

# Escape to the Mountain

by Carter Conlon

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*The sermon emphasizes the importance of escaping to the mountain, which represents a place of obedience, sacrifice, and revelation, where we can find safety and security in life.*

**Duration:** 59:49

**Scripture:** Luke 16:1

**Topics:** "Overcoming"

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## Description

In this sermon, Milka warns that if parents settle for little in their faith, their children will be swallowed by the corrupt society around them. The sermon emphasizes the importance of making a decision to live for God and surrendering to His will. The story of the unjust steward in Luke 16 is used as an example of someone who wasted their calling and forfeited their right to represent their master. The sermon concludes with an altar call for those who desire to live a life that counts for God's honor and glory.

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## Transcript

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None of these messages are copyrighted and you are welcome to make copies for free distribution to friends. ...19. I'm going to continue the second part of a message that began last Sunday morning. Genesis chapter 19.

Message tonight is entitled, Escape to the Mountain. Escape to the Mountain. Father, I thank you.

God, I praise you for the anointing of the Holy Spirit. Thank you, Lord, that you don't ever call any one of us to stand in our own strength, reasoning power, Lord, or wisdom. For apart from you, apart from what you've given to me, I have nothing.

God, I thank you that you have promised that in believing on you that out of my inward parts would flow a river of living water. Living water to give drink to your chosen. Lord, to those that you love, to those that are thirsty in this house tonight.

Oh, Holy Spirit, I ask that you make the word of God, the word of the living God alive. Make it a living reality in every heart and every life. Quicken us now, Holy Spirit.

Not only be to speak, but quicken all in this house to hear. To hear what it is that you're speaking to your church in this last hour of time. God, you're speaking so clearly.

Lord, give us the grace to be able to hear and to respond. To have open hearts. And to come running to you, Lord, not fearing, not doubting, not living in unbelief.

But knowing that you have nothing but good thoughts towards your children. Nothing but healing and wholeness and protection for your sons and daughters. Oh, God.

I ask for the grace to deliver this word tonight. In Jesus name. Amen.

Genesis chapter 19. Beginning at verse 17. It came to pass when they had brought them forth abroad that he said, escape for thy life.

Look not behind thee. Neither stay thou in all the plain. Escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my lord. Behold, now thy servant hath found grace in thy sight, and thou hast magnified thy mercy. Which thou showed unto me in saving my life.

And I cannot escape to the mountain, lest some evil take me, and I die. Behold, now this city is near to flee unto, and it is a little one. Oh, let me escape thither.

Is it not a little one? And my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city. For the which thou hast spoken.

Haste thee, escape thither. For I cannot do anything until thou come hither. Therefore, the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar. And then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities and all the plain and all the inhabitants of the cities.

And that which grew upon the ground. But his wife looked back from behind. And she became a pillar of salt.

When we began the discussion of this man called Lot, we found him in Genesis chapter 19, verse 1, sitting in the gate of Sodom. We discussed last week that the gate was a place of commerce, a place of buying and selling. Lot was a man who was given a personal advantage.

And I believe that he had placed much of his trust in his ability to buy and sell and get gain. And also in the gate was a place of government and civic influence. Most of the things that happened that are of any significance commercially or governmentally happened in the gate.

It was the tradition in those days, virtually in every city. Those who sat in the gate got first bids really at new goods that came in and things like that. And here's Lot sitting in the gate.

He is the nephew of Abraham. Abraham's the man who God gave the promise to that through him all the generations of the earth were going to be blessed. Abraham rose up to travel into that land that God had promised to him and Lot being his nephew got up and went with him.

And so obviously, along the way, Abraham would have revealed to Lot the promises that God had made to him. And it came time when they came to the area that they were supposed to dwell in and they lived together for a little while. Then, of course, the increase came and they couldn't live because of the multitude of all of the goods that they had, especially the flocks and the herds.

So Abraham said to Lot, he said, well, you take a look and you choose whatever you want. You can have it and whatever's left, I'll take. And in this, he really did show the heart of God where it talks about in the scriptures in the New Testament, look not every man on his own things, but also on the things of others.

And Abraham manifested that heart, which I believe is essential to anyone who will follow the Lord in faith. We cannot be people who look continuously to ourselves and to our own gain and our own advantage. And Abraham looked away from himself and said, you choose whatever you want.

So the scriptures Lot lifted up his eyes. But you see, this was the continuous weakness in Lot. He could only lift up his eyes so far.

He had a horizontal vision and he looked out with his natural eyes and he saw a place that looked very good. It looked very secure to dwell in that place. And so he chose that place and moved his family, moved his flocks there and settled in Sodom and Gomorrah.

After Lot was removed from him, the Lord said to Abraham, now lift up your eyes. And Abraham was a man who was not given to lifting up his eyes only halfway, but he lifted up his eyes all the way to heaven. And that's when God began to speak to Abraham one more time and said, Abraham, I am thy exceeding great reward.

Abraham, everything that you've ever longed for, Lot's chosen what he thinks is going to bring him satisfaction. But everything that you've ever longed for, you're going to find it in me. And brethren, my brothers and sisters tonight, that is the same cry of God, the same heart cry for us as it was in that generation.

Those who have chosen to live by just what their natural eye can see. There's coming a day of great remorse, a day of great trial and tribulation upon them because they've not looked high enough. They've not looked to the place where God alone dwells and his promises are the only thing that can sustain them.

At this place of buying and selling, two angels came down to messengers from heaven. They told Lot, they said, get out of this place for God's heard the cry of it. It has become very wicked and he's going to judge it by fire.

They said, if you have anything here, sons, daughters, family, go and get them out of this place. So Lot went to his family that were in Sodom and Gomorrah, his daughters, his sons in law. And as I shared last week, perhaps his grandchildren that were part of those relationships.

Although the scripture doesn't say that, I think it's safe to assume that he possibly had grandchildren. And he said to them, up, get out of this place. The Lord will destroy this city.

But he seemed as one that mocked unto his sons in law. They looked at him and because his life had been there been such mixture in this man's life all the way along. They didn't take him seriously.

And they laughed at him. The New International version of this says they they thought he was joking. Whereas the the Bible clearly calls us.

God calls us to be living epistles, living testimonies of the goodness, the grace and even the severity of God, the fullness of God. Lot came in because there was such mixture in his life. His family looked at him and they just laughed.

In the morning, the angels hastened him and said, Lot, arise, take your wife, your daughters and here and everything that's with you. Lest you be consumed in the iniquity of the city. And while he lingered, they laid hold on his hand, the hand of his wife, the hand of his two daughters, the Lord being merciful to him.

And they brought him forth and sent him without the city. And I talked last week about lingering lot. As he's leaving the gate, everything that he's ever trusted and he's got to now leave it behind him.

My brothers, my sisters, there is a there is a day coming. There's there's a judgment called the judgment seat of Christ. Now, there is a judgment called the White Throne judgment.

And that is the the judgment of the unrighteous dead. There's a day coming when every person who ever lived in the face of the earth is going to stand before a holy God. And the White Throne judgment is not a judgment to determine whether you're saved or lost.

It is a judgment of the unrighteous dead. It's just God giving a complete full revelation now to everyone who stands before him as to why he is just in sending them to hell for all of eternity. And why they're going to suffer his wrath.

But there's another judgment. And oftentimes, many people in the body of Christ don't give a whole lot of thought to this judgment. It's called the judgment seat of Christ.

And that's where every believer, you're going to be there one day and I'm going to be there one day. And everything we have done from the day that we came to Christ and said he was our Lord and Savior is going to be tested with the purity of God. The fire of God is going to touch everything.

The scripture says there are in the New Testament. There are some whose entire life work is going to be burned. Yet they themselves will be saved.

Yet that's by fire. I believe that lot is a type of one of these men in the New Testament. The apostle Peter talks about the deliverance of righteous lot who is vexed with the conversation, filthy conversation of the wicked.

If the righteousness that lot had absolutely had to be imputed to him because I don't see anything righteous about this man other than the fact that he was Abraham's nephew. The righteousness he had had to be imputed to him by God. There was no other way.

And I believe just as lot stood at the gate and lingered and and for that moment realized how vain his life had been. There are people are going to stand at the judgment seat of Christ just before entering into that time when all tears and all sorrow and everything is going to be wiped away. And at that judgment seat of Christ, every man's work is going to be tested.

Every man's work is going to be tried. And there are some are going to be standing there. And at that time, there will be an awareness.

I believe this with all my heart. There will be some that say, my sons are not here. My daughters are not here.

My family is not here. And there will be perhaps for the first time in their lives, the realization that what they have lived for has been all in vain. They themselves are saved, yet so is by fire.

But there will be an awareness for that moment. I know when we enter into heaven, there'll be no more tears, no more sorrow. It is conceivable, I suppose, after this judgment that God will wipe out of their memory the fact that they even had a son or had a daughter.

It is possible because there'll be no sorrow. There'll be no sighing in heaven. But for that moment, standing there and beginning to realize, oh, God, just as Lot did when he was lingering at the gate of the city.

Oh, God, for one more day, God, for one more hour, God, for one more week, one more month to go down. If I would have known, if I would have understood how I would have lived my life differently, how I would have taken seriously the things of God. And now Lot is brought out of the city.

The Lord says in verse 16, was merciful to him. They brought him out and they set him without the city. It came to pass when they had brought them forth abroad in verse 17 that he said, now this is the angel speaking to him, escape for your life.

Look not behind you. Neither stay on all the plain. Escape to the mountain.

Lest thou be consumed. Now, this was God's instruction to Lot. Escape to the mountain.

You would think that this man, after living so long unto himself, after finally coming to the realization that all of his life's work was for nothing. You would begin to think that this man would hunger and want to lay hold of every word of God that would come to him. Escape to the mountain.

This was God's instruction. The angel was saying that your safety rests in the pursuing of that which truly represents the heart and plan of God. Lot, you have lived to yourself and this is what it's come to.

You've been by mercy brought out of this city. You have got to leave your family behind and everything you've labored for is going to perish. Now, escape to the mountain.

Go to that place. Follow the word of God. Walk in obedience to God.

And you will find safety there. Escape to the mountain. Lest thou be consumed.

The prophet Isaiah said in Isaiah chapter 2, verses 2 and 3, It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow into it. And many people shall go and say, Come ye and let us go to the mountain of the Lord, to the house of the God of Jacob. And he will teach us his ways and we will walk in his paths for out of Zion shall go forth the law and the word of the Lord from Jerusalem.

This is what Isaiah is saying. There's a day coming. It's going to come to pass in the last days that that God's house will be established.

People will go there and they will be taught the ways of the Lord and they will walk in the paths of God. Hallelujah. Now, the word mountain is often figuratively represented in the scriptures, that which embodies God's revelation of his heart and purpose to those who honestly seek him.

You'll find words in the Bible that have a figurative representation. And the word mountain is often, often used to represent that place where God reveals his heart. God reveals his purpose.

God reveals his path to all those who want to walk with him in truth and in honesty. In Genesis chapter 22, it was to a mountain called Moriah that God sent Abraham to sacrifice Isaac. He sent Abraham to a mountain.

It was a test of his obedience. And God was showing us through this story that in this place, I'm calling you to learn to obey me because that's where safety is. When we make that decision to walk in obedience to God.

In First Chronicles chapter 21, it was on that same mountain that David was sent to offer a sacrifice. David had foolishly numbered the nation of Israel. He began his eyes were turning away from the power of the presence of almighty God.

And he was beginning to look to his own might and to his own strength. And God considered this a very, very serious sin on David's part. And even though David was warned not to do this yet, he chose to follow that path, which brought about a destroying angel that was going forth and destroying by thousands the children of Israel.

And God called David to that same mountain. And on that mountain, there was a man called Ornan, the Jebusite, who had established a threshing floor. And he was working there with his children, threshing wheat.

It was the place of his living. Ornan saw the destroying angel there with a sword in his hand. And Ornan said to David, he said, if you need this place to offer sacrifice, that the plague may be stayed from the people.

He said, I give you the threshing floor. I give you the wooden instruments to burn. He said, I even give you the oxen to offer for the sacrifice.

Ornan said, I give it all to you. You see, that mountain that God's speaking about is firstly a mountain of obedience, but then it's a mountain of sacrifice. And Pastor David spoke about that this morning, that we finally come to the place of learning that it is reasonable to offer our lives as a living sacrifice unto God.

Holy, holy unto God, which is a reasonable service. It was on this same mountain called Moriah that Solomon was instructed through the Holy Ghost by the instructions given by his father, David, to construct a temple. You find it in 2 Chronicles chapter 7. It was on this mountain that Solomon dedicated such a beautiful prayer when the temple was finally constructed to the Lord.

It was on this mountain that the glory of the Lord God was revealed. And he showed us his desire to respond to sincere worship from those who have an honest relationship with him. He desires to respond with protection, provision and an assurance of a continuing godly heritage.

God came down and he said, if you're put to the worst, if there's a struggle, I'm just paraphrasing it now, if there's trouble, trial. If my people who are called by my name will humble themselves and pray, seek my face and turn from their wicked ways. He said, I will hear from heaven and I will heal their land.

And he promised Solomon, if you walk in my ways, there'll never fail somebody from your lineage, somebody of your descendants to sit upon my throne. Matthew chapter 5, 6 and 7, some of the most profound teaching of Jesus Christ in all of the New Testament begins by saying he went up into a mountain and began to teach the people. In Mark chapter 3, verses 13 and 14, Jesus called some of his followers up to a mountain and it was in that place that he ordained 12 of them to be with him, that he might send them forth to preach.

He taught in the mountain, he called in the mountain, he ordained in the mountain. Mark chapter 6, verse 46 tells us that Jesus departed. It was his habit to do so up into a mountain to pray.

Mark chapter 9, verses 2 and 3 talks about Jesus taking Peter, James and John up into a high mountain, a part where he was transfigured before them. A place of sacrifice, a place of obedience, a place of teaching, a place of commission, a place of revelation of the heart of God, a place of prayer, a place of seeking God. A place where the glory, the glory of the living Christ was revealed to three men who had made the decision to follow him up into the mountain.

And perhaps the psalmists say it best. The writer of Psalm 121, verses 1 and 2 says it this way. I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh from the Lord, which made heaven and earth. David says it even better in Psalm 61, verses 2 and 4. When my heart is overwhelmed, lead me to the rock that is higher than I. In verse 4 he says, I will abide in thy tabernacle forever. I will trust in the covert of thy wings.

David says, lead me to that rock, lead me to that place that is higher than I. I will abide there. I've made a choice to live there and I will trust in your revelation of your heart and your way and your path to me. I will trust in it.

For therein lies my safety. This is why the angel said to Lot, flee to the mountain. Go to the mountain.

Obey God. Because if you choose any other path, you're going to be consumed in the iniquity of this city. Find the heart of God.

Find the path of God. Learn to trust in him. Learn to walk with him and obey him.

Learn to give your life as a living sacrifice for the purposes of God. If you're afraid of this, ask him for a revelation of his heart. Ask him to give you a joy that's unspeakable and full of glory in understanding his purposes for fallen men.

And how those purposes are affected through your life and through mine. You would think that Lot would be so excited, finally he's got a sure word from God. And many, many people have, even maybe some tonight, you've come out of that first place.

God's called you. And you've begun to realize that, hey, this city is going to pass away. The realization has hit.

There's some sitting here tonight and you're in sorrow because of some of the things in the past. And we trust that the Lord will heal you. But there's a memory of lost relationships, lost opportunities, lost blessings.

Because of wrong values and wrong priorities. But now you come to a place where, just like Lot, the messengers of God have got you right by the hand. And the messengers are saying, flee to the mountain.

Flee to the mountain, lest you be consumed in the iniquity of this city. There's a flood coming in on the world of the ungodly. Flee to the mountain.

Don't be satisfied with anything less. And you would think that Lot, finally, with what he has left. He has his two daughters.

He's lost some of his other daughters. He's lost his grandchildren. He's lost his sons-in-law.

He has his wife and he has his two daughters. And you'd think there'd be such a gratitude in that man's heart. To say, from now on, honey, from now on, my daughters, we're going to walk with God.

We're going to follow God. Whatever God says to do, we're going to do it. You would think that it would be reasonable in this man's heart to begin to do these things.

But in Genesis, the very next verse after 17, Genesis chapter 19, verse 18, he says, And Lot said unto them, Oh, not so, my Lord. Behold, now thy servant hath found grace in thy sight, and thus magnified thy mercy. So he's aware of grace now.

He's aware of mercy, which you have showed me in saving my life. I cannot escape to the mountain lest some evil take me and I die. So here's Lot saying, I cannot, I can't go that far.

And in verse 20, he says, behold, now this city is near to flee to. It's a little one. Oh, let me escape there.

Is it not a little one? And my soul shall live. So here's Lot, still motivated by the same love of self. He gives way to the fear of the unknown.

He's unable to entrust himself completely to the plan of God for his future. Trust is really the issue. Lot is saying, Lord, I know what you want me to do, and I hear what you're calling, but it's so far.

It's such a climb. It seems so distant. And who knows what awaits me if I really entrust myself to you, if I really walk with you, if I really let you take my hand and walk in obedience.

Oh, God, I don't know what's going to happen to me. And the very same thing that has always gripped this man now begins to take over. He has a revelation of mercy as a revelation of grace.

And now he looks to where he can see. He said, no, here's a little city not too far away. And is it not just a little one? Oh, please let me go there.

Unable to entrust himself to the word of God, the plan of God for his future, he begs to have leave to take a shorter journey. Oh, folks. It's a tragedy of our generation, I think, and it's a tragedy of church generations and times gone by, that people having heard the call of God, what does Jesus say? Come unto me.

Come unto me. Learn of me. I'm meek and lonely in heart.

You shall find rest for your soul. Come up to the mountain. Come into the very heart of God.

Come, let me reveal myself to you. And so many say, well, it's such a long way and it's so fearful. And can I really trust you? And he begs to take leave to take a shorter journey.

And there are so many today that say, oh, I'd like to. Is there a shorter way? Is there? And I want you to notice something. The angel gives him leave to follow his own heart's desire.

The angel said, see, I've accepted the concerning this thing, and I will not overthrow the city for which thou hast spoken. Jesus will never force anyone to follow him. He's an absolute gentleman.

He's a loving God. You see, in the book of Revelation, when he speaks to the church of Laodicea, a church that's lukewarm and adulterous heart, and he says to them, behold, I stand at the door and knock. He had every right to kick the door and demand obedience, but he doesn't do that.

He reveals his heart. He will never force anyone to follow him. And so the angel speaking on God's behalf says, OK, you want a shorter journey.

Here it is. It's all yours. You'd ask me today.

How does this happen in the lives of those who profess to know Christ? How do they find this shorter journey and who offers it to them? Go put a marker in Genesis 19. Go to Luke chapter 16. Go to Luke chapter 16.

Beginning at verse one. He said to his disciples. There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods.

And he called him and said unto him, How is it that I hear this of thee? Give it account of thy stewardship, for thou mayest no longer be no longer steward. The steward said within himself, What shall I do? For my Lord takes away from me the stewardship. I cannot dig, and to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship, that they may receive me into their houses. So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write four score. And the Lord commended the unjust steward, because he had done wisely.

For the children of this world are in their generation wiser than the children of light. This story, this parable, is about a man who was the servant of a very, very rich man. The very, very rich man gave him his goods to use wisely, to distribute wisely.

He forfeited his right to represent that rich king or that rich man, because he wasted his calling. And to me it speaks of many who sit in, who stand in pulpits perhaps all throughout the world today. Once perhaps called of God.

Once perhaps handled wisely the treasure of the revealed word of God. But they got lazy. Get out of the prayer closet, get out of the Bible.

Today we have men who are standing and leading supposed revivals throughout parts of the world, and they actually boast. They get up in the pulpit and they boast that they spend little or no time in prayer. They boast that they don't spend time in God's word.

They boast of coming from the back room, playing video games and standing out. And they say, Every time I stand, the anointing is still there. They boast of coming straight from the golf course to the church on Sunday morning.

But the Lord, you see, they don't realize the Lord is taking away from them the right to represent him before the people. And the evidence of that is they lose the passion for God. They lose the passion for prayer.

They lose the passion for holiness. They lose the passion to study his word. They're not able to bring the treasure of Christ out of this book anymore.

Those things that were once entrusted to them now have fallen through their fingers and they're left standing empty. And they say, What can I do? There are men standing in the ministry all over the United States and North America today that have given the chance would get out of the pulpit. But they don't know what to do.

They say, I cannot dig. In other words, I've done this for so long. I don't have any skills.

I never went to college. I don't have a trade. What am I going to do? And I'm too ashamed to beg.

So he says, I know what I'll do that when I'm put out of the stewardship that they may receive me into their houses. Here's the issue. I am called and Pastor David is called anybody else who ever stands in this public.

We are called to provoke you to go to the mountain of the Lord. That is God's house. That's God's dwelling.

That's where his heart is, his plan, his purpose. It may provoke some. It may anger others.

Some others may not know how to deal with it. But I'm not called to have you receive me into your house. I'm not called to be loved by everybody.

If you love the truth, I know you'll love the preachers of truth if you love truth. But if you don't, you're going to become angry with me. You're going to become angry with Pastor David eventually if you don't love the truth.

But the unjust steward says, I'm resolved what to do that when I'm put out, that they may receive me into their houses. And here's a sign. Beware of preachers who preach so that you will love them.

He called his Lord's debtors unto him and said unto the first, how much do you owe my Lord? How much do you owe? And he said, a hundred measures of oil. He said, take your bill, sit down quickly and write 50. The Holy Ghost is speaking to some hearts in the house of the Lord, even in this hour.

And people are reading this thing. I read here where it says, if anyone will be my disciple, let him deny himself and take up his cross and follow me. And then the unjust stewards stands and says, well, that's not really what it means.

Half of that should be sufficient. Half of that is all that God requires. Here's a little city.

Many, many preachers today are just travel agents to Zohar. That's all they are. Travel agents to places that are far short of the high calling of God in Christ Jesus.

And in Genesis again, chapter 19, verse 23, the sun was risen upon the earth. When Lot came into Zohar, entered into Zohar. Zohar in the original Hebrew, do you know what Zohar means? It means little.

Little. Now hear me clearly. Lot is called to the mountain of God.

He's called to receive an absolute revelation of the heart of God, that his life may come to represent another kingdom, another master. But he opts for little. Instead, how many Christians today call to the very heart of Christ who really could make a difference in this dying generation that we're living in? Instead of pursuing, instead of walking through, instead of trusting God, opt for little.

Little effort. Little distance. Little obedience.

Little change. Little sacrifice. Little trust.

Little seeking of the ways of God. Little of the word. Little prayer.

The apostle James tells us that the fruit of dwelling in such a place is instability. James chapter 1, verse 8 says, a double-minded man is unstable in all his ways. Now listen.

The word ways in the Greek is hodos, which means sometimes denoting the revealed will of God as being shown by God and leading to him. The revealed will of God shown by God and leading to him. A double-minded man is unstable in every path, in every attempt that he makes to find the will of God, to find that path that leads to the very heart of God.

His double-mindedness would produce in him an instability that causes him never to be able to find the path. Never. In this place of little, he continues to suffer loss.

In verse 26, his wife looks back and turns into a pillar of salt. In this place of little. There are many, many people today who are dwelling in little.

Called to the very heart of God, made a choice. They're dwelling in little. Zohar is the city that they've encamped in and they're suffering continuous.

The losses are continuing to mount. The situation in his life is not turning around. His wife now looks back.

Why does she look back? She turns into a pillar of salt. Salt, by its very nature, is a preservative. She was called and should have been led by her husband to become a preserver, to preserve a godly heritage.

She had two daughters and those daughters should have been trained down the ways of God, having seen the futility of living in Sodom and Gomorrah. Salt is a healer. Christ himself said, I came to heal the brokenhearted.

Salt gives flavor. Didn't Paul say we are the savor of Christ? Wherever we travel, wherever we go, some of life to life and others of death unto death. But we represent Christ as a flavor of Christ.

And those who are truly set apart for God and the purposes of God. Salt also creates thirst. For eternal values.

But in order to preserve, in order to be a healer, in order to have the flavor of Christ, in order to be one who creates thirst. All of this requires a giving of oneself. Firstly, to the leading of God.

Folks, let's not deceive ourselves. We will never become any of these things if we first don't submit to the leading of God. And begin to walk in obedience when he speaks.

And secondly, it's a giving of oneself to the revealed purposes of God for your life. Do you realize tonight that we have a tremendous privilege? We are not our own anymore. I'm not my own.

I don't belong to myself. I have been bought with a price. God came to earth and shed his blood for me.

And bought me. He paid an incredible price. And yet I was set free.

That's why I can sing. I'm free. I'm free.

And he gives me now the privilege of representing his heart to this generation. But I cannot know it until I come to the place where I'm willing to entrust myself to him. I say, Lord, you have to lead me now to the mountain.

Lead me, lead me to that place where you were crucified. Lead me to an understanding of what caused you to come to this earth. Work it into my heart.

Work it into my life. Show me why I was so precious in your sight. That you came down and were spit upon and bruised and misunderstood and kicked and hated.

That I could be saved. Show me and then work it into my heart. That I might consider it a privilege to follow in your footsteps.

Show me that hill. Show me that mountain called Calvary. Lead me to that place.

Oh God, preserve me. Protect me from living a life for myself. Protect me from selfishness.

Protect me from Christian mediocrity. Protect me, God, from settling for little when you want to open the treasure of heaven, the eternal Christ, into my soul. God, protect me.

Don't let me settle in Zohar in any area of my life. Lead me to the rock. Lead me to the rock.

Now precious Christ, show me your heart. Show me why you love me so much. Show me your heart for fallen man.

Show me the privilege of being able to pray and with a sincerity in my heart, not my will but thine be done. And let it be because of a passion that's in my heart for the ways of God. Not some kind of a religious slavery.

A passion that's birthed in my heart because the living God dwells in there. Hallelujah. Jesus said in Matthew 5.13, on the mountain, he said, you are the salt of the earth.

But if the salt loses its savor, in other words, if the salt loses its saltiness, wherewith shall it be salted? It's thenceforth good for nothing but to be cast out and to be trodden under foot of man. The person settling for little instead of overcoming evil, casting down imaginations and bringing about the deliverance of Christ, is himself or herself overpowered and overcome by the evil influences of the society round about them. That's what Christ is talking about.

She turned into a pillar of salt over time. That salt was eroded by all the forces of nature all around it, is on the ground. And if we knew where it was today, men are still trotting over lost wife.

They're still walking over top. Folks, we are called of Christ to be overcomers. We're called of Christ to stand above the beggarly lusts and desires of this world and this society.

We're called to be citizens of another kingdom. We're called to possess an entirely different heart than the hearts of the people of this world. A different set of values.

We are called to stand in the strength of Christ and by the power of God within us to overcome. To overcome everything that hell and this world would bring against us and to stand victorious in the power of Christ. The triumph of Calvary is our heritage.

Hallelujah! But those who won't go to the mountain end up trodden upon every lust, every wind of doctrine, every foolish desire, every crooked path that presents itself, they walk on it. And eventually, instead of triumphing in the power of God, they are walked over by the evils of the society and generation all around them. Finally, in Genesis 19, verse 30, the scripture tells us that Lot flees from Zoar and went and dwelt in the mountain.

But he didn't flee because of any passion for God. Only because there was a continuing undealt with fear in his life. For he feared to dwell in Zoar, in verse 30, and he dwelt in a cave, he and his two daughters.

He flees only to become drunk in a cave. The end result of Lot. And his two daughters, the firstborn said to the younger, Our father is old, there's not a man in the earth to come in unto us after the manner of all the earth.

Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. They made their father drunk with wine that night, and the firstborn went in and lay with their father, and he perceived not when she lay down nor when she arose. It came to the pass on the morrow that the firstborn said to the younger, Behold, I lay yesterday night with my father, let us make him drink wine again this night also, and go thou in and lie with him, that we may preserve seed unto our father.

Now, here are his daughters. He's never taught them to seek God. He's lived in little.

First he lived in Sodom, then he lived in little. He's never taught them to seek God. He's never taught them the ways of God.

And so now they turn to natural reasoning. But what does the scripture say? A double-minded man is unstable in all his ways. Every path he takes to find the ways of God will be crooked.

And that not only includes him, it includes those that he has influence over. And so his two daughters say, We need to preserve seed. And boy, did they ever preserve seed of their father.

They fathered two sons. One's name was Moab. He became the father of the Moabites.

And the other's was Ammon. And he became the father of the children of Ammon. And the scripture says in verse 38, Unto this day, Moab had a god.

The people of Moab and Ammon became enemies of Israel. And Moab became known as the people of Chemosh. And Chemosh was a god to whom the people sacrificed their sons and daughters to the fire.

Ammon, the god of the children of Ammon, was Molech, also known as Milcom. He was a Semitic deity, also honored by the sacrifice of children in which they were caused to pass through or into the fire. The Ammonites revered Molech as a protecting father.

Isn't that kind of ironic? They preserved seed unto their father. What did their father do? Because he would not take a clear stand for truth. Because of his self-indulgence, he passed his children into the fire.

That's what he did. The fires of that society overwhelmed them. They didn't have a standard by which to judge what was right and what was wrong.

Everything was a mixture. So when he came to them, they laughed and they burnt with Sodom and Gomorrah. And the two remaining children said, Let us preserve seed.

And they preserved seed all right. They fathered two generations that kept putting their children into the fire and burning them unto false gods. A protecting father.

Those who dwell in little will most always end up in foolishness. Fathering doctrines which are the enemies to the truth of God's word. Hear me clearly.

Paul says in Philippians chapter 3, verse 18 and 19, he said, For many walk, of whom I have told you often, and I tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things. Enemies of the cross of Christ. Where have all these doctrines come from in the last 20, 30 years in the church of Jesus Christ? Where these doctrines come from that God wants everybody to be rich.

How about the doctrine that says that there's not to be any suffering? Suffering is of the devil. There's no suffering in the Christian walk. How about the doctrines that say.

You can be saved and live any way you want. Do anything you want. You're still going to heaven.

Where do you think these doctrines came from? They were fathered by people who settled for little. That's where they came from. They are enemies of the cross.

Of Jesus Christ. It's interesting that Paul doesn't say they're enemies of Christ. They're enemies of the cross of Christ.

The cross is the very heart of God. It's the revelation of the purpose, the intent of God, the plan of God, the purpose of God. That was revealed and continues to be revealed through his son, Jesus Christ.

They are enemies of the cross. We have today seeker friendly churches. They are enemies of the cross of Jesus Christ.

We have today people running around. They have cast off now the restraints of God's word. They're now living in what they consider continuous revelation.

They're not considering the word of God old fashioned. God's now moving in a new way. And is revealing himself now outside of the revealed word of God.

Ammon, Milcom. And you watch in the end, their sons and daughters will be swallowed by the fire of a devouring society all around them. They won't have a clue what is right, what is wrong, what is truth.

Because the moorings are taken out from underneath them. Because they are brought into the church by people, by parents who have settled for little. When God was calling them into a very, the understanding of his heart.

It's a battle that each one of us has to face. We all have to come to that place of making a decision where we're going to settle. How we're going to live for God.

I'll tell you just a few things from my own experience. I came to Christ shortly after my wife shared at three o'clock. She had that first experience in a church.

And I came to Christ not too long after that. A revelation of grace. I had a revelation of the mercy of God.

It was a church that really majored on the grace and the mercy of God. And I thank God for that because I was firmly established in that understanding. That I had not come to Christ in my own merit.

I would not continue with Christ in my own merit. It was all grace. My salvation was grace.

Receiving the Holy Spirit was grace. And my walk with God was going to be grace. And I thank God for that understanding.

It was like Lot, he had the revelation. Oh, you've saved my life. And yet around me, not desiring to be, I had a passion for God.

Something began to stir in my soul. And for the first two years of my walk with God, I can honestly say I lived in little. Opted for Zoar.

All zealous for God, Sunday. Sing the hymns with a great gusto and a great passion. But the rest of the week just settled for little.

And I began to be invited to fellowships. And the longer I went on, the more I see the saving factors. I started to get into this book all by myself.

And I started to read this book. And I would park my police car, folks, and I would cry. I would weep.

I'd read Galatians, Ephesians, Philippians. And God just began to wash me and wash me and wash me. Began to change my thinking and began to call me.

Carter, there's a higher place to dwell in me. I remember being asked to sing at a banquet of this one particular church that had a reputation for life. And at that time, I played guitar and I wrote a few songs.

And I remember them asking me to sing some secular songs as well as spiritual. And I said, why? What do you want me to say? I don't like singing that stuff anymore. Why do you want me to sing something like that in what's supposed to be a church environment? And they said, well, there's going to be unsaved people here.

And we don't want them to think that we're any different than they are. And I remember sitting at the table. And I can honestly say I think this was the turning point.

Because it's something the Holy Spirit just keeps bringing back and bringing back. I was a young Christian. I was just absolutely coming alive in God.

And I remember sitting at the table at this one banquet. And there were a lot of older Christians at this table. And I wanted to talk about Jesus.

God was speaking to me through his word. And I was seeing things. And I had a lot of questions.

And I wanted to talk about Christ. But every time I would try to bring something up about Christ, the people at the table would change the conversation. And all they seemingly could talk about is who's going to Florida and for how long.

Whose kid is in what college. And every time I tried it, I felt like I was skipping. I tried to jump back in with something about Christ.

And they would push me back out. And something happened in me. And I remember I went to work.

And I was driving down an avenue in Ottawa, Ontario, Canada. And this is about, I guess, about 1980 or so. I'm not very good with dates.

But it was around there. And I remember driving down this street. And I got so mad that I actually punched the steering wheel of the car or the dash.

I mean, I really hit it. I got so mad. I'm in full uniform.

I'm driving a police car. I guess everybody that saw me probably got out of the way. And I said, God, God, I'm sick of this mediocrity in my life.

I'm tired of this. It's been two years. What I'm seeing, I want it.

What I'm reading, I want it. And I began to sense the Holy Ghost saying, then follow me. Just follow me.

I have a path for your life. Just follow. Begin to obey me.

And I've shared this before. The next day, I said, God, I'll follow you if it kills me. And I went home.

And I was always a man of passion. And I remember coming in the old farmhouse. My wife would sometimes get very leery of me because it'd be one pronouncement after another.

And I remember coming home that night. I said, I have made a decision today. I'm going to follow Jesus if it kills me.

The next day, a friend of mine came to me, another Christian policeman. He said, we're going to prison tomorrow night to witness to the prisoners. He said, would you like to come along with us? And I said, there was a riot there just a few weeks ago.

I said, Bob, if that happens again, we'll never get out of there alive. And he said, I know. He said, do you want to come or not? And I remember just sort of taking a moment.

You know, you offer one of those silent prayers. I said, God, I didn't think you'd take me up on it so soon. But I went.

And on the way, we stopped at a halfway house because he wanted to wish a spiritual happy birthday to an ex-biker that was in this halfway house. Now, this was a heavy duty halfway house. These are guys that some of them had been a lot of years in jail.

And this was a Christian halfway house. To make a long story short, in that place, in that place, the place of seeking the mountain of God, of making a decision to not live for mediocrity any longer. A determination in my heart in that place.

Ex-bank robbers, and I forget who all were there, laid hands on me and I was filled with the Holy Ghost. Folks, it has never, it has never been the same since that day. I said, God, I remember I told you before I ran home, I reversed into the kitchen.

I said, Atresa, listen to this. And I started speaking in tongues. We were at a church course that taught that that was for 2000 years ago.

That didn't exist for today. That was like a kickstart to get the church going. And we sort of took it from there 30 years later.

And I walked in and I remember running out of the house through the field. And shouting and singing amazing grace. I said, God, God, God, you heard my cry.

But you see, folks, it takes the first step out of little. We have to have the willingness to leave little. You can settle in little if you want.

And some may go to heaven. Suffering great loss, I suppose, along the way. Standing one day and realizing it was all for nothing.

But others make a choice and say, I've lived here long enough in this place of mediocrity. Not bearing true fruit for the kingdom of God. As we heard today at three o'clock, I'm getting up, I'm getting out.

And I'm going to live for God. I'm going to give him everything. Everything he does in me, I'm going to give it back to him.

Everywhere he calls me to go, I'm going to go. By grace, by grace. This is not just a headstrong determination.

Because there have been great battles along the way to let go of something. But everything he asked me to give up by grace. I believe he'll give me the power to give it up.

And everything he asked me to do, I believe by grace he'll give me the power to do it. Everything he calls me to be, I believe by grace he'll give me the power to be it. It's all by grace.

It began by grace. It'll finish by grace. I want to just read to you a very quick scripture.

From Micah, chapter four. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains. And it shall be exalted above the hills and the people shall flow into it.

And many nations shall come and say, come, let us go up to the mountain of the Lord. And to the house of the God of Jacob. Many people, it says, will come.

And he will teach us of his ways. We will walk in his paths. For the law shall go forth of Zion and the word of the Lord from Jerusalem.

And he shall judge among many people and rebuke strong nations afar off. They shall beat their swords into plowshares, their spears into pruning hooks. Nations shall not lift up a sword against nation and neither shall they learn war anymore.

But they shall sit every man under his vine and under his fig tree. In other words, those who make the choice, those who choose in this day to come to the very heart of God will bear fruit. They will sit under his vine, every man, and under his fig tree.

And none shall make them afraid. Hallelujah. The mouth of the Lord of the hosts has spoken it.

For all the people, that's the people of society, will walk everyone in the name of his God. And we will walk in the name of the Lord, our God, forever and ever. In that day, saith the Lord, will I assemble her that halteth.

I will gather her that is driven out and her that I have afflicted. And I will make her that halted a remnant and her that was cast far off a strong nation. And the Lord shall reign over them in Mount Zion from henceforth even forever.

God says in that day, I will gather her that was weak. I will gather those that were lame. I will gather those that had no power in themselves, but they were tired of living where they were living.

I will assemble them. I will gather those that were driven out. And her that I've been afflicted.

I will make her that halted a remnant. In other words, I will call them, they'll hear, they'll get up. They'll begin to walk towards the very heart of God.

And her that was cast off a strong nation. God says, I'll give strength to those who didn't have strength before. And the Lord shall reign over them in Mount Zion from henceforth.

That means from this time that they get up and come even forever. Hallelujah. God will have a people for himself.

God will have a people that live for him. God will have a people that know his heart. God will have a people that know his power.

God will have a people that know that everything they have comes from him and not of themselves. God will have a people that rise up in the last hour of time. In the midst of all the chaotic confusion in this present world.

And lift up their hands and their voices, their hearts and their lives as a holy sacrifice to the living God. God will have a people. Pastor David's going up to the Mount of the Lord.

I hear it in his preaching. I see it in his life. It's been a process that's never ceased in his life.

I've made a firm resolve in my heart to not settle anywhere for anything less than everything that God has for me in Christ Jesus. And everything that he wants me to be in him. And everything that he wants to do in me and through me.

Why should I settle for less? Why should I live in Zohar? Should I take a diversion from the path? He's called me to the very center of his heart. And that's where I want to go. I hope with all of my heart.

You're going to come too. Paul, the apostle, said, follow me as I follow Christ. Well, I'll follow Paul as he followed Christ.

There are many others that have gone before they have found the center of his heart. And God has used their lives powerfully in their situations. Beginning in your home.

That's where it all starts. Lot settled for little. And what did he get in his home? He got really less than little.

He sowed. He reaped what he sowed. He sowed something in his daughters.

And he fathered nations that offered their children to fire. Devils of fire. Begin in the home.

It moves to the community. Beyond that to the borough. Perhaps from there to the city.

Perhaps from the city to the state. The state to the nation. The nation to the world.

There is no limit to what God could do through a surrendered vessel. There is no limit. He's God.

But the key is the word surrendered. Hungry. Trusting.

Obedient. Seeking. This is the man, this is the woman that God will use in this last hour of time.

It's always been that way. It will always be that way. This is the third time today this message has been spoken from this pulpit.

In the mouths of two or three witnesses, let every word be established. God is speaking to his church. I want to give a simple altar call tonight.

I'm going to sing a song called The Old Rugged Cross. I want to give a simple altar call for everyone who is in this house tonight that says, Pastor, I'm not going to settle for little. By God's grace, I want my life to count for his honor, for his glory.

Would you stand? What a privilege. What a privilege, Lord. God, to know your heart.

What a privilege, Father. To know your power, to know your grace and your glory. What an incredible privilege to speak your word.

Oh, God. Father, now I ask for your help. For everyone who's come to this altar.

We can't get up. We can't move forward without your grace. It has to be you, Lord.

I have known that grace. God, I know you're going to reveal that grace to everyone who's in their heart tonight. I'm not going to settle for little.

I want the fullness of God for my life. Pray with me, those that have come. This is the conclusion of the tape.

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