

Let Us Go on (Voice Only)

by Compilations

The sermon emphasizes the importance of holiness and living a life surrendered to God, where Christ lives in us and we present ourselves to Him.

Duration: 12:25

Scripture: Matthew 16:24, John 15:4, Romans 8:29, Galatians 5:16, Hebrews 12:14, 1 Peter 1:15, 1 John 1:9

Topics: "Compilation"

Description

In this sermon, the preacher emphasizes the importance of living a life of holiness and surrendering oneself completely to the Lord. He highlights the need for Christians to move beyond mere words and formalities and make their faith a matter of life and death. The preacher urges believers to allow Jesus to have complete control over their thoughts, actions, and bodies, so that they can be used as vessels for His work. He emphasizes that true Christianity involves confessing sin with genuine concern and burden, and seeking deliverance from the tyranny of self in order to fulfill God's purpose. The sermon is grounded in biblical references such as Romans 8:29, 1 Peter 1:15, and Hebrews 12:14, which emphasize the call to holiness and surrender to God's will.

Transcript

If you want to judge the standard of a man's Christianity, you judge it, and this is very difficult for anybody but the man to do. You judge it by what the man is, alone with God. You are no better a Christian, and I am no better a Christian than that.

We are chosen to be holy, and the prayer of my heart can be found expressed in the words of Charles Wesley. Who knew this truth, and who said, O that in me the sacred fire might now begin to glow? Burn up the dross of base desire, and make the mountains flow. O thou who at Pentecost didst fall, do thou my sins consume? Holy ghost on thee I call, spirit of burning calm.

Oh I'm a Christian, I'm sanctified, I said you are, yeah, but something carnal dominates me, well that's ridiculous. How can you be carnally dominated if you're spiritual? This scripture is very clear, to be carnally minded is death. I don't know why, I think preachers are the devil's advocates very often.

They defend sin better than atheists. Tell you you can't get rid of sin this side of eternity, you have to have it, it has to have dominion over you. When the scripture says it doesn't.

Oh this man had just one sin of the flesh that mastered him, he could not in any shape or form get the victory over it. I said well get it nailed to the cross, that's the answer. I don't think dear friends that we, or Christians at large, have yet grasped the tremendous, the immense significance of the martyr Stephen.

You know that he was a young man, full of faith, full of the holy ghost, did mighty things, and then was martyred. Have you studied Stephen's discourse? Have you seen that in that discourse, right there in Jerusalem, under the very shadow of the great temple, and all its systems, of many centuries, right there, Stephen simply wiped off the slate the whole of the Old Testament regime. God dwelleth not in temples made with hands.

Say that over against the temple of Jerusalem, see what you're going to meet. In that discourse Stephen clearly declared that all that earthly system was finished with, all finished with, and a new heavenly system had come in, and the Lord put his seal upon that as he was passing from the earth himself. He saw the heavenly son of man seated at the right hand.

God expects nothing from the flesh, your natural life, but failure. But God has given you the Holy Spirit that you need never fail. To sin is never impossible, but praise the Lord, not to sin is always possible.

Our resistance to holiness stems from the attempt to make the flesh good. Good has only one thing for the flesh, the cross. And at Calvary, Jesus showed us what he thought of our sinful nature.

And the Lord touched that, touched that, in order to bring out this great, this wonderful, this profound truth that everything in the church has got to become a matter of life and death. No play acting by any dehaizers. No merely formal professional conduct with the Lord.

No mere words, no mere performances. Only the man, the man who is brought right into the thing in heart so that this matter is with him a matter of his own ministry, of his own life, of his own testimony brought into the agony and the anguish of this thing. Not standing aside like a dehaizer and acting objectively, but this thing involves his very life, his very ministry, his very testimony.

He's very anointing. If God doesn't do this thing in life, you better give up everything. He's brought into the agony and anguish of this situation.

God has touched something that is not just a matter of his professional ministry. It's a matter of the justification of his life. Brought into it like that, God is going deep.

Dear friends, God does that. Make no mistake about it. Make no mistake about it.

In the church, in the church that is according to God, God will touch something in the individual life. He may touch a husband. He may touch a wife.

He may touch a child, a beloved child. In order to get us out of this merely formal, detached kind of association with his things and make everything an agony, an agony, if the church doesn't come in on our behalf now. Well, you see, the dearest thing in life is threatened.

God has wonderful ways of making things real, making things real, of destroying superficiality. Do you follow? I feel that it's a very solemn word from the Lord, but a word that we all need to recognize. The Lord is not, not going to have shallowness and superficiality.

He's going to touch the depths until it's a matter of anguish. Everything is in the balances in this issue, whatever it may be, whatever it may be, business situation, a home situation, a personal situation, a church situation. Everything's in the balances now, how this goes.

The Lord simply draws us in, and I have a feeling the Lord is going to do things like that. We talk of faith, we sing about faith, but we desperately need to take a step of faith as an urgent necessity to make what is theologically true at the moment of our new birth, to become experimentally true in daily life. We are chosen in him that we should be holy.

We are brought from darkness to light, and predestinated to be conformed to the image of his Son. Romans 8 29. Be ye holy for I am holy.

The apostle Peter, 1 Peter 1 15. That's the unchanging command of the Lord. Holiness without which no man shall see the Lord.

Hebrews 12 14. I want to speak very carefully, but I believe I have the whole authority of the Word and of the Spirit behind me. If your Christianity is not enough to get you victory over sin, indwelling sin, here and now, it isn't enough to get you into heaven.

Listen to C. H. Spurgeon. An unholy life is an evidence of an unchanged heart. An unchanged heart is an evidence of an unsaved soul.

We don't talk like that today. The only unalterable evidence of a new birth is holy living. And so then when our Lord Jesus spoke of this great salvation to which he has added the warning that we are in great danger if we neglect it, he said, If you abide in me, I will abide in you, and when I do abide in you, you will bring forth much fruit.

Now I ask you tonight, are you abiding in him? Have you consciously and deliberately brought back you that you know you are by nature to the backside of the cross? Have you been prepared to abandon the right to your rights? For this is included. You have a right to your name, to your time, to your talent, to your strength. This isn't sin.

We're not talking about sins. We're not talking about the things we read about early, the fruit of that wild hind. We're talking now about that which you were.

We're talking about yourself. We expect that if you've been born of God, you're going to, when sin occurs, you're going to confess it with great concern and great burden and longing. But we're talking now about deliverance from the tyranny of yourself and your will and your plans and your purpose in order that the Lord Jesus can have in your brain and in your faculties and in your body a vehicle, I use the word again, a vehicle for his working.

You present your brain to him so that living in you, he can use your brain to think his thoughts. You present your ears to him so that he can use your ears to hear the wail of the sheep caught in the briars of sin. You present to him your heart so that he can have your heart to be moved with compassion.

You present to him your feet so that living in you, he can use your feet to go anywhere he wants to go. You present to him your hands so that living in you, he can use your hands for whatever services he pleases. You present to him your lips so that living in you, he can use your lips to speak or refrain from speaking.

It will no longer be you, but it will be Christ living in you. And you are relinquishing all right to your body and your personality. You are turning it over to Him and asking Him to fill you and possess you and control you, to live in you and live through you His own life.

This is what we have here. This is His intention for the branch that the Father puts into the vine. Now it's my experience that those who give good evidence of being born of God want this.

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