

Jesus From Genesis to Revelation (Pt. 3)

by Michael Koulianos

We need to pay a price to experience God's presence and become more like Jesus, which requires the sandpaper of the cross and a willingness to be reduced and let God reduce us.

Duration: 46:27

Scripture: John 20:24

Topics: "Jesus", "Humility and Surrender", "The Nature of Christ"

Description

Michael Koulianos emphasizes the significance of recognizing Jesus as both crucified and risen, urging believers to understand the depth of His wounds and the power of His resurrection. He highlights the importance of humility and the need for a genuine encounter with Christ, which transforms our hearts and lives. Koulianos challenges the church to seek the presence of God earnestly, reminding us that true power comes from surrendering to Him and embodying His love and gentleness. He encourages believers to embrace the trials of life as opportunities for growth and deeper revelation of Jesus. Ultimately, the sermon calls for a heart posture that seeks to honor God above all else, reflecting the nature of the crucified and risen one.

Transcript

Have you been enjoying this journey together regarding Christ crucified, Jesus in the Old Testament? We're just getting started. Go to John 20, verse 24. I'm thankful I can still read the small King James, new King James without glasses.

I think I would look cool with those little professor glasses, don't you? With the gray on my beard. It's kind of a dream of mine to wear a tweed jacket, a plaid shirt, and have those glasses. He just seems so much smarter.

Verse 24, we're gonna read through 28 of John chapter 20. Now Thomas, called the twin, one of the 12, was not with them when Jesus came. The other disciples therefore said to him, we have seen the Lord.

That's a great statement. So he said to them, unless I see in his hands, I want you to see the starting point again. Unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

Notice he didn't say unless I see him and he multiplies breaded in fish. Unless I see him and he walks on water, his starting point was the cross once again. Unless I see him and his holes and his wound, I will not believe.

Verse 26, and after eight days his disciples were again inside, and Thomas with them. Jesus came, this would be the upper room. Jesus came, the doors being shut, and stood in the midst.

Now I want you to think, does a certain scripture come to mind when you read about Jesus in the midst? It's Matthew 18, 20, so you jump up in your spirit. If two or three gather in my name, I am there even in the midst of them, amen? So how many of you know that the Lord is omnipresent? That's what David writes. If I ascend to the heavens, if I make my bed in hell, it doesn't matter, you're everywhere.

But the Lord does not manifest himself the same way everywhere. A humble heart goes to where Jesus is manifesting himself, even if you have to get on a plane or drive. One of the worst things that we start to believe is that we don't need to pay a price to get to and to experience what God has for us in the place where he's manifesting.

We choose our own routine and then theologically justify it. Well, he could do it here. He could, but he's not.

He could, but he's not. When I watched that last video we showed of Steph leading Show Me Your Face, which has clearly been, from a song perspective, I'm sure the worship team feels this, God's on that for us right now. That song has been carrying us somewhere, right? There's a message there, especially that part about Moses standing on the mountain waiting for God to pass by.

Even Francis picked up on it. Well, not that he's spiritually dead or something, but even Francis got that one. No, I should say Francis got that one as well.

He felt that. So the question is why? What's on that? What is the Lord speaking to us? You have to pick up on all that stuff, right? And what moves me the most, of course, it's the anointing of the Holy Spirit in that video that moves me. But secondly, from a secondary perspective, what touches my heart the most is that there's a couple thousand leaders in that room who paid a price to get in there.

I don't mean an admission price. I mean, they sacrificed. Some brought staffs of more than 10 people.

Now, I won't tell you the city, because I like to allow people to share their journey. I don't like to do it for them, right? But one of the largest mainline denominational churches who own a massive, massive building in a certain state that is really like a historic edifice. And when I've driven by it over the last 10 years, I've always gone, that place is beautiful.

They brought their team to the event, to be in the presence of the Lord. Another leader of another massive denomination came, I mean massive, like one of the top leaders in the entire movement or denomination, came. Didn't ask for special seats, that's refreshing.

This is usually the time of year when all my old friends start texting me, two weeks before Jesus 22. It usually starts with a little entry text, hey bro, I miss you, how you been? And I know it's coming in a week. Well, actually, it's usually the night of, hey, so believe in you, that'll come next week.

Come December 15th, it'll be, hey, I need 12 seats. And that's when I hit forward to Carla. All right, thank God these people weren't like that.

They brought their whole team to be in the presence of God. But another leader literally sat like in the middle of the crowd and he said, I heard more Jesus in one night here than in my entire doctoral program. But why am I saying this? God trusts leaders to feed his sheep if they are hungry.

And I don't mean the sheep. God is raising up shepherds who are hungry. And the hunger, in a sense, it's not the only thing, helps qualify them to feed God's people.

You lose your hunger, God'll stop feeding people through you and that's gotta look like something. You've gotta go to where God is moving in a special way. But, and, well, let me leave it there because we've got a little ground to cover, as I said earlier.

Verse 26, after eight days, his disciples, wait, wait, wait, wait, sorry, where did I end? What verse? Where does it say in the midst there, I lost my place? What verse was it? So where am I now? Oh, yeah, yeah, yeah, okay, okay, let me keep reading that one. After eight days, maybe I do need those cool glasses. I'll just, you know, throw them on, you'll listen so nicely when I put them on, all right.

And after eight days, his disciples were again inside, so they were gathered, right? There were two or three of them. And Tom was with them and Jesus came, the door's being shut, that means he came through the wall. And that would get your attention.

And he stood in the midst of them, so again, there's a difference between his omnipresence and him being in the midst of us, and said, peace to you. If he says that to you, it's because you probably don't have peace in the moment. And even if life was going amazingly well, if the Lord came through the wall, you would need him to say, everything's fine.

Then he said to Thomas, now notice, he addresses Thomas first because he heard Thomas' perspective. This is what I want to challenge you on in a loving way regarding you stewarding the presence of God. He is at every table that you sit at.

He goes with you everywhere you go. He's with you on every car ride. Certain conversations draw his presence.

Certain conversations reject his presence. And he is a very faithful, perfect, methodical listener. Be careful what you say.

Now while God can forgive things we wish we never said and we've all done it, God can forgive them. But make no bones about it. What you say reveals your heart.

Biblically speaking, not my opinion. It's from the abundance of the, that the mouth speaks. And so if somebody says something, and you know that they're in a somewhat cognizant, conscious state, and that's coming out of their mouth, you need to know it is flowing from their heart.

If they show you who they are, believe them. Believe them. Do not hate them.

Love them. But believe them. Jesus is the ever-present guest.

Actually, we're the guests. This is his world, his house. People have asked me, why do you welcome the Holy Spirit when you have a gathering? He's already there.

I said, I don't welcome him so he'll come. I'm the guest. He's not the guest.

This is his house. I welcome him so he feels welcome and loved. That's why we do that.

So here Jesus addresses Thomas first because he heard Thomas' words. Now what did Thomas say? I will not believe unless I put my hands in his wounds. Now let's see where Jesus begins.

Reach your finger here. Can you imagine that sight? Here the Lord comes through the wall, stands in the midst of them, and looks at Thomas and says, touch me right here. Oh gosh, I can only picture Peter because he's so spunky, you know.

I told him not to do that. I shouldn't have done that. I could hear Peter going, uh-huh, get him, Lord.

Get him good. Reach your finger here and look at my hands. And reach your hand here and put it, are y'all getting this? Can you imagine this? And put it into my sight.

Do not be unbelieving, but believing. And Thomas answered and said to him, my Lord and my God. What is Jesus embodying here and what does he eternally embody? Listen, he is the crucified and risen one.

And you need a revelation of both to love him rightly. If Jesus isn't raised from the dead, the cross didn't work. And he cannot be raised from the dead if he does not die.

Now what do I mean by that? If Jesus isn't raised from the dead, the cross did not work. Well, if Jesus isn't raised from the dead, it means he is a sinner. Because the rest of humanity is under this law.

From dust you have come and to dust you must return. The soul that sins shall die. What did the Lord say to Adam and Eve in the garden? Do not eat of the fruit from this tree, for in the day you eat of it, you shall surely die.

Now did Adam and Eve keel over when they ate the fruit? No. So it tells me that death is deeper than the body giving out. It's actually more severe than that.

But the body giving out is a fruit of this internal death. And so Jesus, through his resurrection, is declaring the absolute holy and pure nature of his being and the purity of his blood. If he doesn't get out of the grave, his blood doesn't wash you.

Does that make sense? So here, standing in their gathering, I want you to get this because this will change the way you walk into church every Sunday. It grieves my soul to see churches designed with 80% of their focus intended to make people happy. Now we need the joy of the Lord.

Anybody who's close to me knows there's about three hours a week where I'm not screwing around. You can be normal and funny and be in love with Jesus. But I want you to see, maybe some of you started churches like this, maybe you've been in churches like this where the entirety of the structure and the strategy revolves around what people like.

Am I right or wrong? Remember, I'm on one ear here. I've gotta hear myself in this one and it's annoying. I always know I need vacation when I'm tired of my own voice.

Now, we've seen this happen and it's plagued the church where we craft our songs based on which ones are the most famous, which is not hard. How hard is that? I mean, if you get on the Jesus Image YouTube page just to watch the service, people can just buy ads to promote their latest song. So are views really God's stamp of endorsement? Is that real? I mean, biblically speaking, when you read Genesis through Revelation, does God use views to determine whether or not he has accepted the sacrifice? No, he uses fire.

He uses fire and a cloud. That's how you know. And that fire isn't fervor.

It's not excitement. That's part of it. You can't deny that Peter is touched by the fire of the Holy Spirit on the day of Pentecost and that this shy, denying, weak man who is now finally convinced of his own inability and we all need to get there.

If you're more convinced today of the amazing decision that God made when he called you than you were a year ago, you need some time with the Lord and time with yourself. The more you look at you, the less impressed you are, hopefully. That's why I don't teach about becoming too introspective because you're gonna leave really depressed.

I mean, am I the only one who goes, oh gosh, Lord. Is that really me? Yeah, that's really you. Aren't you grateful for his grace and love? Yes.

So you wanna become more and more aware of the mercy of God regarding God calling you. You shouldn't have a two-page list as to why God made the right decision in calling you. You should have one massive question mark on every page.

Me, why, are you sure? That's a biblical narrative. Moses goes, I can't even talk. Moses was so slow to be convinced that he could do the job that God got mad at him.

How about David? How does he end his own writings in 1 Samuel 23 that Francis mentioned? David, the sweet psalmist of Israel. That's all I know how to do is to play and sing. Yes or no? That's the narrative.

Who does Jesus choose? People from the temple or people working in the dirt? How about Elijah? He goes and finds a little farmer named Elisha. God is the master at picking the unlikely. And we want our hearts to scream as David's did, who am I and who is my father's house? Do you know what that's saying? Not only is it not about me, but I know my family too.

You don't even get to claim legacy and lineage in this thing. Do you know how many PKs are destroyed because they are so convinced that they are God's chosen vessel? PKs means preacher's kids. They grow up thinking they are this one who will inherit and it crushes their spiritual pursuit.

Give me a young, hungry kid who can dig it out of the dirt with a jug of water and a Bible, fasting day in and day out, all alone in the prayer closet, learning the presence above any kid who thinks God owes him something. You think God owes you something, you'll learn ministry, but that kid in the shadows is gonna learn the glory and he's gonna win every time. You don't, this is not that.

This isn't a family business. There's either oil on you or there is not. Sorry, this has nothing to do with what I'm preaching.

I don't know where I was, give me those glasses. All right. Yeah.

Oh yeah. We craft these things. We craft them and if, gosh, but there's a few people.

They're that bridal company who are arising now who are going, I'd like the people to like worshiping, but I'm gonna pick the songs the Lord likes. I'm gonna preach the word because he likes it. I'm gonna teach sermons that move him and come from him.

And if people are touched in the process, thank you, Jesus, but I refuse to have a ministry that touches people but can't touch him. I don't mean me, I refuse. That's the thought process.

That's the bridal heart. That's the Mary of Bethany pursuit. What do you want, Lord? What do you like? Was it Kim Walker? Oh no, no, that was, I think Misty wrote that.

Isn't there a verse in You Won't Relent that I don't wanna talk about you like you're not in the room? How's that next verse go? I wanna look right at you. I wanna sing right to you. That's not normal language.

It's beautiful though. That's our heart posture. Of course, we as a church family, but that must be the inside, in the depths of our being.

Jesus, what do you like? I'm on a lifelong journey to discover it and I'll pay any price to give it to you. So the Lord here starts with, oh, you wanna know me, Thomas? This is how I'll reveal myself to you in my risen and wounded form. You must have both.

If you lose the revelation of the tree, you will lose the invitation to humility. Do you understand when everything is yours, that's where the test is. Power is not releasing everything you're entitled to when you look at the life of Jesus.

Power in the life of Jesus is discovered in his restraint. That's what the world needs to discover. That's how you wash feet.

That's why you wash feet. We talked about this last week. Jesus says, the Father has placed everything in my hand.

It's all mine. He says, everything in my hands. That's the language.

What's the first thing he does? He takes off with his hands his rabbinical robe. He takes off the robe and then doesn't use a towel, clothes himself in a towel, and the first thing he grabs after that are the feet of his disciples. He's saying, I could reach for anything.

It's all mine. Let me tell you what I wanna touch first, the lowliest part. That's Christianity.

That's Christianity. Really, how badly, I'm just gonna be honest this morning, how badly do we need this in charismatic Pentecostal circles, especially in prayer meetings? How many prayer meetings are spent binding and loosing every prince and power there is, and then they just start naming them? We don't even know if they're real. It's not that princes and powers aren't real, they are, but everything is a demon.

Am I right or wrong? And then the pacing intensifies, and then they start sweating. And you don't know, do you need a Gatorade or do you need deliverance? What are you doing? Is that the gospel? Is that how they prayed in the book of Acts? How did they pray in the book of Acts? Father, grant your servants boldness that we might declare Jesus, and stretch forth thy hand to heal and work mighty signs and wonders in the name of thy holy child, Jesus. That's how they prayed in the early church.

They were Jesus-focused because they knew the real Jesus. They knew the real Jesus, the Lamb of God. That's who he is, and that is power.

That is power. Power is not, what did Jesus say? Don't you think I could call down legions? This must happen. How about when you're wrongfully accused? Anyone ever, has that ever happened to any of you? Six of you.

Six of you are walking with the Lord. What an encouraging Sunday morning. Six of you have been wrongfully, hold on.

The Beatitudes say, blessed are you when they persecute you, revile you, and speak all types of evil against you. Falsely, for my name's sake, rejoice. Be exceedingly glad, for great is your reward in heaven, for so it was with the prophets.

Let me ask you again. Now you probably want a company shift. I'm assuming more hands will go up now.

How many of you have been wrongfully accused in life? Okay, how many of you? Still only half. I'll be denying you communion, the rest of you. How did that feel? Say it hurt.

But here's the deal. We need it. We need it.

You need to be hurt. Because Jesus was hurt. I'm not saying he doesn't wanna deliver us from the pain.

But you gotta walk through him, or with him, I should say, through the pain. This is the Christian life. This is the weight of Calvary.

You need it. Now, there is this mountain. There's a mountain, there's a journey.

And God wants to take you from your current place into a greater revelation of Jesus. Now that revelation must go from here to here. Hold on, to here.

If you don't know what I'm saying right now, don't talk about it. Your eyes have to speak. Your countenance has to be supple and gentle.

And that can't lie. There are many people who have head knowledge, but they're no more like Jesus today than they were a year ago. Something's wrong.

Because the invitation to becoming more like him requires the sandpaper of the cross. And you can run from it all you want. We all do.

Let's be honest. There's only one who ran to it and said, give it to me, I'll carry it. Let's just be real.

Who loves it? We're not supposed to. Because it hurts. Amen? We always say, Lord, add to us.

Do you really think that's what God is into right now? Even God, when you look at the move of God on the earth, or you read the scriptures, you see the apostle John alone on the island of Patmos. Paul, locked in a prison, finally comes to the place, and when he's writing the Philippians, I have learned to be content with all things. I've had a lot of things.

I've had a lot, and I've been content. I've had a little, and I've been content. I'm convinced of something.

I can do all things through Christ who strengthens me. How do you talk like that? You're not being added unto, you're being reduced. That's what's happening.

You're being reduced. Because the one who's been reduced has a single eye. Which is, oh, they become, oh.

The ones who are being reduced and let God reduce them become more and more, in the most beautiful way, annoying. Because they just have one channel. They had four, a year later they have three.

Now they're at one and a half, and God's like, I am getting to that one, if you have to walk through hell and back. I want you to be about me, and I will stop at nothing. Do you get it? Do you get it? I'm not sure you do.

I want you to. Jesus wants you to. I've said this before, the apostles are preaching the gospel loud and clear.

They're on the temple steps. All of the sudden, they're grabbed, and they start being beaten on the temple steps. Let's say it's Peter, James, and John, and the Bible says in the book of Acts that they begin rejoicing while they're being beaten.

And do you know what their language was? We're being beaten for the name of the Lord. And they're smiling about it. You can't rejoice and not have joy.

Rejoice means to experience the internal joy. Internal, what is internal now becomes a reality, and you do it over and over again, and now you're rejoicing. And that's what they're doing while they're being beaten down.

The devil cannot beat that. He cannot beat that, and he knows that. He causes the Pharisees to beat them down, and they go, thank you, Lord.

In all things, rejoice, the Bible says. In all things. Why, why does God do that? Because he's the crucified and risen one.

If you see him, listen carefully, if you only see him in a certain light, that will affect your view of him, and your view of him will determine your Christian life. You must see him rightly to live rightly. We spend hours rebuking what God is inviting.

I know this goes against the grain of a lot of preaching we grew up under, but this is the gospel message. You say, well, what about our happiness? It is so joyful. Because when you're going through something, listen, when you behold the crucified and risen one, like Thomas did, and notice Jesus didn't say, have a nice look.

He said, put your hands in there. Touch, touch my wounds. Because notice, at first, Jesus shows him the wounds, because he's trying to get Thomas, listen carefully, he's wanting Thomas to be trusted with vision.

He shows Thomas the wounds. You have to be trusted with the right vision of Jesus, the right perspective of Jesus. You have to see him in the word.

And what's the next phrase? Now, now that you've been trusted with the right vision, come in touch with what you've seen. It's the same Moses pattern. Moses turned aside to see.

First he looked, and the Bible says, then he saw. You cannot see until you first look. I feel the presence of God.

If the Lord doesn't think he is worthy, if the Lord doesn't think you think he is worthy of a look, you will never see him. He's a good father, and good fathers know how to lead their children at the right pace. He knows what he's doing.

You say, well, what about Saul? He saw him all of a sudden. He sure did, and what did the Lord say? I'm gonna show him how much he must suffer for my sake. Don't think that was an easy entry point.

When the Lord restores Peter on Galilee, at the end of the Gospel of John, I've been to the place where Jesus restored Peter. Do you know what he says? Peter, the day will come where they'll lead you where you don't wanna go. Speaking of his death, what's the entry point? Death.

What's the reward for saying yes? Life. That makes no sense to the world. We are the happy ones when it makes absolutely no sense to be happy.

That's who we are. That's our family. That's our king.

That's our father. That's our big brother. That's the company we are a part of that flows from Jesus himself through the life of the apostles, straight down to us.

That is the family we belong to. We are the ones who weep and laugh at the same time. That is the Christian life.

And it sends a perplexity to the world. And a perplexity through the devil himself and through the spirit of the age and the spirit of perversion. It makes no sense.

If you crush us, we multiply. That's the narrative of the Bible. Some of y'all liked it, I know.

You say, I don't, that's not, I've never heard that. You've not heard the gospel of Jesus. So wait, pastor, are you saying life's gonna be hard? I'm saying yes.

You really mean that? Yes. Harder than I ever imagined? A hundred times harder than you ever imagined. But when the enemy comes in like a flood.

Nope, you shouldn't have said yes there because I didn't stop at the right spot. When the enemy comes in, comma, like a flood, he will raise up a standard. The enemy doesn't come in like a flood.

The standard comes in like a flood. That's the right way to read that verse. Do you understand what it does to you? Can I have five extra minutes? I'm taking it anyways.

I'm gonna preach to myself if I have to. Do you understand what happens to you when you start getting it about what God is doing in you? We start this journey by going, I like what God's doing in you. Oh, don't worry, he'll finish the work in you.

He's gonna help, he's gonna use me to help you along. We always like to be very aware of what God's doing in other people. That's okay, we all start that way.

But something powerful takes place when you start going, hold on a minute, hold on. Out here, it's a swirl. It's a swirl out here.

You can be nice and love people, and they will not be nice and love you back. You can give to people and be generous, and they will not be generous back. You can love them, and they will sin against you, and that's your invitation, to keep loving them.

Never let their lack of love stop yours. Let it spill over, don't let their sin become your own. You wanna live on the offensive.

In your heart, there's a culture in me, it's Matthew five, six, and seven. It is the Sermon on the Mount, and you, my friend, don't get to change that about me. That's how you wanna live, because you live free.

But in the midst of it, you start going, well, hold on, you said that, that would have crushed me four years ago. It still hurt, but now I love you more since you said that, that you go, hold on. And then it's not even about them.

It's no longer about them. You go, oh, oh, this might happen for the rest of my life. Good, because something's stirring up in my soul.

I see and I feel a measure of Jesus being poured out in me that I didn't have two or three years ago. He's more real to me. I'm weeping over people who hate me.

You go, oh no, or oh good, you're doing the work in me. Keep doing it, keep doing it. And the Lord so kindly goes, if I keep doing it, it'll get harder on you.

I know, Lord, but if it gets harder on me, like a flood, you'll come in. Because now I'm drinking, are you listening? This is Holy Spirit talk right now. Now I'm drinking from a well that I couldn't drink from before.

And in this weirdest way, this is so much better than comfort. It's a mystery. The whole thing becomes a mystery to yourself.

Are you tracking? Are you tracking? Yes. Becomes a mystery to us. That's the work of the Holy Spirit via the revelation of the crucified and risen one.

It must be both. Risen in power, absolutely, but still broken and lowly. We need that today.

Do you know what that does very practically? A church gathers to pray. And she would, when I say she, I mean the church. She would rather die than shout in the flesh.

It's not because she wants a fearful culture. It's because she has beheld the crucified and risen one who is dependent on his father. And this plays out in every area of life.

So when she gathers, she goes, I have nothing to bring. I must die in this moment. I must, track with me, lay down in the tomb of this moment and trust my father by the spirit to resurrect this worship service because I lay down in my own will.

Are you getting it? That's why you wait on the Lord. Because he, not because it's a good idea, he's the crucified and risen one who lay in the tomb. It's his nature.

You will not allow your holy one to see corruption. He knew it about his father. He's known the father forever.

He knew, I know you too well. You won't allow me to see corruption. But here goes my surrender.

That's called death to self. That's us. Jesus' image, that is us.

I'm so grateful for those of you who are watching who love this ministry. We love you back. But what I'm saying right here over these next 30 seconds, this is for you.

In this house, this is who you are. It doesn't mean that somebody else is bad because they wanna go another way. But I'm saying here, in this house, this is us.

Lamb likeness is powerful. Gentleness is strength. Forgiveness is powerful.

Washing the feet of your enemies who are about to betray you is the Christian life. And may I add, the devil didn't just. Jesus chose Judas.

Did he or did he not? Did Jesus, help me Joel. Did Jesus not go away to pray and then choose the 12? He chose him. Oh, what the church could be.

What the church could be if she realized every wound made her soft. Tender. The devil only wins if you become like him.

That's the temptation, to become like him. Say the crucified. Say it loud, the crucified and risen one.

Say it again, the crucified and risen one. Again, the crucified and risen one. One more time, the crucified and risen one.

This is Jesus, guys, this is Jesus, this is Jesus. Oh, I'm telling you right now, by the spirit, that the Lord has just been dripping these little moments where he's wanting us to be trustworthy. And he's watching us, he's watching how we handle him.

And what we reach for first. Yeah, what we reach for first. You see, some say, Lord, what do you have in the bag? What'd you bring with you? And some say, I wanna touch the wounds.

He's wanting to trust us, church. Oh, I'm speaking to us as a church family this morning. He's wanting to trust us.

All we've seen, which has been glorious. It's been glorious. These have been raindrops.

Raindrops in comparison to the storm of glory he has. It's not just about being trusted in the moment, in the gathering. It's, oh, can you pour your heart out for those who don't deserve it? Can you refuse the dainty morsel of backbiting in Gaza? Can you go, no way, no.

No, no, no, no, no, no, no, that's not me. I am a bleeding one. I'm telling you, all we've seen, all we've seen that has gathered the nations here, it's just a raindrop.

It's just a raindrop. Yeah, and the new building will be a sign. Yeah, it will be, but no, it's much deeper.

It's much deeper than that. It's our hearts. It's our hearts he wants to call home.

It's our conversations that he's listening to. It's how we react to him, how we see him, how we want him. It's all just a test.

You mark my words. It's all just a test that we must purpose to pass. I don't wanna go around that mountain for 40 years.

I don't wanna go around that mountain. I have news for you. The Father is zealous about the bride.

And he'll send us around the mountain for 80 years until we dig our heels in and say, Father, do what you may. Allow what you want to allow. Only make me like Jesus.

Praise you, Lord. I feel this strongly this morning. There are people in this room under the sound of my voice who have merchandised the anointing.

You've merchandised it. You've made it about you, your little following, your big following, whatever it is. You made it about you, friend.

And I'm not here to get on ya. I'm just being led of the Lord. It's a big deal.

It's a big, big deal to think that you can manipulate God. The sorcerer did that in the book of Acts, wanting to manipulate the baptism of the Holy Spirit. And what I wanna say to everyone here, everyone in this room, that God's intention for this house is that it be holy.

And that's the road we're walking, the highway of holiness. Our King is holy. Be ye holy.

For I am holy. For I am holy. Now this Jesus listens to every word we say.

He's at every gathering, every lunch, every so-called prayer meeting. He's at it all. He's listening to every phone call.

Friend, listen to me. You don't want that. You wanna walk with Jesus.

You don't want that. And lowly brokenness.

Audio: <https://sermonindex1.b-cdn.net/30/SID30690.mp3>

Source: <https://sermonindex.net/speakers/michael-koulianos/jesus-from-genesis-to-revelation-pt-3/>

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