

The House of God Lies in Ruin - Gods Recovery Plan Part 2

by Phil Beach Jr.

Phil Beach Jr. explores God's recovery plan for the church, emphasizing the dangers of seeking popularity and the necessity of repentance and spiritual awakening.

Duration: 51:34

Scripture: Psalm 139:23-24, Isaiah 65:9, Matthew 11:28, John 14:1, Romans 6:6, Galatians 2:20, Colossians 4:14, 2 Timothy 4:10, James 4:4, 1 John 2:15-17

Topics: "Recovery", "The Cost of Discipleship", "Spiritual Awakening"

Description

Phil Beach Jr. emphasizes the urgent need for spiritual awakening in the church, highlighting that the house of God lies in ruin due to complacency and a desire for popularity. He draws attention to the biblical figure Demas, who forsook Paul and the ministry for worldly allure, warning that such desires can lead to spiritual destruction. The preacher calls for a heartfelt prayer for God to open our eyes to the truth and to remove the desire for popularity, urging believers to embrace the cross and the valley of Achor as a place of death to self and sin. He stresses that true freedom and healing come from a deep relationship with Christ, not from seeking worldly approval. Ultimately, Beach Jr. invites the congregation to seek God's mercy and grace to restore the church and their personal walks with Him.

Transcript

I'm thankful for the Spirit of God that is working in our midst. I'm thankful for the truth that sets us free. I'm thankful.

I'm thankful that the truth is what sets us free, nothing else. Alright, now you'll notice here on the board that we have God's remedy. God's remedy.

This is in relation to the house of God being in ruin. We must ask ourselves this question, alright? What is the remedy if things are so bad? And I'm quite persuaded that we haven't really seen how bad things are. But that's where our Father in Heaven is faithful.

If each one of us, irrespective of the age, young teenagers, listen please. If each one of us would dare to come to Father and say, Father, I acknowledge that I am blind and I can't see properly. But I want you to give me a revelation, an unveiling to see the urgency of the moment.

The urgency of your heart. I don't want to fall into the power of complacency. The power of laziness.

The power that is characterized by this whole generation. Where I'm numb to your interests, but I'm in tune with my own Lord. I want to be delivered.

That's why Jesus is called Savior. He saves us from these things. If we would dare to pray and ask God to open our eyes.

Beloved, He is faithful. He's faithful, He'll do it. He'll do it.

Okay? So, I'd like to just invite you to look at this word here, popular. Popular. Okay? Now this is always going to dovetail with God's remedy.

We're looking at God's remedy in relation to the house of God lying in ruin. Now, here's one sure fact that you can count on. The word popular is the meaning of a character in the New Testament.

Does anybody know? Yes. Outstanding, Gary. My goodness, he gets an A+.

Demons, I'm very impressed. Yes, I didn't think anybody would know that. The man Demas, his name means popular.

Now, the Bible mentions Demas twice, or at least twice what we're going to look at. In the first place, the Bible mentions Demas in Colossians chapter 4. Now this is very important that we understand this in connection to the house of God lying in ruin. Colossians chapter 4. Gary, can I ask how you knew that? Oh.

Outstanding. Colossians chapter 4. The Bible says that Demas, verse 14. These are men who were with the Apostle Paul, who shared in the ministry.

Now watch what the Bible says. In Colossians chapter 4, verse 14. Luke, the beloved physician, and Demas greet you.

So Demas was a companion, a co-laborer, and a helper with Paul. Now, amazingly, we go to 2 Timothy chapter, I believe it's chapter 4. 2 Timothy chapter 4. Now notice what the Scripture now says about this man Demas. 2 Timothy chapter 4, verse number 9. Do thy diligence to come unto me shortly.

2 Timothy 4, 9. Watch this now. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. Lesson that we learn from this very piercing word.

Demas, whose name means popular, forsook the Lord. He forsook Paul, and he went to Thessalonica. And the Holy Spirit, we do believe the Bible's inspired, right? We do believe the Bible's inspired.

We don't believe that this is just Paul's opinion, right? We believe that this is the truth. The reason why Demas forsook Paul, the ministry, was because he was loving the present world. Now here's the lesson that we must learn.

And here's what we must pray. Oh God, have mercy upon my heart. If we have any aspiration at all, even though we are serving the Lord, even though we are associated with those who are truly servants of God, such as Paul, no one would question the authenticity of Paul's ministry to the body of Christ.

Demas could even boast and tell people he traveled with Paul. The man who had a vision of Jesus Christ. The man who was commissioned by Christ to go to the nations and preach.

Yes, I'm Demas, I'm a co-laborer together with Paul. You know Paul? Yeah, the Paul that everyone's talking about. The Paul that was stoned.

The Paul that was pursued by Jews. The Paul that was once a Pharisee. He sat at the feet of Gamaliel.

Yeah, that's the one I'm with. Brothers and sisters, don't take any confidence in who you associate yourself with. Don't take any confidence in the great teachings that you might have heard.

I think probably Demas sat under one of the greatest teachers known in the New Testament. Wouldn't you have to agree to that? He sat under Paul. Paul had an incredible revelation of Christ.

I mean, just read through his teachings. Demas heard it first hand. Demas heard Paul expound upon the mysteries of God and Christ.

Paul, Demas heard Paul talk about the revelation of the book of Romans and the justification by the whole Christian faith. Demas heard it. Brothers and sisters, don't take confidence, don't glory in the fact that you may have been taught by the best of teachers.

Rather, take heed to the great teacher himself who sat under the feet of Jesus and was taught by Him, who says, If a man stands, take heed lest he fall. Demas is indicted by his own name. Though he was associated with an apostolic ministry, though he traveled with many great men of God, though he sat under great teachings, lurking within the heart of Demas was a desire to be popular.

His own name indicts him. Brothers and sisters, if we aspire to be popular with the world, if we aspire to be in fellowship with the world, listen carefully to the Spirit of God. If we desire to love the world or the things that are in the world, and it's more important to us to have a reputation with the world than it is to please our Father in heaven, then there is a leaven in our hearts that could ultimately bring us down to a road of spiritual destruction and ruin, such as Demas.

Now, we don't know if Demas eventually turned back to the Lord. We don't know that. And we don't need to know.

The Lord doesn't tell us what happened to Demas. The Lord knows them that are His. And so now in connection with the house of God lying in ruin, we will never ever be able to see clearly the extent to which the house of God lies in ruin, nor we will ever be able to see clearly the remedy, and we will not be able to hear the heart of the Lord.

We will not be able to hear the Word of God speak to us and begin to bring us back to repentance and back to a place where our lives are healed and we see the house of God being put back together if there lurks within us a desire to be popular in the world. I challenge you, I challenge you, young person, older person, irrespective of your age, I challenge you to ask yourself, examine yourself. The Scripture teaches.

Paul said to the Corinthians, examine yourselves to see whether you be in the faith or not. I challenge you to ask yourself, oh dear God, where am I compromising my walk with You because I need to be popular? Where am I compromising? Because I need to be popular. Because I want to look good.

You see, as we mentioned last week, the remedy to the house of God lying in ruin is God bringing a remnant back. Whoever will hear, he that hath ears to hear, let him hear. You can call it the remnant.

I would hope to believe it would be the whole church, but the Scriptures don't teach it. They teach a remnant. A remnant will come back to the Lord.

In order to come back to the Lord and be brought to the spiritual place, like we mentioned last week, remember? The valley of Achar. Achen. I have Achen there.

That's where Achar got its name from. Huh. There we go.

Achar. A-C-H-A. The valley of Achar.

You remember last week we saw that the valley of Achar represented Calvary. Now listen. If you want to be popular, you're not going to go to Calvary.

Because Calvary is a very unpopular place. Calvary is reproached by the world. Calvary is mocked by the world.

Calvary is detested by the world. When we go to Calvary, we lose our standing in the world. We lose our status in the world.

When we go to Calvary, we are publicly associating ourselves with the Lamb that was slain on Calvary. Hence, why James stated in James 4, verse 4, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Listen. Whoever therefore will be a friend of the world is the enemy of God.

Can you see this now, beloved? Why this is true? To be a friend of the world is an enemy of God because to be a friend of the world is to seek popularity. It's to seek to be popular. It's to seek to have a standing in this world.

And when you seek to have a standing in this world, you put your approval on the world's beliefs and the world's ways and the world's system and the world's practices. And in doing that, you become an enemy of God because the world is the exact opposite of what God in the kingdom of Christ stands for. This is the exact opposite.

So this is why the Spirit of God lovingly speaks to us and says to us, Don't be a friend of the world because if you're a friend of the world, you're an enemy of God. And that's why in verse 8, the Bible says, Draw nigh to God and He will draw nigh to you. Cleanse your hands, you sinners, and purify your heart, you double-minded.

Be afflicted and mourn and weep. Let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and He shall lift you up.

This is a cry from the Spirit of God and what He's saying is this. He's saying basically, Hey, hey, hey, the condition is really bad. Focus all your attention.

Drop everything. Remember the testimonies? Drop everything. This is a worthy enough cause to drop everything.

Only maintain what is absolutely essential in your life. Everything else, drop it. It's not important.

Get rid of the fluff. Get rid of the stuff. Weep.

Turn your laughter. What are you laughing at? What's making you happy? Turn from it. It's turning your side.

Now, if you meet resistance in your heart by this word, it only means one thing. You haven't seen how bad things are. That's all it means.

If one of you had a loved one who suddenly became critically ill, critically ill, I mean hanging between life and death, you would drop everything, wouldn't you? And you'd spend your time at their bedside. Right? Of course we would. Why? Because we recognize the urgency of the moment.

This is why we continue to eat, drink, and be merry. Because we don't see. Beloved, pray.

This is why Jesus said to the Laodiceans, what did He say? Anoint your eyes with what? Eye salve. Why did He say that? Because the Laodiceans were in a state where they did not know. Remember they said, I'm rich, increased with goods, and in need of nothing.

But thou knowest not. They were in a state of blindness. They didn't know.

What didn't they know? That the house of God was in ruin. Thou knowest not. That thou art blind, miserable, naked, wretched, and poor.

This is not legalism. This is not law. This is the cost of love.

I don't think Norman followed some kind of a code that he learned how he was supposed to act in light of his mother's medical emergency. No, love moved him. Love.

Love didn't take second thought at sacrificing. Now with Colette it might have been love and fear combined. But that's alright.

It's good to fear the Lord. Well, we need a little more of that fear in the house of God, don't we? What does the Bible say? That he was moved by fear. Who was? Jesus.

He was moved by fear. He feared God. And you know, I heard someone, Carter, Pastor Carter from Times Square Church.

I never heard this put this way. And I like this. What does it mean to fear God? Oh, I loved it.

When I heard it, my spirit leaped. The Holy Ghost said, that's true. He said, when the Bible talks about those who fear God, it refers to those who know God is not mocked.

That's it. That's it. You fear God when you come to realize God is not mocked.

You don't mock God. Whatever a man sows, that shall he also reap. And that's why Jesus walked and moved and lived in holy fear.

Because He knew that His God, His Father was an awesome God. And that He was a holy God. Jesus called His Father by two names in the New Testament.

He said, Holy Father and Righteous Father. That's why He feared God. Because He knew Father was holy.

That meant Father was entirely separate from the corrupt ways of the world. And Righteous Father meaning Father was totally right. There was no corruption.

No perversity. No darkness. No wrongdoing in Father.

And that's why Jesus said, Holy Father and Righteous Father. And that's why the Bible says He was moved by fear. Though He was a son, He was moved by fear.

And He prayed and He was heard in that He feared. And so this is not law. This is not legalism.

This is the cost of love. And when we come to know, as Colette shared, the zeal that Christ has for His Father. And how Christ ever liveth for one thing and one thing alone.

That His Father's interest might be fulfilled in the earth. That His Father's glory might be seen in the church. When we see that about our Lord, and then we see that we are to model that.

Not by conjuring it up, but by being transformed into that image. When we see that, brothers and sisters, it changes our life forever. Forever, forever, forever.

We cannot be the same. And today our Savior in love. Beloved, listen, it's in love.

It's in love that He pleased with us. But He's inviting us to share in the same incredible calling. Do you want to be popular? You might say, I struggle with it, Phil.

Yeah, but you want to be free. Yes, I really do. Okay then, hold on to that desire, because that's God working in you.

See, you wouldn't want to be free if God wasn't working in you. You wouldn't even care if God wasn't. So if you have the slightest bit of care in your heart right now to be free from wanting to be popular, since we just learned from God's Word that wanting to be popular will turn you right from the cross, it will turn you right from God's way, and it will end up leading you down a road of destruction.

If you don't want to be snared by popularity, hold on to that. Even if it's a teeny little desire in your heart, hold on to it and pray, Oh God, fan into flame this desire I have. Lord, I don't want to fall.

Pray to the snare of wanting to be popular, because I know that if I want to be popular, I'll compromise the call to go to the cross. You see, because going to the cross means, as we see in Joshua chapter 7, it means death. Achan was put to death.

Achan was put to death. So when we come to the cross, we're brought to the cross, we see visions of the cross, when we hear the Apostle Paul preaching the cross of Christ, it is no uncertain death. When we come to the cross, it is not only the forgiveness of sin, Ephesians chapter 1, verses 4-8, forgiveness of sin, but it's death.

Listen, the cross is death to sin. The cross is death to the flesh. The cross is death to the world.

And D, the cross is death to self. Now you answer please, beloved, you answer this, you tell me if God's Word is not sharper and more powerful than any two-edged sword, ask yourself this question, how could any of us

aspire to be dead to sin, dead to the flesh, dead to the world, and dead to self, and yet desire at the same time to be popular? Impossible, is it not? You cannot be popular and seek the work of God to bring sin to death in your life. You can't be popular.

Because it is popular to what? Sin. It's popular to give way to your flesh. Isn't it? What comes out of flesh? All excess.

All greed. All covetousness. All loose, party, licentious living.

Drunkenness. Drugs. It's popular.

What about pride? Prestige? Protocol? Position? Power? What is that, five? Four. That's the flesh. But when we hear the Spirit of God calling us to follow Jesus Christ, we are called into the valley of Achor, and in the valley of Achor, what happens? Death.

Death. Death. I have known a certain person for many years.

He's my age. He doesn't come here, so I'm not referring to anyone. He has always claimed to be a Christian.

He has always talked the talk. I've even had Bible studies with this person. Recently, I have come to know, and have good evidence to believe that what I heard is true, because out of his own mouth, he has told me that he used to do this.

Now listen, listen. Listen. The valley of Achor is the place of death.

But there is a Christian message going on today in the culture, in the world, and it is this. You can claim to be a Christian, but you don't have to go to the valley of Achor. This young man, my age, notice I said young man my age.

Bill is laughing at that. This young man, my age, is dealing drugs. He is giving drugs to people.

He claims to be a Christian. He listens to Christian music. He regularly gets stoned and drunk.

He wants to be popular. He is bound to sin. And he is on a road that will lead to where? Life, and joy, and happiness? Absolutely not.

Love not the world, nor the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life are not of God, but of the world. Self.

What does the Bible say that we are to do as followers of Christ regarding self? Deny, disown. Deny that we know self. Why was the church in the Old Testament indicted by Haggai? Because why? Why? Who was sitting on the throne of their heart? Self.

Exactly right. They just followed self. They just did what self wanted.

They failed to understand that the call to become a Christian was a call to live in the valley of Achar. So the remedy, the remedy, the cure to the house of God being in ruin is, pray God, take out of me the desire to be popular, and secondly, empower me by the Spirit of God to reaffirm my identity with you at the cross, at Calvary. Isaiah chapter 65.

Not only do we see the valley of Achar as the place of death, where we die to sin, to self, and to the world, but in Isaiah chapter 65, we see in verse number 9, and I will bring forth a seed out of Jacob. This seed is referring to Christ. Paul said, Christ is that seed of Abraham.

And out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. Listen. And Sharon shall be a fold of flocks, and the valley of Achar... Now the word Achar means trouble.

It was a place of great trouble for the Lord. A place of great anguish. For at Calvary, He bore the iniquities of the world.

He bore the sins of the world. Great grief and sorrow and trouble fell upon our blessed Lord at the valley of Achar, when He hung on a tree and was forsaken of His Father, and became an offering of sin. Your sin, my sin.

A place of great trouble for Him. But a place of great emancipation for you and I. We got free at His expense, didn't we? Brothers and sisters, if you got caught for drunken driving, and you were about to be punished, and I jumped in and stood before the judge and said, Sir, I beg you, let me suffer the punishment that this person that you are deserving of... And the judge looked and said, I grant that request. And they hauled me away, and took me into a back room, and flogged my back, and I bled.

And cried. And wept. And afterwards couldn't move.

Had to be carried. You were free. And everybody in this room witnessed the whole hearing, and saw me flogged.

And then a few weeks later, we found out that you're out drunken driving. How would that make you feel? How would that make you feel? How dare you go back into the thing that caused my back to be broken and bruised and bled and beaten? We don't have an adequate understanding of Calvary. And that's why we take sin lightly, and we abuse the grace of God.

Yes, there is forgiveness. Yes, the Bible says that if we do sin, thank God Christ is there to forgive us as we come to Him. But brothers and sisters, we shouldn't look at sin lightly, and look at forgiveness lightly.

We should look at it in a manner where, God forbid, Lord, that I should engage in anything that brought Jesus' death. God forbid that I should do anything that was the cause of His crucifixion. Do you see sin like that? Do you see sin as the horrible thing that sent Christ to the cross? The Valley of Achor is a place where we by the power of God's grace affirm and reckon ourselves to be dead to sin because it is sin that crucified our Savior.

And God forbid that I should go back into the thing that brought my Savior to the cross. I believe the Word of God teaches us that there is freedom from sin. There is freedom from self.

There is freedom from the world. There is freedom from the flesh. But it's only available to those who truly have come to the place where they are desperate and they fear God and they tremble at His Word and they see sin as it really is.

The horrible stuff that sent Christ to the cross and they hate sin because God is putting a hatred in their heart for it. The reason why we cater to self and cater to sin and cater to the flesh is because we don't

tremble. We need the fear of God in our life.

We need to fear God and tremble. Young people, listen, listen, listen to the Word of God today. Pray that God will give you a holy hatred for sin.

Not just how it affects you. That's a self-centered way of looking at sin, isn't it? Oh, sin ruins me. It does.

Oh, sin makes me. It does. But what did sin do to Christ? Forget about how it affects me.

How did it affect Christ? Maybe the power to overcome sin hasn't been in your grip because you've only seen it in a self-centered way and you haven't yet seen how it has affected the crucified Christ. How He bled and died. How He was persecuted.

How He had His beard plucked out. How He had a crown of thorns placed on His head. How He was mocked.

How He was stripped naked. Can you imagine that? God naked before the masses. Can we imagine such a thing? Our God and our Savior, the One who created all things by His Word, humbles Himself.

And because of sin, because of that horrible thing that is in our flesh, He was stripped naked and stood crucified on a cross and mocked and spit at. I don't know about you, brothers and sisters, but I no longer use what sin can do to me and my family as a deterrent to stay away from it much anymore, although I do, because I constantly see how sin is affecting people. But more than that now in my heart, there is a holy, holy fear and a weeping because I see now what sin did to my Savior.

And that is where the power to be free from that belligerent tyrant lies. Seeing. Behold the Lamb of God.

When they sinned in the wilderness, Moses didn't say, now I want you to go look and see all the ruined families. I want you to go look and see all the ruined lives. That was true.

No sin will ruin you. But he said, look upon the what? The serpent. He brought their attention from what sin was doing to man to what sin did to Christ.

It made them a curse. It made them a curse, brothers and sisters. Cursed is everyone that hangs on a tree.

Cursed. How can I be? How can I be in any way attached to sin? When God hates it so much He made His own son a curse in order to free me from it. This is the valley of Achor.

Have you visited there? Don't only go there for forgiveness. Because if you only go there for forgiveness, you're missing the purpose of the valley of Achor. It's not a place of forgiveness.

It's a place of death. This is what Paul's revelation was in Romans chapter 5. Justified, yes. But Romans 6 is crucified.

Then Romans 7, conflict, yes, but victory through Jesus. And then Romans 8, emancipation. And then with emancipation, he starts talking about what? The glory.

Reigning. It's not a coincidence that he waits until Romans 8 to talk about glory. Because that's where the glory comes.

When we walk through 5, 6, and 7 and God establishes us in the truth of the valley of Achor. Please, bear with me a few more moments. You are the most patient people I know.

This is God's Word. This is the remedy. This is the cure.

This is what God is trumpeting in all the earth, wherever there are those gathered in His name. My house lies in ruin, but there is a solution. It is the valley of Achor.

It is the cross of Calvary. It is coming back to the Lamb, back to Christ, back to the Word of God. It is letting the Spirit of God circumcise our hearts thoroughly through and through.

The valley of Achor, verse 10, Isaiah 65, a place for the herds to lie down. You see the implication there? The valley of Achor is not a place that you visit 20 years ago for forgiveness. The valley of Achor is a place where you lie down.

You feed at the cross. You feed at the truth that you have been crucified with Christ, that Christ is now your life. The power to overcome sin is found in union, abiding, fellowship, koinonia, close association.

Intimacy with Christ who is the sinless one. That is where the power to overcome sin lies. Not in learning principles.

Not in learning doctrines. Not in willpower. Not in self-effort.

It comes in union, by faith in the blood of Jesus Christ. Oh, blessed emancipation. A place where the flocks lie down.

Is that where you are lying down today? Or are you seeking to find meadow, pasture, like Lot did? Pitching his tent toward where? Sodom. He pitched his tent toward Sodom. But where did Abraham go? The trees of Mamre.

The oaks. You know what that speaks of? Roots. Depths.

Abraham planted himself at the valley of Achor where he could get rooted and grounded in Christ, where he could go deep in God, where the life of God could begin to flow through him. And so, therefore, the cancellation of sin and death in experience would happen. Positionally, judicially, thank God.

But God wants a people who walk in it. But Lot, when he had a chance, where are you going to camp? He pitched his tent toward Sodom. He wanted to be what? Popular.

He wanted popularity. And what did he end up? He ended up what? Being ripped out of Sodom and Gomorrah. Just barely escaped the judgment.

And his poor wife didn't make it. She turned into a pillow of salt. All his life probably went up in smoke.

God doesn't want us to just escape. He wants us to be bright, shining lights until the day of judgment. So the end of pitching your tent toward Sodom.

The end of despising the valley of Achor as a place where you live day and night. You might go there for forgiveness, but you've got to live there. And if you choose not to, if you pitch your tent toward Sodom, beware brothers and sisters, you might find that at the last moment, right before judgment comes, you're going to be ripped out and you're going to have a sorry, sorry, sorry, sorry experience at the appearing of

the Lord.

I believe that there's going to be two kinds of reactions in the Christian church when the Lord appears. There's going to be those who are going to be ashamed at His coming. And there's those who are going to what? Have boldness and confidence.

How can we have boldness and confidence if we live at the valley of Achor and our life is Christ and our boast is Christ and our strength is Christ and our glory is Christ and God has ripped out of our heart the deerness, the popularity desire. However, the tents that are pitched toward Sodom at the day of His appearing, the Greek literally, it's really rich, it's not just being ashamed, but the idea is to shrink back in shame and your face gets a pale look in it. Oh my God, have mercy on me.

What have I done? Because when we see Him, we shall be known as we really are. And that's why now God says, Come, buy of me gold. Try it in the fire.

So that at the day of His appearing, what's revealed? The gold. And then you take your crown and you throw it at His feet and you say, To you alone be glory. A place where the herds to lie down for my people that have sought me.

There you go, sought me. Earnestly, diligently seek Him. What is it that Jesus said? Ask and keep asking.

Seek and keep seeking. Knock and keep knocking. Pray without ceasing.

Why is the Lord opening His word to us in this way? Because He loves us. And He is offering us something that the world could never offer us. Young person, old person, please listen.

We're going to close now. Again, I want to apologize for being lengthy. I know it's difficult, but God knows.

Listen, we yet have one more aspect to look at regarding the valley of Achar, which is a wonderful, wonderful truth. It's a door of hope. It's a place where God speaks comfortably and nicely to us.

Oh yes, it's a place of fiery judgment. But He speaks comfortably in the midst of it because His Son bore the wrath. We'll get there next time.

But now, but now, the question is this. Are we prepared to ask our Father in Heaven to awaken our hearts so that we can see the urgency of the moment, listen, and be able to respond to Him the way Colette responded to the crisis, the way Norman responded to the crisis. Are we going to be able to respond to the Lord's need like that? Number two, are we going to pray that God, by the power of the Holy Spirit, rips out of our heart the desire to be popular? And then number three, are we going to pray, Father, begin to open up to me the meaning of the valley of Achar, the beauty of the cross, and make it good in my life.

That's summing it up right now, three things. I'm going to ask if Colette would please come to the piano. And I'm going to ask that we would spend a few moments before we jump up and run out, just to pray before God.

Listen, God is searching hearts today. Every single heart is laid bare before Him today. He's searching.

He has nothing but grace and mercy to offer us. Nothing but grace and mercy. Only rejecting Him will result in unnecessary pain and agony in our lives today.

Nothing but rejecting Him. If we come to Him, listen, no matter what your state is, you'll only get mercy and grace and forgiveness. What a deal! What a deal! You don't have to run from Him because your state is terrible.

You can come to Him. It's rejecting Him that will result in untold consequences. Let's just bow our hearts.

Like usual, we want to open up prayer. You can touch God where you're at, but if you feel the need to jump up and come forward here so we can pray with you, come. But now is the time when God speak to our heart, Lord.

Make good Your Word, Lord. We pray God You'll speak to us. Lord, we can't conjure this up.

We can't make it happen. But Lord, we're sleeping. Would You sound the alarm clock? We've got sin in our eyes, Lord.

Would You take it out for us? Lord, would You speak into our spirit? Awake thou that sleepest in our eyes. Will You speak to us as You did Lazarus? Come forth. It's Your Word, Lord.

I beg You, Father, to wake us up. Let us see clearly the condition of things. We beg You, Father.

There's so much opposition in the world. Everything in the world goes against the spirit of this message, Lord. Everything in our flesh goes against the spirit of this message.

I beg You, God, overrule and shine light into our hearts. Make us to see, God, I pray. Make us to see.

Audio: <https://sermonindex1.b-cdn.net/30/SID30562.mp3>

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