

From Death Unto Life

by Dick Hussey

The sermon emphasizes the importance of seeking God's guidance, being willing to stretch ourselves in faith, and being open to the Holy Spirit's leading in order to bring spiritual life and vitality to others.

Topics: "Spiritual Rebirth", "Overcoming Sin"

Description

In this sermon, the preacher emphasizes the need for individuals to be born again and have the life of God within them. He describes the sinful nature that people can accumulate throughout their lives, including involvement in prostitution, pornography, drugs, and worldliness. The preacher uses the example of a man who was steeped in sin and violence, but only experienced temporary relief when he scratched the surface of his problems. The sermon also includes a story of a young couple where the husband appeared to be saved but struggled with anger and violence towards his wife. A pastor was called to help him, but the preacher emphasizes the importance of going beyond surface-level solutions and getting to the root of the problem.

Transcript

And in the meantime, before I start on the word, I'd just like to say that I came with a rather sly intention. I thought I'd put in a few words about the Argentine on Missionary Day, and then, if necessary, come in as tailender, or number eight, or number nine, and let the other man face the bowling, and have a look at the wicket, and have a look at the bowling, and play myself into things gently. But it appears that before I arrived, apparently, Norman won the toss, and he decided to put me into bat first.

Anyway, I'm glad to say I'm, I know I'm on a true wicket, so I'm happy to accept the challenge. So, shall we turn to God's word, and read from 2 Kings chapter 4. I trust you're all hearing me right at the end. Can you hear me well? Thank you.

2 Kings chapter 4, and we'll read from verse 31, just part of this story, which I trust you all know well. You ought to, at least. 2 Kings 4, from verse 31, And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice nor hearing.

Wherefore he went again to meet him, and told him, saying, The child is not awake. And when Elisha was come into the house, behold, the child was dead, and laid upon the bed. He went in, therefore, and shut the door open upon them praying, and prayed unto the Lord.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. And he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him.

And the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call the Shunammite. So he called her.

And when she was come in unto him, he said, Take up thy son. And it's about resurrection, about raising up the dead, not the resurrection of Jesus, which is blessedly fulfilled, but in a very real way. Every time someone is risen from the dead, is Jesus rising again in that man or woman.

Here we find Elisha, a true servant of the Lord, who had formerly given a word to this woman who was barren. She couldn't have a child, and the word was that she would bear a child, and so she did. But sometime later, the child took ill and died.

So the woman decided she would do something about it. In her heart, there was something that knew that what God had given was a blessed bundle of life, not a carcass, not a dead body. So she went a long way to find the man of God, Elisha.

He sent Gehazi ahead with a staff, and Gehazi went along. But the Shunammite, the mother, wouldn't be fooled, not that Elisha wanted to fool her. She took no notice of Gehazi going ahead, because she knew he didn't have the answer.

And she clung to the man of God, cornering him, till he had to go to the very place, to his own bedroom, which the Shunammite had arranged to be upstairs where they lived. And when he went into his bedroom, he just saw this dead child laid upon his bed. In other words, God confronting him with that situation, with that challenge, here is a dead one, and I put him right in front of you, you are to raise him up.

And Elisha knew it was as simple as that. Unless he was to sleep on the floor that night, he had to raise up that dead child. And praise God that within our limit, according to his calling, if we really have a heart for God, as men and women, God will lay at our door.

He'll put us in situations where there'll be someone who's dead in trespasses and sins, and God expects you to be the man or the woman who will raise him up for God. Hallelujah. What a glorious challenge.

Elisha faced up to the situation, and the first thing he did, I know this is so elementary, so ABC, but let me just read it. He went in therefore, and shut the door upon them three, and prayed unto the Lord. No pat answer, no hard and fast prescription.

In that crisis, in that emergency, he had to hear from God and know from God what to do. And oh, the preciousness of knowing God and being men and women, that can really find our way in the Spirit, right into the holiest of all. Not only to love God, and to worship him, and to praise him, and to pour our hearts before him, and to cry with those cries of intercession, when your bowels just gush out before God, and the grace of Spirit is moving within you, but also in the middle of the dark storm, or the night, or the crisis, to find that your God gives you the trump card with which you'll win the fight.

You'll come through in God. And he prayed to God, and immediately he received directions and began to move. And so we have this lovely verse, 34, so full of spiritual truth.

It's quite possible that this passage has been developed perhaps many times at Rohr. I don't know, but let me, if that's the case, do it yet once more. He went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes.

I'd like to say a few things about this, first of all. As you hear me speak, you're aware that I don't speak like a true-born Englishman. If I went, for instance, up to John O'Groat, or if I went to London, or to Cardiff, and tried to speak to the man in the street about Christ and his love, they'd perhaps immediately start staring at me, and they wouldn't be thinking one bit about what I'm saying.

But the big question, he's a queer bird, what part of the world does he come from? What's this accent I've never heard before? And you see, I wouldn't be able to put my mouth upon their mouth. I wouldn't be able to speak to them in the language and the way they understand. And so, God sent me with my dear wife, he sent us many years ago to Britain, and thank God we've seen a measure of fruitfulness and blessing.

But basically, he came to minister to us, to enrich us, to sort us out, to teach us a thousand things that we didn't, we never knew, to melt us, to humble us, to open our hearts to new dimensions of God, to meet you all and be greatly, greatly enriched by your love and your fellowship. But the time came when God sent us, first of all to Spain, and now back to Argentina. And although I've got British blood in me, I'm born and bred out there.

I've gone up to the football stadiums as a child and just shouted myself hoarse right up there. I know all the Spanish that's used, and even with the Spanish people, there's a way. I don't need to try it myself, it just comes, and I feel at home, and I know that I can speak to them mouth to mouth, and I can speak to them putting my eyes upon their eyes, seeing things as they see them.

Sometimes you hear a Spaniard saying, that fellow there, referring to a foreign missionary, when we all laugh, he's serious. When we're serious, he laughs. We don't understand the man.

I want to tell you that we really want a balance. I'm so glad our brother said that you must have a definite calling from God. I bless God for the many dear ones that have gone to the mission field with a genuine calling, and worked honestly, and have really been a blessing.

But some, unfortunately, it's all too obvious, they have not been sent. It's what Jeremiah said, they ran, but I sent them not. And I want to tell you something, that those Scots, those Londoners, and those Welsh men also want to hear about Christ.

The British Isles is today much of a mission field that stands in need of this glorious gospel, and I'm convinced that while God will go on sending many of you, many of you will be sent, but not abroad. You'll be sent in your area, in your immediate vicinity, and there you'll be able to put your mouth to their mouth, and your eyes upon their eyes, and speak the language that they'll understand. And in the moving of God, you too, in your local situation, will be able to bring men and women to life in Christ Jesus.

Hallelujah! We see too, that he put his hands upon his hands, and he stretched himself upon the child, and the flesh of the child was warm. Obviously, here we're thinking of that warmth of love. I know you can shake someone's hand, and leave them frigid, freezing cold, and you can shake the hand with the warmth of love, and without words, the one of the other end will know that there is a genuine love in your heart for them.

I always like to say that the young people of today, and the unsaved, and the man in the street, may not be very instructed in the Bible. They may not know many blessed things that we know, but there's one thing, they're no fools, and they can tell when love is genuine. They can tell when a man and a woman have a disinterested care that will go for them, and warmly love them, and want them for God, and for their own good.

And bless God for this. Is this love that began to warm up the flesh of the child, although the child was still not brought back to life? And we see that apart from this, he stretched himself upon the child. Very often, God will bring us to a stretching of ourselves.

I like to stretch in the morning when I'm in bed. It does me a lot of good. Sometimes, many times, moving with God, you've got to stretch yourself.

Times when you'd like to fill your tummy, others are eating lovely, solid, blessed food, but you know that you have to give a word that will not come forth in the power of the Holy Ghost unless you've been able to say no to your flesh and to your tummy. There'll also be times when others will be sleeping and snoring away, and God will call you to stretch yourself in those night watches, and to pour your heart out, and to reach for God, and to move on, and reach and stretch yourselves. Blessed be the name of the Lord.

It will keep you agile, it will keep you flexible, and it will move you higher and deeper in God. It would look as if we finished this verse, and yet inside this verse is the most, most important thing of what I've got to say. The Bible is a book that we have to learn to read naturally, with humility, aided by the Holy Ghost, and we have to have a spirit that's hungering and thirsting for God, and we've got to learn, among other things, to read between the lines.

Now, here there is a very clear case in point of this, of reading between the lines, and I'd like to demonstrate it to you. So, we start with the verse again. It's verse 34, and he went up and lay upon the child, and put his mouth upon his mouth.

That's the line of the mouth, and then it goes on, next line, and he put his eyes upon his eyes. Now, you read between the lines, and my huge nose is very clearly telling you what I'm driving at. It's impossible for Elisha to have put his eyes upon the child's eyes, and his mouth upon the child's mouth, without putting his nose upon the child's nose.

And my dear one, you will know that the nose speaks to us of the breath, and the breath speaks to us of the blessed, blessed spirit of life. It's not written, but it's there, latent, and you see that when the whole thing comes to a head, that was the key on which it all turned. Very simply, the breath of life.

Hallelujah for this. What a difference. We can have the right words, a beautiful knowledge of scripture.

We can even minister using language, phrases, in the best new covenant terms, and it's all absolutely true, and yet there can be lacking that vital thing, which is the breath of the spirit of God. That oxygen that comes from above, that breathes God into our lives, and that changes it all. And how easy it is to become stilted, and just to say things that are right, but we're not breathing life into others.

Bless the Lord. May the Lord make us all very aware of this, that blessed wind and breath of the spirit of God that lifts you up, that puts life, that puts vitality, that goes deep inside, that arrests the conscience, that makes others know that one is moving in the revelation, and the spark, and the fire, and the wind of the Holy Spirit. Blessed be the Lord.

Among other things, we know that we have a fire inside. That breath, that wind, not only serves all the purposes I've mentioned, but it keeps that flame rising, and burning, and burning brightly. Blessed be the name of the Lord.

How Jesus, before resurrection, before ascension, when he was sending them off, he breathed on them, and said, Receive ye the Holy Ghost. Blessed be your name. Now, none of those disciples could have received from Jesus if they'd been around the corner, or 200 yards away, or even 50 yards away.

It's very simple, but let me say it, to keep on receiving this blessed, blessed breath, you have to keep right close to Jesus, and not by a morning devotion of X minutes, but by a life that loves him, that brings in from him, and that receives. Blessed be God. In verse 35, Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him.

And the child sneezed seven times, and the child opened his eyes. What we see here is very simply that Elisha kept on at it, stretching himself in faith, stretching himself in love, and in patience, and in waiting, and in pressing on, until the answer came, and the answer, very surprising, was a sneeze. I think any of us would have, in such a case, I'm sure I would have, unless God had taught me otherwise, after the first sneeze, run and call the mother, he sneezed, he must be alive.

But this man waited, and he sneezed a second time, and a third, and he sneezed seven times, and of course that number seven is something complete, something perfect. Now, to me, to sneeze in the natural is a very simple function. It's either something is tickling you, tickling your nose, or else your nose is blocked with lots of mucus, excuse me being so graphic, so explicit, but that's the way it is, and you've got to sneeze to clear your nostrils, so that you can breathe in hallelujah, and that is a simple, but yet a deep and a real parable.

The blessed spirit is all around us in life and power, but spiritually what blockages, and what a need for that sneezing in God that clears us, so that the blessed breath of life can come through, without wanting to be unkind or too critical. But in modern evangelism, this kind of thing wouldn't go. I'd like to tell you about a man called Charles Brandison Finney.

Many of you will know about him, one of my greatest heroes. When I was young, many years ago, I'd read his autobiography, and I can't tell you how much it blessed me. This man, a lawyer of the age of 29, he found the Lord in a remarkable way.

He used to go to a prayer meeting, hearing some brethren praying. He went for two or three weeks, and I think it was the third or the fourth time they said, and young man, would you like us to pray for you? And he answered, no thank you, I can see that God doesn't answer your prayers. And shortly afterwards, God came to him, and he fell under deep conviction of sin.

He had to go to the woods, and there it wasn't patching up something, and just using a pack, system, a little prescription. This man knew from inside that, oh, he needed God desperately. It was as though he was blocked inside with his unbelief, with his sin, with all his past.

And it was hours, literally agonizing before God, groaning and sobbing and pouring his heart out, until at last he got really unblocked. If I may say so, all the filth that was inside had come out. He came into a deep peace, and next morning, he saw Jesus standing in this study.

In his study, he was a lawyer, as I said, and there and then, he received a mighty powerful baptism in the Holy Ghost. That very evening, it was announced that Phinney the lawyer had been converted, and he was preaching in the local chapel. And the chapel was absolutely chock-a-block, and Phinney opened the word and preached, and something happened which was later to be the landmark or the hallmark of his life and ministry.

After speaking for a space of time, 25-30 minutes or so, the Spirit of God came upon the whole congregation. They didn't start speaking in tongues or dancing or rejoicing. They fell flat on their faces and began to groan under the power of the Holy Spirit, to see the awful sin and need of God, and to cry and cry for God.

And this repeated itself wherever this man went. It said that on one occasion, some were groaning, and seeking God, and crying. And I come now to modern evangelism.

After five minutes, we'd go up with a little verse of scripture and say, now stop weeping. Jesus has saved you. He's forgiven you.

You've got eternal life. Rejoice. Be sure of salvation.

And what you do in cases like that, you cut right across what the blessed Holy Ghost is doing. And you just pack up the man. You leave underneath a sad school of poison and sin and wickedness undealt with.

And sooner or later, that man will run into trouble unless he really presses on to burdens himself and to come through in his death before God. Well, Finney was that kind of man, and it is said that statistically, of his converts, a much higher percentage remained than of all the other contemporary evangelists, for the simple reason that he didn't want a patching up on the surface. He knew it was vital to get down to rock bottom and to clear them out before they could be brought to a place of peace and faith and assurance.

I'd like to give you a little instance. This is something that happened some time back in that little town where I lived before I was married. A young couple.

The wife was saved, and a sweet, gracious woman. The man, it would appear, was saved too. He went through all the motions.

He was baptized and so on. But he had problems. At times he got very impatient, angry, furious with his wife.

At times he beat her up. He was violent. And it happened once, twice, many times.

So, a young man, a pastor, was called to help him. And with the best of intention, he spoke to him, saying, Well, you see, you've done wrong. Now the word of God tells us if we confess our sins, and so and so, quoting 1 John, chapter 1, the last verse, he is faithful and just to forgive us our sins.

And this man followed that prescription. He went to his wife and he told her how sorry he was. And he really was tears.

And so the wife forgave him. And all seemed well. There was relief.

There was peace. Things looked better. But alas, by the second or third day, the old troubles started again.

You may think, Well, there was a demon inside that had to be cast out. Maybe yes, maybe no, I don't know. But the question that someone unenlightened might put is, Why did God fail there? His word says that.

This man confessed his sin. He went with tears, in repentance, said sorry to his wife. What more can a man do? Now, I know that what I'm saying wouldn't apply, say, for a young girl, eight or nine, who hasn't really moved out into the world.

And in her inner senses, she's being protected at home. And she comes to the Lord and loves him. But anyone this day and age that goes out into the world, by the time they reach their teens, their late teens, unless the grace of God has protected them, they've got, if I may use the expression, about a ton of hell inside their being, with prostitution and pornography and drugs and worldliness and all manner of evil.

And with this man, the way I put it is that he was steeped into sin and violence and self and blasphemy, let's say to the height of six feet. What he did was to scratch over the surface one millimeter, and that's the extent of relief he got. And the rest remained undealt with, and it soon came to the surface again.

I want to say that traveling about, I've been a slow learner, but I am learning, I am seeing, I am smelling and scenting. And not only in Spain and in the Argentine, but also here in Britain, there are many, many churches that are filled with men and women that have like a patch of work that has been done on the surface. Yes, they're trusting Jesus.

Yes, they're singing the hymns, they're giving, they're coming to worship. They look ever so prim and proper. You wouldn't, you couldn't possibly fault them looking at things externally.

And yet, when the pressure is there, when things begin to rise, what tremendous shocks we come to and see that beneath that surface there was a mystery of iniquity, an old man that had never been dealt with, cesspool of iniquity. And I believe in this day of deception and sin that we want to have our lives, our spirits, firmly and deeply grounded in the truth of God. That knife and that sword of the Word of God, that blessed hammer and that blood of Calvary and that fire of Pentecost have to go right inside to the deepest part of our being and overturn us and melt us and break us and bring us to spiritual bankruptcy, to a cry before God when there's nothing left.

I also like to think of Saul of Tarsus on his way to Damascus. The Lord appeared to him, possibly one of the most outstanding conversions you could imagine. He fell flat on his face and as he knew, when he knew it was Jesus, Lord what wilt thou have me to do? Paul would have been ready to go to China or the end of the world, whatever Jesus said.

But the word, the answer he got was a very sobering one. As much as the Lord was saying, quiet down, hold your reins Saul, I still got a lot to do in you. You go into Damascus and you'll be told.

You'll be told. And you know the Word tells us that he was three days on his own, that he didn't drink or eat. They might have in good hospitality come along and have a drink and what will you eat? Nothing please, leave me alone.

He was beginning to empty his tummy, his kidneys, his bladder, if I may so put it, as a parallel of what was to happen inside. I don't know if you've read and paid attention to Paul when he was Saul of Tarsus. He was brought up according to the Pharisee doctrine that that man was driven by hatred.

He himself in his testimony said he was furious against the saints. He saw one that loved Jesus and he'd bring him along and have him flogged and force him to blaspheme and to just deny his faith. And those who didn't do it, they were killed.

And this man Saul said, well done, that man ought to die. He shouldn't live. He's the scum of the earth.

He hated Christians. He was full of murder, of hatred. He was mad and all that had to come out.

Paul had to, the word of God tells us, Jesus sent someone because he was praying. The man that was to pray on that tremendous level that we find first of all in Ephesians 1 and then in Ephesians 3 were starting to learn something about prayer, to pour his heart out to God. Oh my God, oh my God, my life has been one big mistake thinking I was doing it in your name, Lord.

I've been hating and I've been driving your saints into prison and having them flogged. Oh God, put another heart to love, another life to live, oh God, to burn for you and Jesus just as I've hated you, just as I've hated your saints. I want to love you like no one else has loved you and burn for you and give you all my life.

Oh Jesus, Jesus, and as he prayed without spirit of intercession, that spirit of grace and supplications, you can be sure that he was spewing out, sobbing out, sneezing out all that venom and hatred and self and arrogance, etc. that went with it. Bless the Lord.

And it was then that Jesus sent him and Ananias, not only for him to recover his sight, but to be filled with the Holy Ghost. You see, why didn't he speak? Why wasn't he filled with the Holy Ghost on the instant? Such a marvelous conversion. He should be speaking in tongues filled with the Holy Ghost right now.

Why wait? Nonsense. The man was full of stuff that had to come out. You can't be filled before you emptied first.

The old has to die for the new to come forth. Praise the Lord. And it was only after those three days when dear Paul, if you like, in the spirit, sneezed his seven times, and he sneezed them out jolly well and thoroughly, that God was able to send this sinful Ananias to lay hands on him to be filled with the Holy Ghost.

And so we see then that the child sneezed seven times, and bless God, still one thing more, the child opened his eyes. You know, when a child is in the womb, I've had a doctor confirm this to me, that one of the things that child, the heart may beat, it's got all its toes and fingers, but it doesn't really breathe, or there are just very tiny vestiges of breath. But when the child comes forth, then it will begin to cry, and if it doesn't, very often the midwife will give it a spanking, no need to say where, and the child will begin to cry, and no one gets angry.

Look, Francis, darling in love, you should be laughing. If he starts crying now on his birthday, what will it be when he's in his teenage years? Praise God, the midwife and the mother know that it's good for him. Again, he's clearing his nostrils, because he's got to breathe in the breath of life.

He's come, he's been baptized into this breath, into this wind. Before that, he was in the dark of the womb. Now he comes into the light.

He's baptized into the light. His nostrils are open wide, and he takes a deep breath after he's cried. Oh, and that blessed oxygen comes in, hallelujah, and he lives, and his little chest moves, and he goes on breathing.

But again, I say he's also come not only into that blessed, blessed baptism of fresh air, of the atmosphere, of that oxygen, but he's come into a baptism of light. Before that, his mother's womb might have been a nice place where he was nourished and protected, but he never saw the light. It was a dark place, but when he came forth, his eyes were opened, and he began to see.

And that's just what Jesus said, unless a man be born again, he cannot see the kingdom of God, you see. Someone might see lots of things, beautiful architecture, the iguazú, or the the Niagara Falls. You might see lots and lots of things, but until you're really born again, until the life of God comes into you, you'll be a blind man and a blind woman, groping in the dark, thinking you know when you don't really know.

And so we see this blessed child, hallelujah, now yes, resurrected. It's like the resurrection of Jesus, transmitted to a dead one. Praise the name of the Lord, and Elisha, how glad he must have been.

What a challenge in front of him, but what a smile. After stretching himself on the child, and pressing on, and now seeing him sneezing, his eyes wide open, sitting up in bed no doubt, he hastens to run and call his mom. And she comes along, and here you are woman, take your child, bless the Lord.

Doesn't it make you feel that you want to do this kind of thing? I want to do it, praise God, I bless him. Every time in his dispensation, in his grace, he gives it to me. He just sends someone that's dead, and by that breath of life, and by something, a spirit of fire that's in one, there is a ministration, a communication of life.

Oh, I feel the glory of God, more of a man. I feel I'm doing Father's will. I feel also that my own nostrils just open wider, and I'm breathing God in much deeper into my being.

Blessed be the name of the Lord, and let me tell you again, you don't need to go to China, or Nepal, or the Argentine. In Britain, there's much, much of this that one's doing, and who knows how many of you God wants to use for a dear one, that perhaps none but you can be used to bring to God. Now, I finish here, except that I'm going to be bold tonight, and I have a conviction that's like a fire burning within me.

And I want to tell you with burning actions, even with fears, that some of you really need to come and sneeze out before God. There's something blocking you inside, and that blessed, blessed spirit, and fragrance, and freshness of heaven just can't get through, and you need to be unblocked. You need, hallelujah, that powerful moving that will help you to sneeze out, or to spew out, or to sob out, whatever you, whichever way you like to put it.

Something that's either fear, or bondage, or sin, or self, or worldliness that's not dealt with. And I want to make a challenge to you, that you simply be brave, so we close our eyes, and I call on you, hallelujah, those of you who know that this is spot on, exactly, exactly the way it is with you, hallelujah, that you're blocked up inside. You need to sneeze it out.

It has to come out, and will you be brave, and bold, and come along, hallelujah. It always takes one to lead the way, and very often, more often than not, that's a woman or a sister, because the men aren't brave enough. But if you know that you are blocked inside, that God has to move on you, hallelujah, come along, come with faith, come with expectation.

Blessed be the name of the Lord, amen. Amen. Just come along, and we're going to pray.

I don't know what our brother feels. There seem to be too many for laying on of hands, but may I pray? Yes, amen, and I would just call on you all to put the full weight of your spirit and your faith now. I don't believe any of these dear ones has come to play with things.

You really mean it in earnest. I can see the Spirit of God moving on some of you already, but I call on the ministering brethren, those of you who know your ground in the Lord, to just pull the full weight of your spirit and your faith, and I'm going to pray with faith now. I'm not going to doubt, hallelujah, that God will move, hallelujah, that you'll let go whatever it be, fear, bondage, doubt, sin, disobedience, remains of worldliness.

Ladies and gentlemen, when the naked power of God starts to work, devils get out screaming, hallelujah, hallelujah, you've done business with God tonight. If you have, and I'm sure the business has been done, then beloved, continue to breathe in the blessed Holy Spirit. How my heart's thrilled to hear this glorious one and only gospel that Jesus preached.

Amen. The rest is sham spoken by well-meaning people who don't know the truth. Now, we're going to pray, we're going to commend one another to the Lord, Amen, and just be there before the Lord, open, let him fill you, and fill you, and fill you, so that your life is one endless life of being filled with the Holy Ghost.

That is the whole life of God. Amen. Now, let's pray, shall we? Blessed Lord, thou knowest exactly what's been said, exactly what's been received.

Thou knowest exactly the work that has gone on, Lord, as men and women open their hearts, open the deep, dark, secret cells there. I'm afraid of thee, thou should come in, Lord, and clear out all the things that are objectionable and obnoxious to thee, that ruin lives, that ruin the lives of others. The disease of sin that spreads, Lord, the hurt that it brings, all these great and terrible things, Lord, are worse than AIDS or cancer or anything, Lord.

So, Father, we bless thy holy name tonight for this glorious gospel. Thank you, Lord, for our precious brother who made it known. Grant, Lord, that we this night, being purged afresh by the glorious Spirit of God, should know what it is to rest in thy love.

Hallelujah. Hallelujah. Thou wilt not countenance devils or sin in thy kingdom.

We bless thee, Father, as thou hast cast them all out. Hallelujah. Hallelujah.

Glory to thy name. Praise the name of the Lord. Amen.

Now, he that has begun a good work in you will perfect it under the day of Christ. That's what the Scripture says. You'll see it outworking in your life, and that's the greater glorious truth.

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