

Who Is He in Yonder Stall?

by Don Courville

The sermon emphasizes the importance of understanding who Jesus is and his message, and the significance of keeping Christmas simple to focus on the true meaning of the holiday.

Duration: 41:54

Scripture: Luke 1:35, Luke 2:7, Luke 2:11-12, Luke 2:15, Luke 2:17, Luke 2:21, Luke 2:26, Luke 2:30, Luke 2:32, Luke 2:38

Topics: "Nativity"

Description

In this sermon, the preacher shares a story about a man who broke the rules of a prison and went down to pray for the inmates individually. He wept and prayed for each person he encountered. Later, the governor of the prison, on a cold Christmas Eve, encounters a little girl waiting for him outside the prison walls. She presents him with a lock of hair from her deceased brother, which breaks the governor's heart. The preacher emphasizes that just as the governor was broken by the lock of hair, God sent His Son Jesus to break us from our sins and ourselves.

Transcript

Turn in your Bibles to Luke chapter 1. And those are some good word pictures, Roy. Luke 1 and verse 36, excuse me, 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.

Therefore also that holy thing which shall be born of thee shall be called the Son of God. Let's pray. Now, Lord, we thank you that we could receive your word this morning as it was going into our spirits.

And now we ask that you would continue to teach us and that the Holy Spirit would truly guide us. Lord, we're so prone to wander. We just leave you in a second, even faster than that.

So may we be focused on our wonderful Lord. These songs we sing have been singing are so good to focus us on Christ. Thank you now in Jesus' name.

Amen. I was doing my thing that I do a lot up in the middle of the night, spending time with God, flesh wishing I could go back to bed this morning. I think I was up from one to four.

But you know, the phone don't ring much during those hours. Nobody come in and ask you to do something, interrupt you. You just don't get bothered too much in those hours.

And so I'm learning to, I always fought it. I probably laid in bed almost an hour this morning before I got up. But I want to share something with you because one morning I saw this thing, holy thing.

I said, that's an unusual way to describe Jesus as a thing, isn't it? Have you ever thought about that? How many of you know what this means? Ah, good. OK. Did any of the little girls today bring a baby with them? A baby doll? These little girls around here, they don't trust me with their baby dolls.

Never know what I might do with their baby doll. All right. They wouldn't have liked what I was going to do with their baby doll because I was going to give an illustration of something.

The title of this message for those of you that like to write down titles for these messages is who is he in yonder stall? And we're going to sing this song. Beautiful song. Who is he in yonder stall? One of the songs in our song book.

And I want to talk to you about this one in that stall. And I'm going to have to watch my time, which I'm really bad about that. Dad and I was talking this morning how we had one of our pastors back when I was a kid, he said, supposed to preach 20 minutes.

And I had a teacher when I was going through my Bible training that literally believed that. I watched him one time at a banquet. Turned away from a speaker.

He's listening to speakers. 20 minutes was up. He just turned around in his chair like that.

He literally believed that. I have not yet found where they got that in the scriptures. Unless they timed one of the sermons of Jesus at 20 minutes.

However, the Holy Spirit leads, I think is more to be followed. But I will try to watch my time and keep it under two hours. When I was in Bible college and I had to do this, one of my good friends and we went to church together, soul went together, went tennis together and sang in a choir together.

And I had to get permission from him in speech class because I'd always go over time. And I lose track of time. I've lost track a lot of my memory, my hearing.

I've lost track. But that's been an old problem. I just get lost up into just being wrapped.

And even early in the mornings, this morning, even I didn't want to quit, but I was getting so tired. I knew I better go take a nap. You know, the world will worship him.

They'll worship Jesus this time of year. We'll drag out our major scenes that are unscriptural with the wise men there because the wise men didn't show up till two years later and all this stuff. And that's all right.

God, God puts up with a lot of stuff with us. I don't think he cares about a whole lot of that stuff that we maybe care about as long as we don't really forget him. He can put up with a lot of paraphernalia.

But if we forget him, then that really bothers him. Matter of fact, I got to thinking there, Max, on the singing songs. If the writer of a song would come in and we would skip one of his verses, I wonder if that would bother him.

Or if I wrote you a letter or you wrote me a letter and I skipped page two or three and not read it. There's a message in everything. But this thing, this world, I believe, will worship him as long as he is kept in a

manger or on a cross.

But I believe the true Christian will worship him as the son of God, the Lord of Lords, the King of Kings, the Lord of their life. I wrote this out. Who is he in yonder stall? I can't remember.

I wish we would have sung that. We will sing it. But it's a beautiful, beautiful song about who is he in yonder stall.

Now, I want to use a word picture this morning. We have no babies, little girls. Hannah, you don't have a baby unborrowed? If she has one, she's not going to let me have it, huh? What about my Hannah? She loves babies.

I don't even know where she went. Is she back there? Word to my Hannah. No babies.

All right, I tell you what. Let's do this. If we took a real baby, we can put the other thing over here and laid this little baby out on here.

And we would say this would represent the message, the holy thing that God would give to us. This would be representation of Christ. And this hillbilly rolling pin, you ever seen one of those? Hillbilly rolling pin.

I picked it up in Montana. I didn't know they had hillbillies in Montana, but I guess they do. I took it and I stained it and I put some polyurethane on it.

This would represent the mass part of Christmas. Christ. And this would represent the mass.

One morning I got up and I looked up and I studied Christmas and I studied it all through there. And I learned things I didn't even know about it. The Christmas, the Christmas, where we get our word massacre.

But it had to do with some things I didn't understand that it had to do with bread rising up and studying Webster's old dictionaries and things. And I can't remember everything. I lost that part of my memory is gone.

But if you would take that concept that is taught by Christ and the mass, and I don't like masses, Catholic masses, because that's a bloodless massacre of Christ, crucifery, crucifixion of Christ and all that. So I'd I'd stay away from that if at all possible. But if we would take a baby and put that baby down and let's say that this monster, which has the stripes and the pierced holes through it and the bruises on it, and we would lay this out, OK, there's Christ and here's the mass part.

What do you do with that? Well, they would probably roll it out. But what the world did with that is they took. They they took and they smoked him, it says they smoked him and they struck him in the face.

With some kind of an instrument which would come from the connotation of the meaning of this word that they took something, they took their hand, maybe or an instrument and smoked him in the face. And this is what Christmas is about, is the baby coming in the world is God's message. I'm not sure something about this from the Bible.

But they took this little baby. They grew up in a man and they took an instrument or something. And this is what they did with God's gift.

Can you imagine taking your baby and setting it there and taking an instrument right in the face of your baby? You wouldn't care if your baby was two days old or 50 years old, you wouldn't want that done to your baby. When Mary saw them crucify her baby, that's what it did to her heart. It broke her heart.

That's what it did to God's heart. He was crucified. That's just the thing they did with him before they all the way through there was a slow, painful crucifixion as they tried him.

They smoked him. They mocked him. They put a crown of thorns and they gave us a gift this week of a crown of thorns.

Now, let's look at this. Who is he and yonder stall? Who was that that they did that to? I want you to look at the scriptures. By the way, this word thing is not really there in the Greek, but it's implied and it's surrounded all around.

What is implied by this is that holy thing was a word. It was implied that it was the son of God. It was God's message.

This was the word that's used all around this passage, but not actually here for Ramah. And I'm going to show you, if you look, go back to 215, over to 215, and it came to pass as the angels were gone away from them into heaven, the shepherd said one to another, let us now go into Bethlehem and see this thing. That's the word for Ramah.

It's the word for a matter. What's this matter? What is this that's spoken of a saying? What? It was God. This was God's message.

Let's go see it. And if you're going to find it in a manger wrapped in swaddling clothes, I hope we don't ever forget that this is what our sins did to God's little baby in a manger. We smoked him.

It was our sins that put him on the cross. Now look at verse 17. And when they had seen it, they made known abroad the saying.

It's the same word. The saying which was told them concerning the child. Look at verse 29.

19. And it's just all around. And 29.

Lord, now let us, thou thy servant, depart in peace according to thy word. It's the same word. It just goes on and on.

I went all the way up as far as Luke chapter 3 and verse, or actually 571. Just looking at this in verse 50. And they understood not the saying which he's spoken to them.

This is when Jesus said, how is it that he sought me? Wish you not that it must be about my father's business. So what was implied when they said also that holy thing, we shall be born of thee. That holy thing, this little babe in the manger was God's message to this world.

What is the message? And I ask these two questions of myself. Who is he? Who is this? And I'm going to show you something in the scriptures here. Go back over to chapter one and verse 17.

And I'm going to take you through real quick because of time. But 117, here is what it says. 24 things about this little baby in the manger.

This holy thing in 117. And he shall go before him in the spirit and the power of Elisha to turn the hearts of the fathers to the children and the discipline to the wisdom of the just to make ready a people prepared for the Lord. He was the Lord in verse 16.

I think it was he's the Lord, their God. And many of the children of Israel, he shall turn to the Lord, their God. You come all the way through the scriptures.

31, go over to 31. And behold, thou shalt conceive in thy womb and bring forth a son. He was a son.

And thou shalt call his name Jesus. He was Jesus. He come on down to 32 and he shall be great.

This in the little manger. He's great. He shall be called the son of the highest.

The Lord God shall given to him the throne of his father, David. He'll sit on the throne of David in 33. He'll reign over the house of Jacob forever.

Look, it says of his kingdom, there shall be no end. He's a king. Look at 35.

He's the son of God. And by the way, that's why the Jews back over in John and chapter 10, they wanted to stone him. And he told them, he said, you're trying to do this to me because I claim to be the son of God.

In other words, they understood clearly he was claiming to be God. This little baby in the manger represented by the monster here this morning was the son of God. He was God in a body, a human body.

Who is he? And you understand, he is God. Now let's keep on going. In 40, uh, in verse 43, he was Lord in 46.

He's Lord in 47. He says, God, her savior in 69, verse 69. He's the horn of salvation in 76.

He's the highest, the Lord. This is what's all in the text. In chapter two, in verse seven, he's the firstborn son in verse 11.

He's a savior. He's Christ the Lord, the anointed of the Lord. In verse 12, he's just a babe, but yet he's all these things too.

In verse 18 or in 15, we come up to this thing. He's God's message. 17.

He's the saying of God to us. In 21, he's Jesus. 26, he's the Lord's Christ.

In 30, he's salvation. In 32, he's a light to lighten the Gentiles, the glory of Israel. In 38, he was redemption.

Just all those in the context. That's what was in that manger. A number of years ago, there was a man in a prison, a very cruel man, the worst of criminals.

He was there for life. He was there as a murderer. And the man went into this prison, prisons who preached to these men.

I'm not going to tell you his name, but he went in there and there were about 700 and they marched them all in. And the spirit of God came on this man to where he broke the rules of the prison. And he went down there and he began to pray for men individually and put his hands on this man and pray for him.

And he put his man hands on this man and he would pray for him. He went around just weeping. His heart was broke.

And then he came to this man and he came over to him and he put his hand on him and he began to weep and pray for him. And then they went on and had their service and it was over. A little while later, the governor of this prison, the main boss, whatever you call him, the warden, the main warden or whatever, it was a cold Christmas Eve and he had worked late.

And and so he's he's getting ready to go and he bundles up and he goes out in the cold and he had his pockets. He has pockets full of some gifts for his little girl and he's going out the gate and he goes down the pathway and he sees this little girl there along the wall and she was waiting for him. And she said, please, sir, can I see my daddy? What's his name? His name was Tom.

Tom Gilmore, I think it was. This is a true story. Tom Gaston, Gaston, Tom Gaston.

Can I see Tom Gaston, my daddy? Oh, no, you can't see him. But he noticed this little girl just had on a thin dress and it was cold and her shoes were way beyond being wore out. She said, please, can I see my daddy? Oh, no, you can't do that.

You just can't do that. You got to come back on visitation day. And he took off and then he felt a tug on his coat and he turned around.

This little girl is looking up in his face. He said, Dad, I want to see my daddy. So why don't you go back to your mommy? He said, my mommy died two weeks ago and I want to see my daddy.

Little girl, you can't see your daddy. You just can't see him. He was the worst prisoner in the whole prison.

He was mean. You can't see him. And then she began to talk to him.

She began to say, if you were in my place, you had a little girl. Say, if your little girl was me and you were my daddy and you were in the prison and she just began to work on him. And pretty soon she had him crying and pretty soon said, OK, let's go.

She got him. And she got in the prison. And he took her to his office.

He said, wait here. And he told the guards to go get number 37. And they brought him in and he saw his little girl.

And he said, I think her name was Nellie. What are you doing here? He's really angry at her. What are you doing here? Go back to your mommy.

And she said, daddy, mommy died two weeks ago. And little Jimmy, he just died last week. That was her little baby brother.

So that broke him down a little bit. And he went over there and grabbed her and hugged her and sat down and put her on his lap. And she had a saying.

She had a message for him. And when she gave him that message, it broke him. What was the message? She took out of her a little wrapping and she said, daddy, when little Jimmy was lying there in the coffin, I took some scissors and I cut off a lock of his hair.

And when she presented it to him, it broke him to pieces, literally crushed him. And that's what God designed to do for us. When we saw his son, it was designed to break us from our sins and our self.

And it did. He took the little girl home and kept her until she became a young lady. Old Tom got saved.

The preacher came back years later and the warden said to the president, they called him the governor. He said, you want to know what happened? And he told him the whole story. He said, would you like to meet him? Oh, yeah.

Took him down the street to a house and there was a little girl with her daddy. And he was a Christian, loving God. They had to let him out of the prison.

He was so godly. They had to let him out. This is what Christmas is about.

Jesus coming to get us out of the prison of our self. To bring us into a love relationship with himself. And there's so much paraphernalia around.

We get along with all the wrappings, but we will take and we will smash Jesus with our own self-will to get whatever we want. The whole meaning of Christ coming into this world is not even the right date. He wasn't born on December 25th.

Probably back in the fall. But all the paraphernalia and the wrappings, if we miss loving God, we've missed the whole thing. And that's what this whole thing is about.

Why did he come? Who is he in yonder stall? He's God. He's the Son of God. God was manifest in the flesh, it says in 1 Timothy 3, 16.

God manifest, he revealed himself. He was God's message to us. And that's what we did with him.

And if it don't touch you, you're not saved. If it doesn't break your heart, we've got all kinds of paraphernalia that we've wrapped around our Christianity stuff. We've become so complicated with all our committees and our meetings and all of this, that Jesus Christ can come into our church and be ushered out.

No room for him in the inn. No room. The Holy Spirit can come in and we will say, would you just please sit down until we're ready for you.

He will leave. I didn't know I could get that high. He will just leave.

We grieve him. We quench him. You know what God designed the church to be? Very simple.

And we've had our battles in this church because of wanting to complicate us. And the Spirit of God has not been pleased with it. He's been grieved and quenched.

God wants the church to be in a simple love relationship with him. To get along with the bare minimum of paraphernalia that we add on. And let me tell you something else.

Not only is he God, he was the pre-incarnate Christ. What's that mean? That means he lived before Bethlehem. Before this little baby came into the world, what was he doing? The one that came in.

Virgin born. This baby come in with no sin nature. Comes from the Father, I understand.

God just needed to borrow a womb. Ah, conceive. What an amazing thing.

He was the pre-incarnate Christ. John 1.1 says he was with God. Before Bethlehem he was with God.

Not only was he with God, he was God. In the beginning was the Word. He was the Word.

He was the Word. In the beginning was the Word. The Word was with God and the Word was God.

Jesus said, O Father, glorify thou me with thine own self and with the glory which I had with thee before the world was. Not only was he with God, he was the creator. This little one that we took and we smashed with our self-will and our stubborn pride.

We took the beautiful little son of God who grew into a man 33 years later and we smashed him. But he was the creator. He created them.

And he created us. But don't think it was just them that took that. It was us.

If I would have been there, I would have done it. You would have done it. Unless we had been touched by God.

He was the creator. For by him were all things created that are in heaven and in the earth. God, when in the Scripture says in Genesis 1.26, God said, Let us.

It's God the Father, God the Son, God the Holy Spirit, a triune God doing it. He was born of a woman. What's a woman say to us? It says weakness.

It says purity. It says beauty. It says simplicity.

He that would take a woman and smash him. It's cruel. God's going to judge our country for what we do with women in the wombs.

We are murderers. I'm going to tell you something about this. He was he was.

The Bible says the word became flesh. But when the fullness of the time was come, God sent forth his son made of a woman made under the law. You see, the Bible teaches this concept that God just goes so long and then he does something.

He's just going to go so long with our country and then that's going to be it. We cross the line. There's a line.

You can resist the spirit of God talking to you about trusting Christ just so long. But when the fullness of the time has come, God sent forth his son made of a woman made under the law. Who is he? He's God.

Let me say something about this. God is trying to say something to us. Who is he? He's God.

But what's God trying to say to us? I'll tell you what God's trying to say to us. He said that Jesus Christ came. Why did he come? He came to fulfill the promises, the promises and the prophecies, all these things that shall bruise the head right right away.

When man got into sin, when we fell with Adam and Eve, God was there. He said, I'm going to send a messiah. And he is going to bruise the head of Satan.

You know what? I've been thinking on this this week. It's been blessing my soul who freely gives us all things have been meditating on that in first Corinthians two twelve, who freely give it this all things. Lord, you say you freely give me all things.

Lord, I need wisdom. I need grace. I need strength.

And I just been naming these things off, meditating on that. One of those mornings when I came back to bed for my nap before I went into the day about an hour and a half, I just meditated on that. I must I woke up and wake up and I start meditating on that, freely giving us all things, going over the things that I need, that I'd like to have.

You said it in your word. He said, you have not because you ask not. He freely gives us all things.

He came to fulfill the promises. Listen to this. Isaiah nine, six unto us, a child is born.

If those scribes and Pharisees would just believe scriptures. I mean, they went right down this unto us, a child is born is seven, seven, fourteen, fourteen. A virgin shall conceive and bear a son shall call his name Emmanuel.

All these prophecies were fulfilled right there under their nose, just right there. Bethlehem out of these shall come. Let me show you something, and Micah, I'm going to have to watch.

I don't even know what time I started here, but let me show you. Go over to Micah. If you can find Micah, he's right after Obadiah, right after Amos and right after Micah is is Nahum.

You know, it's hard to find these. Then just after that is Zephaniah. There's Habakkuk, Zephaniah, Haggai, and you're getting back to close, Zechariah.

You got Micah? Look at 5.2. But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me. That is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Bethlehem.

What happened in Bethlehem? How many of you been to Bethlehem? Let me tell you what they do to you when you go to Bethlehem, because I went there. They'll take you into this building, and there's all this paraphernalia, all this silver and these candles and stuff. The Roman Catholic Church has that spot, and they'll say he was born right here.

I mean, you can hardly see the spot with all the paraphernalia around there. I don't know if it was or not. I doubt they know, too.

But say if it was. You know what that spot was? Who is he in yonder stall? Let me read you something about that spot. Go back up to 4.8. And thou, O Tower of the Flock, the spot where he was born was the Tower of the Flock.

And thou, O Tower of the Flock, the stronghold of the daughter of Zion, unto thee shall it come. They don't even know how to describe this one that's coming, this one. It shall come.

God's message, God's saying, God's special revealing. It shall come. What is it that's coming? Look at that.

And thou, O Tower of the Flock, the stronghold of the daughter of Zion, unto thee shall it come. Even the first dominion, the kingdom, shall come to the daughter of Jerusalem. What's he talking about? Let me tell you about this.

This puts it all together. And I'll probably just stop here. I'm on page four and I've got three more pages, but I'm going to stop on this one.

The ancient Jewish prophet Micah foretold the birthplace for the coming Messiah, 700 years before the birth of Jesus Christ. Micah said that the Son of God would be born in the little insignificant village near Jerusalem called Bethlehem. History records that Jesus Christ, the Messiah, was indeed born in Bethlehem.

Not in Nazareth, where he was raised. Not in Capernaum, where he conducted his ministry. Not even in Jerusalem, where he was crucified, buried and resurrected.

But Jesus Christ was born in Bethlehem. What does Bethlehem mean, by the way? House of bread. What about Bethlehem? What was it there? The actual location of the birthplace of Jesus Christ is also found in the prophecy of Micah.

The location was Migdal Eder, which in Hebrew is the Tower of the Flock. There was a specific spot. The Tower of the Flock, Micah 4.8. The Tower of the Flock was where the shepherds would watch over their flock from the second story and where they birthed the newborn lambs in the lower portion of the two-story tower there in the fields of Bethlehem.

The actual birthplace of Jesus Christ in the little town of Bethlehem has a prophetic significance, both in the past and in the future. The past significance of Migdal Eder, the Tower of the Flock mentioned in Micah 4.8, is the watchtower where the priestly shepherds would watch over their flocks in the shepherds' fields there at Bethlehem. All around, they would bring the flocks in so they could watch them.

And out there in those fields, the shepherds would be scattered too, watching the flock. It was safe around the tower there. What happened? It was in the lower portion of this watchtower that the birthing of the lambs would take place.

The shepherds would wrap the newborn lambs in swaddling clothes to protect the body of the lambs, which would be offered as sacrifice at the temple, just four miles away in Jerusalem. Wrapped in swaddling clothes to keep the newborn lambs without spot or blemish, they would be laid in a manger until they had calmed down. The prophetic significance of Migdal Eder, the priestly shepherds in their fields near Bethlehem on that evening, knew where to go to find the newborn Messiah.

They knew where to go. They didn't go to the wrong place. They knew where the swaddling lambs were taken care of.

That Messiah, the new one, Jesus Christ, He would be found where the angel had told Him, wrapped in swaddling clothes, lying in a manger in the lower floor of the tower of the flock. Migdal Eder. And He would be there as the lamb to be sacrificed to take away the sin of the world.

Isn't that something? Wrapped up in swaddling clothes. Maybe there were other little lambs there. Isn't that something? But also it spoke in the Scripture there of this fact, that this one born in the tower of the flock, Migdal Eder, Jesus Christ, would set up His dominion, His kingdom in Jerusalem, only several miles

from where He had been born.

The actual site, Migdal Eder, for the cradle of Jesus Christ, would also reveal the prophecy where Jesus Christ, the Messiah, would wear His crown as the King of kings and the Lord of lords for a coming future kingdom right here on earth. This one that we smashed, that our sins, this beautiful little baby, He's coming back to reign on this earth and He will reign. The question is, is He reigning in your heart right now? Who is the Lord of your heart? Every day when we do not let Him be the Lord of our heart, it's just like we take and we crucify Him afresh, just like the Catholics do.

We're no different. But as many as are led by the Spirit of God, they are the sons of God. Did the Spirit of God lead you yesterday? Where you go, what you buy, what you say? We fall on our face.

We say, Lord, I was going along pretty good. Then all of a sudden I just made a U-turn and I left you. I went several hours without even thinking about you.

He said, I didn't forget you. I was watching over you. You were really getting, you were really getting off track.

Do you know that? You know, that's why I let that happen to you. So you would come back and talk to me and acknowledge. That's why I let some of these things happen to you, because I want you close to me.

It's just like a little lamb. You go off bleating and getting through the thorns. You get out here and a wolf will get you.

He says, I love you and the whole purpose of this whole thing, the whole purpose of all of this, coming to fulfill the promises, coming to reveal the Father. And you look at the things that Jesus talked about his father. They were very intimate and they were very precious.

He came to us to reveal the father. He said, I want you to see the father. And he said he had declared the father in John 1, 18, 1 and 14, 9. He had seen me, had seen the father.

He said, I came down so you could see what we look like. I came down also so that we could come into your heart and you could get into us. I came down, but we came down because we want you.

We want you. And what did Jesus say? I said this morning, Lord, do you have a special word for us this morning? Just a special word. And this verse came to my mind.

He said, Let not your heart be troubled. You believe in God. Believe also in me.

In my father's house are many mansions. If it were not so, I would have told you I go to prepare a place for you. And if I go and prepare a place for you, I will what? I'll come again.

I'll come again. If I go to prepare a place for you, I will come again and receive you unto myself. And where I am there, you may be also.

God wants us. Think about this. The creator of the universe, he wants us.

And this one verse went along with that. He said, And if a man loved me, he will keep my words and my father will love him and we will come into him and make our abode with him. God came into the body of a little baby.

Good thing you little girls didn't give me your baby. You wouldn't like to see me smash the face of a baby and I wouldn't have done it. That have been a powerful word picture.

It would just make your heart cringe. It hurt us enough to watch and see the monster that we use as the type of Christ. But he did all this.

He says, I want you to understand, and this is a message we got from Roy. Also, he said, I really do love you. The problem is you love yourself more than you love me.

And that's why you won't be submissive. That's why you just won't put it all in. I put all I had on the altar for you.

Will you put all that you have on the altar for me? Let's pray. Lord, you said that you came that we might have life and that also we might have abundant life. I think a lot of us may have life, but we don't have this overflowing life that's produced.

He that believeth on me, you said the living waters would flow. Lord, we need an old fashioned revival to say that there's been other stuff flowing out of us. This wrath, this naughtiness, all of this stuff of self has been coming out of us and we need you to cleanse us.

Lord, we need to come come back to the simplicity of Christ. As Paul told the Galatians who had moved them away from the simplicity of Christ, you're such an amazing God. You put things together.

You have things happen years before that's going to fit into our life maybe today. And we get we're just like the disciples before you went to the cross. We just scatter.

We don't understand your ways. But you came to take us out of the prison of self like old Tom and to do something for us. Father.

Thank you for speaking to us today. Thank you for this message you've given us. Well, from James and from the songs and from this word.

The message is you. You want. Us.

And the final question is, do we really want you search our hearts and see if we're not an idolatry and we're all frantic and worried and angry and bitter and upset and all of this because we really are not trusting you. Thank you now for speaking to us, Lord, out of the inadequacy of our own lives, out of all of the weakness that is in us and the flaws and the faults and inconsistencies that amazes us that you would even want to live on us. But you do.

And as you revealed yourself to this world in this little baby, they grew up to be a man. So you have said that we have to be born again. We have to have a spiritual birth.

And so, Father, I pray that you'd search our hearts to see if we have really been born again. Thank you for coming. We don't know what day you really came into this world, but we thank you that you did come and we thank you that you're coming again.

And we thank you that you are the Lord of Lords and the King of Kings. And we thank you that you have patience with us. And may we have patience with each other.

Lord, thank you for ministering in Jesus' name. Amen.

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