have asked him the four spiritual questions.

Do you know that God has a plan for your life? He was willing to risk the loss. And so also must you. Because if your motives are so low.

So tinged with expediency. There's that word again. With a desire for a certain result.

You may well miss the heavenly purpose of God. If something is to be born in the earth which is holy, sinless and pure. Not only must the act and the speaking come from heaven.

But the motive also. Is there anything that has more corrupted modern evangelism. Than the self seeking desires of men.

Wanting to put another notch in their belt and have another trophy. Look what I saved. Or maybe their activity was the result of some kind of drivenness.

Some compulsion to win souls. To appease some kind of sickly conscience. I'll tell you much of that is going on nowadays.

Because our lives are not right. Because we know intuitively we're not walking fully in the light. You think somehow we can compensate for that.

By doing something for God. Is there a more frequent question than that. What are you doing for the Lord.

And you feel somewhat conscience stricken. I guess I'm going to be doing something. And therefore we do not wait.

For that which originates from God. In his own time. For his own purpose.

That which comes as the result of that. Is holy, sinless and pure. I wish I had the time to take you back to the advent of Jesus.

That had to come first with one who would come before. John the Baptist. Remember the circumstances of his birth.

He came to a couple who were barren and stricken with years. What a stigma for a Jewish couple to bear in that generation. Because if you were sterile and barren.

The conclusion was that somehow there was secrecy. In your life. That God had closed your womb.

It would be a humiliation for any Jew. What then for a man like Zachariah who was a priest. And suffered this reproach all his life long.

Until when he was stricken with years. There came a particular moment. He was in the course of his priestly duties.

When he was met at the right side of the altar by an angel. Who announced to him that the barrenness was to be ended. And one was to be born through his wife Elizabeth.

Who would be the forerunner of the Messiah himself. What an interesting beginning. For bringing into the world the Holy One of Israel.

That God would choose such a couple as this for the forerunner. Who were barren and stricken with years. But never ceased petitioning God in their prayer.

The angel said your prayers have been heard in heaven. And six months to the day after the birth of that John. The same angel visited Mary.

And so began the conception of Jesus Christ. And so came the coming of Jesus himself. It is interesting to see what has become of Christmas.

It is just an orgy of buying and having. Christmas parties and fun. Where in the world is he living? It is the people around him who want to make a profit in this period.

Christians who are going to participate with all the fun. And make the same spirit during the holidays. And in that way completely losing sight of the importance of the moment where that feeling is celebrated.

It is a chance to think about how something holy came to earth. It must have an origin in heaven. And be born on earth.

Jesus answered him and said. Verily, verily, I say unto thee. Except the man be born again.

He cannot see the kingdom of God. How many of us have had such a birth to commence our spiritual life? And never again considered. That the means by which our spiritual life began.

Is the only means by which it can continue. Moment by moment. In that which is born from above.

And not from below. Peter lost sight of that. And something was born in him.

Of which Jesus had to say. Get thee behind me Satan. How consistently must we give ourselves only to that which is born from above.

Consistently. Moment by moment. What a tension.

What a demand. This is more than what can be reasonably expected for a disciple. This must go beyond mere obedience.

You're right. It's for lovers only. Whose attention is always turned to heaven.

Who would never condescend to spread themselves out. And to allow some fleshly and earthly thing to be conceived in them. Because it works.

Because it's convenient. Because it brings a result. Only that which is born from above.

How dense even our ears are. That Jesus has to say verily, verily. How pointed is his statement.

How we need to underline the word must. Must be born from above. Must.

For in the sixth verse that which is born of the flesh is flesh. And that which is born of the spirit is spirit. The wind blows where it listeth and you hear the sound of it.

But you cannot tell whence it comes nor where it goes. How many of us have come to that maturity? This kind of discipline in God. That we can be virginal and chaste vessels for God.

That the spirit can blow through us where it will. We don't have to ask where it came from. And we don't have to see where it's going.

We don't have to see the result of it. To have the assurance and the satisfaction that it was from God. We leave that with him.

The wind bloweth where it listeth. And we simply are the agency and the instrument, the virginal channel. Through which it passes.

How many of us are greedy to see the result of our obedience? We've got to have a personal sense of assurance that God was with us. We've got to see some result for our activity. And because we have this kind of urgency.

It's a kind of a voluptuous desire. It's sensual. Carnal, earthly, devilish.

That we move easily into manipulating to see and to guarantee that there'll be some result. If something is to be born of the spirit. It has got to come through a virgin.

Whose only response is this. May it be unto me according to thy word. I don't know how I'm going to be able to explain this.

I don't even think that I can. That doesn't matter to me. I'm willing to suffer the reproach for this.

Let the Holy Ghost fill me. Let me be swollen with God. In a way that cannot be explained to men.

Let me suffer the humiliation and the reproach. And I'm willing even to suffer the death. Have you ever realized that that's what Mary was saying? When she said, let it be unto me according to thy word.

What was the penalty in the law for a maiden of Israel found not to be a virgin? To be taken to the doorstep of her father's house. And there to be stoned to death. By her fathers, her brothers and the men of the community.

Let it be unto me according to thy word. Jesus was not concerned for the consequence. What if his answer bewildered Nicodemus? What if he lost the golden opportunity to win a very significant prize? What if he lost the opportunity to win a very significant prize? Even for him, the Spirit listed where it will.

And he could not tell where it came from, nor where it was going. He didn't have to. He didn't have to know.

His obedience was not contingent upon his knowing. He never originated anything out of himself. The words that he spoke, he received from his father.

And if his father was not speaking, he was not speaking either. Have you ever considered what would have been the result if he had ever once spoken out of himself? He would have destroyed the credibility of the Scriptures. He was oppressed and he was afflicted, yet he opened not his mouth.

Isaiah 53, verse 7. He was oppressed and he was afflicted, yet he opened not his mouth. He was oppressed and he was afflicted, yet he opened not his mouth. How are we if someone steps on our toe?

There is something about our flesh being injured that really provokes us to speak.

To speak defensively. And on behalf of our interests that are now being offended and abused. He was afflicted.

Oppressed. Yet he opened not his mouth. What a sublime obedience to God the Father.

Despite all provocation. Had he opened it but once, had he broken this necessary silence, had he contradicted this prophetic requirement, he would have destroyed in one stroke the validity of all the prophetic Scriptures. And the credibility of the entire Scripture.

And the credibility of the entire Scripture. By one inopportune speaking. How would you like to live? As if your obedience was just as crucial.

That one inopportune speaking from you, one remark that was not originated from you, one remark that was not originated from heaven, but had its origin from below, and found a place in you, to give it expression, would be sufficient to destroy some enormous thing in God. Do you know how we ought to live? As if this were so. We had a precious lunch today with Paul and Wilbert.

A wonderful and rich time of sharing. There ought to be much more such opportunity for the traveling ministers of God and the leaders in the places to which they come. I shared with them something that happened to me some months ago on an airplane.

I shared with them something that happened to me some months ago on an airplane. There I catch up reading in my magazines, Time, Newsweek, what's happening in the world, and it's sick and pathetic from cover to cover. And from beginning to end it's sick and pathetic.

Whether it's politics or culture or social life, it's all just sick. It's an expression of degradation and hopelessness. I was reading an article by a secular economist, and I came to this one line.

He said, We have come to such a complexity and pitch in the economic relations in the world that whatever happens anywhere in the world affects everything everywhere. I almost blasted out of my seat and went right through the roof of the plane. What an enormous statement.

Truly the children of darkness are wiser than the children of light. How much better do they understand than we that whatever happens anywhere affects everything everywhere. If that's true for the kingdom of darkness how much more true in the kingdom of light as we come to the very end and conclusion of the age that God has an intricate and intertwined purpose in the earth.

How dare we initiate our own activities to form our own deeds. How dare we do something because it is merely good. Because it seems a good idea.

Or we like it. Or we have the enablement. Or we can do it so well.

I remember a brother in Jewish ministry. He was at a conference of Messianic Jewish leaders. He showed us a full page ad that he had placed in the New York Times.

He even boasted it cost \$6,000. I was impressed. And it had all kinds of inflammatory questions and answers and quite a piece of religious propaganda.

It was good. Really good. I said to whom did you submit that idea.

I might as well have been someone who had come from another planet. My question was greeted with such a stony look of perplexity. Submit it? To no one he said.

It was my idea. I thought it was good. We had the money.

So we did it. I'll tell you that it grieved the heart of God. I don't care how good it is.

Was it born from above or from below? What was the origin of its motive? Was it out of man or out of God? Did it come in God's moment of time? And anything that happens anywhere affects everything everywhere? I can multiply these things. Christendom is a mess. A jangle and a tangle of conflicting ministries and ambitions and designs.

For men who will not and cannot wait for the Holy Ghost. To speak again into the congregation. Separate unto me.

Not unto Jewish ministry. Not unto the needs that are everywhere about you. Unto me.

Is the only safe place of separation. For the work unto I have called them. That was the beginning of a true and pure apostolic act.

God calling men explicitly by name. Who was sent forth by the laying on of hands. So they being sent forth by the Holy Ghost went.

I wouldn't want to go forth under any other auspices. The result will be deadly. If it has not its origin in God.

In God's own timing. By God's own means. It's interesting where these men were when the Holy Ghost spoke into the congregation.

They were fasting and ministering unto the Lord. You think that that was an accident? Was it a coincidence? Or was it a condition for which God himself was waiting? He found men in the place of worship ministering unto the Lord together. Just as much content to remain there as to go.

Then it was safe to call them. I remember I was about to begin one of our overseas trips. Seven weeks Yugoslavia, Hungary, Eastern Europe, Israel.

I don't think it would be an exaggeration to call it an apostolic journey. The Lord had quickened to me that I was to take one of the young brothers from our community. I remember asking him some time shortly before our departure.

What if even at this late moment I were to say that you're not to go? That I should choose another in your place. He said, Art, it's all the same to me. To go or not to go? Good, I said, it's safe then to take you.

Are you that separated unto God? That separated from yourself? That you'd be just as much content to remain ministering unto the Lord as to be sent? We will not wait because we're too impatient to do our own thing. Because we don't love him sufficiently that we initiate our own activity. We don't wait for that which is born from above.

Jesus said to the Pharisee if I tell you earthly things and you don't understand them how shall I tell you heavenly things? This is a heavenly thing. You must be born from above. That's not only a statement for

the beginning of the spiritual life.

It's a statement of its continuation. Moment by moment there's a must for every act for every word for every obedience for every plan and design it must be born from above. It must.

Verily, verily, I say unto you I've never seen this portion of Scripture in that connection. I only saw this as a tool and a device for evangelism. Just to the unsaved.

That shows how Pharisaical you are. What do you mean Pharisee? Wasn't that just a religious party two thousand years ago in the time of Jesus? It's an eternal category a certain kind of mentality a certain kind of spirit a certain kind of religious disposition of heart and mind that is fixed and mechanical that puts things in little boxes and categories that is so assured of itself and so self-assured and competent Did you catch that in the second verse of this chapter? We know that thou art a man sent from God. That's always symptomatic of a Pharisaical mindset.

We know, we know. And the truth of the matter is we don't know as we ought to know We're not sufficiently full of trembling We're not disposed to wait We don't sufficiently distrust our own human motivations We don't look with a proper suspicion upon things which come from the earth and from man from below We don't know and there is no one who is more abusive of God in the realm of the Holy Spirit than those who most proudly think to celebrate it namely Pentecostals and Charismatics who have so abused the Spirit of God cheap views exercises of the spiritual gifts in terms of improving the quality of meetings thinking that the Holy Spirit is given for our convenience to renew our denominations who talk about the Spirit saying Do you have it?

When it comes to the actual substance and practice of their lives don't know what it means to walk in the Spirit and have never even considered that it's a moment by moment proposition make decisions out of their own heads determine whether something is right or wrong on the basis of its logical reason and whose attention is not turned to heaven the whole atmosphere of their congregations has nothing of the awe and fear of God or the sense that the Spirit which they profess to celebrate is holy that thing which shall be born of you shall be holy, sinless and pure the Holy Spirit shall brood over you let it be unto me according to thy word it was not just a picture of a certain historic birth but an eternal pattern of which we've had no sense we've not waited for the sixth month we've gone

off in ourselves hoping that God would come behind to attend and to bless our endeavor we simply have not been virginal enough to withhold ourselves only for one and not yield to any other kind of conception you've gone hooring after other gods is the cry of God to the Israel of old he might say it again today we're guilty of fornication with the spirits of this world the spirit of convenience of results does it work it's pragmatic can I succeed well we have the money we think it's a good idea do you despise good only in proportion as you love him who is perfect that good is as ugly to you as that which is blatantly evil for it assuredly comes from the same source you smell of that which comes not from God but from man get thee behind me Satan have we let that sink into our hearing have

we heard the verily verily of Jesus have we understood the must you must all be born from above the wind blows where it will have we been willing to wait for it and yield to it in its time for its purpose for its glory it's for virgins undefiled I can sum it up in a kind of a formula the issue of bringing into the earth a truly spiritual event a spiritual act a spiritual word the kind that affects eternity apostolic touched by the glory of God that will deeply affect things the issue of that kind of spiritual event is the issue of birth moment by moment and the issue of birth is the issue of conception and the issue of conception is the issue of love how the Lord

will not let me get away from this tough guy that I've been only concerned for the results of God the heroic acts and works

love was for the others wasn't my subject and category just manly obedience but he's pierced my heart this goes beyond mere obedience mere obedience will come to its end mere obedience will exhaust itself mere obedience will fail but bridal love first love that keeps itself pure that waits only for him to come in his time and to receive him in his way and to suffer the reproach of that conception is for lovers only and this in my opinion is where the holy, sinless, pure end time acts will come there's a must there's a verily, verily but we've not seen it can I ask you a question tonight? of the two men who were in confrontation in John the third chapter a proud pharisaical Jew an expert and competent religionist with certain nice attributes who really wanted to learn something from Jesus

or the Lord from heaven himself speaking answers as mysteries willing to perplex men not ruled by having to see the result the father's fool speaking only that which is born from above speaking the mysteries of God giving a heavenly answer only or opening not his mouth which of the two do you more closely resemble? we know, we know or the Lord from heaven I tell you, I'm becoming very simple myself and I'm also tending more and more to see things in terms of one or the other above or below spirit or flesh the Lord from heaven or the earthly Pharisee that's how radical are the choices that are before us moment by moment I think it says somewhere that God is not mocked that if we sow to the flesh we shall of the flesh reap corruption but if we sow to the spirit we shall sow to eternal life

how we need to have a perspective of heaven to see from the eternal perspective that might temper our every act and word now that when we come into the light of eternity we'll not find that so many of our works were born of the flesh that were sown only unto corruption and had no eternal value wanted by God for this last generation virgins undefiled who will wait on the Lord for his own moment and his own time for his own purpose that that which may be born into the earth shall be holy, sinless and pure that's what it's going to take it's the issue of love that says let it be unto me according to thy word a woman who was so impregnated with the Holy Ghost came and greeted this Elizabeth in whose womb John the babe was who leaped at the very voice of her salutation as Elizabeth was filled

with the Holy Ghost at the very sound and the voice of Mary's salutation so it is with one who is swollen with the Holy Ghost full of that which is born from above only virginal and chaste the very sound of her voice made the babe to leap how there are things that need to leap in our generation that have somehow not been stirred unaffected by our programs waiting for this that which comes down from above born of the Spirit of God moment by moment you must be born from above your acts must be born from above your speech and your witness must be born from above must rarely rarely I say unto thee are we hearing are we repenting for all those things to which we gave ourselves that were only human that savored of man and not of God how much do we also deserve the rebuke of Jesus get thee

behind me Satan that we have given ourselves over to the work of the enemy and done these things even in the name of God better that we were atheists who had never taken the Lord's name in our mouths and in our ignorance contended against him that we should be our well-meaning intentions and kind affections equally oppose his holy will let this be far from you why did Peter say that because his heart was saying also let it be far from me because if he must go that way what then shall we suffer who also bear his name and how much of our fleshly acts has exactly that motive to save us from the suffering that will come in obedience to the pure spirit of God the result of which will always bring you to a cross many of us are still saying let it be far from you let it be far from me then Jesus

said unto his disciples if any man will come after me let him deny himself and take up his cross and follow me for whoever will save his life shall lose it but whosoever will lose it his life for my sake shall find it you want to know how to be saved from the humiliation that Peter experienced not in one moment to say something that is born from above in the next moment to say something born from below there is only one safe place it is to lose your life if any man will come after me let him deny himself and take up his cross and follow me a Christian writer said any man who ever took up his cross went up to a certain hill and was never seen from again it is the only place for flesh you will never lay down and keep quiet you will never be able to discipline it just when you think you got

it under control it squishes and squirts out and comes up in another form just when you think you are being spiritual know that the Christ is the Son of the Living God a minute later you are putting your foot in your own mouth the Lord takes you up to the mount of transfiguration and you see God transfigured with Moses and with Elijah and your flesh is saying let us make for thee three booths the Lord says that he must suffer and die you say let it be far from you he says before the cock crows three times you will deny me thrice the flesh says though all the world deny you yet will I deny you never what are you going to do with flesh like that there is only one answer for it death crucify it if any man will come after me let him deny himself that being dead being dead and hid with Christ

and God he has no life unto himself until his life is revealed from heaven how much heaven have we shown the world holy things born from above how much have we trafficked in the spirit of the world doing things like them grimy and sweaty fleshly and human only merely good but not perfect the good is the enemy of the perfect there is a must children verily verily he says unto us you must be born again you must be born from above you must be born of the spirit and so is every man that is born of God and so is every act that is born of God and so is every word that is born of God this kind of an obedience is an obedience unto death for those who love the Lord of Heaven so and despise that which is from below and they recognize that there is only one safe place is to take up their cross and

not be seen from again not be heard from again that their speaking is his speaking that their acts are his acts holy and sinless and pure for they come from above shall we pray for this

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