

Remember Jesus Christ

by John Rhys Watkins

The sermon emphasizes the importance of remembering Jesus Christ as the key to spiritual revival and having an inward remembrance of Him.

Duration: 1:03:04

Scripture: 1 Corinthians 11:23

Topics: "Jesus Christ"

Description

In this sermon, the preacher emphasizes the importance of remembering Jesus Christ. He warns against a divided and sectarian church, urging believers to learn from the lessons of history as taught in the Bible. The preacher highlights the need for the church to manifest the true nature of Christ to the world. He also shares the story of a man who prioritized worldly possessions over his soul, ultimately losing everything. The sermon concludes with a call for believers to come together in faith and obedience, seeking the stirring up of the gift of salvation within them.

Transcript

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For more information, visit us at www.bethelpulpitministries.com or email us at info at www.bethelpulpitministries.com Corinthians chapter 11, beginning at verse 23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he broke it and said, Take it, this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had sucked, saying, This cup is the new testament in my blood.

This do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation unto himself, not discerning the Lord's body. For this cause many are weakened sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with this world. May the Lord bless the reading and the hearing of his word.

Remember Jesus Christ. This is the thought, this is the title of this message. Remember Jesus Christ.

You see, Corinthians chapter 11 is perhaps the most spoken on verses in the Bible. Every week we are so familiar with these scriptures. Every week at the communion service, the scriptures are read before the emblems are served.

We know the scriptures, but as the church in Wales learned the lesson, I cannot speak for Northern Ireland, and I certainly cannot speak for America, but for Wales. I'm asking for Wales today, as Wales learned the lesson, do we know what these things mean? You see, we're not challenging. I'm not challenging tonight the destiny of the church, but it's the condition, it's the desire.

This is what concerns this conference today. Not the destiny. God will have his church in heaven.

Make no bones about it. The rapture is going to happen. It will happen on time.

And everyone that knows this Christ, that is looking for him, will meet him in the air. We're not challenging the destiny, but the desire of the church. The condition of the church today.

We're going to challenge that. You see, Paul in writing to the church, he begins by saying this. He says, I received of the Lord that which also I deliver unto you.

Paul is expressing that his knowledge of Christ went further than a passive observation of an ordinance. It went beyond that. It went beyond a biscuit and a cup of wine.

It went beyond those things. You see, this was something that had come to Paul in the form of a divine revelation. There was no objective value in Paul's understanding.

It was an inward work. This was knowledge that went beyond the mind. This is something that he received of God.

We're not just talking about Paul meeting the physical Christ, the resurrected Christ. I believe it goes beyond that. I believe God is revealing these things into Paul.

That Paul can put pen to paper. That we, as Paul said, can receive of the Lord the same things that Paul received. This remembrance, this Christ Paul is expressing, his knowledge went beyond mental retention.

See, the scriptures, they were living and they were inspirational in the hands and in the mind of Paul. These were living things. This wasn't just a dead book.

This wasn't a book of stories. It wasn't a book of sermons. It's living.

It's something that inspired his life. It's something that Paul would use to inspire other men. It's something that he'd use to stir that church.

Paul knew the value of the scriptures. You see, the Corinthian church, though mightily gifted, was perhaps at this time on the edge of spiritual ruin. You know the book.

If we're charismatic, and I believe we are. If we're Pentecostal, and I believe we are. We know that this church, it was a spiritual church.

It was gifted. But at the same time, they're on that very edge of bankruptcy. Ruin.

There's darkness just one step away. At the very beginning of the book, Paul lets the Corinthians know that he's dealing there with a divided church. Not a united church.

He says you're a divided church. He says that they were carnal. He said they were babies.

He said they were self-seeking. He said you've fallen. And you've fallen away.

See this apostle, this Paul, this man, this preacher. He would not allow the church to escape the cruelty of truth. He's not going to spare them.

Because he loves the church. He loved the Corinthians, the Christ church. He has to tell them the truth.

Cruel, but it was true. A divided church. A sectarian church.

You see, many times, the pen of Paul warns the church to learn the lessons of history. The Bible, as the ever-sufficient word of God, is a blessing to every generation. That will heed the warnings of God Almighty.

Not my warnings tonight. But I'm pointing the church tonight to the voice of God. And to the warnings that we learn the lessons.

Spiritual lessons. We have to learn them. When a generation fails to hear the word of God, then very quickly, that generation will begin to demonstrate something other than the true nature of the Lord Jesus Christ.

This is where we are. This is what the church has become. Does the world out there, the people in the valleys of Wales, do they see a manifestation of the Lord Jesus Christ? Could they walk the streets of Wales today saying, God is in His holy temple.

Could they say those things? If Christ is not being manifest in the church, then what is? What is? What was being manifest in the church of Corinthians? Not Christ. Hence the carnality. Hence the division.

Hence the backbiting. Hence the destruction. Hence the darkness.

All of these things. Because they failed to hear the word of God. They failed to heed the warnings.

They were not conscious that it was no longer Christ being made real in that church. Oh, but they were a spiritual church. You see this vulgar condition that was very evident in the Corinthian church.

It was so evident for them. Whilst they enjoyed the worship, the fellowship, the feasting and the spiritual gift, they were oblivious to the fact that there was something so critically wrong with them. That Paul the Apostle is not even sure if these people are saved.

He is not convinced that they have been birthed into the kingdom of God. He is not sure in his mind because these people are not what they should be. They are not where they should be.

They are not standing anymore on the foundations of Jesus Christ. Paul seems to be confused. He asks them to check themselves out.

To just take a test of reality. To see what it is that is actually anew. He is not sure about the Corinthians.

And see some of the churches in Wales. And some of the Christians in Wales. I am not sure today if the church in Wales, if everything got together today, how much of that church would be a born again, birth of God church.

How much of the church today will meet the Lord in the air. How much of the church today. You see I am not sure.

I am not sure. There was an outward display of Christianity. But the deep inner working of God was amiss.

The testimony of Christ was lacking in almost every sphere of that church. And worst of all, there seemed to be no alarm amongst the leaders of the church. That was the worst thing for Paul.

The elders that had been ordained there, under apostolic ministry, they are not sounding the alarm. They are not warning the sheep. They are not feeding the sheep anymore.

This is the worst thing for the man of God. The elders of the church, not simply detached from the problems, they were contributing to it by their silence. Contributing to the problem.

You see, that old saying, evil prospers when good men do nothing. It is still applicable today. It is always going to be applicable.

Evil will rise. Evil will conquer if good men, and they are good men, if they do nothing, if they fail to be that voice, if they fail to stand, evil will prosper. This is one of the problems in Wales.

This is why there is darkness in the land today. Because good men have remained silent in the house of God. Not warned the church of danger.

Not warned the church of darkness and decay. We understand that it was the little household of Chloe that sounded the alarm. In order that the preacher might put things right.

I am so grateful to that little girl. That woman. I don't know what she looked like.

I don't know where she lived. I don't know if she had a husband. I don't know if she had children.

But I do know this. She warned the church. She warned Paul.

That girl, she stood. She stood and she said, Paul! There is something wrong in the church. It's not what it's supposed to be, Paul.

It is something other than the workings of Christ's work in you. This is not just an apostolic call. Every man called to preach has a duty.

To reprove, to rebuke, to exhort with all long-suffering. To keep going. To keep exhorting.

To keep reprovng. To keep rebuking the church until the church comes back. Paul wrote to Titus, Exhort and rebuke with all authority.

Let no man despise thee. I wonder if this is the problem in the pulpit today. That we are somehow inhibited.

We don't want to cause offence because we fear to be despised of others. We protect that glory. We protect our standing.

We have to protect that reputation. But Paul warns the church. He tells that man of God, Exhort and rebuke with all authority.

Let no man despise thee. We don't care. We should not be concerned with those that would come and say, The message is too hard.

That the message is too severe. You shouldn't be talking about these things. Talk about the positives and not the negatives.

Not concerned with people like that. Before this church will be clothed in Christ, She must be stripped. Before she becomes a virgin, She must know that she's played the harlot.

And the harlot the church of Wales has played. I'm sure that the leaders of the church, They'd have gone to a little Chloe, And they'd solemnly have warned this girl, Judge not. Be careful what you say.

You've already said, Touch not. Mine anointed. Usually that comes from people that have something to hide.

Something that they don't want exposed. Well this anointed, There's no such thing as an anointed class. It's not a special breed of preachers.

This anointed, The little old lady peeling potatoes for her husband, Is just anointed as the man in the pulpit. The anointed is very basic and simple, And easy to understand. When the anointed came upon Christ, All it meant was, The father says, I'll never leave you, Nor will I forsake you.

You open your mouth son, I'll speak. You look into someone's eyes, I'll see their heart. You touch them, I'll heal them.

Wherever you go, I'm gonna go before you. I'll never leave you, Nor forsake you. That's for me, That's for you, That's for everyone.

This birth of God, It's not for a special class of preachers. Judge not, Touch not mine anointed. I'm sure they'd have warned that girl.

But this lady, And her household, They knew that the spiritual man, Judges all things. Not the world, Not the affairs of the world, But the things of God. Those things pertaining to the household of faith.

The spiritual man, Judges all things. That doesn't mean judging hypocritically, But judging for the sake of Christ. Judging, dividing.

This is what the word has to do. This is what the world will do. It will divide, It will separate.

It will separate, The wheat from the tares, The sheep from the goats. It will separate light from darkness, Every time, If we use the word, And the word only. See what happened to this great church? What happened to the great church in Corinth? What happened to the great church in Wales, That we've talked

about all day? That we've read about? That we've seen on the display boards? We've heard that great man's voice, Evan Roberts.

We've heard it today, On that gramophone. What has happened to the church? You see, This church, Just like the Corinthians, They were fashioned in the flames of the gospel. They knew the doctrines of salvation.

They preached and experienced, The mighty baptism of the spirit. But now it's all too evident, That the fire of God, Was nothing to them, But a distant memory. That's all it had become, Just a memory.

They'd become cold, And doctrinally content. They were all too happy, To sit there, In the cinders of a Pentecostal pyre. A revival that once was, It was spent.

Once it's spent, It's best left alone. You see, I'm grateful for the books on revival. They encourage me.

They stir me. They edify me. But that's not revival.

That is not revival. We cannot experience the fires of 1904. You see, I believe that God wants to kindle, A new flame, In a new heart.

He cannot do it to Mr. Roberts. Mr. Roberts has already set afire, In glory tonight with Christ. But a new flame, In a new heart.

God may it be us tonight. May it be one of the children. May it be a woman.

May it be an handmaiden of the Lord. But may God find a heart, That He can set aflame tonight. You see, There's nothing in the bones of Evan Roberts.

People will come here this year, They'll go visit the great man's graves, And they're hoping that anointing's there, That they can suck it in. But when he went home, The anointing went with him. Nothing there in the old man's bones.

Because he's not there. All you have there, Is bones. You see, I wonder how much of the church in Wales, Is like this Corinthian church.

A church that is trying to maintain, The presence of God, Through a memory of the past. There's so much activity, Concerning 1904. We are grateful for it.

But it is, at the end of the day, Just a memory. And a distant memory. There's no one here, There's no one that can touch this generation, And that generation.

They've all gone. It's wonderful to remember the past. It's gone, Therefore, It cannot bring about an awakening, Or a stirring in the church.

All that we have left of 1904, Is sentimentality, And stories of the giants, That walked this land. Though the Revival was burnt out in Wales in 1904, Mr Roberts, I believe, Has left us a key, To secure another Revival. It's not in his bones, So don't rush to the graveyard.

I believe he's left us a key. It's not in the prayer that he prayed, God bend the church. Every one of you that know the Revival, You've prayed that prayer in public, And you've prayed it in your bedroom.

Didn't bring Revival. It's not in his preaching. You can read his sermons, And preach them again.

It's not in that. It's not in the great hymns, That they sang in those days. We can sing them today.

Revival will not come. It's not that. You see outside here, On the epitaph, The epitaph of Evan Roberts, Written on his memorial stone, At the gates of this church, Says these words, Remember Jesus Christ.

This is the key to Revival. This is the key for us today. It's in the remembrance of the Lord Jesus Christ.

The need of Revival, Is seen in the words of Christ, To the church at Ephesus. You've left your first love. Therefore that tells us, There's something lacking.

There's something amiss. If we have to come back, And find that first love. To find that first love, Is to remember the Lord Jesus Christ, All over again.

If we remember Jesus Christ, Then the floodgates of Revival, They'll open for this generation, And the next generation. All that Evan Roberts found, Was Jesus Christ. There is nothing else.

There's no one else to preach, Nothing else to talk about, No one to touch tonight, Except Him. Oh, accept the Son of God. Accept this mighty Savior.

As Christians today, As Welsh Christians, Do we remember Jesus Christ? Or is it just the preservation, Of our memories? And your memories, They will fade. They will fade. I'm 41, And I'm already having senior moments.

Ask my children, I sit there sometimes, I'm away with the fairies, So they say, Put it down to senior moments. It will fade. Is it Christ? Is it remembrance of Him? An inward remembrance? Or just memory? You see in this text that we read, It says that the Lord, Broke bread and said, This do in remembrance of me.

This is the emphasis. The emphasis is on Him. Not the bread, Not the wine.

It's always upon Him. The piece of unleavened bread, Was representative, Of the Lord Himself. It was singular.

It was a singular piece of bread. It had a unity, And it had a harmony, All of its own. It was complex, Yet very simple in purpose.

It must be broken. That's what that bread was all for. The only reason they brought the bread to Christ, Was that He could break it.

Very simple. It was simple, And His purpose was to be broken. No good having that bread, If it wasn't broken.

If it wasn't broken, Then Christ couldn't distribute those pieces. This is my body, Which must be broken. This too, In remembrance of me.

You see, This breaking of bread, Was not just a taught doctrine. This He did, In demonstration, Before them. Sight and sound do not easily grasp, But the soul, Will become the avenue, Of spiritual understanding.

These are the things, Just the avenue, Just the avenue, For the spiritual life, To come in. You see their men, On the road to Emmaus. They've walked with Christ.

They've talked with Him. They've seen the miracles, Everything that we've gloried, In God. They were there.

But when He died, They're leaving Jerusalem. They're going back to Emmaus. They're going back to where they came from.

They're going back to their old world. They're going back to their old, Way of life. They followed this Christ.

But when He's dead, Their mind says, Who's gonna follow a dead Christ? You see, The world won't follow a dead Christ. Neither will Christians. These men, Know this God, But they're not gonna follow, A dead Christ.

So they're going back to their old world. But whilst they're there, Christ comes alongside them. He gives them the doctrine, Expounds the scriptures, But still they cannot see.

It's only, It's only, When the Bible says, He took bread, He blessed it, He broke it, He gave them. And it says then, That their eyes were opened, And they knew Him. The Bible says they knew Him.

They knew Him before, He had died. But now, They knew Him inwardly. They knew Him, And they were knowing Him.

They would experience Him. If you read on a little bit, It says that He was gone. He vanished, Taken away from the midst.

But the emphasis there is, They knew Him. They knew Him in that bread. Oh, so often we say, They saw the nail scarred hands.

But I believe it's in that bread. I believe it's in the brokenness. I believe that Christ was saying, What they did there on that cross, Was break my body.

And though they broke it, They didn't know, That life was gonna come out of that body. And if I can just break it again, Life will come. Life will always come, Out of a broken body.

These men, They're not gonna, No longer gonna go, Back to the old way. They're heading to Jerusalem. They're heading there, Not just to meet with the other apostles, They know as well as you know.

And you know, That I know, That not long up the road, Pentecost is gonna come for them men. They're going back for Pentecost. They're going back, Not just for the man, But for the spirit of the man.

That man that once walked with them, Is now gonna live in them. Not just gonna live in a two, But gonna live in a hundred and twenty. And that day, Another three thousand.

It's a multiplication, Of Jesus Christ. In that breaking, Of the bread. The purpose of the church, Is to communicate, The presence of Jesus Christ.

The real presence of the Lord. Not the fallacy, Of transubstantiation. Not in ecumenism, Can we see this God.

Not in interfaith worship, Can we see this Christ. You see, If you put a piece of Buddha, Onto this Christ, It is no longer Christ, It's Buddha. If you put a bit of Allah, Into this Christ, It's no longer Christ, It's Allah.

You cannot mix him with anything. He will not give himself to anything. He is above all things.

His name is above all names. Not just the name, His nature. He cannot share that nature, With that which is being rejected, And despised of God.

Not give himself to those things. But the church must be, Must be able, To communicate that presence. The church reveals the presence of Christ.

Not in those things, But in the way that it conducts itself, In this world. This is how they will know. This is how they will know, That he is alive.

If he is alive, Then he must live in me. If he lives in me, Then they'll see that it's no longer, I that live, But Christ lives in me. This is how to reveal this Christ.

He took bread, He broke it. A single, United piece of bread. Not a schismatic piece.

Not a divided body. But a thoroughly, Complete unit. This is what he's looking for.

In Wales tonight. A body that is one. A church that is one.

Oh that God would find that church. He's always going to have a remnant. But if he could find the church, That would go beyond all the peripherals.

And the mundane of Christianity. And declare and love itself. Love that body.

Love one another. As Christ has declared. He'd find that body, That is not schismatic.

You see without a genuine brokenness, Among the general body. There'll never be another revival. It is impossible without brokenness.

We can sing for revival. It'll not come. We can dance for revival.

It'll not come. We can even pray for revival. But without the breaking in the body.

All of it is in vain. All of it is hot air. All of it will come to nothing.

Without that broken body. The lady just before Christ went to the cross. She came there with that alabaster box.

She broke it. And she poured that ointment upon his head. They didn't hear the sound of the breaking.

She didn't tell them what she was going to do. But they knew that it was broken. Because they could smell the fragrance.

They could smell that sweet perfume. Upon his body. No good talking about brokenness.

No good expounding the doctrine. If there's a brokenness. Then the world will know.

That there's something in the church. That smells different about them. They're not that dry old dusty bunch of Bible bashes.

That we thought they were. There's a fragrance with them. There's something different about them.

There's a shining on their face. They're untouchable these people. They smile when it rains.

They'll go to church when there's flood warnings. These people. These different.

These are a peculiar people. Oh we've got to be that peculiar people. God wants a peculiar people.

Not a bunch of weirdos that we see today. But a peculiar people. That meaning that they're like him.

That they're like him. Not like anything else. You see the pressure upon the post-modern church.

Today is to see revival. Apart from brokenness. This is the tension.

This is the pressure on the pulpit. To revive the church. To revive his church.

Without preaching brokenness. That's the pressure. Because we feel as preachers that sometimes we have to walk on eggshells.

You're afraid to hurt someone. You see very often we see people weeping at the altar. And someone has to come in and console them.

We have to leave them there to be broken. We have to leave them there that God will break. And continue to break.

We have to leave them. God if you hear me cry today. Leave me alone.

Don't console my flesh. Let me be there. Let me be there.

We have to come. We have to find that brokenness. There is no other way.

There's no other way for the preacher. But there is a pressure on the pulpit. This is why we've seen all those efforts.

Ten years ago I came to this chapel. Never thought that I'd preach here. But I did.

But ten years ago I came here and I saw everything. I saw the twitching. I saw the dog barking, the falling, the screaming, the screeching.

You name it. I saw it. But it wasn't revival.

It didn't bring revival. A twitch is not a revival. Falling down is not a revival.

One man said to me go to his church. Go in there. Something's happening.

They're all barking like dogs. Surely this is a revival. Well I know the pastor of that church.

He fed them dog food for ten years. They're bound to bark. What else do you expect them to do? See a disturbed and a disaffected body.

It can never be broken. The natural man is always going to recoil from such a thought. I'm talking about that natural man.

Not them outside. That natural man that is part of every one of us. He does not want to be broken.

He's going to recoil at every attempt of the Pope. At every time the hand of God comes upon him. He's going to recoil from that thought.

He will not be broken. The natural man is against such a thing. But all that man does is prolong the pain and the suffering of spiritual impotence.

That's all we do. God if we give ourselves today. If we come with a sledgehammer and just crack these tough nuts.

Oh God we'd see revival. If the spirit would rise up and take his rightful place. To have dominion over that soul.

You see there's a tremendous amount of religious activity within the church today. But very little thought for Christ himself. Many times I've asked people.

What is the significance of Jesus Christ today? You let the thought drop down. You give them time to mull it over. But the answers.

The general answers that we get. Is sadly epidemic of a culture that is lost in entertainment. You see this subculture.

It means well. But does great harm to the body of Christ. We in Wales.

We have lost sight of reality. Believe me now. Believe me we've lost sight of reality.

The soul is deceived and is always deceiving. It will convince the mind and the intellect. That it is the spirit.

That it is the spirit. You see that soul is an imposter. He's a liar.

He's a thief. He can disguise himself. He'll pretend.

And he'll convince everything. And everyone around it. That it's the spirit.

He'll make itself content. In a world of discontent. It'll make itself happy.

In a world of bloody horror. That we see today. It'll lead us down the path.

That has not been beaten by God. And that soul will cry every step of the way. Thus saith the Lord.

Thus saith the Lord. This is what we see much of in the church today. A prophesying and a spiritualizing.

Out of the soul. Because it's a deceived thing. It's deceived.

And it is deceiving. The light in the church has become subdued. And ineffective to the world.

Because we become drunk and giddy. In a world of entertainment. The world out there.

It exists for one thing. Pleasure. And we brought that world into the church.

And we've tried to pleasure the church. Tried to entertain. And it's all we've done with God's people.

It's caused them to be drunk and giddy. It's difficult for us today. To discern.

What is of God. What is of the flesh. And what is obviously demonic.

Very difficult today. But these things shouldn't be difficult. It shouldn't be difficult.

If we know the word of God. Not only is there a lack of discernment. But there seems to be a cavalier of attitude.

That says. I don't care. This is the attitude in much of the church today.

I don't care. But we must care. We must care.

Because this is not my church. You're not my congregation. It's his church.

We're his people. We're his body. We must care.

We have to care. For these things. We have to care.

We must be the generation. That will stand up. We're not going to wait for the next generation to stand up.

Because we will influence them. You mark it down. We will influence the next generation.

And if they see that this generation. Did not move. Then why would they.

Why should they. Take a step towards the things of God. We must care about the things of God.

We must care that there's a lack of discernment. We must care about these things. And purpose ourselves.

To do something about it. We're paying a heavy price. For not having the guts to remember the Lord Jesus.

And to honour him. And his word. You cannot do one.

Without the other. You can't say that you love the Lord. And neglect his word.

You cannot be separated. From the written word. He is and always will be.

The word made flesh. You see if the Antichrist. If he'll arise today.

It's because the church is forsaken. And finally replaced the word of God. With fiction.

And light entertainment. The Wales has been renowned for biblical expositors. We have not allowed the word of God.

We have allowed the word of God to suffer. At the hands of those that claim. To be custodians of the truth.

If we're unable to recognize. That these new. Catchy.

Childish. Covetous versions of the Bible. A part of a terrible.

Satanic plan to discredit. The true word of God. And surely.

The door in the temple is wide open. And the welcome mat is placed. At the feet of the Antichrist.

You see that Antichrist. He will go. Wherever his spirit goes.

We preached it today. That the spirit. Is working in the churches.

You know that Antichrist. One thing that we can say about this man. He's led of the spirit.

He's a man led by the spirit. Not the spirit of God. But the spirit of his father.

The spirit of Satan. He's a spiritual man. A man led of the spirit.

That spirit will lead him to one place. The temple of God. But all of these things.

All of these. Things that are happening. In our time.

The way that the word of God is discredited. Go to your local. Christian book shop.

And see some of those. Things that are called Bibles. They're not Bibles.

They're just this trash. That's all it is. It's satanic.

That's all it is. But we buy them. And we give them.

To children. There's a Bible out in Wales. They call it the street Bible.

It's a gutter Bible. Someone said you ought to give it to your son. My son's 12 years old.

He's dyslexic. He's got no problem with the King James. He's got no problem with the word of God.

He's got no problem in understanding anything a preacher preaches. Not going to be able to tell you what the man says. But I'm not going to give him something that is not the word of God.

He may not understand it all. But I'm not giving him something that is not the word of God. You see, I see in the very near future that the church will accept the Bible that has the word God replaced with the word Allah.

The church will accept that book. Christian book shops will sell that book. Instead of God, it'll have the word Allah.

And everyone will say glory to God. Because the wall of division is coming down. You see, when those things happen, we see that the world, this church, the world of the church has gone too far.

We've gone too far. And maybe she'll never recover. Maybe God will rapture a tiny remnant.

And the church will not even know that some of its members have gone. Maybe those things will happen. You see, the unity here tonight must never be based on a mere doctrinal issue.

But in our thorough devotion to the man Christ Jesus. That's the reason we're here. Not to expound my personal doctrine.

We'd have difference of opinions. There'd be little things that we'd disagree on. But we're gathered here today because we're devoted to him.

We're devoted to the man. We're devoted to the Messiah, to this Christ. Our thorough devotion unto him.

This is what the Lord was conveying to his disciples and to Paul in the urgency of that hour. Do this in remembrance of me. Come together.

Be broken. Break the bread. Come together in remembrance of me.

You see, spiritual ascendancy has nothing to do with the mental retention of biblical knowledge. Absolutely nothing. Our thoughts and intellects do not share the divine nature.

His ways are not our ways. My ways are certainly not his ways. The spiritual man will only be realized when the body is made ready to experience brokenness in the hands of a gracious God.

Oh, then we'd be a spiritual people. Then we'd have ascended. Then we'd be in the heavenlies.

Then God Almighty would bless the church. If the body here tonight or in any local church will offer itself to God, then Christ will give thanks for that body and he will break it. If you offer, he'll thank and he will break.

But the body, it has to be offered. The body has to be given. And this offering, the offering of the body, it must be in a total abandonment to the will of God.

To his good pleasure. To his purpose. Just give him the church.

Give him your body. Offer that sacrifice. But knowing this, he will break.

He'll have to break that body. If anything good is going to come out of me, Christ is going to have to break it. Christ can only be seen in a body that is broken.

The Beatitudes of Matthew chapter 5. They deal with a body of believers amongst a body of men. The points of reference there is the blessings that come out of a body that is subject to the authority of God. Those men, those women that heard that Christ, they knew that the things that he was preaching was impossible to the natural man.

It was impossible, but not to this man. Not to this man that is broken. You see, they were astonished at his doctrine.

Because he taught them with authority. In subjection to the mind and the will of God Almighty. His authority was evident and on display.

Because he himself was under that authority. He was under the authority of God Almighty. Under the hand of the Father.

Subjected himself unto him. To his pleasure. To his will.

No loose cannons in the church. No loose cannons and balls anywhere in the church. The church must be the church.

You cannot be the church if you are not part of the church. You cannot detach yourself. There must be a church.

There must be a body. We must not be fragmented. We must be unified.

Tonight there must be a coming together. If things are going to press us together, it must be the Spirit of God. If he is here tonight, he is going to squeeze us together.

Going to mold us. Going to fashion us. Going to make us conformed to his image.

That will enable us to love one another. He has to bring the church together. He has to do that.

But not on doctrinal basis. On a thorough devotion to him. What we have not learned, we cannot teach.

What we cannot see, we cannot show. And where we have not walked, we cannot lead. These things are basic in the Christian life.

The greatness of our responsibility is simplified in the true remembrance of Jesus Christ. We are talking about the basics and the fundamentals of Christian life and experience. Faithfulness and obedience.

These are the basics. Faith is not a declaration and affirmation of the gospel. The devil will affirm every statement of the Bible.

He will claim the promises and systemize the theology. Though he be a liar and the father of all lies, the devil will speak the truth to promote his own cause. This is how we see the proliferation of Christian cults rising up amongst the true church of God.

We are not to be alarmed. These things must come to pass. Paul sent for the elders at Ephesus and said, Of your own selves from amongst you shall men arise speaking perverse things to draw away disciples after them.

Therefore, watch and remember. Watch for what, Paul? Watch and remember. Remember what, Paul? Remember Jesus Christ.

You see, these things, these perverse things, they are contrary to the character and the quality of the man Christ Jesus. Whenever we see a ministry, or a preacher, or a program, or something is brought in the church, is it a representative of the nature, the character, the moral attitude of Jesus Christ? If it's not, if they don't behave the way that he behaved, then we can and we must reject them. These men will arise from amongst ourselves.

They'll speak perverse things. Peter writing said something very similar. He said, but they were false prophets also among the people.

Even as there shall be false teachers among you, who so privily shall bring in damnable heresies, even denying the Lord that brought them, and bringing upon themselves swift destruction, many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with faint words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. These false prophets, false teachers, they were in the early church.

Do you think they're not going to arise today? Do you think we're so high and mighty and so spiritual, that these men cannot come in from under our noses? Do you think they cannot arise from the true body of believers? Do we think this? Are we so stupid to think that we are just above that apostolic church they were in those days, that they're in our days, bringing forward damnable heresies? You see it everywhere, right through the church. I'm not going to name them, I'm not going to shame them, but I want to. You see it.

Their pernicious ways. Because of the things that we allow in the church, the way of truth as Christ himself is spoken of in an evil manner. They point to the TV, they point to the ministry, the people in the world and say, if that's your God, you can keep Him.

We don't want those things. If that's a representative, that don't bring glory to God and it don't bring people to salvation. It brings judgments upon a church.

The sidwinder of the devil will lead the church not to doubt the truth, but rather to misinterpret truth. This is what he's done with faith. A man preaches that the world will know that God lives because he lives in a mansion and drives a Rolls Royce.

You see the world may be dead, but it's not stupid. They know that it's not faith in that man's pocket, it's the widow's might. That's what bought him the mansion, that's what got him the Rolls Royce.

Nothing to do with faith. Dead world, but it is not stupid. You see, faith is substance.

Meaning that it's the foundation. It's the foundation of Christianity. We have to have faith, but our faith must be in Christ.

It must be in Him. We see that every man that exercised faith in the Bible moved towards the light and the life of God, and moved away from the death and the darkness of this world. If you study faith, study the men that exercised faith.

They went away from the world of corruption and moved to the glory of God. They moved away from that which is temporal to that which is eternal. They moved away from that which could be touched to that which was spiritual.

To that which could not be seen. They moved away from this wicked, dying, perverted generation. Always moving forward.

Faith moves from death to life. It does not camp. It does not settle down.

It does not stay still. It's active and it's moving forward. The man whose faith was in possessions.

You know the story in the Bible. He couldn't get enough of this world. Built himself big barns.

Then he realized it's not enough. Tear them down. Build me some more.

I want the house. I want the cars. I want the job.

I want the golf course. I want everything. Tear down those barns.

Build bigger barns. Throw everything in there. Going to fill them all with my possessions.

When the time come when he could stop, he looked back upon those barns and said to his soul, Please take a look. Take some rest. My day has come.

But that night God said, He sold his soul for this world. And he could have had the riches of Jesus Christ. He could have had everything.

He could have had that mansion in heaven. He could have been with Christ for all eternity. But he sold it for a bigger barn tonight.

Thy soul is required of thee. Wouldn't it be wonderful tonight if we could come together in common faith and simple obedience and call upon the Lord to stir up the gift of salvation within us? Can we not hear what the Spirit is saying to Wales and to the rest of the UK? God is wanting to separate us from that which is in decline and that which is in decay. Not separating us one from another.

But you see, there should be no middle wall of partition between us. But separating us unto himself in the remembrance of Jesus Christ, the son of his love. That's what love is.

Love is not a sloppy grin on a preacher. It's not a warm glow on the face of a Christian. That love is Jesus Christ.

We're not to be gathered or congregated on any other ground. I'm not interested in denominational party lines of strategy. We preach Christ crucified.

We're not interested in the party politics. It's Christ and him crucified. Paul wrote, For I am determined to know nothing among you save Jesus Christ and him crucified.

I keep away all the peripheral, the doctrines that are on the edge. I keep them out of my church. I believe in lots of those doctrines.

But I'm not going to bring those things that we can argue and debate over. I won't bring them into my church. We preach Christ.

We want Christ. We love this Christ. Not looking for an antichrist.

Don't want to know about any other doctrine. All of those just peripherals. As one of the pastors said, just the petals, just petals around the center.

They're not the Christ. They're not Christ. They're things.

They're things that point to and lead to Christ. But it's not Christ himself. All of these things, party lines, not interested in them.

We preach Christ crucified. A man rang me up this week and said, we've got something big going on down in the city. We've got a Christian concert.

It's a rock concert. We're talking about 1904. We've got a big display board.

Now if you come down with some of your church, we'll give you a piece of this board. You can promote your church. You can promote your ministry.

We'll promote you. What about Jesus Christ? Where is he in all of this? We didn't go down there. We're not interested in promoting my church or this ministry.

I don't have a ministry. I don't have one. No one in my church is a ministry.

It's his ministry. And he's made his stewards. We're not there to promote anything other than Christ himself.

You see, there's not one single thing other than the man himself, Jesus Christ, that can forge a true and a lasting unity amongst the brethren. If we come together on him, we'll not be divided. We'll not separate.

Every ministry today has a new teaching, has a course, has a program, has something to unify, to edify, to evangelize the church. Everybody has these things. You see in the church today, there are more programs than what you'll find on Sky Channel.

But the vast majority of these courses, they're nothing more than psychobabble. That's all it is, dressed up in Christian garb. These things cannot satisfy the heart of God because they touch only the temporal and satisfy that only which is carnal.

Why would we subject a man, a sinner, to a course aimed at saving his precious soul when that course totally ignores the foundation of repentance? Why would you put a man on that course? Why would we promote this man's gospel, the gospel of its founders, who when asked in front of millions on radio, he was asked this question, is Jesus Christ the only way? You see the man could not answer because he didn't know. Why would we put a sinner, someone who's lost, someone whom we pray for, someone who is precious, on that course? Why would we do these things? It's psychobabble. It's wrong.

It's not satisfying to the heart of God. Where are the men of renown in Wales that could rightly divide the word of God? Where are they that feed the flock in famine and in drought? Where are the shepherds that are willing to lay down their lives for their flocks tonight? Where are these men? Most people say, oh, they're burnt out. A lot of pastors say, a lot of the preachers, they've got so much pressure on them today.

I know a man that works 40 hours a week. He's got a full-time family. He's got a full-time church.

He's got a church in the valleys and a church in Swansea. He does Bible studies. He preaches.

He ministers. He's not burned out because he's not looking at ministry. His focus is not on the works.

His eyes are looking at Jesus Christ. He cannot burn out. How can that man burn out? How can he burn out? Impossible for him to burn out.

He cannot burn out. He's looking for the Christ. The greatest of all miracles today would be for God to bring about a hunger and a desire for Himself and nothing else.

This is the miracle that we desire today. The heart of God is to have a peculiar people for Himself. People that are refreshed.

People that are satisfied. People that are satisfied with the inward working of His Spirit. Conforming them to the image of His Son.

This is what is on display in the Lord's Supper. Communion. It's an offer to partake of Jesus Christ.

To share in His suffering. To share in His shame. That's what communion is.

That's the blessing. Take this piece of bread. Take my body.

Take it inside yourself and share in my sufferings. Share in my shame. Take, eat.

This is my body which is broken for you. Many people in the church today sadly partake of the Lord's table but all they do is eat and drink damnation unto themselves. Oh God! We read the scriptures every week but I don't know if we really believe them.

You see though Judas took the sop from the hand of the Saviour the devil became his lord that very day. His eyes were on the Christ but his hands were in the bag. He was concerned only for the things that belonged to Caesar.

This Caesar in the Bible is a type this Caesar in the Bible is a type of the God of this world. He owned and he controlled everything through the love of money. Everything in his world has a price and everything was for sale just like today.

Everything had a price. Judas had a price. Judas was for sale.

And this man Judas because he refused to judge himself he ate and drank damnation unto himself. When he took that sop Satan entered him. Why do we play games with the terrible wrath of God? We preach hell but I don't think we believe it.

I really don't believe that we believe it. The unseen heart is gravely exposed in the remembrance of the Lord. Every time we gather we have to check that heart.

We're dealing with death. Some people I believe this with all my heart they play in Russian roulette in church. They come to God but they do not know this Christ.

As the sword of judgment hangs above the head the hypocrite will ask the question Lord, is it I? But surely that person knows and knows without doubt that the craving and the lusting for this world was greater than their love for Jesus Christ. Surely before you take that wine before you break that bread you know who is the Lord. You know who's pulling you.

Is it heaven or is it the world? You see that man neither the crumbs upon his shirt nor his wine soaked lips are able to prevent the sickness and the death that will and is devouring his soul. We read that Satan enters Judas on two separate occasions. This simply means that there's no way back for Judas.

Impossible for that man to come back. He'd be given over to the beast and become a partaker of his unholy nature. It's an awful thing for a man or a woman to partake of this table and not recognize the Lord's body.

Is this the condition of the church today? The church in Wales that we've had described by many people today from the pulpit and back there in private. Is this the condition that we find the church in today? Weakness sickness and in death. Is it because we fail to recognize His body? We've failed in our remembrance of Jesus Christ.

You see, to remember Jesus Christ is to enter into that conformity. How Christ was in the world we must become. The Bible says that when we see Him we should be like Him.

This has an eschatological application. Nevertheless there's also an inward witness a knowing a seeing Him who is invisible. You know that you know.

You know that you know that you know Him. It's in you. You know Him.

You feel Him. He's tangible in that spirit. You know that you know this God.

How the people play games with God. Paul said the reason for the perfecting gifts in the church the apostles the prophets the evangelists pastors and teachers was to bring us to the unity of faith and to a perfect man and to the measure of the stature of the fullness of Christ. That is the purpose of those gifts.

That's the purpose of the preaching is to bring us to a unity that Christ can be seen in us. Cannot play games without preaching. We're not here to entertain.

None of these things is to bring us to the measure and the stature of the fullness of Christ. You see Paul is a gift to the church and a patent for ministry would minister through travail. He travailed for that church.

He agonized for that church. If he could bear their burdens and their shame and their suffering Paul would do it because Paul loved that church. He did this for the purpose that Christ be formed in the lives of his disciples his converts those people that he loved.

This is why he travailed. This is why he gave himself all that we give ourselves to one another that we give ourselves back to God and it be manifest made right and be seen in the church that we give ourselves travailing for one another travailing for the church before God can save the world out there he has to save the church. He has to come and deliver us again.

The judgment on a church and on a preacher will be in the quality of disciples that they produce. It's not in the numbers or anything else. It's as simple as this.

What kind of disciples are we making? Are we making followers of Jesus Christ or are we making people who are just sympathetic to the Christian ethos? The Lord himself said these words and whosoever doth not bear his cross and come after me cannot be my disciple. Do you see what Christ is doing? He's dividing. There's multitudes wanting to follow him but he's constantly dividing them.

He's separating them. You cannot be my disciple without that cross upon your back. That cross says you have to die.

The Romans knew it. The Jews knew it. The Gentiles knew it.

A man with a cross he was going to die. There's no reprieve. There's no ninth hour call.

The governor's not going to send a letter. He's a dead man. That man with a cross he's not coming back.

When they go to the hill he's not coming back. You cannot be my disciple unless you bear that cross. The cross, your cross is not your wife.

Your cross is not your husband. Your cross is not your pastor or the preacher. Your cross like the cross of Christ is to lay down your selfish ambitions and worldly aspirations in order that we might serve and minister unto him.

How can we show this dying world of Christ that is not broken? How can we say Jesus died for you if we live for ourselves? You see, before our friends and our families our communities can see this Christ the church, this church in Wales has to climb the sides of a steep mountain bearing the cross of reality and even with death pressing in on every side we have to give ourselves freely to the man with three nails and a hammer. We have to do it in order that they might see Christ. If we want them to be saved it is the hill.

It is the hill of crucifixion but we cannot crucify ourselves. But when we have learned Christ crucified when we have learned that his body which is broken is a crucified body when we partake of his nature that leads us into brokenness that leads us to the place of crucifixion. Then the cross will be our victory.

When the church experiences this brokenness this crucifixion the cross upon its back the cross becomes victory. You hear me tonight now it's death it's pain it's suffering but it is victory. It's victory for Christ.

It's victory for us. They killed him but on that cross Christ conquered death. Nothing nothing nothing in him lived.

Nothing in that cross lived. Everything died except one thing the man the man the man of God nothing else lives except him. If we would just come to that place then that cross our victory salvation would come again.

And I believe to this nation we are fooled if we expect Christ to send his spirit to reinforce our church creeds or doctrinal statements. You see there are some issues in the church that are never going to go away. They'll not go away.

The Calvinists and the Arminianists those arguments they will not go away. God will not send his spirit into the world to sort that mess out. You see some of these things they are not going to be made clear to the church or Bible students until the day they enter eternity.

And then when you do then those issues will not matter. They'll be of no consequence to us then. God will not deliver the church from schisms but he'll deliver us from our reactions to them.

It says in that breaking of the bread it says that he gave his blood as the new covenant broke the bread and then came forth the wine that blood the blood always represents life the blood of Christ it's spiritual life. We are to be partakers of his spirit and drink of that spirit every day. This is what the new covenant is for.

It's to bring us into that daily relationship with God almighty that he can pour that wine that blood that life into our spirits. This too in remembrance of me. This is the call of the Christian.

This is what we're birthed for to drink of him to drink of that spiritual rock where it is to be satisfied with him every day. We sing bread of heaven but do we feast upon this Christ. The blood not only takes away sin it removes the desire for sin as we recognize and appreciate the value of the sacrifice.

It's not just a doctrine. There is a sacrifice. There was a sacrifice with God.

That blood cleanses us and it takes away that desire. It's not the merry-go-round of confessing and cleansing. It's a renewing and it is a restoring of God.

The vital elements of God building a new living temple. A new vessel. A vessel of honor.

A tabernacle where Christ can once again walk this earth. This is what we are as Christians. Temples of the living God.

As Christ represented the father on earth so we now are to represent this Christ all over the earth. He in his body was confined to Israel and the lands thereof but his body today we can walk and tread every path all over this earth. We are his vessels.

We are his representatives. We are his ambassadors. We are his men.

We are his women. We are the sons of God. We have to take this gospel.

These are the things that God would bring back to our remembrance. In the remembrance of Jesus Christ. It's a message tonight that we would be stripped as a church.

That things would be made clear that it's not ok in the church in Wales. Things are not ok. We have to get our heads out of the clouds.

We have to take a reality check. And when we've done that seen the true condition then and only then can we do something about it. Though death works in us it will be for the salvation of our nation.

I do believe this. I believe that every time we hear that word of God it comes and it pierces. It cuts the heart.

And though it's death working seemingly working in us it will be for the salvation of our nation. You see tonight's message very simple, very basic. It's to remember Jesus Christ.

Let us stand tonight.

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