

Secret Faults and Presumptuous Sins

by Carter Conlon

Carter Conlon's sermon emphasizes the importance of recognizing our hidden faults and aligning our hearts with God's truth for spiritual transformation.

Duration: 47:25

Scripture: Psalm 19:10, Psalm 55:21, Matthew 17:16

Topics: "Secret Sin"

Description

In this sermon, the preacher discusses the human tendency to be both praising and accusing God at the same time. He emphasizes the importance of surrendering our unsatisfied desires to God, as they can lead to conflicts and wars. The preacher also highlights the value of God's words, which are more desirable than material wealth and sweeter than honey. The sermon concludes with a focus on secret faults and presumptuous sins, urging the audience to recognize the divine design in the world and avoid discontentment perpetuated by society.

Transcript

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If you have your Bible, please, because that's, it's the last verse of Psalm 19 that is the verse that the Holy Spirit has led us to. Now, you're familiar that every time the Holy Spirit leads us to fast, we go into another depth of God. It's been a reality in Times Square Church all the way along.

I'm going to speak tonight about secret faults and presumptuous sins. Secret faults and presumptuous sins. Psalm 19, I'm going to begin at verse 1. David said, the heavens declare the glory of God and the firmament shows his handiwork.

In other words, David is perhaps he was looking into the sky the night that he wrote this. He said, oh, God, you have to be a blind man not to see this. The heavens declare your glory.

The stars sitting in their courses, the way the universe works as virtually as clockwork. This is an intelligent and a divine design. And everything beneath that, which is the highest that we can see, shows how you work.

The fact that the sun rises every day and sets. The fact that clouds form just above the earth and water comes from them and brings life to everything around us. You know, we can become so familiar with something that we miss the miraculous.

We fail to see it. We're walking throughout our day looking. Oh, God, where are you? It's ironic.

And he's everywhere. He's seen in everything around us. All we have to do is look up and we see the handiwork of God.

This is what David is saying. Everything around, not only the not only the heavens, but the firmament, the clouds, everything beneath that, which is the highest shows how you work. It's a living testimony every day of your goodness.

You cause the rain and the sun to rise and to come down upon the just and the unjust. We see your graciousness. We see your ability and your willingness to give life to everything that you have created.

They on today, says in verse two, utter speech and night and tonight shows knowledge. There is not a time, God, that you are not speaking to all of humanity, not just to those whose eyes are open, but God in his grace is speaking also to those who as yet don't know who he is. He says in verse three, there's no speech or language where there's their voice is not heard.

There's nobody in the world who can't look up and see the hand of God. Nobody, any language, any culture, any nation, any place, anywhere, any time. You cannot see God either day or night.

They just have to step out of their house and look up. And there is evidence. He's speaking through this evidence constantly because everything is held in the palm of his hand.

Nothing exists without him, says in the book of John, and everything was created by him and through him, their line or their direction. Actually, the word line is probably better translated or could be translated direction. Instruction has gone out through all the earth and their words to the end of the world.

And in them, he has set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoices as a strong man to run a race. And David sees in the heavens and he looks out and he says, oh, God, nature itself is the instruction of your mind. Everything we need to see and know is here and your words are speaking through your creation to all the world.

And you have placed it as if you have created the world. And he says, and you've said in it the sun, which we still fully don't realize why the sun causes life in the manner that it does. We know that it does.

But our analysis is so far from understanding anything in God's creation. But David said, I look at it and it looks every day like a bridegroom coming out of his chamber. Of course, he's seeing Christ.

He doesn't quite know how. He's not yet at the time, obviously, where Christ is physically manifested as a man. But he says, I see in creation a bridegroom coming out of his chamber.

Hallelujah. This is Christ. He sees him.

He sees a man after God's heart. He's a man who's seeking the heart of God. And because of it, this revelation knowledge is being given to him.

If you go ahead from Psalm 19, David's heart is now wide open for God to speak. And we'll see that through this psalm. And because God can speak to him and because he acknowledges, God, your ways are right and your ways are true, the Lord can speak to him.

And we move just, we're not going to go there, but if we did, we could go ahead to Psalm 22. And he goes right from seeing the bridegroom come out of his chamber, right to Calvary. And the very words that Jesus is about to speak, my God, my God, why hast thou forsaken me? The fact that they're all around him, roaring upon him and soldiers are parting his garments is all there.

The whole revelation of Christ is given to him because he's a man who acknowledges God and acknowledges the ways of God. He said, I see in nature a strong man who's running a race. What did Jesus say about this strong man? He said he comes into the house and he's more powerful than anything that is in the house.

And he binds the strong man of the house and spoils his goods. And God says, if you can just even see my hand in nature and begin to understand how powerful I am, that when I come into your life, I'm not there as a tenant. I'm there as the Lord.

And I come into your life and I have power and I will overpower your enemies. I'll overpower that which other factors and forces have set up within you. And I will establish a kingdom in you that will bring glory and honor.

And as much as my name is declared through the heavens, I will be declared through your life. You are greater than the heavens. The heavens will one day be folded and will all pass away.

But you are my church. You are my bride, my beloved body in which I will dwell. Your time is not a temporary one, but yours is an eternal one.

His going forth is from the end of heaven, verse six, and his circuit to the ends of it. And there's nothing hidden from the heat thereof. In other words, everything is open to God.

One of the writers of Scripture says his eyes are open to everything that is going on and he understands all things. That's why Paul says, let me read it to you in Romans chapter one and verse 20. He says, For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even as eternal power and Godhead, so that they are without excuse.

Now, folks, this is why God is just. This is why one day every person ever created in the image of God will stand before him and be without excuse. He says, If the heavens and the firmament and even nature itself declare the glory of God.

He will say to every man, I was speaking to you every day. All you had to do, it didn't matter if you were a Hindu or a Muslim or what part of the world you lived in. All you had to do is say, God, who are you?

Because I said, if you seek me, you will find me.

That's why every man will be without excuse one day. Because God has plainly declared who he is and all men have to do is ask. Ask, who are you? Where are you? I did that when I was 23, 24 years of age, started walking into churches and saying, who are you? God, where are you? My part is to ask.

His part is to say, my name is Jesus. I am the I am. That's his part to reveal himself.

It's my part to ask, who are you? He goes on with this knowledge. Now, David is building here. The Holy Spirit speaking to him and he's making this incredible declaration of the heavens and the law and everything about God.

Now he brings it home and he says, the law of God is perfect. And the word for law in the Hebrew text is doctrine. The truth of God is perfect.

Can't be added to, can't be taken away from. It's perfect. Everything God says is right.

It's true. It's perfect. Nobody can argue with it.

It's not given just in measure and part. It's entire. It's whole.

It's perfect. It's everything. The man or woman who comes to God needs to be everything that God has intended him to be.

It's a truth that can set us free from the power, the bondage of the devil and sin, the flesh converting the soul. He says the law of the Lord is perfect. The doctrine converting the soul, changing us, making us into new creations.

We begin to work, in a sense, in the same manner. David is inferring that the universe does. The hand of God comes upon us.

Divine order comes into our lives. Our minds are set right. Our feet are placed on a path that has been prescribed by God.

The testimony of God's working that is seen in nature now comes into us. And we begin to be living testimonies to our generation just as the heavens declare the glory of God. The testimony of the Lord is sure, making wise the simple.

In other words, you can bet your life on this. And you begin to read it and say, God, this is right. And God says, you agree with me and your mind is going to change.

Your thoughts begin to change. You don't think the way you used to think. You're not looking at things the way you used to look at them.

You begin to get a divine perspective. Everything inside begins to change. The statutes of the Lord, he says in verse 8, are right, rejoicing the heart.

In other words, really, let me bring it down for you. It says, it's really the statutes means what God appoints, allocates or mandates. That's actually the original translation.

It means the calling of each believer, if I can say so, is right and brings rejoicing to the heart. What God has called me to be is right. Not what I think I should be, not what I want to be, but what I'm called to be is right.

And the moment I accept that, it brings rejoicing into my heart. And I thank God for that. With all my heart, I thank God for it.

That's why David says, I'd rather be a doorkeeper. If that's what God wants me to be, in the house of God, than to dwell in the tents of wickedness. Because the wicked are never satisfied.

But David said, I am satisfied when I awake with thy likeness. He's speaking about, I'm satisfied, God, that your image is before me. The commandment of the Lord is pure, enlightening the eyes.

And the word commandment in the Hebrew means the conditions of God's covenant. That's really what it means. That's the expanded definition.

It really talks about faith. The fact that I'm called and it brings rejoicing to my heart and the calling of God on my life is sufficient. What God has called me to be, that's what I am to be.

And it's good enough. And it requires that I begin to walk by faith. That's what it really means.

And it's pure and it opens my eyes. He goes on to say, the fear of the Lord is clean, enduring forever. And the word fear means a reverent attitude towards God reflecting itself in daily life.

It means the inner belief and trust that where God has me and what He has allowed in and for my life is right and it is good. I don't have to question God. I have come to Him.

I've come to the God who holds the universe in His hand. And what He has allowed into my life. I walk with this fear of God in my heart.

That God, who would I be to question what you are doing in me? And who you are making me and what you are giving me to do. And the talents and abilities that you've chosen to place within my life. And the calling that goes with that.

God is right. And I walk with a reverence of God before you acknowledging that your ways are right. The judgments, he goes on to say, of the Lord are true and righteous altogether.

And the judgments mean the verdicts or the judicial sentences pronounced by God. And this is interesting. If you take the whole thing and it's from the beginning to the end.

He says the calling that you placed upon my life brings joy into my heart. But you require that I walk by faith in order that I may fully appreciate everything that you want to do into my life. I walk with reverence before you acknowledging that your way is right and my way is wrong.

And you have the right to declare a judicial sentence upon issues of my heart that you say are not right. You have the right. That's what David is saying.

You have the right. I may think it's nice. Look at what we heard Sunday night.

Everybody's going into the temple and just gotten so used to the money changers being there. It's kind of convenient. I don't have to find a lamb and drag it in.

I can buy one as I come into the temple. And there are a few doves for those who don't have a whole lot of money. And all of this is going on.

Everybody thinks it's right. But Jesus comes in and makes a scourge of cords. And for the first time in years, people are faced with this judicial sentence of God.

And he says, no, this is wrong. Because it is absolutely robbing this house and everybody that comes near it of what I have intended it to be. And what I have intended for those who come in contact with my house.

David talks about these things of God that he speaks in. In verse 10, he says, there are more to be desired than gold, much than fine gold, sweeter than honey in the honeycomb. In other words, there's no amount of money that compares with this.

And there's nothing this world offers that can make it sweeter than to know this divine life being lived within mine. And he says, moreover, by them is thy servant warned. And in keeping of them, there's great reward.

That said, you love me enough, David said, to challenge me when my heart is not right. Who can understand his errors? David David had an awareness, as we should have tonight, that the human heart is depraved and very wicked and loves religion with a passion. Human heart will call.

We are political correctness. It didn't find it didn't just all of a sudden dawn on people in our generation. It's been in the religious heart for years, taking one thing and calling it by another name.

And David says, who can understand his errors? In other words, if God, if you don't show me, how would I know? I will walk on. I will be out of course as it is. I will do things that don't declare your glory.

And I won't be aware of it unless you show me, because my own heart will lead me away from you. Then he goes on. He says, cleanse me from secret faults.

Now, I'm not talking we're not talking about secret faults that that somebody willfully hides. You know, if you're if you're a thief and you're here and you're pretending you're honest and that's just that's a secret fault that is not so secret. This this is a secret fault that is secret only to you.

This is what David is praying and things that I am not aware of. But, you know, they're there. That's that's the context of the secret faults is not not things that are willfully hidden.

Things that are entrenched in me that are out of this realm of divine order that you want to plant within my life because of your life. And I'm not aware of it. God, he says, you've got to cleanse me from these secret faults.

And keep back thy servant also from presumptuous sins and let them not have dominion over me. And then I will be upright and innocent from the great transgression. Now, of course, the great transgression is this lawless rebellion of an entire world that is trying to find gratification without God.

They want to live outside of truth and somehow get to heaven. But the Bible calls it a great transgression against a holy God. He says, keep me back from presumptuous sins.

And the definition in the Hebrew of the word presumptuous means inflated pride. These are things that I have allowed into my life because I have exalted my knowledge above the knowledge of God. I've allowed

them to find residency in my heart.

And I've in fact become proud and I don't know it. I'm not aware of it. You know, you ask me the question tonight, say, well, how can I know that these things might be in me? Well, verse 14 tells us is let the words of my mouth and the meditation of my heart be acceptable.

And I cite, oh, Lord, my strength and my redeemer. And here's the clue. It's when what I am speaking with my mouth is not exactly in line with what I'm thinking in my heart.

Jesus, you're all in all. Look at Martha, for example, in John 11. She's confessing.

She's making this confession with her mouth. She says, I believe you are the Christ. I believe that my mother, my mother, my brother, rather, will rise at the last day.

But what is she thinking in her heart? Where were you when we needed you? We're masterful and we can change our speech, folks. We can. We can work at it.

Praise God. How are you today? Great to see you. We can work at all of this.

And we learn a new language when we come into the Christian church. And we pick up big words like righteousness and sanctification, regeneration, justification. We just throw them all around.

Isn't God good? And all the platitudes. But our hearts are not in line with what our mouths are speaking. And that is the evidence.

Singing songs with such passion. But do we believe what we're singing? Psalm 55. You don't have to turn there.

Verse 21. David, the psalmist, writes about a conflict situation that he had had with somebody, I suppose, that was a friend. And he says about this particular person, the words of his mouth were smoother than butter, but war was in his heart.

Now, obviously, that can happen. That can be you. That can be me.

That can be running into somebody Sunday morning. It's great to see you. Smoother than butter.

But war is in the heart. Now, I want to take this a step beyond just a hypocritical personal dealing, because the context. Originally, that's that's really what it's about.

It's and we look at it and that's the way we quite often want to see it. It's just a hypocritical personal dealing. The person that is just full of guile, they say one thing, but in their heart is another.

But generally speaking, that kind of person behind the scenes will just spew out venom. I'm not talking about that kind of person. I'm talking about the sincere person who does love God, who wants in in great measure to walk in the truth.

But there seems to be this division between confession and the heart. Is it possible that I could be praising God and yet be at war? With God in my heart. And the context of this war means opposed even to the point of fighting against God inside.

Can I be praising God? Can I be declaring him God? Can I be saying, Lord, you know what you're doing? God, you created the heavens, the universe, the sun. You're like a bridegroom running for a bride. You're all in all.

But why did you make me the way I am? Is it possible that we can be praising him and accusing him at the same time? Is it possible that we can be saying, I've learned to be content, but we're anything but content in our hearts? Striving, pushing, pulling, trying to change, never content, never satisfied. James says in James four, chapter four, verse one, he said that wars come from unsundered lusts, deeply entrenched within the human heart. I'm paraphrasing, but that's really what he's saying.

From whence come wars and fighting among you? Do they not come from these lusts, these unsundered lusts, as it is, that are resident and they're warring within. The disciples had a testimony with their lips and they said, well, we've left all to follow you. A little farther down the road, James and John get their mother.

To go to Jesus and ask your request that one of us can sit on your left hand and the other can sit on your right. In your kingdom, and so the mother goes and she asked for this. And Jesus, of course, says, you're all you're going to drink the cup I drink.

You're going to be in other words, you're going to be rejected. You're going to suffer. But it's really not mine to give this to you.

And the Bible says the other disciples were indignant against them. In other words, they were annoyed. Why? Because it was the wrong thing to ask? I don't think so.

Because they're well, that's what they were probably saying. Oh, how arrogant to ask to sit at the right hand and the left hand of Jesus. What a wrong thing to ask for.

And in the heart, every one of them, every one of them. I know it was sick. Everybody knows that's my place.

The mouth is saying one thing. The heart is engaged with another. And the heart, in effect, is at war with God.

The heart is at war with God who says, my ways are not your ways. My thoughts are not your thoughts. My ways are higher than your ways.

My thoughts are higher. You know, we ask the question, how do these things affect us? What if these things are resident in the body of Christ? If they are in my heart, how does it affect me? How does it affect the testimony of Christ in me? Go with me to Matthew chapter 17, please, if you will. How does it affect me? How does it affect us as a church? If we are a people who confess Christ with our lips, but deep, deep in our hearts.

We are warring with what God is saying. We actually know what he says, but we don't want to receive it. We actually know that God says, you know, I place in the body, by the Holy Spirit, people as I see fit.

It's amazing, isn't it? That's the truth. And we can confess that, we can even teach it in the class, but be far from it in our hearts. Because our sense of identity is not yet in Christ.

It's still hanging on in some measure with what we do, how we're perceived among men. We have a false view sometimes in the church of success. Success is all numbers and power and people noticing us.

Whereas the biblical definition of success is strictly just obeying God. Amazing. That's why the last will be first.

The last quite often are not noticed. They're just obeying God. They're just doing it.

They're walking, they're joyful. And it's all going to be turned around one day. And we're going to find out that those who just obey God are the first.

Here's 10 cities for you. And here's you gave water. Here's some for you.

You did this. And here's some for you. And here comes the procession of the mighty and powerful.

Christ may look at them and say, well, your works are burned. You're lucky to be here. Be glad.

He won't say lucky because in the Christian church, I know we don't say lucky. How do these things affect us? Matthew chapter 17. Verse 16 says it all.

Here's a man who has a son who's a lunatic and he's led of the devil. He's thrown in the fire. The enemy is trying to drown him in unbridled passion.

He's trying to take him into the waters of confusion. And he says, verse 16, he says, I brought him to the disciples and they could not cure him. And then Jesus answered and said, and I've often wondered about this, but I want you to see this verse in the context of what the Lord's given me to speak tonight.

He said, oh, faithless and crooked, really, generation. How long shall I be with you and how long shall I suffer you? Bring him here to me. The disciples couldn't cast him out of faithlessness in the heart, but not just a faithlessness.

That is, I believe that they at the moment I shared this at a prayer meeting on Thursday night. And I believe at the moment they're there with this lunatic boy and they're trying to cast the devil out in Jesus name. And I believe that they may have been able to muster a measure of faith.

I don't think necessarily the faithlessness is about this. So much that they just didn't believe that in Jesus name, this demonic power had to go. But the faithlessness perhaps is more attributed to the fact that so many were not convinced that Christ was everything for them.

The Christ was yet there all in all. They didn't fully yet believe he could take them through the storm. They didn't fully yet believe he could provide bread in the most dire of circumstances.

And perhaps they're not yet fully content in who they are in Christ himself. And it's this faithlessness and this crookedness that it brings. This inability to say, Christ, who you've made me is good enough.

What you've called me to be is sufficient. I have you in my life. That's all I need.

I have the living God who created this universe in me. Now, God, it's really up to you to do something through my life. I will believe you that you're in me.

And when you speak, oh God, I will step forward in faith and trust you for it. But that's all I'm going to do. I will only do what you call me to do because I am fully accepted.

And I fully trust that I am whole because you are within me. And your grace and your presence is sufficient for me. I don't have to preach to thousands to prove that you're in my life.

All I have to do is what you're asking me to do. And God Almighty, I'm content to be who you've called me to be. You see, when a person comes to that place in their life, there is a measure now of spiritual authority that comes into your life.

Because now you can walk to the temple at the fifth hour, and you can see a man lame from his mother's womb, and you can say to that man, look upon me. Not so much that I'm anything in myself, but what you're seeing in me, I am complete and whole and entire and sufficient in Christ Jesus. And the same Christ that has made me whole, the same Christ that carries me from day to day, the same Christ that is changing my mind and heart and bringing my life into divine order, will give strength to you in your condition.

If I don't believe that Jesus is enough for me, how, how, how can I tell you He's enough for you? Then the disciples came to Jesus and said, why could we not cast Him out? In verse 20 He said, because of your unbelief. And as I shared earlier, I don't think personally that it's completely unbelief just because they didn't believe the devil would go. It's their unbelief.

It's a deep-set unbelief. They're not yet in a place of fully trusting Him. Then He says, if you had faith as a grain of mustard seed, you can say to this mountain, remove and it shall be removed and nothing shall be impossible to you.

But He said, howbeit this kind goeth not out by prayer and fasting. Now listen to me on this. There's two ways you can read this.

Number one, this kind is the devil that possessed this child. But number two, this kind is the unbelief, deeply entrenched in their hearts that they couldn't fully see. At this stage in their walk with Christ, they couldn't fully comprehend truth.

They couldn't fully comprehend who He was going to make them into and that He was sufficient. Or they could confess it, art thou Christ, the Son of the living God, but yet still not fully understand what that means. And then Jesus said, this kind.

And if you take it in the context of the previous verse, if you took it to mean the unbelief, this kind can't go out but by prayer and fasting. People who have this measure of unbelief that renders them powerless, they're not going to get rid of it unless there's a wholehearted seeking of God. This seeking of God that says, God, You go to the core of my being.

You go to the core of my heart, of what I believe and why I believe it, of who I am, who I'm becoming. The depth of either my trust or unbelief in You, but God, go to it, show it to me. I believe in my heart that discontent is a besetting sin of this church generation.

We are a people who have been impressed by this world as perhaps no other generation before us. Think for a moment, especially if you're still watching a lot of television. You say, well, I only watch the History Channel.

Well, that's okay. I have no problem with that. But think of the ads in between.

Now, I'm not going where you think I'm going. Every ad that you see tells you, you're not tall enough, you're not thin enough, you're not young enough, you're not pretty enough, your clothes are not nice enough. When did you ever see an ad on the History Channel that says, You are complete in Christ.

Rejoice with us. And so you're pressed and inundated by a society that constantly stirs discontent to sell products to you. And ultimately, the devil takes you to the next step and says, Your wife is not nice enough.

Your husband is not nice enough. You're not being romanced enough. You're not being respected enough.

You're not being understood enough. And so we see a generation, even in the church, just all heading out the door discontent. So they come to church now, give their lives to Christ, but yet still impressed so deeply.

And Christ says, In me, you are whole. And we confess it with our lips, but do we really believe it in our hearts? Do we really believe it? I think I do. I believe that God is moving to create a heart that matches all of the confession of Christ.

And in order for that to happen, everything has to be on the table, or the altar, if you want to call it whatever you want. It has to be there. It has to be laid out.

Even the things we think are good. Am I? Paul the Apostle says in Philippians 4, 11 to 13, he says, I have learned to be content. I've learned.

In other words, he had to relearn. Paul was like every other religious person before he was converted, just pushing everybody out of the way, plowing his way through to the top, stepping over everybody that got in his way. And all his religion did is put murder in his heart for truth.

But at the end, he could say, I've learned. I've learned to have all things. I've learned to have nothing.

I've learned one lesson above all others. Paul is saying I can do all things through Christ who strengthens me. If there was a message you find in the writings of Paul, it's Jesus is sufficient.

I found the sufficiency of God. I'm in jail. He's sufficient.

I'm laid out. I've received a beating. He's sufficient.

Everybody's gathering on the road and saying, welcome, Paul. He's sufficient. Nobody's there to greet me.

He's sufficient. I preach a sermon. Everybody gets saved.

He's sufficient. I preach a sermon. They throw rocks at me.

He's sufficient. The whole city's converted. He's sufficient.

The whole city goes into an uproar. He's sufficient. He's sufficient.

Paul was one of those few that found Christ as his life. I want that. I want it with all my heart.

Because, you see, it's this church that has the power to cast out these demonic powers that govern our generation. It's this people that have the power. It's the people who are content.

It's the people who can look hell in the face. In a sense, it's somebody who's captivated by darkness and say, look at me. What God's done for me, he'll do for you.

What God has made me into, God will make you into. And they say, well, you don't look like much. Oh, but wait a minute.

Now, there's more than what you can see here. See, if you weren't hungry, you wouldn't understand these words tonight. But you're hungry and you want this with all your heart.

Because you want it, God will give it to you. He will give you the revelation knowledge. I want a life that can stand against the hell that has entrenched itself in our generation.

I don't want to live a life that runs around saying, in Jesus' name, and nothing is happening. I don't want to be reckoned among a crooked people. Some of whom are called by the name of God.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. David said, God, cleanse me from secret faults and keep me from presumptuous or prideful practices. God.

You see, that made him a man after God's heart. That's the prayer of a king, folks. There's no way around it.

That's the prayer of a king. So many people want to rule and reign with Christ, but they don't want to pray the prayers of a king. There's no shortcut to this one.

So, God, you have to show me. You have to show me. If you can accomplish one thing in this three days of prayer and fasting, this would be a good place to go.

God, that when I leave on Wednesday, or even tonight, perhaps for some, I am, by the grace of God, going to be a contented Christian. I'm giving up the plans, the war, the ambitions, the questions, the interrogation of God, the challenging of His integrity. I'm acknowledging that His ways are right.

And if He truly lives in me, He is the God who created this universe. And He can do whatever He wants to do. As big or small as it is, it doesn't matter, as long as I just obey Him.

There is such peace in this. Beloved, there's peace in this. Now, Father, we come to... You said that this kind doesn't go up but by prayer and fasting.

Lord, we want to be a people who are free. We are free of the discontent. We are free of the double-mindedness.

We are free of the impress of this world. We're done with a backslidden, falling society telling us what we are. Lord, we ask You to open our hearts and our minds.

Cleanse us. Draw us. Deepen us.

Father, I thank You for this with all my heart. Pray, God Almighty, take us. Take us where You want us to go, Lord.

I thank You for it, Father. Everything in me. I'm going to give an altar call.

And then we're going to go to prayer. Keep in mind this is not a typical church service tonight. It's still only 20 after 8 and we're going to go to prayer.

But I feel I have to give an altar call for every Christian who's here. I say, Pastor, the Holy Spirit through you just preached my life in its perspective. And I am a questioner of the integrity of God.

I question His work in my life. I question as if He has somehow failed me. As if somehow He's not given me what I deserve.

I have ambitions. I'm unwilling to surrender them. And I question God and I argue with God because He seemingly refuses to give me these good things that I think should be in my life.

It's not an easy altar call. It will take a lot of honesty. But I tell you, there's freedom on the other side of this response.

There's incredible freedom. Let's stand for a moment. We're going to go to prayer.

And if the Holy Spirit's drawing you, come and meet me here. And we're going to pray together. We're going to believe God tonight for a breaking through of everything that challenges the integrity of God.

As a church, we need to pray. You've heard what I believe the Holy Spirit is speaking tonight. You've not been condemned because God's word doesn't come to condemn you.

The word of the Lord comes to heal, to restore, to draw you to a life that God wants to give everyone who's called by the name of Jesus Christ. This is the passion of God that would bring such a word to our hearts. On the other side of just acknowledging some of these things is victory, is contentment, is a testimony that can stand against darkness in this generation.

Is a wholeness that only God can give. You are beloved of God. You're created in the image of God.

If you're a Christian, God's life is in you. And he's doing what he sees fit. And that should be good enough.

That has to be good enough. It is good enough. He's just doing what he sees fit.

Hallelujah. Hallelujah. Father, thank you.

Father, thank you. Jesus, thank you. We pray tonight that the words of our mouth and the meditation of our heart be acceptable in your sight, oh God.

You're our strength and you're our redeemer. Lord, we've acknowledged you as redeemer, but so many have lost you as their strength. Lord, you are our strength, but you only strengthen those in the areas where you have called us.

Lord, you strengthen us to be what you've destined us to be. And Lord, if we've moved in any direction, if we've had a vision of ourselves that's out of line with reality, God, forgive us for this tonight. We pray for the grace to lay everything down just as Abraham laid down Isaac.

And Lord, when that happened, then your glory began to come. The sufficiency of Christ, the alternate sacrifice began to come into view when he laid it down. God Almighty, give us the grace as a church to lay

down our ambitions and our plans, not just corporately, but individually, that we put these things away.

And Lord, we find your will for us. We begin to walk with contentment in our hearts for what you've called us to be. We operate within the giftings that you've given us, not looking to the left, not looking to the right, not looking to anybody else's giftings, but content, oh God, in what you've given us.

Lord God Almighty, let the giftings of the Holy Ghost begin to abound in this congregation. The gifts of ministrations, the gifts of mercy. God, those things, Lord, that are small sometimes in the sight of man, but they are great in the kingdom of God, they are necessary in the work of God.

Lord, help us to embrace these things. Help us to embrace who you're making us into, oh God. Give us the grace to embrace it, oh God.

Give us the grace to be a contented people, that when we say Jesus is Lord, we mean it from the very depths of our heart. When we say Jesus, you are our all-sufficiency, we mean it, God, from the very depths of our heart. We mean it, Lord.

We're not playing with words in your presence, Lord. Oh God, thank you for this. Thank you, Father.

Thank you for who you've made us. Thank you, God, for my life. Thank you, Father, for the family you've given us.

Thank you, God, for the work you've given us. Thank you, God, for the song you've put within our hearts. Thank you, God, for the giftings that the Holy Spirit is imparting to us, even this very moment.

Thank you, God. Thank you, Lord. Thank you, Jesus.

We give you blessing. We give you praise. We make a declaration tonight.

You're enough for us, Jesus. You're enough. You're the bread of life.

You're the blood of the Lamb. God Almighty, you're the river of water that cleanses us. You're everything we will ever want.

You're all we will ever need. Everything, everything is found in you, Jesus. Oh, Jesus, everything, everything.

You're our heart's desire. God, you are the rain that falls on us every day. You are the light that guides us by night.

You are everything, Lord. You're the one who wakes us up in the morning and puts bounds in our step and hope in our hearts. Hallelujah, hallelujah, hallelujah, hallelujah.

Lord, we cast down our self-image. We cast down our ideas of who we think we should be. We cast down this old nature.

We cast down this old identity. We take it off as the filthy flesh that it is. And we embrace the new image that you've given us in Christ Jesus.

We embrace our part in the body of Christ. We embrace the gifts you've given us, God. We embrace it.

And we say this is enough. This is enough. This is enough, Jesus.

It's enough, oh God. This is the conclusion of the message.

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