

My Joy, My Peace and My Victory - Part 4

by Bakht Singh

The secret of victorious life is found in reading and hearing God's Word, and understanding God's power and authority, which is available to you through Jesus Christ.

Duration: 1:40:22

Scripture: John 14:27, John 15:5, John 15:11, John 16:13, John 16:23-24, John 16:33

Topics: "Victory"

Description

In this sermon, the preacher emphasizes the importance of reading and meditating on three specific chapters in the book of John: chapters 14, 15, and 16. These chapters contain messages of peace, joy, and victory that can bring comfort and inspiration to those who are feeling depressed or discouraged. The preacher encourages listeners to pray and read these chapters on their knees whenever they are feeling down. The sermon highlights the significance of Jesus' last message to his disciples before his crucifixion, emphasizing the importance of these chapters in providing comfort and instruction.

Transcript

Questioner 1 says, I read your poster loudly and strictly. Questioner 2 says, may I have a living opportunity to ask, what is in this chapter? Questioner 3 says, may we must change on chapter 16. These things I have spoken unto you, in me ye might have peace, in the world ye shall have tribulation, but we have good fear, I have over from the world.

We have drawn your attention in these days to these three chapters in John's Gospel. We have drawn your attention in these days to these three chapters in John's Gospel. And we find much comfort and much inspiration, much instruction by reading and hearing these words again and again.

And we also suggest to you, read these chapters yourself, upon your knees, every time you feel somewhat depressed or defeated. And same way you want to, as a Sikh you want to try to revive again the same chapter. So if you also want to know what is the secret of victorious life, then read those chapters.

So if you also want to know what is the secret of victorious life, then read those chapters. In John's 15, Prabhu speaks of my peace. In John's 15, he speaks of my joy.

In John's 15, he speaks of my victory. In John's 16, Prabhu speaks of my victory. And we saw that in verse 33, last part.

In the world ye shall have tribulation, but we have good fear, I have overcome the world. In the world ye shall have tribulation, but we have good fear, I have overcome the world. Our Lord wants us to enjoy that victory.

Our Lord wants us to enjoy that victory. He Himself has fought the battle alone. He Himself has fought the battle alone.

But now all of us can enjoy the victory. But now all of us can enjoy the victory. And also become immortal eventually.

And also become immortal eventually. Overcome every limitation, every bondage, anytime. It is a unique victory.

It is a unique victory. There are no more stars to have that victory of life daily. Now see the testimony of the ones who have been enjoying that victory.

Now see the testimony of the ones who have been enjoying that victory. The eighth chapter of the Roman Vedas. The 25th chapter of the Roman Vedas.

The 35th chapter of the Vedas. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or persecution, or famine, or peril, or sword? Here you have the seven different kinds of obstacles, or trials, or hardships. You overcome.

Here you have the seven different kinds of obstacles, or trials, or hardships. You overcome. Now all these things we are mobile conquerors to Him who loved us.

Whatever may be our suffering, or toil, or hardship, or tribulation, or temptation. Whatever may be our suffering, or toil, or hardship, or tribulation, or temptation. Persecution, famine, nakedness, peril, or sword.

That means every imaginable suffering, and every imaginable distress, or temptation. That means every imaginable suffering, and every imaginable distress, or temptation. Now we have become mobile conquerors.

We turn it to the Lord. Never forget. We are persuaded neither death, nor life, nor angels, nor prosperity, nor power, nor things present, nor things to come, nor height, nor depth.

In the future shall we be able to separate us from the love of God, within the eyes of the Lord. In the future shall we be able to separate us from the love of God, within the eyes of the Lord. Now what a wonderful victory! Now what a wonderful victory! How wonderful is this victory! How wonderful is this victory! I don't think in this world are only men of power.

Like a person who wrote it. And that's for you and me. This victory is for you and me.

And we must be able to enjoy that same victory every day. And I will not first of all tell the disciples how you will suffer and be killed in the night again. We were all very, very sad.

And we were very also puzzled and perplexed. As to my so-called man like Simon, he began to rebuke him at that time. Even though he loved the Lord so much and also honoured him so much, but that time he began to rebuke him.

And that's going to show how their mother was also rebuking him. And their minds were puzzled and confused by hearing these things. Why should their Lord, with so much power and authority, suffer like this and then die like this? Why should their Lord, with so much power and authority, suffer like this and then die like this? They have seen his power over death even.

And he said, no, just come forth. They have seen his power over death even. And he said, no, just come forth.

They have seen his power over death even. And he said, no, just come forth. So there is absolutely no doubt about the power and authority.

So there is absolutely no doubt about the power and authority. But when the Lord began to repeat the same verse four or five times, But when the Lord began to repeat the same verse four or five times, that's why they felt so sad and rejected. That's why they felt so sad and rejected.

So saying he was in the first century, these things I have spoken, in me ye might have peace. So saying he was in the first century, these things I have spoken, in me ye might have peace. In the world ye shall have tribulation.

Now that is common to all of us. Now that is common to all of us. It doesn't matter where you are born, where you live, what may be your job or occupation or position.

It doesn't matter where you are born, where you live, what may be your job or occupation or position. You got to go through some suffering, some tribulation, somewhere, sometime. You got to go through some suffering, some tribulation, somewhere, sometime.

And you won't be able to conquer them by your own strength. And you won't be able to conquer them by your own strength. Even though outwardly ye may be very good, very honest, very sincere, very hard working, very gentle, very kind, very loving and so on.

Even though outwardly ye may be very good, very honest, very kind, very kind, very kind. But when sorrows come and death comes and suffering comes, you will be in tears and depression and dejection. But when sorrows come and death comes and suffering comes, you will be in tears and depression and dejection and dejection.

When trouble comes, even the strongest people tremble. Now there was a man in France called Walter some years ago. Now there was a man in France called Walter some years ago.

He was a very learned man. He wrote many books. He was a very good speaker.

But he was an atheist. Publicly he used to make fun of God and those who believed in God. It didn't change when he fell sick.

And it became worse and worse. And no doctor could diagnose it. And every night he would cry out in fear and terror.

And every night he would cry out in fear and terror. And he would be so fearful and horrible, no nurse could nurse him for more than one night. So if any nurse would serve him, his face would become so horrible and scary that he would not dare to come the next night.

So if any nurse would serve him, his face would become so horrible and scary that he would not dare to come the next night. At that time all his knowledge was of no use. At that time all his knowledge was of no use.

His whole being, you can see, was trembling in fear and terror for many many weeks. And he would be so fearful and horrible, no nurse could nurse him for more than one night. And he would be so fearful and horrible, no nurse could nurse him for more than one night.

So you will be in such a state, if you have such a state, if you are in such a state, and God does not help you. You don't know the Lord's experience. If you don't know the Lord's experience, all your fears will be overcome out of control.

And you will find many many storms raging in your heart, in your home, in your home. in your neighborhood will terrify you. So you see, in your home, in your heart, in your neighbors, there will be many waves and storms that will make you nervous.

And that's why the message is for you and everybody. Lord Jesus Christ has conquered death and the world and sin and devil for you and me. Lord Jesus Christ has conquered death and the world and devil for you and me.

So make us more than conquerors. Not only you come out victorious in the temptation, but become stronger and richer and better in the very same trial. Now have you received that power in your life? Are you conscious of that power working in you every day? Are you aware that that power is for you and me? It is by that power our Lord is drawing men unto Him.

By that power our Lord is drawing men unto Him. St. John chapter 12, John chapter 12, and the verse 32. And I lift up from here.

We'll draw all men unto Me. I'll draw all men unto Me. I'll draw all men unto Me.

And He speaks of death and victory over death. Verse 24, John 12, Verily, verily, I say unto you, Except a corn of wheat fall to the ground and die, they might have no more, but a die will bring you too much fruit. Except a corn of wheat fall to the ground and die, they might have no more, but a die will bring you too much fruit.

You are told in the beginning, if you have to get up, you do so now, not in the middle. Now I give you time. Now I give you time.

Verse 24, John chapter 12, Except a corn of wheat fall to the ground and die, they might have no more, but a die will bring you too much fruit. I tell you the truth, except a corn of wheat fall to the ground and die, they might have no more, but a die will bring you too much fruit. Now a simple truth, and also a very wonderful truth.

This is a simple truth, and also a wonderful truth. It does not require any kind of education or worldly knowledge to understand it. All of you have seen the grain of wheat dying, having much more fruit.

All of you have seen the grain of wheat dying, having much more fruit. And again you sow the same grain next year, and do unto it for five years. And again you sow the same grain next year, and do unto it for five years.

Then what will happen? Then what will happen? By one grain only. In five years time, those goods will be full of wheat. In five years time, those goods will be full of wheat.

Lord Jesus is that grain of wheat. He died. To bring forth so many sons into heavenly glory.

And to fill the whole heaven with those sons. All their power was leased by you and me, when he died and was buried arose again. All their power was leased by you and me, when he died and was buried arose again.

It is very simple. If grain of wheat has so much in it, If grain of wheat has so much in it, how much power will our Lord Jesus have in it? No man could touch him. And they came to take him away and go to Gethsemane.

They came to take him away and go to Gethsemane. We see in John 18, Our Lord said, Who are you looking for? They said, We are looking for Jesus. He said, You come and take me.

And you heard that they went backward and fell down. There were six of them in John 18. They did not touch him.

They did not have the courage to touch the Lord. But he surrendered himself. That we may be more than conquerors.

Did not die as a martyr. He did not die as a martyr. But he surrendered himself.

To bring into us the highest power of the whole universe. To bring into us the highest power of the whole universe. And the same power is now being offered to you also.

Had that power come into you, Has that power come into you? Does it work in you? Are you being raised higher and higher with the same power day by day? Are you being raised higher and higher with the same power day by day? Will you find yourself victorious in these sufferings and persecutions and trials and poverty and what not? But many Christians are weeping Christians. They have no right to be called Christians. They have no right to be called Christians.

God's word says so. If any man have not the spirit of Christ, he is none of it. If any man have not the spirit of Christ, he is none of it.

Now, last that, whose heavenly body has everlasting life? What a proof that you have of that life in you. That's why God permits all these sevenfold tribulations and sufferings. And temptations and trials and famine and cold.

So and so forth. But the power is also. And when we all start crying and weeping.

You can be more than a khakra. Now see how the same power was working for the Lord as He moved Him there. You find that yesterday very beautifully in John chapter 4. A very simple, well known story in the Gautam Singh John.

John chapter 4. And verse 4. And He must need go to Samaria. In those days, even now also, the swine massively hated and the swine rejected for the Jews. As from I saw, the Jews won't even drink water from their hands.

And you see in verse 9. And that's also our condition as sinners. We are people who are despised and rejected and hated and cast out because of our sinful nature as sin. In the book of Isaiah, we are called filthy, dirty, cast out, ragged.

As per the purpose of our love, we are determined to go that way. And I will tell you, the swine were not willing to go that way. Because they knew on that way they won't get proper food or water also.

But anyway, they had to follow the Lord. And just at the right time, our Lord came at a well. His timing is so perfect.

He finds all his movements are perfectly timed and controlled by heaven itself. He came at the well and sat down. Outwardly looking weary and tired and hungry.

And the swine went to buy some meat in the town. But he got tired and weary and hungry. He was trying to show how other people are like that.

Even now many are hungry over here. They are counting the minutes and they will feel the time. They want their food.

Some want food 8 o'clock, some want 7 o'clock, some want 9 o'clock, some want earlier also. Even now they are being troubled by their poor stomach. When our Lord was saying, He knows our hunger, He knows our tiredness and our weakness.

He tells how by the new power, you can come out victorious, now the limitation is over. But our Lord also wanted to show how by this power, you can come out victorious over all these limitations. See the very hunger and tiredness of the law and disciples became the means of salvation and blessing to the woman at the well.

When the swine went out to buy food, the woman came. And our Lord began to speak to her. And he spoke to her wonderful truths in a very short time.

Those truths cannot be understood even by highly educated Bible scholars easily. John 4.14 John 4.24 God is spirit, we worship him, must worship him, is spirit and truth. These two verses contain most wonderful truths of salvation.

Our Lord is saying the same to such a woman, such a person. When we see in John chapter 3, our Lord speaks to person like a child. The man Nicodemus, one of the leading man in whole nation.

He had a very big Sanhedrin of 70 members. And Nicodemus was one of the 70 leading men of the whole Jewish nation. And Nicodemus was one of the 70 leading men of the whole Jewish nation.

And you are the master and the prince, as our Lord spoke to him that way. And Nicodemus said, are thou a master of Israel and knowest thou these things? John 6.10 His man was a learned man, a leading man of whole nation. And to him he only speaks like a small child, only about new birth.

But to such a man he speaks of wonderful truth of salvation. Now what a mystery, what a contrast. Generally when we meet men who are educated, we speak different language.

One man from China came to England. And there they were having very big dinner party. One man was sitting next to him in the party, English man.

He said he is only a Chinese, how can he know much English. So they brought the soup first of all. English man said to China man, do you like soupy? He said yes, it is good soupy.

China man said to English man, go to English, they call soupy other soup. Then they brought the fish also. They said, do you like fish? English man said, do you like fish? China man said, yes, it is very good fish.

He said he is only a China man, how can he speak English properly. How do they have their food? The same China man was giving his speech also. He is a very good English.

Then he sat down. He liked my speech. He said, do you like my speech? He said, do you like my English? China man was showing how by worldly wisdom, nobody can understand the things of eternity and God's kingdom.

And that is why many remained blind spiritually. They are trying to understand things of God and God's kingdom by their perishing, rotten, defiled human wisdom. Now we see in chapter 4, different story.

Now we see in chapter 4, different story. State where our Lord begin to speak for the fullness of spiritual life and how to worship God. State where our Lord begin to speak for the fullness of spiritual life and how to worship God.

Now generally we preachers will never think of that. We begin by sin and repentance again and again. After we are fully exhausted and worn out by talking about repent, repent, repent, then come finally about fullness.

After we are fully exhausted and worn out by talking about repent, repent, repent, then come finally about fullness. But here is a woman. But here is a woman.

And I will not even give a hint about sin in the beginning. Even though he knew all about her sinful life. Even though he knew all about her sinful life.

Your daughter, Virendra Maharaj, is twenty-nine years old. Come, see a man who told me all things that ever I did. All things.

I will learn you all about our sinful, shameful, wretched past. Prabhu, I am a Ghatvalona, yanto chiripurina, apavitravena, jeevitan hantane kudha, I am a Yajunaru. But in the beginning, he is not giving her any hint about it, they know about it.

He speaks about the fullness, how God's power, God's fullness can come to any sinner. But the water I shall give him, shall be in him a well of water, springing up into everlasting life. And Allah is offering her the very same power.

In the same power, which we are talking about, he is saying to her in simple language, Oh woman, ask from me, ask, I have come to you, ask, I give you. Oh woman, ask from me, ask, I have come to you, ask, I give you. He has asked her answer to her, if thou knewest the gift of God, and who it is, that satan to thee give me to drink, thou wouldst have asked of him, and he would have given thee living water.

See, he is not giving her any hint whatsoever, at this time, about our sin, our sins, our He is trying to let us see for ourselves, who he wants. If thou knewest the gift of God, and who it is, that speaketh with thee. Yes, we are we, which have failed.

We want them to know who we are. Come and see here also. Come and see here also.

And that's how you find, they depend upon many campaigns and many meetings. Many preachers they depend upon, they are advertising to draw people in the meeting also. My lord, so Prabhu sent away the disciples in the beginning.

Otherwise, Harayana would be done upon either Peter or John or James or somebody else. The last thing, woman, find out who am I, who has come to you. Oh, do you know your saviour? Do you know who is he, who offers you all these good things? What he says, he will do it, and what he gives, he gives abundantly.

He has come here to change us completely. But she had to ask him. She was fifteen.

The woman said to him, sir, give me this water. John was fifteen. That was the purpose of the Lord, he was telling to her.

She may have asked from him something. But even though she never understood the full meaning of living water, but she said to him, sir, give me this water. Even though I don't know what this fully means, but master, give it to me, I want it.

That I trust not, neither come here to draw. She desired us to have something to overcome all these tiring experiences. Now why she had to come to draw water at that time? Fifteen was six, it was the sixth hour.

John was four-sixth. After six hours, in the middle, some midday, quarter of cloud. Now generally women go to draw water either morning or evening, don't go at midday.

She does not want to be noticed by other people. Everybody knew who she was. She had five husbands already.

And the sixth one was not her husband. And there was a common talk in whole Saikara. And she was told by the name, woman of six husbands.

That's why she came at midday. She was too embarrassed to come earlier. And she had to come that well again and again to draw water for her husband who was living still.

When you fall in sin, you have to do many many shameful things. To hide sin, to come out sin, we have to devise many many wicked devices. It is quite obvious here, she was tired of her sinful life.

Tired of drawing water, carrying water for the desiccant man. But she had to draw everyday. To draw water for that man, she gave him bath, to wash his hair, to wash his beard, to wash his clothes.

And that part was similar of slavery. That part which you carry, it was a sign of slavery. So woman left her water pot and went away to the city and so on and so on.

Left her water pot. Not because she forgot about it. But she was so sad that she left it behind there.

But she had left it for a purpose. Same way she said, now Mr. Malpani is staying here now. Someday I am going to be your son's slave.

I am not going to tell you anymore. You remain there now. She left it as a sign of her true repentance and transformation.

Now the same power has come into her. Our Lord never told her, now give up that man. He only said, I know who you are.

That's all. I knew everything. He never said, now don't live with him anymore.

But when he spoke to her about worship, her message began to work in her by itself. And brought a change in her. And she brought the whole Sumeria at the feet of Lord Yudhishtira.

And she could very happily say, now come and see that man. Who uncovered my sins. Who told me all he had done.

And who freed me from that wicked water pot. Come and see that man and my water pot also. That will also happen to you also.

He will take away from you every water pot of sin from your life. And you will let him pour into you the living water. The living water will free you automatically from the shameful, defiling habits.

No advice can deliver you. Only the new life coming into you can do it. And the fruit of new life is to worship.

That's why in verse 14, our last speck of living water, And verse 24 speaks of how to worship God in spirit and truth. In western countries, they have plenty of Bible knowledge. But very few know how to worship God in spirit and truth.

They can sing, they can eat, they can breathe, they can jump. They can give plenty of money also to God. And many have buildings also.

But very few know how to worship God in spirit and truth. Are you fine? That secret will automatically change you, transform you and deliver you. Have you learned how to worship God in spirit and truth? God is spirit.

In the name of spirit, by the name of spirit, we can touch him and feel him and speak with him and be governed by him. And you find by that, we receive into God the divine light, day by day. Now you find automatically, the same life flowing out like a bubbling river.

In a short time, our Lord delivered her from her sinful life and sinful companion, association, everything. He taught her how to worship God in spirit and truth. God is spirit.

His power can only come into our spirit. Every human being is composed of three things. Spirit, soul and body.

When you find the three parts of the body, three parts of the soul, then you will find the three parts of the body, three parts of the soul and three parts of the body. Bone, muscle, blood make a body. Intellect, emotion and will power make a soul.

Intellect, emotion and will power make a soul. Similarly, you find three faculties in your spirit. Consciousness.

To hear the voice of God. Worship and intuition. Because of sin, we have a death spirit.

We have a darkened soul. And a file body. And that's why God's power came to us.

God is spirit. He can only come into my spirit. Not in my bone or my brain.

God is spirit. You want him in you. Then you must have a cleansed, purified spirit.

I had to sometimes visit very, very poor homes. When we go unexpectedly. When we go there during the morning, unexpectedly.

We have to take the broom, sweep the floor, bring the dustcloth, move it to my side. Even though we may go out as strangers. They won't see you in a dirty room.

They will give you the best carpet. Lord, you are striking a pinch. He cannot live in us in a filthy heart.

The problem is no human power can cleanse us in worldly. We are so defiled. We are so defiled that no human power can purify us.

He undertakes himself to cleanse us by the blood. But he cannot do by compulsion. I must ask him.

Then he does it. The woman had to say, Sir, give me that water. And we say, Lord, cleanse me and come into me.

Forgive me and come into me. And transform me. Make me such a well.

And he comes in. Then you find again a threefold change. The dust spirit becomes a quickened spirit.

And the darkened soul becomes the enlightened soul. The foul body becomes a clean body. Now light of God will shine upon your face.

And power of God will work in you and through you day by day everywhere. And wherever you go, you find the same power at your service. For victory over every temptation.

Victory over every tribulation. Victory even in famine or sword or nakedness. Victory over every habit of sin.

There are some over here, slave to cigarette and tobacco. They won't smoke openly. They won't smoke.

Only when they go to the left of the side, they will do it there. And they come out busting their face. They are slaves.

Defiled people. Miserable people. Blind people, ruined people.

Bound like a slave hands and feet. In the same way, other here are slaves to other defiling shameful habits or practices. Some have that temper.

Some are greedy of money. Some are stubborn. Some are fighting with each other.

Whatever may be your condition, only by this power you can be rescued and delivered and changed and transformed. Not by will power, not by whip, not by sticks, not by sermon. Not by will power, not by whip, not by sticks, not by sermon.

Say by faith. Lord give me such a water. Give me such a power.

Make me victorious. Free me from my bondages. I believe you died for my shame.

I rose again to live in me and work in me and love through me. And right now that power is given to you. On the 4th of November, right now, not tomorrow.

And you find the same power working in your family, in your everywhere, wherever you go. Many more will be delivered and saved through you also. Like this woman, be willing to leave the water pot where it belongs.

Don't carry anymore. Like this woman, be willing to leave the water pot where it belongs. Don't carry anymore.

Let me go home and ask my man, will you permit me to leave the water pot over here. If she had gone to him, he would have been not possible. If she had gone to him, he would have been not possible.

Same way she left it there. Leave here now your water pot. Do it right now.

And see the power working all the three of you. Be all good here. I have overcome the world.

Shall we pray? We will pray.

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