

When Carnal Men Claim the Throne

by Carter Conlon

The sermon warns against the dangers of carnal men claiming the throne of God and the consequences of theological error, calling believers to return to the heart of God.

Duration: 45:20

Scripture: 1 Corinthians 4:8

Topics: "Carnality"

Description

In this sermon, the preacher begins by praying for God's guidance and asks for the ability to effectively communicate his message. He then references 1 Corinthians 4:8-16, where Paul addresses the issue of powerlessness in the church. The preacher highlights the story of Jehoshaphat in 2 Chronicles 20 as an example of seeking God's strategy and not relying on human effort. He emphasizes the need for the church to experience revival, awaken from slumber, and move in the power of the Holy Spirit. The sermon is part of a series on the Corinthian problem and explores the roots and resolutions to powerlessness in the last days church.

Transcript

Now I'm on number eight in a series of messages this morning on the Corinthian problem. It's subtitled, The Roots and Resolutions to Powerlessness in the Last Days Church. I shared with you about the issue of Corinth during the communion service today, so you know what the thread is of everything that the Lord has given me to speak on.

I'm so excited. I've been studying these books almost every day and it's just so coming alive. I so see the thread of what the Holy Spirit was speaking through the Apostle Paul to this church and how it applies to us today.

I'm in the pulpit a little early today. I typically like to preach about 35 minutes. I'm going to be a little longer today.

I've got to unburden my heart with the Lord has given to me and I'm going to bring a message today called, When Carnal Men Claim the Throne. When Carnal Men Claim the Throne. First Corinthians chapter four.

Find that if you will and put a marker there and then go to Second Chronicles chapter 18 and put a marker there. And that's where we're going to begin. Now I'm going to be going through a lot of scripture.

If you're not familiar with your Bible, then don't be dismayed. Just listen carefully because I really can't. I won't be able to delay too long between scriptures for time's sake.

You might want to put a marker in your index so it'll help you to find particular books more quickly. Now Father, I thank you Lord for the anointing. Oh God, I praise you for your mercy, your grace, your strength, your power.

Lord, thank you God. Oh Jesus. Lord, truly, truly you're unlocking something of your heart to this generation.

I pray God that you give me the ability to speak this. Help me Lord, to step out of the way Lord and to let you alone be heard. I pray God, expand the frail borders of my mind and heart to the left and to the right and let me see and think of God in the realm of the spirit.

I pray you give us ears to hear this. Truly Lord, you're reaching out to your people one more time, one more generation. God help me to preach it.

God help us to hear it. I ask it in Jesus name. First Corinthians, we'll start there.

Chapter four, I guess I should have turned there myself. First Corinthians chapter four beginning at verse eight through to verse 16 is what Paul says. Now you are full, now you are rich.

You have reigned as kings without us. I would to God you did reign that we also might reign with you. For I think that God has set forth us the apostles last, as it were appointed to death.

We are made a spectacle to the world and to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong.

You are honorable, but we are despised. Even to this present hour, we both hunger and thirst and are naked and are buffeted and have no certain dwelling place and labor working with our own hands. Being reviled, we bless.

Being persecuted, we suffer it. Being defamed, we entreat. We are made as the filth of the world and are as the off scouring of all things unto this day.

I write not these things to shame you, but as my beloved sons, I warn you. For though you have 10,000 instructors in Christ, yet have you not many fathers. For in Christ Jesus, I have begotten you through the gospel.

Wherefore I beseech you, be ye followers of me. Paul says to this Corinthian church, you've reigned as kings without us. You've left us behind.

In other words, we led you to Christ and then you developed or allowed into your midst a theological perspective that fast forwarded you as it is to the throne of God, where you will be one day. And you've so moved, you've abdicated the journey of faith and you've so moved to what you think is the victory. You've left us all behind.

Those of us who have led you to Christ. Paul was telling the Corinthian church, you've been led into theological error. You've been brought into a place of thinking something that is not correct.

And Paul is pleading with them, says you have 10,000 now. And I think that probably is very applicable to America today and to the Western world. You're filled with instructors, but you have not many fathers.

Paul said, I bought you or brought you as it is Christ bought you, but I brought you into the kingdom. It was the gospel that I preached that engraved something of God in your hearts. And you heard of the kingdom and you turned to him and you began, as he says to the Galatian church, you began so well, what happened to you? Who put this through this curve to you as it is? Who brought you on this journey? Were you now reigning without us? Paul said, now you're, you're accepted.

You're knowledgeable. You're popular. But he says, we're not those of us who are walking as apostles.

And Paul knew he was an apostle of that generation and season. He says, we are completely, you are completely other than what we are. And that's why Paul said, I warn you.

And I plead with you, be followers of me. Now I want you to go to where the second Chronicles chapter 18, where you've probably already put a marker. I want to show you today a type of what Paul is talking about.

Now the Corinthians are Christians. They are the church, but they're, they're moving into something that is rendering them potentially powerless in their, their generation. They're going to lose their testimony.

There'll be nothing in the long run, but ruins left if they don't get this down, if they don't come to an understanding of this. And in second Chronicles chapter 18, we see a type of a righteous man. He's the King of Judah.

His name is Jehoshaphat, but he's found in the wrong place. And that's what Paul was trying to get through to the Corinthians. You've been bought with the blood of Christ.

There's a, there's a given cleanness. We call it an imputed righteousness to them. And so they are a righteous people, but they're in the wrong place.

And if you are righteous and you're in the wrong place, folks, it can bring a blindness that is so deep. It can bring an error that is so wrong. It can bring a Christ that is so other than the Christ of the Bible.

It can sow, sow spiritual confusion into a generation that is looking for truth. And Paul was fighting for this. He said, I'm jealous for you.

I want to present you clean as a, as a bride to the Savior. And he said, I'm given to you though. He said, the more I love you, it seems that the less that you are able to love me in return.

Paul fought fierce opposition. He could have just simply walked away and say, okay, if that's what you want, if that's the theology you want to embrace, then count me out. But he couldn't do it because there was, he knew the heart of God for these people and he couldn't walk away.

And he was willing to suffer ridicule and willing to be rejected, willing to be publicly scorned and derided by the super apostles and prophets of that time that had made their way into this church in the midst of this self-seeking society. Their message was the message of, of a fallen Corinthian society. And they had now sanitized it, brought it into the house of God.

And they were now teaching and preaching this other Jesus to the people. Paul knew it. He was not willing to let them go.

Now Jehoshaphat is a righteous King. And it says in chapter 18, verse one, that he, he joined affinity with Ahab. Now Ahab is the King of the other part of the divided Israel.

And, and Ahab is a type of men who have surrounded themselves with ministry voices, telling them what they wanted to hear exactly about themselves. That's what Ahab was. He wanted a form of God, but he did not want the power of God that would lead him into something other than what he envisioned himself to be.

And so he surrounded himself with spiritual yes-men. And there's never any shortage of these. They, they find their gratification by budding up close to power and influence and money.

And they were all around Ahab's throne. As a matter of fact, the Bible says there was 400 of them that were willing to tell this mixed man, anything he wanted to hear. There's a multitude now, preachers in America that are willing to tell you anything you want to hear about yourself.

As long as they can get close to your finances, they'll tell you whatever you want to hear. They don't care what it is, even if it sends you to destruction. Listen to what Jeremiah says in Jeremiah.

Don't turn there, chapter 23, verses 21 and 22. The Lord says, I've not sent these prophets, but they ran. I've not spoken to them, but they prophesied.

But if they hadn't stood in my counsel and caused my people to hear my words, then they would have turned them from their evil way and from the evil of their doings. It's another time, another season, Jeremiah standing there, a broken hearted prophet of God, watching his own people go into captivity. And there are all kinds of prophets around them saying, Oh, this is a wonderful time.

This is a terrific season. What a, what prosperity awaits us. And yet God says, I've not spoken to them, but they ran.

If they had stood in my presence, he said, they would turn you from that which is going to destroy you. They would bring you into line as it is with the heart and the ways of God. I have no doubt that the ministry around Ahab was positive and encouraging.

Verse 11, it says all the prophets prophesied saying, go up and prosper to rameth Gilead and the Lord will deliver it. That was their message. Go up and prosper, do whatever you want.

You're going to prosper, live however you want to live. You're going to prosper. You see the bottom line is just about prospering.

It doesn't matter how you get there. It's about prospering. And so that's their whole focus.

That's their whole theology. And there's 400 of them standing there. It's almost like a whole section.

It's the entire middle section of this church, folks. Think it through for a moment. There's that many prophets around about the King's throne.

Go and prosper. They're all saying with one voice, go and prosper. But where's it leading to? Verse 16 says there was one man who just didn't go with the flow.

His name was Micaiah. And Jehoshaphat is sitting there with Ahab and these 400 are saying, go, prosper, go, prosper, go prosper. But Jehoshaphat is a righteous man.

And because he's a righteous man, there's a troubling in him. I do believe I'm speaking now to many people who are in this court of mixture and not just in Times Square Church, but those that listen on the internet and those that will hear in the future. And there's a deep, deep troubling inside.

And even with 400 voices, Jehoshaphat says to Ahab, is there somebody else? Now that should be telltale. And Ahab says, well, there is one other guy, but I never call him because really, he's never got anything good to say to me. In other words, he doesn't tell me what I want to hear.

So he sends an emissary to Micaiah and he goes to get Micaiah and he says, Micaiah, for goodness sakes, for once in your life, all the prophets are saying, go up and prosper. Could you please, just for this one time, say what they're saying? Micaiah says, I can only say what God tells me to say. So he comes into the king's throne and Ahab says in Jehoshaphat, is there a word? Micaiah looks at Ahab and I know he knows they're not going to listen.

And he says, go up and prosper. And God is going to deliver it into your hand. Now an unusual thing happens.

I guess it's just the way he said it. Or maybe Ahab looks at him and says, how many times have I told you not to say anything to me but the truth? Now he's just said what 400 false prophets have been saying. And Ahab says, how many times do I have to tell you to endure you? He says, speak only the truth to me.

Micaiah tells him, I saw a lying spirit. I saw a meeting in heaven's court and the Lord said, who will go and entice Ahab that he may fall at Ramoth Gilead? And he said, a spirit came before the throne and said, I'll go and I will be a lying spirit in the mouth of all his prophets. And Micaiah stood in the court and says, listen, God has allowed this lying spirit to come.

The spirit manifested as a lying spirit in the mouths of all these prophets. And then one of them came and slapped his face and said, how did the spirit of the Lord leave me and go to you? Micaiah looks at this false prophet, a very zealous one, actually when you read the text, when he said, there's a day coming, he said, when you're going to go into an inner chamber to hide yourself. I'm telling you there's a day coming in America when all the prophets of Baal, all the false prophets, everybody who robbed the people, listen to me carefully, are going to be seeking seclusion.

They're going to be hiding because suddenly there's going to be something happen. The people are going to know they've not been sitting on their truth. He says, you're going to see a day come.

And then Ahab says, feed this man with the bread of affliction. That's what a carnal church will always do to those that speak for God. Slander him, cause him heartache, write articles about him, speak about him, call him bitter, call him divisive, call him all kinds of things, feed him with affliction.

And Micaiah said, listen, listen to me in the court as they're leading him out. If God has spoken by me, you'll know it. And if he's not, you're going to know it.

Micaiah knew he'd heard a word from the Lord, but he's trying to speak to a king who's completely given to carnality. That's Ahab. He's had time and time awakenings and opportunities to follow truth, but his heart is ultimately seduced back into living for himself.

Think about it for a moment. He's been with Elijah, the prophet. He's seen the fire of God come down on Mount Carmel.

He's seen the spirit of the Lord come on Elijah, and he's watched him outrun his own chariot with his galloping horses back into the city. I know he's been stirred. He's had these momentary, and people who are given to wrong theology didn't always start there and didn't get blind overnight.

There's a gradual blindness that comes. And there have been awakenings, and they have sat and can recognize truth. That's the odd thing about it.

But ultimately, he's given to carnality. In 1 Kings, chapter 21, verses 1 to 4, we see a season just shortly before his defeat and death. He's lying on his bed.

He's the king of Israel. And he's lying on his bed, and he's pouting. He won't eat.

And you can hear him whimpering in the corner in his bedroom. And you know why he was pouting? His neighbor had a garden. And he wanted this garden.

He liked it. It was close to his house. And he went to his neighbors, and he said, please, I'd like to have your garden.

And the man says, I can't give it to you. He said, it's something that has been set apart from my family. And he was so grieved that he couldn't have this garden that he went into his bedroom and laid down and cried.

I see all the Christians in our generation go home, boo-hoo-hoo. I haven't got a new car. I didn't get that promotion.

Oh, everyone else seems to be doing so good. And look at me, how hard my life is. Then he's lying on his bed, and he's pouting away.

And into the room, in verse 7, comes a seductive religious spirit that he's married to called Jezebel. And she comes into the room, and it's this type of a spirit that comes to those who are spiritually asleep, and their hearts are still gripped with a longing for carnal things. And she comes into him and says, aren't you the king? Aren't you the king? Remember what Paul said to Corinth? You are reigning as kings now without us.

I wish you were reigning, that we could join you. And Jezebel comes into Ahab as he's pouting on his bed in the corner. And she says, aren't you the king of Israel? She said, listen, don't be sad.

I'll get you what you want. That's a spirit, folks. Jezebel is a spirit that comes and says, I'll get you what you want.

I'll give you your heart's desire, not God's desire for you, but I'll give you your heart's desire. You can have whatever you want. Jezebel takes this owner of the vineyard, has a phony party for him, hires false witnesses to stand up in the midst of the celebration to say, we've heard him blaspheme God.

And they end up stoning this man and killing him. You see, Jezebel is an employer of false reasonings and witness who takes reward against the innocent. Proverbs 15, verse 5 tells us that they that do this shall not dwell in the presence of God.

She takes reward against the innocent. She hires witnesses as it is that give a slanderous report of an innocent man. And oh, folks, I think of all the people today who in God's name are taking to themselves what rightfully belongs to someone else.

The scripture warns that all through the Old Testament, that the right of the fatherless and the widow must never be taken away. No, there's a right. They had a right.

The people were commanded under the Old Testament law, you're not to harvest everything for yourself. There's always a portion to be left for the widow. The fatherless are always to be cared for.

But selfishness will take that away. The Corinthian church were eating their meal by themselves. They were pushing the poor and those who had nothing to the sides of the temple as if they were insignificant and unimportant.

And they were feasting around a common value system that Paul says is no different than the unsaved around you. He was trying to get through. And now they had a cultivated preaching that catered to this erroneous thought of their heart.

The scripture warns, folks, that you can't move into the fields of the fatherless. God says, when you do, I have to rise up and I have to set this right. And folks, when we began exporting preaching over into other countries like our brothers and thank God for this righteous man.

I know he's a righteous man. Thank God for those that are preaching the gospel. But in various parts of the world, we've exported a theology that has robbed the widow and robbed the poor.

They're robbed in the field. Now they're robbed in the house of God. And now we're at a place where the Lord says, I've got to bring it all down and I've got to show the whole world this is not who I am.

A prophet came to Jehoshaphat. Yes, they went into battle. And in the battle, Ahab was killed.

Jehoshaphat, the scripture says, cried out to the Lord. The Lord heard him and saved him. And then he came back to Jerusalem again in chapter 19, I believe it is.

And the prophet of God came to him. Now, keep in mind, Jehoshaphat is a righteous man. The prophet of God came to him and said, why are you helping the ungodly? What are you doing helping the ungodly? Why are you helping men who are on their pathway to destruction? Why are you sitting, listening to the very reasonings that they use to lead themselves and many others away from Christ? What are you doing abetting men? That means helping them or aiding them who are taking away the fear of the Lord, the true covenant promises of God, the atonement of Christ's blood, the power of the cross, and the awesome reverence that's due to a holy God.

This prophet came and said, why are you doing these things? Jehoshaphat. Revelation chapter two, there was a church called Thyatira, a very hardworking church whose deeds were actually increasing in measure. And there was a commendation from the Lord for this church of Thyatira.

But he said, I've got something against you. He said, you are allowing this prophetess Jezebel, it's the same spirit, different person, but same spirit to come and teach and seduce my servants to commit fornication and to eat things, sacrifice to idols. You're doing this.

He said, you're a good church. You're a working church, but you are allowing this thing into your midst. You're giving part of your time to it.

It's partly in your reasoning. Now Christ himself knew this, where this would lead to. He knew the destruction it would bring.

It was the same message that Paul was speaking to the Corinthian church. Now go to second Corinthians chapter five, please, if you will, with me. Second Corinthians five, verse 15.

Listen to the gospel that Paul preached and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. I think that says it fairly clearly. Christ, in other words, died for all that they which live should not from this time forward or henceforth live unto themselves or for themselves.

They should not be motivated by themselves, but unto him which died for them and rose again. Chapter six, verse one. We then as workers together with him beseech you, that's second Corinthians six one, beseech you that you receive not the grace of God in vain.

Verse three, giving no offense in anything that the ministry be not blamed. Verse 10, Paul talks now about the ministry that he is part of, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things. Oh ye Corinthians, he says in verse 11, our mouth is open to you, our heart is enlarged.

You are not straightened in us, but you are straightened in your own bowels. And now here's what this means. The word straightened means knit together in the Greek text.

That's what it means. Paul's saying, listen, we are given for you in completeness in entirety. And our mouth is open to you.

Our heart has been enlarged by God as it is for you. And our heart is, is we've, we've got this vision of God because our hearts are open to you where we're given to you. We're not here to take from you.

We're here to give to you. We're here to nurture you. We're here to see you grow in the grace and knowledge of Christ.

He says, but, but you're not knit together with us. That's what it means in verse 12. You are, you are knit with the interior desires of your own nature.

That's what Paul is saying to the Corinthians. You're still have a bond to your old nature. You're not knit together with this new nature in Christ.

Now for a recompense verse 13 in the same, I speak as into my children, be ye also enlarged. Paul's saying, let your heart be gripped by God, be given to the needs of others. Be not equally, unequally yoked together with unbelievers.

Paul is talking about these theological unbelievers folks. He's talking about this selfish theology that is so interwoven itself in Corinth that it's, it's taking them away from Christ. He says, don't be unequally yoked together with unbelievers for what fellowship is righteousness with unrighteous and what communion is light with darkness and what Concord is Christ with Belial or what part he that believes with an infidel.

What agreement is the temple of God with idols for you're the temple of the living God. As God has said, I will dwell in them and walk in them and be their God. And they shall be my people.

Wherefore come out from among them and be separate says the Lord and touch not the unclean thing. And I will receive you. I'll be a father to you.

You shall be my sons and daughters. Sayeth the Lord God almighty. Paul says, come out from among them folks.

He's talking about the theological preachers that were getting a hold of Corinth. That's what he's talking about. Yes, of course it has an application to the larger society.

I know that, but it also comes home right into the places where they were meeting and the things that they were doing. Should you help the ungodly? The prophet says to Jehoshaphat and I'm speaking to those who play the religious lottery in our generation. You know where truth is, you know that you know where truth can be found, but still in the off chance that you give your thousand dollars to this silver tongued theologian on television or wherever you're hearing it from, and just on the off chance that a hundred thousand will come back to you.

You send your check and you support thieves who take from you and smite your simplicity in Christ. Paul says this in second Corinthians chapter 11 verses three and four. What are you doing? Helping the enemies of the Lord.

And this is the word that God has given me. And it's not just for Times Square church or a few that attend this church. It's for the body at large.

This is what God is saying to you. I believe the voice of the Lord is coming to all the Jehoshaphats of this generation. Righteous people who are found in an unrighteous place, who are intermixed with something they shouldn't be playing with.

And God's saying, what are you doing? Helping these men. What are you doing? Helping the enemies of the Lord. Should you help the ungodly? Now contrast this.

Paul says, listen, here's, here's the true ministry. Paul says, I didn't take anything from you. I didn't seek anything from you, but rather I came for you.

You'll find that you can study it later in second Corinthians chapter 11 verses seven to nine verses 12 to 15. And in second Corinthians chapter seven and verse three, I didn't take from you. I didn't seek anything from you.

Paul said, I even worked with my own hands. I had a right. I had a right to be supported by you.

But Paul said, I didn't abuse it. He said, I worked with my own hands, giving you an example. He says, nobody has sent exploited you.

Second Corinthians chapter 12 and verse 17. He said, those who were birthed of the ministry that I represent who came to you, they didn't exploit you. They were not after anything that you have, but they were after your hearts that you'd be set apart for God.

Paul says, I didn't let you live in unrighteousness because I loved you. Second Corinthians chapter seven verses eight and nine. Paul says, I wrote a letter and it made you sorry.

I'm not thankful for your sorrow. He said, but I'm thankful that your sorrow brought you to repentance. I'm thankful that you had indignation.

You cleared yourself in this matter. I'm thankful that it restored into a zeal, a desire for vengeance against the enemy of righteousness, Satan himself. Paul says, I'm so thankful that my letter brought you to this place of godliness.

Again, Paul said, I'm willing to come to you and even suffer misunderstanding because as Christ is and was so too, am I given for you? Second Corinthians chapter 12 verses 14 and 15. Paul says, I'm given for you as Christ was given for you and that you and I are called to be given for others in the same way. And we started with first Corinthians four.

He says, I don't write these things to shame you, but as my beloved sons, I warn you, you have 10,000 instructors in Christ, but you have not many fathers. I begotten you through the gospel. I beseech you, Paul said, be followers of me.

I beseech the church of Jesus Christ in this generation to ask God for an ISAV once again, that we may see in a purity of heart, that we may escape this selfish generation we're living in where Paul says, perilous times are coming in the last days. Men will be lovers of themselves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. They'll have a form of godliness, but there's no power in it.

There's nothing in it that can represent God. It's all focused on self. That's the powerlessness of it.

They resist the truth as Janice and Jambres resisted Moses. They resist the simplicity of a man or woman just abandoned to the will of God, not walking with God for what they can get, but walking for what they can give. Moses standing in the simplicity of faith with a staff in his hand and a sermon in his mouth saying, let my people go.

They resist it because they've got access to power and access to money and access to the throne. And so they resist this simplicity. They resist Christ himself.

We're living in this time, folks. I'm not just here having a rant. I'm not pulling out a soapbox and just trying to make a point.

We're living at this time. We live in a theological climate that is resisting the simplicity of Christ himself. Now, Jehoshaphat was not crushed by the words of the prophet.

Rather, the scripture indicates that he carried on and became a true servant of the Lord. He was a true servant of the Lord, but he moved on in second Chronicles chapter 19. Listen to what Jehoshaphat did.

The prophet came to him in verse two and said, should you help the ungodly and love them that hate the Lord? Verse four, Jehoshaphat dwelt at Jerusalem. Oh, praise God. Folks, Jerusalem has always

represented the very center of God's heart, the very center of where he wants to dwell among his people.

Jehoshaphat went back to Jerusalem. Jerusalem is where his feet are going to come down, where he's going to rule and reign from. Jerusalem is where David brought the ark in.

Jerusalem is where Solomon's temple was built. It's where Abraham offered up Isaac. It's where Orni in the Jebusite gave all he had to stop the plague of darkness and death that had been over that society.

Jerusalem. He went back to Jerusalem. Praise be to God.

That's what we have to do in this generation. Get back to where God's heart is. Get back to where truth is.

Get back to what it means to being a Bible-believing follower of Jesus Christ. And it says, Jehoshaphat rather, verse four, dwelt at Jerusalem, and he went out again through the people from Beersheba to Mount Ephraim, and he brought them back to the Lord God of their fathers. Praise be to God.

Oh, folks, I see a revival coming in our generation. I see a bride getting oil. I see a sleeping church shaking off the slumber.

Where have we been? What have we been doing? What have we been listening to? What have we been following? Praise be to God. I see a church again moving in the glorious power of the Holy Ghost. Verse five says he set judges in the land throughout all the fenced cities of Judah, city by city.

In other words, he was used to bring truth and spiritual order again among God's people. Verse seven, he established judges and he said, Wherefore now let the fear of the Lord be upon you. Take heed and do it.

There's no iniquity with the Lord our God, no respect of persons nor taking of gifts. Jehoshaphat taught the fear of the Lord. He taught the people to walk righteously and truly represent God.

And he said, You must not be a flatterer of people. You must not flatter people if you're going to stand and represent God. And you must not allow any bribery to come in and take the word of God out of your mouth.

You must not be a respecter of persons. You must not be given to self-gratification or taking of gifts. Praise be to God.

He had seen it firsthand. He had watched what it had done. He had seen Ahab bleeding in his chariot.

He knew exactly where these voices lead to. Verse nine, he charged them saying such thus shall you do in the fear of the Lord faithfully and with a perfect heart. He knew what kind of a heart would please God.

Verse 11 says, he says, Behold Amariah, the chief priest is over you in all matters of the Lord and Zebediah, the son of Ishmael, the ruler of the house of Judah for all the king's matters. And also the Levites shall be officers before you. He said, Deal courageously and the Lord shall be with the good.

He could inspire courage in others as they faced their own decisions of giving their all for the purposes of God. Chapter 20 talks about an incredible army came in against the kingdom that he was leading. But in this chapter, it shows us that he could hear the voice of God again.

And even though verse two says there was, he was given a report that a great multitude was coming against him. Verse three says he proclaimed a fast throughout all Judah. Verse four says Judah gathered

themselves together to ask help of the Lord.

Even out of all the cities of Judah, they came to seek the Lord. Jehoshaphat knew where strategy it's seen, seeing this Shania, I believe his name is create something of steel horns that were represented the horns of a ram and stand before the throne of Ahab saying thus and thus shall you push your enemies out of the borders. He'd seen that strategy is powerless.

All the human effort that was put into the crafting of these horns, but there was no power in them because they were not hearing from God. Jehoshaphat knew this. And when an enemy came into the border, he says, here's where power is found.

We've got to gather. We've got to fast. We've got to pray.

We've got to seek what God is saying again. Praise be to the Lord. Hallelujah.

Lamb of God. Verse 17 tells us verse 15. He says under his leadership, the people learned to stand still.

They learned to not be afraid. The voice of God came through those that he assigned in verse 15. It says, be not afraid nor dismayed by the reason of this great multitude.

That's the latter half of the verse for the battle is not yours, but God's hallelujah. Be not afraid of this multitude. The battle is not yours.

The battle is God's praise be to God. I'm not afraid of any multitude anymore. I'm not afraid of any criticism.

I'm not afraid of anything. The enemy control. The battle is not mine.

It's not yours. The battle is God's hallelujah. Verse 17.

He says, you do not need to fight in this battle. Set yourselves in other words, stand still and see the salvation of the Lord with you. Oh, Judah and Jerusalem fear not, nor be dismayed tomorrow.

Go out against them for the Lord will be with you. Hallelujah. Stand still and see the salvation of the Lord.

Blessed be God. It's time to move into the miraculous. It's time to see God work again.

It's time to seek him in fasting and prayer. It's time to deal with righteousness one more time. Praise be to God.

Verse 21. This is an incredible verse. He says, Jehoshaphat said in verse 20, he said at the latter half of the verse, believe in the Lord, your God, and you shall be established and believe his prophets.

And so shall you prosper. Wow. What a difference.

He'd heard 400 self-seeking voices and seeing the destruction they brought. He heard one man of God stand and speak for God. And that's what he was saying.

No, no. When God is speaking and believe the voice of his prophets, and then you are going to prosper. He knew what true prosperity was folks.

It's not the bigger house, the bigger car and the nicer clothes and the big promotion and a big slice of the socioeconomic pie. That is not biblical prosperity. Biblical prosperity is to be given to the purposes of God and for the need of humanity around you.

And as we do this, Christ said, I will add to you such things as you need. Your clothing, your food, your housing. I'll give you all that.

If you seek first the kingdom of God and his righteousness, verse 21 says, when he had consulted with the people, he appointed singers to the Lord that should praise the beauty of holiness. As they went up before the army and to say, praise the Lord for his mercy indoors forever. Hallelujah.

He knew the mercy of God. He's a leader who can say, I don't deserve the mercy of God. I blew it big time, but God came to me and I heard his voice.

He led me back in a prophet challenge. My heart praise God. I learned what it was to walk with God and lead people and he could teach the people.

No, this is not your battle. You can sing before you even start to fight. You can sing the victory song, praise the Lord.

His mercy endures forever. That's the desire of my heart. Did you walk out of this house today, singing that song, no matter what you're facing, no matter the depth of your battle that you don't need false voices, giving you reassurance.

All you need is a song in your heart saying, praise the Lord. His mercy, his mercy, his mercy, his mercy endures forever. Hallelujah.

Glory, glory, glory, glory to God. Glory to God. His mercy endures forever.

His mercy will open my prison door. His mercy will heal my bruised heart. His mercy will provide for my family.

His mercy will bring my sons and daughters home. His mercy will build a shield around about me. His mercy will make a way through the water.

His mercy will keep me in the fire. His mercy will keep my mind established in the midst of all hell. His mercy endures forever.

Hallelujah. Hallelujah. Hallelujah.

Glory, glory to God. Glory to God. Glory to God.

Glory to God. Hallelujah. Lamb of God.

Glory, glory, glory, glory, glory, glory, glory, glory to God. Praise the name of Jesus. His mercy endures forever.

Oh God. Thank you, Lord. Praise God.

I'm done. Hallelujah. Give him praise.

Give him praise. Give him praise. Oh Lord, we give you praise.

We give you glory and honor and power and thanksgiving and dominion and majesty. Hallelujah. Hallelujah.

Hallelujah. Glory to God. Glory to God.

Glory to God. Oh Lord. Oh Lord.

My altar call is simple. Come out from among them. I'm speaking to you as theology and practice.

Your testimony, your life is a mixture. It's time now. Come back to Jerusalem.

Come out from among them. Whoever God is speaking to today, the Lord's speaking to your heart. It's time.

Step out of the mixture, folks. Step out of the mixture because it's only going to lead to spiritual death. It's time to get out.

It's time to walk with God. It's time to get back into Jerusalem again and God is going to make your life a testimony of praise in the earth. Praise be to God.

Praise be to God. Praise be to God. In the annex, you can stand between the screens in the main sanctuary.

I'd like to sing that song, I'm a friend of God. If you don't mind. In the main sanctuary, you can slip out of where you are.

Make your way to this altar. We're going to pray. And it's a simple prayer.

God, take the mixture out of my life. Take all the mixture, all the self-seeking. I've had to go through this.

You have to go through this. We all have to go through this. There's a measure in all of us that just wants to live for itself.

The Lord says, I can't give you a revelation. I can't. You can't see my power.

You will never know my provision until you step out from this. Step away from this. The Holy Spirit speaking to you in the balcony.

As we stand together in the main sanctuary, slip out, make your way, join these that are coming. We're going to pray. Praise God, praise God.

Hallelujah, hallelujah. Thank you, Lord. The Lord is blessing you by turning you away from yourself.

That's the greatest blessing of all. Then the life of God can flow and then the resources that will accompany that life. It's amazing.

You'll move into the supernatural. Ahab died for a garden. Imagine.

I mean, that was really what was in his heart, a place where you can grow vegetables. I mean, he died for it. The next chapter I didn't get to in my message, but Jehoshaphat, when their enemies just devoured

each other and there was so much spoil when they went in, it took three days, the Bible says, to carry it all away.

But it didn't matter anymore because the focus was not on the things anymore. The focus was on God and these things were given to do the work of God. Praise God.

I broke a button on my jacket preaching today. I must have hit a little too hard here. Lord, thank you.

You've spoken. There's nothing more to do, but to rejoice. You've told us, you've ministered.

I pray for these at the altar that the miraculous begin to flow now. Supernatural giftings, words of knowledge, compassion flowing. Jesus, you were moved with compassion and out of you flowed life.

God, thank you that you will have a compassionate people leave this altar today and go wherever they go with a new touch of God in them, a new focus in their heart and new and clean vision in their eyes. I thank you for it with all my heart. I give you the praise and all the glory in Jesus' mighty name.

Just thank him now. Just give him praise.

Audio: <https://sermonindex1.b-cdn.net/17/SID17109.mp3>

Source: <https://sermonindex.net/speakers/carter-conlon/when-carnal-men-claim-the-throne/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net