

# Sign Christians

by James A. Stewart

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*The sermon emphasizes the importance of humility before God and the need for every believer to be fully committed to Jesus Christ.*

**Duration:** 53:37

**Scripture:** Matthew 1:21, Matthew 6:33, Matthew 11:28, Ephesians 5:11-18

**Topics:** "Christians"

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## Description

In this sermon, the preacher begins by asking three questions to those who are unsaved. He quotes Mark 8:36, emphasizing the importance of not losing one's soul in exchange for worldly gain. The preacher then shares a simple prayer, 'O Lord, break me, O Lord, make me, O Lord, take me,' as a way to surrender to God's will. He discusses the concept of the flesh in believers and unbelievers, highlighting that they are the same and can lead Christians to behave in ways that even non-believers wouldn't. The preacher concludes by urging young people to examine their spiritual standing and understand the three types of individuals mentioned in the New Testament: the natural man, the carnal man, and the spiritual man.

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## Transcript

This evening we have come to possibly the halfway mark in our convention and I feel that I would like to ask you one or two questions. There is at least three questions I would like to ask you who are unsaved in God's name. You have in Mark 8 36, what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? The loss of wealth is much and the loss of health is more, but to lose your soul is such a loss that no man can restore.

You are here at this convention tonight and you're unsaved. I have another question to ask of you. Ezekiel 33 and 11, why will you die? As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his evil way and live.

Turn ye, O turn ye, for why will you die? O dear unsaved friend, why will you reject Christ as your Saviour and as your Lord any longer? You have been in these meetings, in the atmosphere of the Gospel. You have heard the testimonies, you have had the realities of experiences of believers of all ages, and yet you're not saved tonight. Now we thank God for those who have been saved during this week.

We thank God for those who have been saved, but O dear friend, tonight what about you? What about you? Can you really definitely say, yes, I know that I have passed from death unto life. I know that I have

been transferred from the kingdom of Satan into the kingdom of God. I know that I am a new creation in Christ Jesus.

All things are passed away. Behold, all things are become new. What a tragedy it would be for you to leave these campgrounds without repenting of your sins and receiving the Lord Jesus Christ as your Saviour.

And I have been praying, especially for you young ladies and you young men, that right now in your teens, your early teens, you will no longer be serving faith, in fact you will serve the Lord. Now I have some questions also for those of you who are believers. I will not give you the Scriptures because you would forget them.

Where art thou? My brother, sister, where art thou tonight in this convention? Where are we all? What is your state before a holy God tonight? What is your spiritual condition before your loving Heavenly Father? Where do you stand in relationship to the Son? Where do you stand in relationship to the Holy Ghost? Where art thou? Hast thou discovered yet where you are living? Are you living in the carnal realm or living in the spiritual realm? Where dwellest thou? Where are you living? Do you know where you stand before God as a believer, as His born again child? Where art thou? It would be a tragedy of great magnitude if you have come to this Wednesday night service and do not know where you are living. Where you are? Where art thou? Have you discovered just exactly your plane of living? Are you like John? Are you living in the bosom of the Savior? Or have you discovered that you have been calling Peter like Peter afar off? You have been denying the Lord. Maybe not blaspheming like old fishermen oath like Peter, but the fact remains that just by sometimes keeping silent you have compromised and you have denied your Lord.

Where art thou? What is this that thou hast done? What is this that thou hast done? You have discovered that you are a backslider. You have discovered that you have lost the joy and the glory of your salvation. But what is this that thou hast done? As you have prayed and as you have listened to the messages in this tabernacle all during the day, thou hast discovered that thou hast committed sin.

I do not know what sin it is, but all sin is an abomination in the sight of the Holy God. There is no such a thing as a little sin. And another great sin.

You take for example envy. You would say why envy? Well that is not a great sin. But my dear brother and sister envy crucified the Lord Jesus Christ.

It was for envy that they betrayed him and for envy they crucified him. Now what is this that thou hast done? The Holy Ghost has placed some particular sin or sins in your heart and life. And before you can go a step further you must when deal with these things.

Now you know there is a threefold confession of sin. There is first of all personal confession. That is that you confess these things before God and before God alone, nobody else.

And then there is private confession. You confess before your loved one. Maybe you are a father, maybe you are a mother.

Maybe you are a son, maybe you are a daughter. And there is a personal confession that you say I want to make an apology, I must confess that I have sinned against you, my family, I have sinned against the Lord. And then there is public confession of sin.

If you have denied the Lord and you have brought public disgrace to his holy name, then friend you will get no deliverance until you confess your sin publicly. And maybe you are a Sunday school teacher, maybe you are a pastor, a pastor's wife, maybe you are a deacon, earnest in your church, but you have sinned. And you have brought disgrace to the name of the Lord.

Then friend there must be public confession of sin. And sometimes we have known at the beginning of revival, when sometimes the confession of sin has gone on for sometimes 48 hours, on all day and all night. And still we have no revival.

That is only preparation for revival. Confessing sin is not revival, that is getting right with God. I was in a certain college here in North America and the newspaper said it is a great revival going on in this college.

And I said to the president, no, no, that is not true. This is dirty, filthy garbage we are getting rid of. This is not revival.

This is what we shouldn't do. There were people confessing they stole things from the factory they worked in. Well, the word of God says steal no more.

That was just living a decently respectable life, not to steal. And so in order to get the blessing of God, friend, there must be many times public confession. What is this that thou hast done? And then how long shalt thou refuse to humble thyself before me? Oh dear friend, the Holy Ghost saith today, today if you will hear God's voice then harden not your heart.

God has been speaking to you. And you see, you are like Pharaoh. Pharaoh did not want to humble himself before the Lord God of the Hebrews.

He was still with his own damnable pride. And you know, there is the pride of race and the pride of faith and there is the pride of many other prides we have. But my dear friend, the most damnable pride is religious pride.

And God is saying to you, my brother, my sister, this evening, how long will thou refuse to humble thyself before me? The Holy Ghost saith today, today, today and God has been speaking to you. But you know you are wrong. You know the standard of living is below the New Testament normal condition.

And yet you are still resisting the Holy Ghost. How long will thou refuse to humble thyself before me? That is God saying to you tonight. Are you willing to humble yourself tonight and take a low place before the Lord? And then friend, how long halt ye between two opinions? You see, you don't want to confess that you're not as spiritual as you thought you were.

You're not willing to confess that you're not as spiritual as the people in your congregation or in your church think you are. And so now you will not humble yourself because of your religious pride. But oh friend, how long halt ye between two opinions? Mrs. Stewart, in our message this morning in the book of Joshua, you remember, she brought out that we have two Hebrew words in Exodus 12 for the word Passover.

One means to pass over. The other means to flutter over, hover over, hover over. And this is the same word.

How long halt ye between two opinions? God halted over the door that was marked with the blood and he would not allow the destroying angel come into that home and that home was saved. And God says, it's the same word, how long halt ye? How long do you hover over, flutter over, undecided? It's the same word as Mephibosh was lame on both his feet. You're undecided and God's saying to you tonight, how long halt ye between two opinions? Now, you've heard many times the opinion of man.

But oh my brother, my sister, what about God's opinion tonight? Is this the words of God, what you have heard in all the messages this week? Has it been the words of God, yes or no? And you went to sleep last night, but you were still undecided. You had the messages this morning, but you were still undecided. You had the messages this afternoon, but you were still undecided.

And God is saying to you, how long halt ye between two opinions? Oh my brother, my sister, just as it is in the gospel, so it is in the Christian life. Do you know friend, that if you will not obey God, God will pass you by. He'll put you in his waste paper basket, he'll put you on the shelf.

And he will use other people, he will go where people are willing to respond to his message. You ask any missionary. And he will tell you that in the majority of foreign mission fields of the world, the believers everywhere are willing in a moment's notice to respond to the message of God.

And friend, if you will not, if you refuse the message of the Holy Ghost, then he will pass you by and say, no, I've spoken and I will speak no more. I will go and speak to someone who will hear my voice. And I believe friend, the reason why God is using and blessing certain denominations and certain people and certain movements is because they have obeyed the voice of God.

They have humbled themselves before God. They have broken themselves down before God. And we are jealous because God is using them.

But friend, we need not be jealous. God was wanting to use us. And brother, sister, if you're usable, God will use you.

God will use you. How long halt you between two opinions? You have weighed things up on the balance and you know this is the word of God. Then my brother, don't back off tonight.

Don't back off. You may say, but this is not the usual type of service in my Baptist church. That is no reason, friend.

Is it the word of God, yes or no? How long halt you between two opinions? And then, who is willing this day to consecrate himself unto the Lord? Now please don't misunderstand me. I am glad that if God will call some young women to go out as foreign missionaries and some young men to go out as foreign missionaries. I will be glad if like a young man came to brother Norris and myself tonight and said, I believe God this afternoon has called me to preach.

It was broken down before God, the young man. Hallelujah. Glory be to God.

I would not minimize these callings, but that is not the question tonight. The question is this, who is willing this day to consecrate themselves unto the Lord? In other words, who is willing to abandon themselves to the Holy Ghost? Who is willing to let go and let God? Who is willing to unreservedly hand over their life to the Lord? Who is willing to consecrate themselves this day unto the Lord? Now friend, this is not a call to preach. This is not a calling to full-time Christian service, maybe to become a pastor or foreign missionary.

That is not the crisis of the matter, or the crux of the matter. The crisis of the hour and the crux of the matter is, are you just willing to obey God and hand over your whole life entirely to God, the Holy Ghost? Like a young man came to a friend of mine after a service in a Bible school and he said, the young man said, oh he said, you know, do you think the Lord could use my piano? And my friend says, I don't think the Lord is very much interested in using your piano, but he's interested in using you. And the young fellow says, well I'm concerned about, I have a magnificent piano and I would like to surrender that to the Lord.

But my friend said, but have you surrendered yourself to the Lord? He said, supposing you surrender yourself to the Lord and then the Lord said, we want you to go down as a missionary to Brazil. Huh, you'd have to love the piano a long way. And the young man says, but suppose the piano, the missionary work doesn't fit into my piano.

You see, the young man has got all the things all wrong. The test is not friend, whether you want to do this or you want to do that or what you have and how you can, you can fit your possessions into God's plan. That's not the question.

The first question tonight you're dealing with is, is are you willing to consecrate yourself this day unto the Lord? Are you willing to let go and let God take your hands off your life and say, oh God you can have everything I have right now, one hundred percent. Who is on the Lord's side? Who is on the Lord's side? Now this is a message to believers, who is on the Lord's side? Isn't it a tragedy of the hour when we have to ask at a Bible conference of church members, Baptist church members, who is on the Lord's side? When some are fighting the devil in the same church. When one in the church is crying to God for revival, another group is trying to hinder the Holy Ghost from sending revival.

There's a mixed multitude. And friend, the question of the hour is, who is on the Lord's side? Have you been denying the Lord this week? Have you been criticizing the messages? Have you been throwing water upon what has been said and what has been prayed about and sung about? Or have you been denying the Lord and compromising with the world and sinning the devil during the past week of the past weeks before you came and yet you're a baptized believer? You went under the waters of baptism to signify you were buried out of sight and risen with Christ to walk in newness of life? Who is on the Lord's side? And then we have one question in the New Testament. Why Tarius now? Why Tarius now? Oh, why Tarius now? My dear believer, why Tarius now? What is revival? Revival is very simple.

It's every believer in the church a hundred percent for Jesus Christ. Revival is very simple. It's every believer in the church filled with the Holy Ghost.

Why Tarius now? Is it possible you're confused because of the many messages? Surely the messages haven't been too deep for you. You're being in kindergarten very simple, very direct, very definite. Why Tarius now? Will you enter into your possessions in Christ? You're a spiritual multimillionaire and you're risen Lord and yet you're living a poverty-stricken Christian life.

Oh, my brother, sister, why not this Wednesday evening, right now in this meeting? Why not come forward? Why Tarius now? Why not come in and enter into a full possession of all your inheritance in the Lord Jesus Christ? As I often say to our young converts in Europe, Christ died not only to save your soul from hell, but Christ died in order that you might be filled with the Holy Ghost. And the fullness of the Holy Ghost is an integral part of God's plan of salvation. Now I want just for a few minutes tonight to speak to you about the three men of the Word of God, or the three types of man in the Word of God.

Now those of you who are old in the faith, will you bear with me in my simplicity? As I said last November here to the pastors, we have to preach the message concerning the blessed work and passing of the Holy Spirit as simple and as definite as we can, over and over and over again, repetition, repetition, repetition. Line upon line, precept upon precept. It's just like preaching the gospel.

You hear the gospel preached in your church every Sunday, and you have heard John 3, 16 over and over again, and we keep on ringing the changes upon the redemptive work of Jesus Christ. Come unto me all you that labor and are heavy laden, and I will give you rest. And what happens? We could say we had that before.

But no friend, we don't. Why? Because we're so anxious to see souls saved. And as the evangelist is preaching, we are praying, oh God bless thy Word, and Lord let the light of the gospel shine into these darkened souls.

Let them be saved tonight. Let them be saved this morning. And with a simple gospel message being repeated over and over and over and over again, glory be to God, souls are saved.

Because many times it's the first time they're hearing the gospel. And you know, you would be surprised how that we travel in various parts of the world, and we discover that many, many believers in our meetings every night know so little about the Holy Ghost. As the old Puritan writer said, he's the least worshipped, he's the least known, and he's the least recognized member of the Trinity, the Blessed Holy Spirit.

And so we have evangelistic campaigns for believers. You see, evangelistic campaigns for defeated sinning Christians. And this is the good news of the gospel for defeated Christians, disappointed Christians.

You have, for example, Romans 5 and 10, for if when we were yet enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. Now you say, we have been reconciled as unbelievers, we have been reconciled as guilty sinners to God through the death of His Son. Now says the Apostle, but much more being reconciled we shall be saved by His life.

Saved by the life He lived? No, no, no. Saved by the flawless life He lived here on earth? No, no, no. Saved by His risen life.

As we have in Hebrews 7.25, He's able also to save them to the uttermost. That's the believer, not the unbeliever, the believer. He's able to save them to the uttermost of their need, the uttermost of their extremity, the uttermost of their temptation.

Why? Because He ever liveth to make intercession for them. And so we thank God for the finished work of Christ, for our salvation on the cross. But glory be to God for the unfinished work of Christ.

And He ever lives to make intercession for us. And as I said before, maybe here, as our great High Priest, as our, He maintains us in fellowship with the Father, but as our advocate, He reinstates us into fellowship with the Father when we do sin. And so because He ever lives, He's able to save us to the uttermost.

And there is no reason why any child of God needs sin. There is no reason why any child of God need fall. And so we read in Hebrews, we read here in Romans 5.10 that we are saved by His life.

We're saved by that victorious life. He's living for us now with the Father's right hand. Now what is it? This is salvation, not from the penalty of sin.

Hell, we've already been saved from the penalty of sin. This is being saved from the power of sin day by day. As we have in Romans 6, sin shall not have dominion over you.

Oh what a glorious message and it's true. God has said it. It must stand.

Pass it on. It's simply grand. Sin shall not have dominion over you.

And so this is an evangelistic meeting for sinning Christians. Matthew 1.21, Thou shalt call His name Jesus. Why? For He shall save His people from their sin.

Now friend, let me make it very simple tonight. As I said, will you excuse me if I speak in a very kindergarten way. I'm especially speaking to the young believers because I covet you young people.

I covet you young people. I was saying up at Brother Dufty Road's Maranatha Camp meeting that, you know, as I get old, I have a little tendency just to look down upon young people. And then the Lord has to halt me and say, huh, when did you start preaching? Oh Lord, oh yes, I forgot, fourteen, yes.

When were you a pastor? Oh Lord, fourteen, I'm sorry Lord. And what about the Welsh Revival? How old were they? Oh, I said Lord, I'm sorry, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-two years of age. You see, in the great Welsh Revival, when two million were saved, the old man, Eben Roberts was twenty-four.

And all the revivalists said, the old man's coming. And he was twenty-four. You see, it was a revival of youth.

And many people say the spiritual barometer of any church is a prayer meeting. But I can say something else. The spiritual barometer of any church is a spiritual condition of the young people.

If the young people are not spiritual, the church is spiritual, the young people will be spiritual. Now friend, you may be only twelve years of age. You may be only twelve years of age.

But you can be so filled with God, filled with all the fullness of God, that God can use you mightily. And we are praying, friend. You had your meeting for young men this afternoon.

You had the meeting for young ladies this afternoon. And I want to ask you, dear young people, once again this evening, do you know where you stand? Now let me explain to you very simply about the Christian life. We have three types in the youth.

You may be only twelve years of age. But you can be so filled with God, filled with all the fullness of God, that God can use you mightily. And we are praying, friend.

You had your meeting for young men this afternoon. You had the meeting for young ladies this afternoon. And I want to ask you, dear young people, once again this evening, do you know where you stand? Now let me explain to you very simply about the Christian life.

We have three types in the New Testament. We have the natural man, we have the carnal man, and we have the spiritual man. Now let me read to you just about that.

You have, for example, in 1 Corinthians, if you would like to turn with me. In 1 Corinthians, verse 9. 1 Corinthians chapter 2, verse 9. But as it is written, I have not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Don't stop there.

But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth no man but the Spirit of God.

Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, compareth spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.

Neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? That we have the mind of Christ.

Now listen to this, young people. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat.

For hitherto you were not able to bear it, neither now are you able. For you are yet carnal, for whereas there is among you envying, and strife, and division, are you not carnal walkers, men? For while one saith, I am of Paul, and another, I am of Paulis, are you not carnal? Who then is fallen? Who is of Paulis, but ministers by whom ye believe, even as the Lord gave to every man? I have planted, of Paulis watered, but God giveth the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

Now the natural man is the man of the world who has never been born again of the Holy Ghost. As we have in Ephesians 2, by nature children of wrath, even as others. And then the contrast, by grace are ye saved.

By nature, children of the devil. By grace, saved, children of God. Now nobody by natural birth was born a Christian.

That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Therefore don't marvel, Nicodemus, don't be perplexed when I say unto thee, although you wear the white rose of a blameless life, don't be perplexed, or don't be marveling when I say to you, Nicodemus, thou must be born again. One day a famous Presbyterian preacher from Northern Ireland came salmon tasting into the city of London, as the custom was during that period.

And he went on Sunday morning to hear Joseph Parker in the great London temple, and he got a great inspiration. And then in the afternoon he went to hear the great Canon Liddle in St. Paul's Cathedral and got a great inspiration. And then he says I'm going, a third salmon tasting, I'm going to go and hear Spurgeon tonight in the Metropolitan Tabernacle.

And after the salmon, as he was coming down the steps of the Metropolitan Tabernacle, he said to an acquaintance, another gentleman from Belfast, oh he said, I'm deeply disappointed in Spurgeon's message, I'm deeply disappointed in Spurgeon. And you know there's an old Baptist grandmother, she didn't know that this was the most famous Protestant preacher of Northern Ireland. She gave him a dig in

the ribs, she wasn't going to let that pass.

And she said, sir, I heard what you said, but sir, it takes a born-again man to appreciate a salmon like that. And you know he was angry, but it was the thought of the Spirit. And all night long he heard the words, it takes a born-again man to appreciate a salmon like that.

And glory be to God, friends, it led him to saving faith in Jesus Christ. He entered his modernistic church, and then he filled it once again with converts evangelizing. Now friends, a natural man doesn't appreciate the things of God, and doesn't understand the things of God.

The Bible's a dead book to them. Meetings like this is a dead meeting to them. When I was playing soccer, football, it was all alive.

And the revival meetings are all dead to me. Sunday was the deadest day in the week, because I had to go to three Sunday schools. One Presbyterian, one Baptist, and one open breath, and Mother wanted to make sure I got saved and got the word.

Yes. And then I had to go Sunday morning to a service, and Sunday evening service, and then there was a tent camp in another meeting. So I would have six Sunday, six meetings in a Sunday.

It was hell. That's what it was to me. I said Mother, if hell's anything like this, there must be awful.

Yes, I swore. And I, and I dreaded Sunday. You see, in Scotland, you see, you, you, you can't do a thing on Sunday.

You can't, it's a large day. They don't run the trains in parts of Scotland, even today. No trains run.

No milk deliveries on Sunday, many places. I know, friend, I would say, oh, tomorrow, tomorrow. What's the use of having a good time playing football on Saturday? You have to, have to have a Sunday.

But glory be to God, friend, when I got saved, the things I used to hate, I began to love. And the things I began to love, I hate. I lost the desire for the football field, desire to be famous.

All I wanted is, I want to eat up this blessed food. And I wanted the company of God's people. Every prayer meeting I could find, every gospel tent, or every campaign, I want to go every night, everywhere.

Why? I was born again. Now the, by nature, friend, the natural man doesn't appreciate the things of God. And the natural man cannot understand the things of God.

They're just, they're blind. The natural man's blind to the things of God until his eyes are opened by the Holy Ghost. But then, that is the unbeliever.

That is the man who is unborn again, the unregenerated man. He's natural. But what about the carnal? Now, you know, we read there about the carnal man in Romans 7. Let me just read it to you young people.

Now, we have always had, down the centuries, a theological discussion and debate concerning Romans 7. Is the Apostle Paul speaking of his life as an unsaved man, or his life as a believer? I believe he's speaking of his life as a believer, a defeated Christian. And this is what he says, For that which I do, I do alone not. For that which I do, I alone not.

For what I would, that do I not. For what I hate, that do I. If then I do that which I would not, I consent unto the law that is good. Now then, it is no more I that do it, but sin that dwelleth in me.

For I know that in me, that is in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not.

But the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me.

For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin which is in my members. O wretched man that I am, have you come to that place? Like Paul, O wretched man that I am, who shall deliver me from this vile body of death, or this body of humiliation? And then he cries out, I thank God for Jesus Christ our Lord.

Now he cries out here in verse 2 of chapter 8. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. That the righteous requirement to the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Now I could go on, but right through here in chapter 8, you have also in chapter 7 and chapter 8, this old man. The carnal man. The carnal man.

I can remember when we were first saved, I think we were on our honeymoon in Yugoslavia, that Mrs. Stewart came busting into my room all excited. And she said, James, I don't understand it. I said, don't understand what? She had a Bible in her hand.

I said, I don't understand it. She said, you know, I'm studying Romans just now. I said, yes.

She said, you know, I can't find any difference between the natural man and the carnal man. I said, that's right. She said, there has to be something different.

I said, you're right. Because the same flesh that's in the unbeliever is the same flesh that's in the believer. It's not confession.

When I was up in the, that's Irish. When I was up in the, first evangelizing up in the, away up in the Arctic, you know, in Norway, the topmost part of the earth. I said to a man, I said, where is the sun? Where is that sun? Where is that sun? And the lander looked at me and he said, what do you mean? I said, where is that sun? I was looking for two.

I was looking for midnight sun. Of course, I was stupid. There's only one sun.

But it just doesn't set in the summer. It just goes round and round and round. And there's a daylight for four and a half months.

And of course, we all laughed and laughed, you see. Well, a lot of people think that the flesh in the believer and the flesh in the unbeliever are two distinct things. No, no.

The same flesh that dwells in the believer dwells in the carnal Christian. And that is why some Christians stoop to do things that sometimes even decently respectable unconverted people would never do. And

Paul says, oh, who shall deliver me from this vile body of death? Who shall deliver me from this old Adamic nature, this cursed self? And you see, friend, Paul says to these Corinthians, you're carnal, you're raucous man.

You can hardly tell the difference between you and your unconverted next-door neighbor. You're so worldly. The flesh has got the victory over you.

You haven't got deliverance. And you see, the carnal man is the man living under the dominion of the old fleshly life. And he's all wrapped up in himself.

And Paul says you're beans. And when you ought to be having the strong meat of the word. Again he writes to the Hebrews in the same way.

We can only feed you with milk. Now you know that there's nothing so beautiful in all this wide wallow than a little innocent baby. You know, I can go on a train and it's all packed and jammed in Europe and everybody's looking tired and hot and bothered and they just give you dirty look.

But a mother brings in a little baby into the compartment or down the corridor and everybody looks up, smiles, and then they're all friends. There's nothing so beautiful as a little child. But old friend, there's nothing so tragic as a child that never grows up.

Think of a protracted infancy. I had a friend in London, a businessman. And you know he had a son, a Presbyterian minister.

He had another son, a very successful young businessman. But he also had another son who had never grown up. And even though he was about thirteen years of age, he was still playing with toys.

And you know he used to say when his father would come home, his father sometimes would come home and he would say, I've got good news for you. He said, you know, Mr. Stewart is coming from Czechoslovakia, from Poland. And he's going to have tea with us tomorrow night.

And then the young fellow would say, oh good, good, good, good. Oh, he says, I wish he would grow up. He says, every time he comes there, that boy Stewart, he's just a baby, he plays with my toys.

And you see he thought I was there, the little baby, that hadn't grown up. And you know I used to come to the house and in the garden and he would play with me instead of years of age in this toy and that toy. And just the mentality of a little child.

And he used to say his prayers for me that I would grow up. What a pity that man, that strong football player is just a little baby, you see. And you know when I used to leave that home, I used to see the tears running down the father's cheeks.

And I can remember once hugging that big hefty boy through his boobs and then hugging and kissing him. And he said, excuse me James, he says, I love him more than I love my other two boys put together. And I said, well, I didn't understand it then, I was too young.

I said, in what way, sir? Well, he said, James, he said, you see, he's caused me more pain than other boys. You're normal, but he's abnormal. And my brother, my sister, do you know that you cause pain to the heart of your loving heavenly father because you are an abnormal Christian? Instead of you being filled with the Holy Ghost, instead of you being a spiritual man, you are a carnal man.

You're living under the dominion of the flesh, you've never grown out. And you know, Paul says you're babies, and babies are always causing trouble, quarrelsome. Anytime you have trouble in any community, in any church, it's because of un-crucified flesh.

And a baby, friend, the hallmarks of a baby is the baby can't help itself, and the baby can't help NDLS. And you know, friend, you go into a home and your mother has to spoon-feed babies. And the churches are filled with people who can't help themselves.

All they know about the Bible is what the pastor has told them, what they've heard from the prophet. They can't spoon-feed themselves. I can remember a Baptist church in Russia, and I went to them, they were about 50 years old.

And I went to them, about 2,000 strong in membership. And I broke down weeping before them. And I said, I pleaded with them, please let me have your associate pastor.

Please, please. I said, because I'm going to support him myself. And I'm going to send him into an area where we are 2 million people, and not a Baptist church among 2 million people.

And I want to send him there to evangelize, and I'll support him myself. And you know, they started crying. And they said, we just couldn't let him go.

And I said, why not? They said, we would die. I said, you wouldn't. They said, we would.

I said, you wouldn't. You're dead already. Fancy being established all these years.

And over almost 2,000 members, and they couldn't let the second pastor go away for 3 years to evangelize among 2 million Russian and Greek Orthodox and Roman Catholics. They were still babies. Friend, are you mighty in the word of God? Are you still a baby? You can't trust a baby.

You can't depend upon a baby. You've been saved for years, and you're still like a little baby. You can't feed yourself, and you can't help yourself, and you can't help everybody else.

And you're the cause of all the trouble in the church. And you're always, always going to be miserable while you're hurting yourself. And you feel so sorry for yourself.

And souls are going to hail while you're feeling sorry for yourself. Martin Luther says, the biggest Pope I have is Martin Luther that indwells me. And your biggest Pope is yourself.

Now, what is the spiritual man? The spiritual man is the deliverer who has been supernaturally born again, who has been delivered from the old ectonic nature, the old life of self. He's got deliverance. And he's filled with the Holy Ghost.

And now the Christ life has been lived in and through him. And you have it there in Galatians 5, the fruit of the Spirit. I have a little booklet, Mrs. Drew and I are just trying to get and print just now, on the fruit of the Spirit and then the gifts of the Spirit.

We have a book in the back of the table on the gifts of the Spirit there, but we haven't run yet on the fruit of the Spirit. Now friend, we read in Galatians 5, the fruit of the Spirit is love. And there's only one fruit of the Spirit and that's love.

And all the other characteristics mentioned are the flavor of the same fruit. Like peace is love, resting and so on. And the fruit of the Spirit is love.

And here in Galatians 5, in the fruit of the Spirit, you have the reproduction of the life of Jesus Christ in you, by the ungrieved, unquenched Holy Ghost. And when the Holy Ghost fills you, then you become a spiritual man and Jesus Christ's life is lived out through you. And you're delivered from carnality.

May I take you just in closing to Ephesians 5, if you don't mind. Ephesians 5, it's so simple. Just for you young believers, Ephesians 5. I had a letter from one of the most famous evangelists in America a little while ago.

And he said to me, Brother Stewart, if I had only gotten one of your books on the Holy Spirit 40 years ago, when I was first saved, he said I would have been saved many, many years of a wasted Christian experience. Isn't that so? I had a letter not very long ago from one of the leading Southern Baptist pastors. I won't mention his name.

You would know his name. And he said I cannot tell you what heaven's strong gift has revolutionized my life completely. And why oh why did I have to preach in the ministry for years and years and years without being filled with the Holy Ghost? That is why I want to make this very simple to you young believers tonight.

Ephesians 5. And we read there in verse 18. And be not drunk with wine wherein is excess, but be filled with the Spirit. Now you notice in verse 10, proving what is acceptable unto the Lord.

And so when you're filled with the Holy Ghost, there'll be no controversy with the Lord. There'll be no controversy with the Lord. Your controversies will all be over because it will be an eternal yes to the Lord Jesus.

Everything you see and do, your ambitions will, there will be the ambitions brought out in you by the Holy Ghost. And there'll be the ambitions of the Lord Jesus. You'll be ambitious to please him.

And then in verse 11, there'll be no unholy alliances. And having no fellowship with the unfruitful works of darkness, but rather reprove them. Verse 12, there'll be no shameful thoughts or actions.

For it is a shame even to speak of those things which are done of them in secret, but all things that are reprov'd are made manifest by the light. For whatsoever doth make manifest is light. And then in verse 16, there'll be no wasted days.

Redeeming the time, buying up the time because the days are evil. Friend, we are not living in borrowed time. We're living in redeemed time.

And what a tragedy if you have wasted years. Pray that God will restore the years that the locusts have eaten tonight. There'll be no wasted days.

And verse 17, there'll be no muddled heads. Wherefore be ye not unwise, but understanding what the will of the Lord is. There'll be no confusion.

As you go into God's presence, seek the guidance of the Holy Ghost. God's plan and purpose for your life will be made plain. Let me finish with this.

How can you be filled with the Holy Ghost? Very simple. Confess your past failures and your present condition. And then present your body, your living sacrifice to the Holy Ghost.

And then claim the promise of the Holy Spirit. I take the promised Holy Ghost. I take the gift of Pentecost to fill me to the uttermost.

I take, he undertakes. And then reckon that God fulfills his word. I simply take him at his word.

I praise him that my prayer is heard. And claim my answer from the Lord. I take, he undertakes.

I clasp the hand of love divine. I claim the gracious promise mine. And add to his my countersign.

I take, he undertakes. And then obey implicitly the known will of God. Or, may I put it a little bit simpler, three words.

Oh Lord, break me. Oh Lord, make me. Oh Lord, take me.

You remember that? Oh Lord, break me. Are you willing to ask the Lord to break you tonight? Oh Lord, break me. Oh Lord, make me.

Make me Lord. And oh Lord, take me. Take my life and let it be.

Consecrated Lord to thee. Take my moments and my days. Let them flow in ceaseless praise.

Let us bow in prayer. Just in the quietness of this gathering, before we carry on with our service, we're glad to see so many new faces tonight and friends still coming in. I've been preaching for one hour.

And all during the time I've been preaching, people have been coming in and we praise God for this. Disturbed us a little bit, but we thank God you're here. Hallelujah.

But just in the quietness before we go on with, continue with the service, pray out loud, my dear brother and sister. Are you willing in the quietness now to pray the prayer, Lord break me. Lord make me.

Make me what you want me to be. You see, you're filled with the Holy Ghost. You're filled with the Holy Ghost just to do the will of God, whatever that is.

I don't know God's will for your life. But the moment you yield, God will reveal his plan for you. Lord, break me.

Lord, make me. Lord, take me. Just in the quietness.

The rush of the day is over. And in this blessed, holy quietness, your life can completely transform and revolutionize. Thousands and thousands of believers have attended camp meetings like this.

And they can look back upon a sacred place in that camp meeting on some special occasion. They were delivered from the old fleshly life and they come into a spiritual experience, a new experience of their Lord. And we thank God for that.

From the very depths of their life, thank God I ever came to that conference because there I come into vital contact with the Holy Ghost and my life was revolutionized. I presented my body of living sacrifice to be 100% for the Lord Jesus Christ. This message was preserved and made available by Revival Literature,

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