

Victory Through Our Lord Jesus Christ - Part 3

by Bakht Singh

The sermon emphasizes the importance of experiencing the resurrection life of the Lord Jesus Christ, emerging out of every despairing situation, and being a sweet savour unto God.

Duration: 2:01:18

Scripture: Isaiah 51:22

Topics: "Victory"

Description

In this sermon, Brother Philip emphasizes the importance of victory through Christ in our movement and ministry for Zion. He repeatedly refers to 1st Corinthians chapter 5 and chapter 15, highlighting the need for believers to experience the present reality of the victory accomplished by Jesus 2000 years ago. He also mentions Babylon as a symbol of worldly influence that has intoxicated the nations. Brother Philip encourages the audience to embrace their holy calling and strive for the fullness of Christ's stature. The sermon was delivered during the 1972 Holy Convocation held in Ebron Hyderabad.

Transcript

We bring to you the message of victory through our Lord Jesus Christ by the Lord's servant, Brother K. Philip, during the 1972 Orlando Holy Convocation held at Eburn, Hyderabad. The dervish translator is Brother B. Timothy from Cameroon. The Lord Jesus Christ is the Lord of all the worlds, and He is the Lord of all the worlds.

The Lord Jesus Christ is the Lord of all the worlds, and He is the Lord of all the worlds. He is the Lord of all the worlds, and He is the Lord of all the worlds. Ephesians chapter 4 We shall read from verse 10 to 15 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

For the perfecting of the saints, for the birth of the ministry, for the edifying of the body of Christ. That we henceforth be no more children, taught to and fro, and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive. Then in Jeremiah chapter 51 After seventy years of captivity, God brought a remnant out of Babylon back to Jerusalem to rebuild His temple according to His purpose.

After seventy years of captivity, God brought a remnant out of Babylon back to Jerusalem to rebuild His temple according to His purpose. Zion speaks of God's church, God's fullness in Christ. Lord Jesus has saved us and called us with a holy calling to move us unto Zion, unto His fullness, His full stature.

And the victory accomplished two thousand years ago must be a present reality in our movement and ministry. And the victory accomplished two thousand years ago must be a present reality in our movement and ministry. Jeremiah chapter 51, reading from verse 5 to 10.

For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel. Babylon has been a golden cup in the Lord's hand that made all the earth drunken. The nations have drunken of a vine, therefore the nations are mad.

Babylon has been a golden cup in the Lord's hand that made all the earth drunken. The nations have drunken of a vine, therefore the nations are mad. The Lord bless the reading of this book.

We shall pray the Spirit of God may guide our utterance and your hearing for our blessing. We shall pray the Spirit of God may guide our utterance and your hearing for our blessing. We are helpless, nothing in Thy presence.

We are unfit to enter Thy precious world. We thank Thee for the exceeding greatness of that power which was raised, released in raising Jesus from the dead. The power of His risen life may operate through us to release His birth and to bless us and go to Heaven.

May the power of death in the atmosphere be swallowed up by the risen life and power of the Lord Jesus to make His world living for us and then to hear us. May the power of death in the atmosphere be swallowed up by the risen life and power of the Lord Jesus to make His world living for us and then to hear us. He is just under that anointing.

Communicate the truth and make the truth real under that anointing. Without Thee we can do nothing. Thank Thee for all who are present with us.

According to Exodus 4.12, Matthew 10.20, guide us in our speaking and our utterance. Pray with thanksgiving in the name of the Lord Jesus Christ. Amen.

In chapter fifteen, verse fifty-seven and fifty-eight, we shall read it together again. The Lord has brought before us a very important theme for this year's Holy Convocation, the victory of the Lord Jesus Christ. Just see, this message finds us out.

We have not attained to this victory. As I stand here, I feel so limited to speak on this victory. But with the desire and prayer to attain more into this victory and into this world, I stand this morning.

This morning as we gathered together for prayer, one of the Lord's servants was praying with burden. Lord, deepen Thy work in the hearts of those who have baptized, those who have received Thy birth. They have to cross the Red Sea.

They will face murder, they will face villainous, but they may be steadfast to go on. He also mentioned, deepen Thy work in the hearts of us, Thy workers, so that the world may be kept on a pure, powerful, victorious ground. So this morning we want to consider the victory of the Lord Jesus in the work of the Lord and in the workers of the Lord.

Apostle begins 1 Corinthians chapter 15 with this simple but profound statement of the Gospel. Christ died for our sins according to the Scriptures. He was buried the third day.

He rose again according to the Scriptures. And step by step, He brings us to complete, final time, victory over death and the grave. Then He writes, Therefore, my brethren, because of this victory through our Lord Jesus Christ, let us be steadfast, immovable, abounding in the work of the Lord.

The Apostle also mentions, I die daily. In this chapter, 1 Corinthians chapter 15, verse 31. I die daily.

1 Corinthians 15, verse 3 says, Christ died for our sins. He has put away our sins. He has removed our condemnation and judgment.

But here the Apostle is saying, I die daily. Here is the secret of victory. Here is the secret of abounding in the work of the Lord.

And in the letter, 2 Corinthians, Paul tries to make it plain to the Corinthians, the deeper, subjective working and the aspect of the cross of Christ. So the Apostle speaks of the resurrection of the Lord Jesus Christ. It was not a doctrine for him.

It was not only for Easter morning. It was a present, working, everyday reality. A great writer, Mayer, has written like this, Apostle Paul is compared to a diver who goes into the deep sea, a diver seeking for pearl under the ocean bed.

Under the sea, air has to be pumped into his lungs moment by moment. He goes 100 feet, 200 feet, 300 feet, 400 feet. Searching for pearls, precious things in the ocean bed.

But from above, by tubes and particular arrangement, air is given to him to sustain him and that helps. This is what the Holy Spirit is doing from the day of Pentecost, from the glorified Christ to the believer. Hallelujah.

You may go into deep experiences, but there is the risen life, victorious life, resurrection life of the risen one, moment by moment for you and me. Only that life can accomplish the work of the law. Only that life can keep us in movement and help us in the work of the law.

And not only that life comes into work to make us work for the law, when we speak of resurrection, we think always of the power aspect. But there is another aspect of resurrection life, character aspect. That means Christ likeness is brought by this very life.

If you say resurrection power without resurrection likeness to the risen Christ, your work is of no use. And in 2 Corinthians, Paul is trying to set forth the deep experience through which he went to make us more and more like the master. He speaks of the work of the Lord, 1 Corinthians 8 chapter 15, verse 58, then 1 Corinthians 8 chapter 16, he uses the same phrase in relation to Timothy.

So long as he visited Corinth, but the Corinthian condition was such that he could not go at that time. He was very concerned for the spiritual condition of the Corinthian. It was a state of shame.

It was a state of selfishness. It was a state of slumber. But the apostle through the power of resurrection wanted to change them into a shining state.

Selfishness, there is service. Instead of slumber, there is steadfastness. So the resurrection is the corrective for these Corinthians who were believers, but carnal, solitary, self centered.

I say, if Corinthians were carnal, self centered, were carnal, full started, and the apostle himself went through deep experiences so that the fragrance of Christ could come into the Corinthians to bring repentance, renewal, and re-confirmity to Christ. So beloved fellow servants, elders, leaders, preachers, pastors, if God's people have to come into the Corinthian state, they have to come into the Corinthian state. If you and I have a responsibility and ministry and work amongst them and with them must go into deeper experience of his cross.

The cross must be planted in a new way, changed in a new way in our life. There are areas of our life and of our personality where there has to be a fresh stand of the cross. There are areas of our life and of our personality where there has to be a fresh stand of the cross.

It is an up to date stamp of the post office. It is not a past date stamping. It is a January letter sent in January.

Supposing a letter was stamped at the post office in January 1970 and received in 1972. Oh past dated old Purana letter. Your experience and mine at the cross is a past Purana matter.

It is not an up to date matter. So the ministry of the apostle Paul was continual experience of death and resurrection. And hence he could bring blessing to the Corinthian church with his carnality and confusion.

Apostle's concern at this time in 1 Corinthians 16 is that Timothy may return. He wanted to go but the condition of the Corinthian church is such that he does not want to go now. This must be in a proper background before the apostle should go.

2 Corinthians 2.23 Moreover I call God, for I call upon my soul, that he spare you. I came not as yet unto Corinth. He is supposed to come and he is not coming.

He says yes and now he says no. What kind of a man is this? What kind of a servant of God is this? But the condition of the Corinthian church was such that a person did not want to go at that time. Now parents have big plan for their servants.

But the servant cannot understand. He cannot receive it from you. And the parents will feel confused and broken and burdened because of the servant behaving like that.

So this Corinthian condition was a breaking experience for the apostle. But from that breaking experience a saviour unto God and his people came like Rome. Then he writes in 2 Corinthians chapter 1 verse 8 and 9 and 10.

Let us read it together. For we would not, brethren, have you ignorance of our trouble which came upon us in Asia, that we were pressed out of measure above strength. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the day.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the day. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the day. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the day.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raised the day. So the victory of 1 Corinthians chapter 15 verse 57 was practically stand in 2 Corinthians

chapter 1 verse 8 and 9. That happened in Ephesus. Apostle wanted to stay at Ephesus.

But such a right thing. He had to get out. Apostle was disappointed in that particular plan which he felt was a wonderful opportunity.

Apostle was disappointed in that particular plan which he felt was a wonderful opportunity. He could not stay at Ephesus. Book of Acts chapter 19 verse 21.

Paul purposed in spirit. Acts 19 verse 21. After these things were ended, Paul purposed in spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying, After that I have been there, I must also see Rome.

After these things were ended, Paul purposed in spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying, After that I have been there, I must also see Rome. Now the rest of the chapter you find the stir in the city. They shouted verse 34.

Great is the din of Ephesians. They shouted verse 34. Great is the din of Ephesians.

In a certain way he is broken. He is perplexed. But out of that perplexity, out of that brokenness, the risen light of Christ is meant to flow in a new way.

From the experience of Apostle Paul, the counter working of the enemy was breaking for his plan. It was breaking. And then the condition of the Christian, in another thing he had to put up with, the uncertainty of his fellow workers.

So these are things which really brought breaking into the heart of the Apostle. But the victory of the Lord Jesus Christ was manifested even through this breaking. But the prepared plan and purpose was carried throughout his life.

So we come to 2 Corinthians chapter 1 verses 8 to 10. In other words, he emerged out of that despairing situation by the power of resurrection. It is not his previous experience that could bring him out.

So I would say, Emergence! Those who know English. Yesterday you find so many people going into the water. They were under the water.

And they emerged out of the water. So many experiences bring us right down. We enter fresh into the sufferings of Christ.

But the resurrected Lord brings us out. There is an emergence out of that by the power of the resurrection. That qualifies us for a minister of the New Testament.

All that we study. All that we search from books. If it is not backed by such an experience, it cannot help others.

It cannot impart anything to him. It is only information. Sunday by Sunday we give information to the flock of God.

And nothing is impossible. They are in a desperate condition. Because you have not emerged by the power of resurrection out of your condition.

So there is an emergence out of every despairing situation through him. Who gives us the victory through our Lord Jesus Christ. What is the despairing situation my friend, my brother, my co-worker? Which is making you despair this morning? Sister for you too.

You may not be a big preacher. But we have a ministry before us. But you are in a despairing situation today.

The Lord who gives us the victory through our Lord Jesus must prove his victory. Paul was enjoying the prayer of others for his deliverance. So there is a way out.

Only way out. Entirely of God. Because Jesus died and rose again.

So let us lay hold of that resurrection. As we come to 1 Corinthians 2. Here the apostle is speaking of that triumph again. 2 Corinthians 2. Verse 14 Now thanks be unto God which always causes us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place.

2 Corinthians 2.14 So the apostle has been passing through a difficult situation. He says when I came to Troas. Verse 12 The door was opened unto me of the Lord.

But I could not enter. Why? I could not find titles. I could not understand the need and the condition of the Corinthians at that time.

Verse 13 I had no rest in my spirit because I found no titles my brother. So the door is opened. I want to enter.

I cannot enter. No rest in my spirit. Because I could not find titles.

And I had to go to Macedonia. So there is a broken plan. Perplexing situation.

But in that situation the apostle is saying. Now thanks be unto God which always causes us to triumph in Christ. Maketh manifest the savour of his knowledge by us in every place.

Verse 15 So we are unto God a sweet savour of Christ. It is come out even through this situation. Now the Lord wants to release the risen life of the Lord Jesus through you and me.

It must flow as a sweet savour. But the outer man is not willing to let it go. It is not willing to let it outside.

Because unless the outer man is broken, the inside life cannot flow. In John chapter 12, Mary broke the alabaster box. When did she break it? After Lazarus was raised from the dead or before he was raised from the dead.

Chapter 11 was such a terrifying situation for Mary. Lazarus was dead. 17th pass, 18th pass, 19th pass, 20th pass.

And the Lord is not coming. Oh she just died. After four days the Lord came.

Lazarus come forth. He came out. Oh grave where is thy victory? Oh death where is thy shame? Lazarus came out.

He was bound with Jesus. What did the Lord Jesus say? Lose him, let him go. Mary did not say.

Oh do not lose him Lord. He may run back to the cinema again. He may run back to the old ways again.

Leave him like this. No he was loose. Oh grave where is thy victory? Oh grave cloth where is thy victory?
Oh you are being tied by grave cloth this morning.

Jesus Christ gives you victory not only over the grave but the house of the grave. Oh do not remain in the convocation with the grave cloth. Do not go back to your assembly with your grave cloth.

Oh leave it here. Come into the victory of Christ. And you will come in a new joy.

And in John chapter 12, Oh the alabaster box was broken. Oh Mary found this. And when Christ worked he of everything.

Mary found this. And when Christ worked he of everything. Mary found this.

And when Christ worked he of everything. Mary found this. Oh do not hold on to the box.

Oh servant of God do not hold on to the box. Be willing to come through the breaking experiences. So that the savour of life in Christ be released through you into the pocket of Christ.

So there comes a conflict in our life. Outer man, inner man, outside the outer man perish. Inner man is renewed.

2 Corinthians chapter 4 verse 16 For which cause we pain not, but though our outer man perish, yet the inner man is renewed day by day. See from verses 8 to 12 of the same chapter. Oh the terrible experience through which he has been passing through.

We are troubled. We are perplexed. Oh always bearing about in the body the dying of the Lord Jesus.

So then death worketh in us, but life in you. This is how we can enter into the work of the Lord. Death working in us.

Bearing about the dying of the Lord Jesus Christ. Outer man broken, so that the inner man renewed is released. So that the inner man is renewed, but the outer man perishes.

So beware of sweet savour unto God. Come back to 2 Corinthians chapter 2. 2 Corinthians chapter 2 verse 15 Oh we are unto God a saviour of Christ. Verse 14 Now thank me unto God which always causes us to triumph in Christ.

Mark that always. Link that always with 2 Corinthians chapter 4 verse 10 always. If you want 2 Corinthians chapter 2 verse 14 always triumph.

The other side of it. 2 Corinthians chapter 4 verse 10 always bearing about in the body the dying of the Lord Jesus. That's how the apostle was following the law.

As captive to the great conqueror the Lord Jesus Christ. And enjoying the power of his resurrection. To every breaking condition.

He was a sweet savour unto God. And also to others around him. If you come back to John chapter 12.

As the Lord Jesus sat at the table. Who was sitting with him. Lazarus.

And Mary broke the yellow box above. The house was filled with the odour of the ointment. As Lazarus went out.

New savour. Great clothes gone. Great clothes gone.

Lazarus carrying something of the fragrance emanating from Christ. This is essential if you and I have to be ministers of the new testament. Many of us may not have a large speaking ministry.

He may be in some little corner. And very rarely he may speak to a big audience. You may not be an elder and leader and preacher and so and so.

But you can be a sweet savour unto God and unto his people. It is only possible when you know the victory of the Lord Jesus in that situation. So in spite of the circumstance.

There is a life of the Lord Jesus released to us. Becomes a savour of life for others. And the Lord Jesus was upon this earth.

Wherever he went he carried something of heaven and the presence of God with him. Fragrance went. Common people heard him gladly.

He was drawn to him before he spoke. Beloved I seek to follow him. His fragrance should go forth.

This is not artificial. The Lord Jesus was a sweet savour unto God because of what he is. He was of a heavenly origin.

And he walked upon this earth in devotion and communion and doing the will of the Father. So in the midst of difficulty. In the midst of sorrow.

In the midst of weariness. In the midst of hunger. He carried this savour.

To minister to others. Oh dear fellow servants. You know the Bible better than me.

You have been in Hebron before me. But what about the savour that should come from you? You are correct. Your doctrine is correct.

Your preaching is correct. Your knowledge is wonderful. But the savour is not coming.

So people are hindered. So may the Lord awaken us. So that the victory of the Lord Jesus Christ.

Coming into my situation. In my brokenness. I may release new life.

Are you prepared to be broken? Are you holding on to your alabaster box? Oh what a sad thing it is. Oh the odour and the savour and the fragrance fill the house. That is what the Lord is speaking from us.

Let us come back to 2nd Corinthians chapter 2. Verse 15. We are a sweet, aren't you God? A sweet savour of Christ. It is unto God first.

Not unto others. Unto God first. So a fragrance, a smell.

Reminds sometimes of something far beyond. Several years before. Oh so many years ago when I was in Kerala.

Same smell. In that mango tree. In that garden.

So the smell and fragrance at once recalls to our mind something far. So here the thought is. Your life and mine.

Recalls to the mind of God. The earthly walk of his own son. Upon to God.

The father is delighted as he observes in you. The very life and steps of Jesus. As he walks.

That is how the savour goes. How sad he walks before men. Oh beloved.

God wants us with sweet savour. Unto him first. And not unto men.

If this grits of life. He will be careful in our daily living. How much of covering up, compromising.

But the father says. I do not see the walk of my son in you. You want to preach.

You want to lead. You want to sing. You want to help the world.

First let us be a sweet savour. Unto God. So emergent.

Fragrant. You know when Joseph was put to death. He began.

They saw Ishmaelite mercenaries coming. They were carrying bomb and spice everything. And Joseph was lifted from the pit.

Sold to the Ishmaelites. What were the Ishmaelites carrying? Bomb and spice and everything. The night fell.

The fellow fell into the pit. Emerged out of the pit. Began a new journey.

With a new fragrance. He lost his father's coat. He was glowing in the coat.

He was so many colours. My father's coat. Nobody has a coat like that.

That coat was stripped from him. And he emerged out of that terrible condition of the pit. To move with the mercenaries with bomb and spice.

Into the purpose of God. What is the coat you are holding on to? Self glory. Self importance.

This must be taken off. Then only the bomb and spice will fall on you. You will be a ministry of healing.

And comfort and consolation. To the pocket God. Otherwise you will be only Koteswara Rao.

The ministry of fragrance is not in your life. This sweet incense in the Old Testament is mentioned in Exodus chapter 30. Exodus chapter 30 begins with the altar of God.

The incense. Then the chapter ends. Exodus 30.

Exodus chapter 30. Let us read it together. And the Lord said unto Moses.

Let us read it together. Verse 36. Let us read it together.

Verse 37. So in the Old Testament this perfume was only in the sanctuary where God met in the holy place with his priest. I must read it.

Very small. Verse 36 says. Then it is kept there.

And the priest as he came out was carrying this sweet medicine. According to the first Peter 2.9. We are holy priesthood. We can carry this fragrance everywhere.

In our home. In the place of our work. School.

Fragrance of God sanctuary. Fragrance of the presence of the Lord. Fragrance of the risen life of Christ.

Carried with me. Something which cannot be described. But still it is fragrant.

But before it could become fragrant. Exodus 30 verse 36 says. Eat it very small.

So the Lord will allow us to go through experience of eating. So that the fragrance of this light may flow. Oh beloved are we prepared for that? It is found in the sanctuary.

It is enjoyed in a life of prayer and communion with the Lord. In Exodus chapter 13. The chapter begins with the altar of incense.

That is symbolical of the Lord Jesus the great high priest. Then it speaks of the anointing oil. We read in Exodus chapter 30.

Verse 31 and 32. The holy anointing oil. The holy spirit.

Bringing the anointing of the anointed one. And then the sweet incense. The high priest.

The holy spirit. Communion in the power of the spirit. Ah makes this fragrance in me.

What is the fragrance that is going out of you? Apostle Paul said. God who causes us to cry. I am in Christ.

Always to time. So I cannot do much. So I could not enter into that door.

So I was going through a breaking period. There is the fragrance of my Lord going forth. That is victory.

See the fragrance. Overcomes the surrounding or the situation. That is the victory.

The Lord must teach us the secret of this. As we stand and live and seek to serve him. Why is the fragrance coming? Why is it not coming perhaps? Ecclesiastes chapter 10.

Ecclesiastes chapter 1. Ecclesiastes chapter 10. We read this verse. Dead flies cause the ointment of the apothecary.

To send forth a stinging savour. Dead fly has come into your life. And that is why the fragrance is not going.

Where is the fly come from? When Israel were in Egypt. In the land of Goshen. No flies could come.

But in Egypt. All flies. Very small thing.

But very annoying thing. So a dead fly can bring stings into the apothecary ointment. What is the dead fly in our life? It is of Egypt.

It is so small. You are talking about anointing. You are talking of fragrance.

But what about the dead fly in the pocket? Oh let the Holy Spirit set the dead fly and remove it. Oh let the Holy Spirit set the dead fly and remove it. It is so insignificant.

But it is hindering the fragrance. It is of Egypt. It came through the Red Sea.

It came through the wilderness. It came through Jordan. It came into the land.

It came into the temple of God. How many dead flies in the house of God now? Oh how sad it is. Instead of sweet cypher unto God.

Dead flies. And the dead fly. Come on Sunday.

No cypher unto God. God has been watching your life. He has been watching your conversation.

He has been watching your secret. He has been watching your family life. God says I cannot see my son Jesus in this man.

His life does not remind me of my son who works on this earth to do my will. But he comes to worship me with his words on Sunday. And he wants to take the bread and distribute it.

With a dead fly in his pocket. How sad. How can you abound in the work of the Lord with a dead fly? Oh Lord pull out the dead fly.

And first when you are addressing the innocent. Help me to be a sweet cypher unto thee first. And help me to walk before thee and not before men and fellow believers or other people.

Another aspect why our old smell is remaining and not the sweet. It is written about Moab. Jeremiah chapter 48.

Verses 10 and 11. Verse 10 says. Curse be he that doeth the work of the Lord deceitfully.

Curse be he that keepeth his sword from blood. It is written about Moab. Verse 11.

Moab hath been at ease from his youth. And he hath settled on his lease. And hath not been emptied from vessel to vessel.

Neither hath he gone into captivity. Therefore his taste remains in him. And his scent is not changed.

Verse 11. Moab hath been living very comfortably. Compared to the other nations.

Standing on the lease. It is not changed from vessel to vessel. So the mud is at the bottom.

If you give a shake to Moab. The old smell will come out. Because it is not moved from vessel to vessel.

Sometimes we are like that. We are a team. Comfortable in the same place.

So many years. The Holy Spirit is not able to move you. You think you are most useful there.

I know the people here. And I could be of help to them. Transfer means.
Oh it is terrible. Oh servants of God. It is time we moved out of our place.
So let me wear. Come into a new value. Of the work of the cross.
So that we may. Be a sweet saviour. So in how many subtle ways.
Our flesh. Endured. The release of this fragrance.
In the burnt offering. In the book. We read.
It is a sweet saviour unto the Lord. Leviticus. Chapter one.
Leviticus chapter one. We read this verse. Leviticus chapter one.
Verse nine. But his inward and his legs. Shall he wash in water.
And the priest shall burn all on the altar. To be a burnt sacrifice. An offering made by fire.
Of a sweet saviour. Unto the Lord. It becomes food for the Lord.
It is burnt fully on the altar. Inwards must be washed. Nor look at the inward part.
And the legs. Our walk. And then it is offered.
A burnt offering. Oh that is the place. Where we can be a sweet saviour unto the Lord.
Oh when you heard the boy speak. What will you now have me to do? That means fully submissive to the Lord. Submissive to the sovereign Lord.
Christ Jesus. Fully in his captivity. That place the Lord wants me to come.
Leading us in his triumph. Like the Roman Emperor. Returning after his conquest.
With those whom he captured. And many are tried. And bowls of incense will be sent up.
So a person was saying I am conquered by the Lord Jesus Christ. I am his captive now. I hold this bowl of incense.
Not only that. I myself a sweet saviour unto the Lord. This is what the Lord expects from you and me.
That is why he died and rose again. To plant this victory into our lives. Emergence.
2 Corinthians chapter 1. 2 Corinthians chapter 2. Fragrance. 2 Corinthians chapter 3. Apostles say we are being changed from glory to glory. 2 Corinthians chapter 3. Verse 17 and 18.
Let us read it together. Now the Lord is that spirit. And where the spirit of the Lord is there is liberty.
But we all with an open faith. Beholding as in the glass the glory of the Lord. Are changed into the same image.

We are changed into the same image. So there is a continual changing. Through all the experience the apostles went.

And the Holy Spirit working in him. He says we are changed. From glory to glory.

In 1 Corinthians chapter 15. He speaks of the last trumpet. And we shall be changed in the twinkling of an eye.

That is of a blessed hope. 1 Corinthians chapter 15. Verse 52.

Let us all read it together. In a moment. We shall be raised in the corruptible.

We shall be changed. We shall be changed. We will see the Lord.

In 2 Corinthians chapter 3. Verse 18. We are changed. The present continuous experience.

So beloved let us move into this experience. Glory to glory. Radiant.

Shining forth. Changing from one state of glory to another. Glory into another state of glory.

By the Spirit working inside me. By the power of the risen one. Who is at God's right hand.

That is how we are made ministers of the new testament. Not only we shall be changed. We are changed.

The Lord is changing us more and more. In 2 Corinthians chapter 4. Apostle Paul again speaks of death working in us. 2 Corinthians chapter 4. Verse 10.

Always bearing about in the body. The dying of the Lord Jesus. That the life also of Jesus.

Might be made manifest in our body. Night manifested. You read in 1 John.

The life which was with the father was manifested. 1 John. 2 John.

For the life was manifested and we have seen it. Now the same Lord Jesus. The life of the risen Savior.

Is being manifested through you and me. So for that. Bearing about in our body.

The dying of the Lord Jesus Christ. That the excellency of the power. May be of God and not of us.

So the apostle. In 2 Corinthians chapter 4. 2 Corinthians. Chapter 4. Verse 78.

We have this treasure in earth and vessels. That the excellency of the power. May be of God and not of us.

Excellency of the power. So I should say excellence. Not only emergence.

Not only fragrance. Not only radiance. Excellence.

Excellence. All of this excellence. All of this excellence.

And I would say. Verses 5 and 6. Now we perform. What the Lord wants us to do.

So the apostle through his expedient. Was setting forth. Before the Corinthians.

To bring them out of their carnal condition. And he says in 2 Corinthians 6. Verse 1. We then as workers together with him. We then as workers together with him.

So as workers together with him. We ought to enjoy the mystery of the Lord Jesus Christ. The work depends on the victory we enjoy.

The performance depends upon the power we enjoy. The Apostle Paul says it is an inward power working in me. The Apostle Paul says it is an inward power working in me.

Colossians chapter 1 verse 29 Whereunto I also labour, striving according to his working, which worketh in me mightily. The Apostle always used that expression, working according to the power that worketh in me. Ephesians chapter 3 verse 7 Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power.

According to the gift and the effectual working of his power, his power was released through the resurrection of the Lord Jesus Christ. And progressively it has to be planted into your life and mine. And in all this chapter we see the experience through which the vessel of God went to be a vessel for that power.

So that he could be in the work of the Lord. So we need the victory of the Lord Jesus to be workers in the work of the Lord. So let us be willing to give ourselves unto him this morning.

Let us discern the dead fly. Let us discern the tendency of mould. At ease, not willing to be pulled from vessel to vessel.

And hence the fragrance is not there. The change is not taking place. And the excellency of his power is withheld.

The performance of God is not there. O Lord, give us this victory. A few minutes concerning the birth of the Lord.

1 Corinthians chapter 15. Apostle Luke's that expression. 1 Corinthians chapter 15.

We read after he speaks of victory in verse 57. Verse 58. Therefore my beloved brethren, be steadfast and movable.

For always abounding in the work of the Lord. Verse 10. He mentions of Timothy for he works the work of the Lord.

Why he speaks of Timothy? In Acts chapter 13. The Holy Ghost says, Separate me Paul and Barnabas. But Barnabas is no more there.

Some situation he has separated. Now Timothy has come in Acts 16. And the work of the Lord is continued.

Are you in the work of the Lord? Are you with somebody whom you can call your Paul? Are you in the work of the Lord, independent worker? This is not the work of the Lord. Work of the Lord means the Lord is working in you. The Lord working in you brings you in fellowship with others.

The Lord working in you brings you in fellowship with others. And you seek to move together under His anointing. Because Paul says, Oh seek their own.

He says in Philippians chapter 2. Verse 21. Philippians 2.21. For we seek their own, not the things which are Jesus's. So he is writing about workers.

He is writing about those who have stood with him. And he says all are seeking their own. An old song which you don't sing nowadays.

I am going to sing that. So we must be brought out of ourselves. These experiences of the cross, liberating us from self, releasing the life of Christ.

So that he may be in the work of the Lord. So what is the work of the Lord? It may have different aspects. What do we read in Ephesians chapter 4? He ascended on high that he might fill all things.

Ephesians chapter 4. Verse 10. He that descended in the same also, that ascended up far above all heaven, that he might fill all things. So one day God is going to fill the universe with Christ.

But today that fullness is being brought into the church. The Jew and Gentile taken from the nations to contain the fullness of Christ. Ephesians chapter 1. Verse 23.

Which is his body, the fullness of him, that fills it all in all. Verse 12. Verse 11.

The gifts he has given to that church. Sometimes we think we are in one place. I know everything.

I do not need any help. But the Lord's divine principles, apostles, prophets, pastors, teachers, they share under the headship of the Lord to bring the saints unto the perfection. How are we going to enter into these spiritual realities? Let us not be a worker.

Put my fence around. And collect the money on Sunday. And bring my dead fly on Sunday.

And keep the box barren. Enter into the divine principles for the building of his people. And thus only we can strengthen them and feed them.

So in this dispensation from Pentecost, in the coming of the Lord Jesus, the Lord's concern is that the church should be filled with his fullness. Now you are feeling hungry. I will let you go within another ten minutes.

But before the rice can come inside you, before the rice can fill you, it must be filled in the vessels in the kitchen. Then only it is filled into you. Before God can fill the universe with the glory and the knowledge of his Son, He is taking up people from the world.

Separating them. Anointing them. Purifying them.

Filling them with his Christ. Through them he will fill the earth. This is your calling.

Oh, why not respond to Christ? Could you understand? We were thinking of them, sir. We were hindering the deeper working of the cross. And Paul brings correction.

So that they may come into the full surface of God. The work of the Lord. The work of the Lord.

Let us come back to the reference in Jeremiah chapter 30. Jeremiah chapter 30. The work of the Lord is mentioned.

Of course. Jeremiah chapter 50. 51.

Verse 6 says, flee out of the midst of Babylon. Verse 10. The Lord has brought forth our righteousness.

Come and let us declare and join the work of the Lord our God. The Lord has brought forth our righteousness. Come and let us declare and join the work of the Lord our God.

The work of the Lord is related to Zion. Zion speaks of God's perfection. His fullness in relation to Christ.

Israel was filled with a sin. They were in captivity. They refused the prophet.

But after a full length of time. The remnant came out. And there was a proclamation.

You find in Ezra chapter 1. The king making a proclamation. Who is willing to go to build the house of God in Jerusalem? See book of Ezra. Verse 3. Cyrus is making this proclamation.

Who is there among you of all people? Let God be with him. Let him go up to Jerusalem which is in Judah. And build the house of the Lord God of Israel.

Ezra 1. Who is there among you of all people? Let God be with him. Let him go up. Who is there among you? It is a personal call.

It is not a mass movement. Everyone had to decide. That I stay in Jerusalem and in Babylon.

It is prosperous here. Everything is comfortable. Electric blankets.

Death row is hostel in the other day. But the remnant renouncing comfort and those things moved out into Jerusalem. They came with a real burden to rebuild Jerusalem.

And they began by laying the altar. Also in the Old Testament speaks of the cross. Every new beginning in the word of God, in the people of God is by the altar.

So you and I have to be workers for the Lord. The cross of Christ should mean something fresh up to date for you and me. Am I willing to apply the cross into this particular thing? I have been sight tracking it.

I have been submitting myself to many things but in this particular thing. That is the Lord's call. That is the Lord's challenge.

So they moved out. They laid the altar. Ezra chapter 3. Ezra chapter 3. We read in verse 2. Build at the altar of the God of Israel to offer burnt offerings thereon.

So around the altar. With renewed consecration. Renewed in their faith.

They determined to continue in the work of the Lord. They came out of Babylon. They are moving into Zion.

And as they went on. The work stopped. The people of the land.

Ended the work. Letters were returned to the king. Ezra chapter 4. Verse 24.

One sees the work of the house of God which is at Jerusalem. Oh is that true in our life? Through certain situations the work of the Lord has ceased. And the Lord has to bring his victory in a new way into this

situation.

Then in the period of Haggai. Through his prophecy. The work was renewed.

See Haggai. Chapter 2. Haggai chapter 2. We read Haggai chapter 2. Verse 3. Let us read it together. Who is left among you that sought his house in her first glory? How do you see it now? Is it not in your eyes in comparison of it as a thing? That now be strong oh city of Abbas.

Say the Lord. And be strong oh Joshua son of Joseph the high priest. Be strong all the people of the land.

For I am with you say the Lord. Worship I according to the words that I have covenanted with you. When you came out of Egypt.

My spirit remaineth among you. Fear ye not. So that is how the work was renewed.

Because of the fear. Because of their selfish interest. Because of their difficult circumstances and poverty and difficulty.

They said it is not time to build a house anymore. And what did Haggai tell them? Consider your way. You will live in your sealed houses.

Haggai chapter 1. Haggai chapter 1. Haggai chapter 4. You dwell in your sealed houses. But my house lies waste. Perhaps the timber which was brought for building.

Because the decree of the king is. No working. So they used told one to another.

This timber is lying here it will go waste. Let us build our houses afterwards we will get some more. So they must have used the timber.

Haggai saying go up to the mountain. Cut wood. And the lord said I am with you.

It is not an emotional appeal. It is not a mass movement. It was the word of the lord.

Then the god made it real. The throne of god moved on their behalf. Because the lord wants his house.

And without fear. They moved into it. In faith.

They moved into it. And the lord began to bless them. Their circumstances changed.

And Haggai makes this reference. Chapter 2. Haggai chapter 2. Verse 7. I will shake all nations. The desire of all nations shall come.

And I will fill this house with glory. Say the lord of hosts. Verse 9. The glory of this latter house shall be greater than that of the former.

Say the lord of hosts. Chapter 2. Verse 9. I will shake all nations. The desire of all nations shall come.

And I will fill this house with glory. Say the lord of hosts. Verse 9. The glory of this house shall be greater than that of the former.

Say the lord of hosts. Verse 3. Haggai is asking this question. You saw the house in its first glory.

How do you see it now? Is it like nothing? Though it is a small house. Though it is smaller than Solomon's temple. This is a value to god.

This is value. So be strong. And be building it.

That is god's work. He may have his dwelling place amongst us. His habitation.

He going to fill with the fullness of his own son. And he has brought us together. Framed us together.

To contain that fullness with all the signs which we do not know now. But when they looked at the house. It looked so small.

So insignificant. So the enemy makes us feel that the work is so insignificant. So that we lose heart.

But Nehemiah was building that wall. What are you going to do? So when you go back to your village. And your town.

Obey god's word. You may be a small company of people. Learn to follow the lord's voice, his spirit and his word.

Oh, it is not an occasion to be so many people. It is not an occasion to be so many people. Do not be discouraged.

Hold on to the lord. And submit to his word. And your being there.

Will prepare and bless many more. Verse 9. Haggai speaks of the latter half. Haggai.

Verse 7. Christ is a desire about nations. All nations shall call him blessed. He will come again for his house.

He will come again for his people. That is the latter half. So Haggai is moving from this local.

To the eternal. From this local house to the spiritual. The prophets when they speak of something.

They spoke something of the present. And in a way we cannot understand. They are touching something eternal, future.

So your local work. Your local assembly. Is related to the eternal.

If you delay there. You are delaying the desire about nations. You are delaying the coming of the lord.

So let us obey him. Let us be abounding in the work of the lord. Let us discern the flies which hinder the fragrance.

Let us forsake the tendency of moha for ease. And move in his plan. Let us bring our consecration to the lord.

The ram of consecration. Ram. Ram.

Ram. Larger consecration. What is your decision this afternoon? You come with your dead fly.

Or you have a ram of consecration. Full of consecration to the lord. Make your decision.

And he will grant us the victory. The lord bless his birth to you all. And now as you see with my face.

Now. Greetings of the lord. You make out my transvestal.

And purify the vessels. And as we dedicate ourselves to you dear. Make out my new sharp searching instrument.

And by it's workers build my hermitage sanctuary. And by it's masters to show forth their glory. Make my work to work deeply very hard.

What to that he show. We pray in the name of the lord Jesus of Syria. Song number thirty two.

Prabhu Yeshu ella vela vijaya mithuno, gana vijaya mithuno. Prabhu Yeshu ella vela vijaya mithuno, gana vijaya mithuno. Bhakta mait gajy meri mranana mula kara.

Jaya gajy mrmra nama, pili pita gy. Bhakta mait gajy meri mranana mula kara. Jaya gajy mrmra nama, pili pita gy.

Jaya Prabhu! Jaya Prabhu! Vijaya Yuga! Vijaya Yuga! Prabhu Yeshu ella vela vijaya mithuno, gana vijaya mithuno. Prabhu Yeshu ella vela vijaya mithuno, gana vijaya mithuno. Jaya Mantra Purakh! Jaya Prabhu! Jaya Prabhu! Jaya Yuga! Jaya Yuga! Jaya Yuga! Jaya Yuga! Jaya Kumbha, Jaya Kumbha, Jaya Yantra Hain Prabhu Yeshu Yel Rane Ra Now unto Him who will keep us from falling and present us heartless before the Presence of the Glorious Rishi Ji Royal to the only Bhagavan Saviour, the Lord Jesus of the Glorious Ministry of Power, both now and forevermore.

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