

A New Creation

by Robert B. Thompson

Robert B. Thompson's sermon emphasizes the transformative power of becoming a new creation through the law of God and the necessity of responding correctly to life's challenges.

Duration: 1:18:00

Scripture: Psalm 40:8, Psalm 51:5, Matthew 22:37, Romans 6:23, 2 Corinthians 5:17-18, Hebrews 8:10

Topics: "New Creation", "Faith Transformation"

Description

In this sermon, the preacher emphasizes the difference between men and boys, stating that it is determined by the cost of their toys. He compares this concept to God's commandments, explaining that they bring love, peace, and joy. The preacher uses the analogy of a child going to the doctor to illustrate how we may resist God's plans for us, but ultimately, God knows what is best for us. He emphasizes the importance of faith in God and how God is working to write His law in our minds and hearts, transforming us into new creatures. The preacher also highlights the significance of our actions and how people read our lives as a testimony of our faith.

Transcript

Lord, we come unto you tonight with praise and thanksgiving. Lord, you have done so many wonderful things, and we just appreciate each and every one. Lord, your hand on us to keep us.

Appreciate it, Lord. Appreciate it. Dear goodness, and I pray for each family represented here.

Lord, you know the problems, you know the needs that are there, and I pray you'll be there with your presence, Lord, to make us rejoice, to give strength, understanding. I pray tonight, Lord, that you'll guide us precisely in everything that is said and perceived in Jesus' name. Amen.

I think I'll start off tonight with a very familiar scripture. It's 2 Corinthians 5, 17 and 18. How many already know what that is before you see it? Do you know it? Do you know what it is? I thought you might know what it is.

Gosh, I saw you grinning there. Anybody that's been to the Navigators very much knows what it is. That's the first thing they teach you.

Pardon? 2 Corinthians 5 does deal with our heavenly dwelling, but 17 and 18 kind of sums up a lot of stuff, particularly 2 Corinthians 3. What is that about? About the new covenant. That's what I want to talk a little

bit about tonight. Those of you that weren't here Sunday morning, we talked about the Ten Commandments.

There's more confusion about that than there is about just about anything else in the world, because it's obsolete according to the NIV. It's a term used in Hebrews as passing away. It's obsolete.

Then it turns around in Hebrews 8.10 and says it's written in our heart and mind. It's hardly obsolescence. So it's like God removed it and then brought it back 10 times stronger and wrote it in our personality.

That's something we need to understand, because to the Jew, the law was everything, and rightly so. Welcome stranger, Malcolm. He's got his sword in his hand.

He's talking about something that's not really well known, and that is something that in the days to come will be very well known, and that is God's law. Now, to the Jew, that's everything. That is the covenant.

That's why the Ark was called the Ark of the Covenant, because the Ten Commandments were in the Ark, along with some other things. And the whole 119th Psalm, if you've ever read it, every verse that deals with the law of God, it's the longest psalm, and it's all about the law of God. The law, the law, the law, the law.

Well, to the Jew, the law is everything. Everything. Mainly the Ten Commandments, although, as you know, there are other parts of the law of Moses, such as the law of leprosy, the law of diet, the feast days, concerning crime, and so forth.

But when a Jew says the law, he's talking about the Ten Commandments. He's talking about the first five books of the Bible, number one, that's the Torah. But the heart of it is the Ten Commandments.

Well, we've lost that. We do not understand the law of God. It's been lost in evangelical teaching, as though there is no law.

God's restoring that today. We did not understand how it applies, or if it applies, yet we know it does apply. Miriam, guess what I'm talking about? The law.

Now, when the Bible says, if any man be in Christ, there is a new creation. We say, sure, sure, but we don't know what it is. Our mind is vague.

But what the new creation is, you ready for this? Is the law of God written in your mind and heart. That's what it is. That's what the new creation is.

Jesus Christ is the Word. The Word. Is the Word of God made flesh.

And Christ is being formed in us, Christ is being formed in us, so that we become a new creature, a new creation. Now, it's my opinion that not many Christians are new creations. We're still the same old us.

We're good people. We work hard. We pay our bills, most of us.

And we try to do good, try to do right, try to be nice. And that's good. It's wholesome.

I have nothing to say about it. But the new creation is not that. The new creation is supernatural.

The new creation is something that requires the dying of what we are. What we are as a person. What was born of our parents.

It is a new creation. It is not the old worked over. It is not the old car fitted out with a new transmission and new tires and a new battery and so on.

That's not what it is. The old creation is totaled as far as God is concerned. It's gone.

And it's right here. The Christians today will be making their decision whether they want to be with God or not. Because believe me, that's in the fire today.

And Christians are being tried to their guts. With one way or another. Maybe in a domestic situation.

Maybe on a job. Maybe with a bad employer. Maybe with sickness.

It may be with your kids going bananas. It could be any number of things. Christians are being tested today severely.

And in many cases they do not know how to respond. It's the devil. Or I must be doing something wrong.

Or whatever. That's not what's going on. What's going on is God is doing a work today in his church at large.

And it doesn't matter whether you are Catholic or Pentecostal or whatever. If you love God, you are a candidate. And God is going to get on your case.

He is going to knock on the door of your heart. He is going to upset your, shake your cage. He is going to upset your life.

Boy, doesn't that sound like joyous uplifting preaching? Just what you need on a Tuesday night, isn't it? Just exactly what you need. You come in beat to death by life. And then the preacher, instead of telling you how wonderful everything is, is talking death.

But if I were to do otherwise, I would be not doing what God has laid on my heart tonight. That I don't intend to do. I'm going to tell you like it is.

God has something better for us than success in this world. God has something better for us than the refurbishing of what we are, making it work, giving us a better education, more money, happy home. God has something better.

So what could be better than that? The new creation. The change of what you are by the power of God. And that change is the law.

The new creation is the law of God made flesh. Jesus is the incarnation of God's will. He is a person.

I'm not saying away from his person. He is a person. But in the sense in which we are talking tonight, Jesus is the fulfillment of the Ten Commandments.

In fact, Romans 8.4 tells us that the righteousness that has been assigned to us or imputed to us is the righteousness of someone who has kept the law of God blamelessly. The righteous requirements of the law. Romans 8.4. Now, when we look at 1 Kings 8.9. Now the 8th chapter of 1 Kings is telling us about

something that is as symbolic or more symbolic than anything else in the Old Testament.

Morbid pipe. And what's happening here is that David has died. And Solomon is in control.

David kept the Ark of the Covenant in Jerusalem in his city called Zion. Zion. That's why David talks so much in Psalms about Zion.

Zion was a suburb of Jerusalem. And there David had kept the Ark in a tent. Instead of in its place in the Holy of Holies of the Tabernacle.

David kept the Ark in a tent. Contrary to the law of Moses. David had an instinct for God.

The rest of the Tabernacle with the burnt offering and the table of Sheol and the rest of it was about 10 miles north of Jerusalem in a high place called of Gibeon. They were separated. The Tabernacle was separated from the Ark.

Which is highly, highly significant. Which means that God in the process of perfecting a bride without blemish is going to temporarily separate his church into a warlike remnant typified by the Ark and the balance of the church typified by the Tabernacle of Gibeon. The church is destined to be without spot or wrinkle.

How many know that? Is it without spot or wrinkle today? Hardly. So we see then that there's much more to be done. Really God has poured the foundation we might say for 2000 years.

But when you have a great building you spend a lot of time on the foundation. When you have a great building you can be a long time on the foundation before anybody sees a stick go up. It's just all digging down, digging down, digging down, getting down and laying that which is going to be even under the foundation.

You're down on rock. When we were in England recently they were describing to us how the English, how the tunnel that goes from England to France under the English channel was constructed. They have a monument there to the men that died during the construction by the way.

Many men died. Very dangerous. And if I recall, you can correct me on this, that tunnel is 300 feet below sea level, below the channel.

I mean picture that. A highway from England to France which is traveled every day 300 feet under the water. I believe that was it when I heard it I was astonished at the feat of engineering that that represents.

To dig down under the, well they had to because there could never, never be a danger that a fault in the ceiling would permit the slightest flow of water because in no time at all any number of people, that channel, that tunnel under the channel is heavily traveled. So a lot of times before you can show anything, you have to do a lot of preliminary work. And so what God intends for his church, which is to be the embodiment of God's commandments, not just in its abridged form in the Ten Commandments, but the full implication of those ten areas of being and behavior that are presented in Exodus 20 in an abridged and covenantal form.

Each one of those ten areas is mammoth and taken together they constitute all that we are. And when the church is perfected it will be in the image of Jesus Christ. How many believe that? The image of Jesus Christ is the fullness of all that the Ten Commandments mean in flesh.

For the word was made flesh. And one might say, well why is God so intent on his commandments being made flesh? Certainly there are other characteristics of God, such as courage for example, that are not expressed in the Ten Commandments. And the reason for that is that God dwells in righteousness.

And apart from that, neither love nor paradise nor joy nor anything else are of any significance or duration or power. We would prefer to dwell on joy and peace and paradise, which are not included in the Ten Commandments. And in fact the churches often belabor these, and sometimes that's all they belabor because we haven't understood.

But what God wants us to understand, we are people in a new era. I mean the kingdom of God is taking a giant step forward in our day. We are leaving Pentecost now.

And we're going on. Pentecost is midway between Passover and Tabernacles. It's not by any means.

If Pentecost were the end of God's work, there would never be a wife of the Lamb without spot or ankle, because Pentecost has not accomplished that in the century, and cannot because it doesn't contain the full aspects of God's redemption. There's more to come, hallelujah, or His will would never be done. And so God is bringing forth a new creation, and if you'll notice on the board, it says, all things have passed away.

Now what passes away is us, our Adamic nature. Because you see, as Paul said, our Adamic nature is totally unable to cope with the law of God. All that the law of God does to our Adamic nature is kill it.

It doesn't make it alive. Its administration, Paul calls it in 2 Corinthians 3, calls the Ten Commandments the administration of death. And the word of the Ten Commandments addressed to our Adamic nature does not bring it to life, it slays it.

As Paul said, I had not known covetousness, except the law said, thou shalt not covet. And when it came, sin revived, and I died. And that is why the faithful pastor is going to tell you that you must die, because as long as you are alive in your first personality, you cannot possibly enter the kingdom of God.

It cannot be done. So I have to tell you the path to life. And the path to life occurs as God brings you into situations with which you cannot cope, and are required to call upon Him constantly.

And during that calling upon Him, what happens is, your natural strength is broken. And when you permit that in God and take that in the right way, you have to respond correctly, and not in whining and complaining and blaming people, or blaming the tools that God uses, because when you do that, nothing good is accomplished. In fact, bad is accomplished because you become bitter, and angry, and hostile toward the source.

And that, of course, does not bring redemption. It brings destruction. So, the same circumstance in your life can work to make you bitter, and get to the place where you actually are cursing God.

And people today do curse God. They become so distressed at what seems to be the unfairness of people and God, that they actually end up cursing God, using the F-word at God. People do that.

Christians do that. You say, I can't believe it. Well, I'm here to tell you what happens.

And I'm not playing the ain't it awful game. I'm telling you that that's the wrong response. Because what God is doing is good.

What God is doing for you is good. And He wants you to get your eyes off the thing that's causing your pain, and let it drive you to God. Its purpose is to drive you to God.

And it's either going to drive you to God, or away from God. So your response, therefore, is all important. It is all important.

How you respond to today's pain, and perplexity, and frustration, and being cast down, how you respond to that, will either drive you away from God, and cause your Adamic nature to become worse than it is now, or it will slay your Adamic nature as you put no trust in it, turn away from it, and put your faith in God. And as you do, a part of your life today, because this is incremental, and goes on line upon line, precept upon precept, you cannot do it by any sudden transformation. You have to take it a step at a time.

We are remarkably complex entities, each human being is. But remember, you're not an endless source of sin. There does come an end.

Jesus is the author and the finisher. So don't quit. When you get in the midst of the work of reconciliation, it will seem to you like, I'll never get there.

I never realized I was this bad. I had so much self-will, and worldliness, and lust, and everything. But God will keep bringing that out.

Has anybody this last week had God bring out something that surprised you? You don't have to hold up your hand. You can just smile. But you see, you don't know what's in you.

The scripture says you don't know what's in you. The heart is deceitful above all things, and kind of wicked. What does it say? Desperately wicked.

The heart is deceitful above all things. That's why you can't figure it out. Of all the things that can be said about your heart, it's deceitful.

It will deceive you. It will lead you right into temptation and reason with you that God has you on some new, wonderful, romantic adventure. And all the while, you can believe that it's God.

Oh, it's very deceitful, the heart is. Deceitful above all things, and desperately wicked. Who can know it? Well, certainly no man.

I, the Lord, reigns of it to give every man according to the fruit of his doings. See, God ends up judging the fruit. He examines the intent, and he rewards you according to the working out of that intent.

The fruit of his doings. What's in there will come out sooner or later. You may keep it suppressed for the best part of your Christian life, but when you begin to get feeble in your 70s, it will come out.

And I've seen this happen. And if God is good to you, he'll bring it out before then. He'll put you in situations that cut you off guard, and you lose your Christian sweetness.

And here you were, a pillar of the church, with a brilliant testimony, and all of a sudden, you don't have any testimony at all. And that's God's goodness to you. Because he's shown you what is in you.

I, the Lord, search the heart. I try to reign, even to give every man according to the fruit of his doings. All right, so that's where we are.

We have a good, solid foundation has been poured in the blood of the cross, and in the baptism with the Holy Spirit. Now we're ready to do something. Now we're ready to press in to the cross of Jesus.

And God's goal for our life is to make us a new creation, and all the old. Like John the Baptist said, I must decrease, but he must increase. And that must take place every day.

Any day that does not take place is a wasted day in your life. God has no time to waste. He doesn't waste anything.

He's going to take everything in your life, and he's going to make it work, to take away the old, and to bring in the new. God has an investment in you. He's a businessman.

He reaps where he hasn't even sown. He gives you one talent, and he wants ten back. He's a businessman, and he's out to get what he wants.

The husband, the farmer, waits for the precious fruit of the earth, and boy, when it doesn't begin to bring fruit, he talks about cutting it down. You remember that parable, and you also remember John 15, a branch that doesn't bear fruit cuts down. God is out for business here.

He's very loving, but he has something that he wants, and what he wants out of mankind is the image of his Son, and that image is the law made flesh. So when God relates to you, he finds the fullness of his law expressed in you. We had an incident not too long ago.

You may remember that the ninth commandment says, thou shalt not bear false witness. Well, that law is broken throughout the Christian churches, because you see it covers gossip, and it covers slander. Well, you say slander is not slander if it's true.

Not so, because when we're gossiping about someone, we may think we know the facts, but all we see is the superficial behavior, and we do not know what caused it, and sometimes what we've heard is a rumor. We do not know how God sees it, so anytime we speak evil of another person, we are slandering. We see a lot of things in our president that we do not like, and I'm certainly one of those, but we do not know how God sees him, and we do not know why he does what he does, and so anything we say evil about him is slander, and God has not called us to slander anybody, because we don't have the facts.

I don't know if you can agree with that or not. You may have a burn on someone right now. You may think you know, but do you? Better play it safe, and if you can't find something good, there's an old song that says if you can't tell the world she's a wonderful girl, then just say nothing at all.

That's way before your time. Okay, well that's pretty good preaching, isn't it? If you can't tell the world she's a wonderful girl, then just say nothing at all, and in this instance that happened recently, a Christian person was spoken ill of by another Christian who was acting in the Adamic nature, typical Adamic nature, speaking evil, not knowing what they're talking about, but the object of their vilification was cut to the heart. Cut to the heart.

Now you see, God cannot have fellowship with that. Do you see that? So God wants that ninth commandment full blown in you. Not just, you know, thou shalt not bear false witness, and not just going to court and lying, but in your whole life, you're not running down another person, saying something evil about them, and what is the source of that? Isn't it because we're trying to exalt ourselves at someone else's expense? When we speak evil of someone, think about it.

When we gossip about someone, aren't we really trying to build ourselves up at their expense? And that's why Jesus said, to love God with all your might and your neighbors yourself, this hangs all along the prophets. And so you can take any one of these commandments, and you'll find the transgression of them breaks that. It's either not love for God or not love for your neighbors.

It's also a form of lying, because they're all a judgment against Satan, who is the father of lies, and the whole thing is a lie. When you are bearing false witness, you're hurting your neighbor, you're not doing unto others as you would have them do to you, even when you're criticizing. See, it covers criticism.

Do you see how what I mean when I say God, it's not the Ten Commandments in the old abridged form, but it's the Word of God. It's the fullness of God's character. That's what God's character is.

Excuse me, God slanders no one. God slanders no one. Can you picture God slandering somebody? Can you picture God criticizing anyone? Well, from the beginning, weren't we made in the image of God? We're in the image of God.

We keep the Ninth Commandment. Okay? Do you begin to get the flavor of it? Yes, the old law is obsolete, but it has come back, magnified a million times, and written in our mind and in our heart by the Spirit of God. And the way he does that is line upon line, command upon command, as he brings us into distressing situations.

Now, vis-a-vis the Ninth Commandment, he may bring you into a place where you feel provoked to, maybe in the case of Mr. Clinton, for example, because he's quite an object of public claim today. And he does another one of his tricks. You read about it in the paper, it ruins your day.

First thing you do, you go down to where you work, and you begin to tell everybody how rotten the President is, right? See, God is testing you. And then the Holy Spirit rebukes you. And he says, the Bible says, to pray for those who have the rule over you.

And the Bible just commends not doing that, to hear itself talk. It means that. Pray for those who have the rule over you.

Oh Lord, I'm standing in the need of prayer. Now you have a choice. You can say, I don't care.

It's the worst thing to happen to the country. Or, and not grow at all, and just garnish your Adamic nature, and strengthen it, and pet it. Or, you can say, down boy, that's not God.

Come on, I renounce that thing, I denounce it Lord. I have nothing to do with that spirit that belongs in the lake of fire, has nothing to do with me. What will happen, is Jesus Christ in the spirit realm will feed you with his body and blood.

And in that body and blood is eternal life. That's the power. He will make you a new creation.

So that you don't do that anymore. You say, could I ever get to the place where I don't criticize and gossip? How much power do you think Jesus has? Do you think he has enough power to fix your puny little personality? Huh? Do you think he has that kind of power? That he can do something about you, and your tendency to criticize and gossip? Let me tell you something, we have no idea how we are in the hand of God. We have no idea how sovereign God is in our lives.

And I know that our response is necessary. I realize how much our destiny depends on our response. But we have no idea.

Let me tell you, when God is dealing with you in a day, he takes it apart. And I'll tell you into how many pieces. A thousand times 365 and a fourth pieces.

Where did you get that? A day, a thousand years is as a day. Okay? So a thousand, there's 365 and a fourth days in a year. So a thousand times that is how God splits up your day.

So that he is aware of every idle word you speak. So you'll give an account for it in the day of judgment. His hand is on you, and he knows the number of hairs on your head.

That's how much you are in the hand of God at all times. And do you think for one minute that he can't get in there and muck around and do something about the devil in you that is gossiping and slandering and criticizing? Well, what do you mean the devil in me? Because 1 John 3 says, he that commits sin is of the devil. It doesn't mean you're possessed.

It just means that there's some of the old stuff remaining in you. Because the devil is an accuser if there ever was one. And when you go accusing the brothers, guess who is doing it? You say, well God, I can't do that to me because I'm such a failure.

Well, you can feel pity for yourself if you want to. But you won't get far in the kingdom with that attitude. You've got to straighten up your back and the hands that hang down and resist the sin that does so easily beset you and walk as a child of God.

And God will make you the incarnation of the ninth commandment. And you will cease bearing false witness of other people. How do you like them apples? All things have passed away and slandering and gossiping is an old thing.

Do you agree with that? All this, the new has come. Well, that comes an inch at a time. One over 365 and a fourth times one thousand.

Small fraction. Just a little bit at a time. God's getting there.

That's why you don't have to be discouraged because infinite power is working to transform you. Infinite power. Infinite righteousness.

Infinite virtue. Infinite is working on your poor little case. Counting the number of hairs on your head.

Listening to every word you say. Think of it. He's able to do it.

But you've got to respond with faith. That's why faith is the key to everything. All right, now, all this is from God.

All right, and then Paul goes on and begins to depart into another subject. A subject that began actually in the first chapter. So let's, in the same book, 2 Corinthians, let's turn now to the third chapter.

Hey, Russ is doing real well, you know. He's a sweetie, that guy. Working with the Royal Rangers and everything.

Are we beginning to commend ourselves again or do we need, like some people, letters of commendation from you? You yourselves are our letter. You are the letter. You are the epistle of Paul.

You are the word being made flesh. It's like Jesus. Flesh being made the word, I should say.

All right, now. Written on our hearts, known and read by everybody. And people read your life.

You can talk your religious talk all you want to. But what people are reading is what you are. That's what they read.

That's why the testimony in America is such a pitiful state. Because we are emphasizing ministry. Instead of the testimony, the ark.

I never did finish that thought, did I? In 1 Kings 8-9. I don't know whether that's a function of age or what. All right.

Now, let me, I'll remember this, but I want to tell you about 1 Kings 8-9. All right, so we got the tabernacles of Gibeon, the ark's here. All right, David dies.

So Solomon builds his temple in Jerusalem. Builds a temple. Okay, then Solomon decides, I'm going to bring the ark and the rest of the tabernacle together and put it in the temple.

Okay. So they bring the tabernacle and all its parts, its furnishings, up from Gibeon to Jerusalem. They go down to the suburb of Zion.

They bring the ark. They bring them together and they stick them in this great temple. Now, if you look at 1 Kings 8-9, it tells you something tremendously significant.

It tells you something about the ark. What does it say about the ark? Huh? What does it say about the ark? Well, now, do you realize what that's saying? The only thing that was in the ark were the two tables of stone. The law.

Now, there had been other things in the ark. What else was in there? Aaron's rod that budded. What does that represent? Huh? It represents the priesthood, the sovereignty of God and the priesthood.

In fact, the priesthood brings forth life through death. Remember, Aaron's rod was dead and it budded. And it speaks of that the true ministry of Jesus Christ comes from those who have died on the cross with the Lord and that resurrection life is coming forth.

And also, the thought is in also there that the ministry is by God's choosing. Remember, the rod that buds, that's the one that chose to be the priest because of the rebellion of Korah. Okay? But that's gone.

That's gone. It's not in there anymore. That tells us that in the wind-up, in the new heaven and new earth reign of Christ, that the anointed priesthood will not be in evidence like it is now.

Because, and that's the same as 1 Corinthians 13 when it talks about tongues and prophecies. When that which is perfect has come, that which is in part will be done away. There will no longer be ministry out of death.

A partial ministry that comes from our death. That'll be gone. What else was in there? Jar.

The memorial jar of manna that never got worms. What does that stand for? What does manna stand for? Daily manna. That we live by trusting in God's daily provision.

We learn to go an hour at a time trusting in God for grace and for everything we need. Okay? We have to learn that as a Christian. And it's telling us that that will be done away.

Do you remember when the manna stopped? When they came to Canaan, the manna stopped and what did they eat? The old corn of the land. So that shows us then that having to learn to depend on God will be done away. It will not be true.

See that? But one thing will remain. The law. Everything is moving in the Christian redemption toward creating people in whom the law of God has been written on their mind and their heart by the spirit of God.

That's the end of it. And then the joy and the love and the fellowship and the paradise and all the things that we want will be possible. But they are not possible when we are breaking any of the commandments.

As for example, how would you like to be in a paradise in which people bore false witness? Do you see how paradise would be instantly destroyed? People gossiping, slandering one another. You don't expect that in the paradise of God, do you? Well, it will be true until God makes people new creations. Make sense? Okay, so the object of all of our church doings, whether it's the piano over there or the seats or the architecture or the gifts of the spirit or healing or preaching or anything, all is for one purpose of righteous behavior and personality.

That's the end. See, the only thing left in there, in that ark, represents the heart of man. And the only thing left in there is the law.

And Miriam, the Jews are right. The law, the law, the law, the law. Parade around the sin of God, carrying the law and showing it.

They're right. They correctly perceive the intent of God. But you see, the church has missed it.

By not understanding Paul, they have thrown out the laws of God and are trusting in a nebulous thing called grace, which doesn't do anything. It's just a legal state. So we have missed what the thing is about.

Because we left the scripture and went by tradition is the reason. We left the scripture and went by tradition. We go back to the scripture, then we start talking about the law.

All right, now let's see if we are. 2 Corinthians 3, where we're living epistles, known and read of all men. All right.

Verse 3, 2 Corinthians 3, you show that you are a letter from Christ, the result of our ministry written not with ink, but with the spirit of the living God. Now, he's comparing here the Old Testament law with the New Testament law. And he said, one of the differences, it's written.

It's not written with pen and ink. It's written with the spirit of God. See, when he says in Hebrews 8, 10, that I will write my law in their minds and their heart, it means that God writes it there.

And he writes it through human suffering. He brings us into all kinds of problems. And when we respond correctly, he writes.

He keeps writing, writing, writing, writing, writing, writing, writing on your mind and heart. That's the new creation. That's Christ in you.

That's what it means to grow in Christ. That's the end of everything. And the end of all ministry, the end of prophecy.

Larry, the end of your gift of prophecy is that all of us might have more of God's law written in us. That's the end of it, the purpose of it. The purpose of the worship is that we might have more of God written in us.

So why does God want this? Because he can't have fellowship with us when we're breaking his law, when we're slandering, when we don't love him with all our heart. When we don't respect authority, the fifth commandment, honor thy father and thy mother. Why that's greatly expanded to mean in the New Testament, it says to honor the king, honor authority, obey those that have the rule over you.

It's talking about respecting authority when we don't respect authority. Fifth commandment, we have no part in the kingdom of God because the kingdom of God is a realm of authority. And when we can't, when we can't accept authority, we can't get along in the kingdom.

Now, paradise was a mess because there was no organized thing there and Adam and Eve quickly lost out. But Jesus Christ isn't coming to bring, to reestablish Eden. He's coming with a kingdom, with a realm of authority.

And people can't get along unless there is duly constituted authority. When authority breaks down, the purpose of authority is so that things will be peaceful, so there'll be peace. And when you don't have authority and rulership, it's a mess.

I know that from teaching school. Man, you get a teacher that's currying favor with the kids and doesn't lay down the law, the kids are very unhappy. Oh, they act out and do all kinds of crazy things, but all the decent kids in the classroom are gross unhappy.

They want the teacher to make everybody mind. And when everybody minds and find out who's the teacher's boss and there's going to be no foolishness, they settle down and they're quiet and happy kids. Oh, I've seen that over and over.

You want to get unhappy kids, put them in a classroom where the teacher is afraid of them and doesn't lay down the law. You'll have very miserable kids. That's the way it is.

That's the way it is with people. We have to know where the rules are. That's what's happening in our nation.

Why we have so much distress is because we're trying to run it by polls. You can't do that. You've got to have government so that those that break the laws and breaking the laws is really hurting people.

That's what it's doing. It's hurting. It's hurting people.

So the law really works for our good, doesn't it? All right, that's the fifth commandment. Not on tablets of stone, but on the human heart. See, God is writing his law.

We have thrown out the law. We said, well, we're not under law, but under grace. So we've thrown out everything.

That isn't the way it goes. God has taken the law off the granite slabs and is writing it in our heart and mind. He never does away with his law.

Why not? Because the law is the character of God. That's the nature of God. That will never change.

Never change. Does that make sense to you? Do you see that? God will never change. He's always the same.

He always is a respecter of authority. And there's no stealing with God. There's no adultery with God.

Relationships that are not ordained. See, that thing about adultery, that covers many things. That covers anything that you become one with that is not ordained of God.

Whether it's a person or a talent or a job or anything else that you embrace to yourself and become one with it and God has not ordained that is a breaking of the law of God. God wants to ordain the unions that you have. And when you are embracing something to yourself that is not ordained of God, you're breaking his law.

It's sin. It will cause problems. And God in his goodness will put the torch to it.

Yeah, he'll put the torch to it. And you'll burn until you're very happy to let it go. Oh, he's so good.

All right. And such confidence as this is ours through Christ before God, not that we are confident in ourselves to claim anything for ourselves, but our confidence comes from God. We don't know anything.

I mean, we may think we're smart, but we don't know anything at all. You know, that's the truth. We don't know anything at all.

And when you think you know something, just say, thank you, Lord. He has made us confidence as ministers of the new covenant. And the difference in the covenant is the problem that we've had.

We do not understand the difference between the two covenants. It isn't that the old covenant is gone and never has been. And the new covenant means God has changed.

And now he's going to take all the Gentiles to heaven to lay on couches and eat ice cream and never get fat. That isn't the new covenant. Hebrews tells us what the new covenant is.

What is the new covenant according to Hebrews 10? I'll write my law in your minds. There's nothing about mansions. It's not the new covenant.

You're lying around on a couch doing nothing. I'll write my law in your mind, right? And in your heart so that you become a new creation. And the old nature is gone.

See, this person who slandered someone recently and caused him great pain is a Christian. But they're an Adamic Christian. And most Christians are.

They've never become a new creation. They have accepted Christ. So they're justified through the blood.

They have been born again. They have received the Holy Spirit. They're all dressed up for the journey.

But they haven't started on it yet. They're still... In fact, there was a song once. I'm not the same old person that I was or something like that.

Well, they're still the same old person that I was. And when you get around Adamic Christians, they're going to gossip about you. They're going to criticize you.

Because that's the way the Adamic nature is. They're going to commit adultery. And one way or another, they're going to get into improper unions.

But things are people. They're not loving God with all their heart. When anything happens to upset their apple cart, boy, they're mad at everybody in town.

And they don't look to God for the solution. They look to people for the solution. Why don't you do this? Why don't you do that? Why don't she do that? And everything.

Instead of going to God and saying, what's going on, Lord? What are you teaching me? Or, help me out of this mess. Or, if you're too crushed to say that, just say, help. But don't blame people.

Because that's not where the action is. The action is with God. That's where the action is.

Not Satan. Forget Satan. That's not the one we worship.

We worship God. Our problem is with God. Not with Satan.

It's with God. God's the one we're trying to please. Amen? Get your eyes on Jesus.

And the devil will take care of himself. All right, now. Now, if the ministry that brought death.

Well, now, what is that ministry? I don't know. Huh? The law. The ministry of Moses.

Now, there's one for your friends in New York. It's a ministry of death. It really is.

The Ten Commandments, all it does is kill you. You say, boy, I'm going to keep the law. I mean, you're hardly out of bed before you broke it.

The only way you can do it is by letting God change you an inch at a time. And then there's a new creation that is supernaturally wrought. It's not the human juices.

They don't have it in them. Your Adamic nature doesn't have it. Your Adamic nature may want to serve God and start out to serve God and make a big noise about serving God and go to Bible school and graduate with a diploma out of each pocket and all this.

But it's still your Adamic nature. And it doesn't change through Bible school. It changes only as God brings you down to death and then raises you up.

Death, life, death, life, death, life. That's the true Christian walk. And it's a joyous walk unless you cling to your old man.

And if you cling to the old nature, it's a misery. Everything God does is a pain in the neck to the old man. But if you see it as God making a new creature of you, then you can rejoice.

Hallelujah! Lord, thank you for what you did. And now what you've done in me today. Great victory today.

You get your victories each day. Sufficient unto the day is the evil thereof. And every day God gives you a portion of evil.

And every day God gives you the grace to overcome that evil. And that day the Lord says, abide in me. So as you abide in him, the grace for the day will overcome the evil of the day.

And you emerge a victorious saint at the end of the day. But that's just that day. Then the next day, the sun comes up the next day, and the Lord steps back.

New day. New evil. New grace.

And the Lord says, abide in me here. It's just a hair more demanding. So you've got strength that you've gained on the preceding day that enables you now to live victoriously on the new day.

And guess what happens the next day? He steps back. A little more demanding. But see, you're a little better able to handle it.

And so right now, on this day, what is it? 51899. This day is a day to challenge you along some line so that God can write a new sentence on your heart and your mind. He writes it in your mind so you can understand it, and in your heart so you love to do it.

In your mind so you understand God's law, and in your heart so you love to do it. I delight to do thy law, thy will, O God. Yea, thy law is within my heart.

That's what Christ is. That's prophesied concerning Christ himself. I delight to do thy will, O Lord.

Yea, thy law is within my heart. That's the rest of God. That's our goal that we're going for.

But to Adam, that's bad news. That's death. But can I whine around? Can I complain? Can I do a little lusting around? A little lying? A little stealing? Can I do some of these things? Get mad at the authority and kick up my heels a little bit and take God's name in vain? You're taking away all my fun.

You're taking away all my pleasure. But all these things are destructive. They are destructive.

They don't bring joy. The only reason they feel good is because the devil in us feels good about it. That's the only reason they feel good.

Think about it. He that commits sin is of the devil. 1 John 3. Alright, now.

The ministry that brings death, and to the endemic nature, the law, kills it. Kills it. Which was engraved in letters on stone, came with glory, which it did.

My goodness, the whole mountain was aflame with the presence of God. We've never in Christianity, barring the life of Jesus, barring that, we've never had the glory in Christianity that the Jews had. Never.

You remember the 70 elders went up with Moses on the mountain and ate in the presence of God and saw God. It's fantastic. We don't think sometimes enough about the crossing of the Red Sea.

God continually reminded the Jews how he brought them out of Egypt. We don't think enough about that. But what a stupendous thing that was.

What a stupendous thing that was. Coming back from England on the airplane, for once they had a decent movie and it was about Moses. What was his name? Moses God's King or something like that.

Prince of Egypt. That was it. It was a cartoon style but it was wonderful.

Wonderful. And it showed, it just brought to my mind what a stupendous thing that was. To bring out those millions of people through the water like that and the manifestation of God's power.

But there's nothing like that in Christianity. Well, the mountain shaking, the flames and the smoke and the sound of the trumpet off the mountain. That was God.

They saw God. Moses saw God in that bush. He saw God.

Oh yeah. Oh yeah. We're coming, we're coming up, the day will come when we will see God.

Oh yes. But God, but you see God there was working with Adam. He's working with the Adamic nature.

And remember Jesus said he that is least in the kingdom is greater than the prophets. And the reason for that is because Christ is in us and he was in none of the prophets. They were the Adamic man moved by the spirit.

But the kingdom is not the Adamic man moved by the spirit. The kingdom is Christ being formed in us which is infinitely greater. There's no comparison between a person in whom Christ is dwelling and an Adamic creation being moved by the spirit.

There's no comparison. One is still flesh and blood human. The other has embarked on a program that leads to the image of God.

He that is least in the kingdom, Jesus said, is greater than John. Yet there has not arisen a greater than John. But see John was Adamic.

He did not have Christ in him. He was a man of the spirit of God. But the least Christian has Christ born in him is another ball game.

It's a new covenant. It's not the same covenant. Any question about that? That's critical to your understanding of the kingdom.

No man was born again until Jesus rose from the dead. Because the scripture says he's the first begotten from the dead. Being born again is really resurrection.

It means that the resurrection of Christ has been brought forth into our life. That's eternal life. And Jesus was the first of that.

So all that preceded him was God working with the Adamic nature. They did what they could. And there were many Jews righteous in terms of the law.

And they were called righteous in the Old Testament many, many times. But it was not the same level of righteousness that comes when the Adamic nature dies and Christ takes its place. Because that righteousness comes from God himself.

And there's not a human being trying to obey God. It is God himself in us. Christ in us.

The hope of glory. And that glory will come. But it's not, I repeat what I said, it has never been revealed in Christianity the way it was that God revealed himself to man in the Old.

All right, now, but it was a ministry engraved in letters on stone came with glory. It came with fantastic glory at the hands of angels, actually. So that the Israelites could not look steadily at the face of Moses because of his glory fading though it was.

So in the latter part of his ministry in the wilderness, Moses had a sack over his head. Probably things cut in for his eyes because they couldn't look at his face. Because when he went in to talk with God, he took off the sack and talked with God face to face.

And that's what God said to Moses and to Aaron and Miriam. Weren't you afraid to come against Moses? If there's a prophet, I'll speak to him in similitudes and dreams. But Moses, my friend, and I talked to him face to face.

That Moses was something else again. Oh, Lord. And so meek.

So meek. And that that that what was the name of that again? Moses Prince of Egypt? Showed, dwelled on his upbringing as an Egyptian. Which I'd never thought, really thought about that.

Really thought about what that meant to come back into a place where he had been raised. I never contemplated that he really was an Egyptian. He had been raised as an Egyptian.

And when he went back after the burning bush, he was going back to his home. That was his home. It just dwelled on that enough that it finally got through my head.

And I began to realize, boy, there was more going on there than meets the eye. That was hard to stand before Pharaoh. That's where he'd been raised was in that temple.

And then to stand in there and come against all the people. There was people there that he'd known before, you know, something 40 years later. It's a lot of people alive.

In fact, in that film, and there's no biblical basis, the Pharaoh at that time that he stood before was one that he had been raised with in the court. And so at first, you know, they had been tremendous friends. And that's not biblical, but it's not inconceivable.

But it sounded like that, you know, those elders there that had known him. And now he comes and here he'd been the son of Pharaoh. And now what's he doing? You know, he's one of the slaves.

All right. The Israelites could not look at the face of Moses because of his glory fading though it was. And that expression means that God had in mind, even at that time, a new covenant.

So even then that glory was fading in comparison with the glory of the covenant that was to come. Will not the ministry of the spirit be even more glorious? Well, it is because it is transforming us. And the main difference between the new covenant and the old, the main difference is that the old covenant does not have the power to take away sin.

It does not have it. The purpose of the Ten Commandments given in the old covenant is to tell us what sin is. By the law, we understand what sin is, but it cannot take away sin.

It can forgive sin by animal sacrifice, but it cannot take away sin. And that's the difference between the new covenant. It's the difference in the way sin is handled.

Sin is sin under the old covenant and the new. Adultery is sin under the old covenant and the new. So the difference between the covenants is not what sin is.

It's how it's dealt with. And under the old covenant, it's forgiven. Under the new covenant, it can be removed.

Now, so far in the history of the Christian church, that fact has not been really understood by most of the church organizations. There have been individuals here and there, I'm sure, that have grasped the fact that there is power in the new covenant to take away sin. But by and large, the Christian church does not understand that and views the Christian salvation primarily as the forgiveness of sin.

But the Christian salvation is not primarily the forgiveness of sin. That's not the distinction. The Christian salvation is primarily addressed to taking away sin.

And it does that, as I told you, by transforming us a line at a time. Now, God will make that known in our generation. It has come time.

Well, where do you get that in the Bible? If you'll remember, the wheat and the tares come to maturity at the same time. Side by side. And we see the tares of wickedness coming to maturity.

Because of improved communication, sin is becoming to a state today that never has been, not even in Sodom and Gomorrah. We are in a place now, today, that is unprecedented as far as the pervasiveness and the depths of sin. It was not possible before because the governments wouldn't permit it.

Even to our day, for example, in other countries, in Africa and in Russia, homosexuality is penalized by death. In fact, in the Gulag in Russia, if a prisoner tried a homosexual act, the other prisoners had to kill him. And that, by and large, has been the stance of orderly society until the present time.

And now, we're passing laws to defend the sin. It's what I mean by, and I'm not coming against homosexuals. That's just one sin among many.

I'm not picking that one up. I'm just giving an example of what I mean when I say sin and reaching deeper depths, as far as I know, than has ever been true in the history of man. So God says the tares and the wheat will come to maturity at the same time.

Which tells us that while Satan is becoming more evident, Christ will become more evident in his people. So we can expect greater power to enable us to overcome sin. Because the wheat are the wheat of righteousness.

The difference is not between those who believe in Christ and those who don't. That's not the difference between the tares and the wheat. The difference is between wickedness and righteousness.

That's always true. Throughout the Bible, New Testament and old, the division is never between those who believe and those who don't. It's always between wickedness and righteousness.

We've got to learn that in these days. Because we think, oh well, when they're talking about the tares and the wheat, it means those who are unbelievers and those who are believers. That's not what it means.

It's talking about the wicked and the righteous. And if you are, and all of us, even us who are Christians, have tares in us. You understand that? Everybody in the world has tares in them.

But the wheat are those in whom God has taken away the tares and has brought forth the wheat to maturity. You see that? The wheat and the tares doesn't mean some people are born good and some are born bad. All of us are born in sin.

Isn't that what the Bible says? We're all born in iniquity. We're all born in sin. We begin yelling, me, me, me, as soon as we learn to talk.

We're born self-centered. Well, the Bible says, I was born in sin and shaped in iniquity, right? In the Psalms? All right. That means we all start off as tares.

But through Jesus Christ, we can become wheat. Meaning we can be delivered from sin. We can become new creatures.

And that's the wheat. Make sense to you? Okay. So in the last days, the wheat is going to be gathered in God's barn.

And the tares of wickedness will be burned, whether or not they profess Christ. But professing Christ does not save you from being judged according to your works. According to 1 Corinthians 11, we judge ourselves, we should not be judged.

But when we are judged, we're chastened by the Lord that we should not be condemned with the world. God sees what we're doing. He sees what we're doing.

We're going to reap what we're sowing. And if we're a tare, we're a tare. And if we don't let God change us, if we do not let God change us, our end will be the lake of fire.

Because it has authority from the Father over eight sins that are specified in Revelation 21.8. The word of God cannot be broken. Not by grace or faith or belief or mercy or anything else. Jesus Christ did not come to bring the wicked into paradise.

Jesus Christ came to make the wicked righteous. Do you see the difference? Jesus Christ didn't come to bring, to take the wicked out of hell and bring them to heaven. Jesus Christ came to change them so that they don't belong in hell, but belong in heaven.

See the difference? Jesus didn't come to bring the drunk to paradise. He came to make him sober. And then he will say to me, but the thief on the cross, I know about the thief on the cross.

But we don't know anything about the thief on the cross, do we? We don't know anything about his background. All we know was that when the rubber hit the road, he confessed Christ. Okay, but we don't know anything about that man.

And Jesus takes a lot of people into paradise who are not perfect. I'm not implying in any way that we have to be perfect to go to paradise. I'm not implying that.

I'm talking about God's plan of salvation, of redemption, is the transformation of the individual. Not the bringing of them from one place to another. Okay? Yes.

Even if I don't straighten up my life, I still go to heaven. See, that's how people interpret that. That's not what went on there.

All right. Now, will not the ministry of the Spirit be even more glorious? If the ministry that condemns men is glorious, are you reading with me in verse 9? Now watch it, because we're about to hit a bomb. Okay? About to hit a mine here.

All right? Get your flyers ready. All right? How much more is the ministry that brings righteousness? The end of ministry is to create righteousness. And righteousness is defined by the law.

There's no other definition of it. That's the definition. Starting off with the first great commandment.

Love God before everyone else. That means everything in your life must be on the altar. And God can call for it.

Every relationship, your health, your money, everything. God can call for it. And you bow down like Job and say, I came into the world naked and I'm going off the same way.

Blessed be the name of the Lord. That's the first commandment. To love God.

Thou shall have no other gods before me. And really, all of them hang on that. Because until you get that down in your soul, you're going to have trouble with the other nine.

The first thing a Christian must decide if he's going to make progress with God. The first aspect of righteousness is to have no gods before the Lord. And that's very penetrating because we have lots of idols and we don't realize it.

And so God keeps calling them up. What if I take this? What if I take that? And you have to say, Lord, it's on the altar. It's on the altar, Lord.

I love you before everyone and everything else. Many times marriages go on the rocks for this reason. One or the other.

Usually, I think the woman, but not necessarily so. But often this is true in the nature of things. Makes a god of her husband.

She doesn't realize that. But she's looking to her husband for fulfillment. She's looking to him for joy and purpose.

And of course, the poor dude can't deliver. Because he's only human. And when he's going to marry her, he'll do anything for her.

Honey, I'd lay down my life and I'd lay down like Sir Walter Raleigh in the mud and you can walk on me when it rains, you know. Anything goes. But after they've been married for about two years, he comes home from work and he's tired and crabby.

And the wife is expecting him to be the same Sir Walter Raleigh. And I feel like it. And then problems do begin.

Now, it can happen that the man is trying to do the same thing with his wife. You know, he's trying to find all of his love and all of his hope and all of his purpose in his wife. And if she doesn't, if she begins to

demonstrate that she's not perfect, it can't complement.

But I thought when I married you, you were, you know, a poetry in motion. There would never be any problems. An angel right from the throne of God comes into my life.

But the angel may have her moments when she is not angelic. And you see the poor guy, he comes home and his angel isn't there. Well, he's got his whole life wrapped up in her.

My angel, my hope, this is why I work and knock myself out, because I've got my angel. And here she isn't behaving right. And a marriage can get fractured on that.

How many know that? Okay, what is the solution to that? You know, find your joy and your hope and your peace and your motivation, your reason for living and everything in God. Because no human being can supply your emotional needs. God is always perfect.

He's always the angel. He's always there. He's never tired.

Gravity or subject to emotional changes. He is always there for you. There'll be a time when your husband isn't there for you.

He'll let you down. That doesn't mean he's any different than when he married you. He's just not perfect.

And the same way with your wife. There'll come a time when she lets you down. And you'll say, oh Lord.

But if you've got God in the right place. How does that song the kids go, they sing it every once in a while? We put you in the highest place. If you put God in the highest place, people can't do that to you.

People can't hurt you like that. You have to let yourself be hurt like that. People can hurt you physically, but I'm talking about in relationships now.

If you are in the position where people can hurt you like that, you can grow more in God. Every marriage should go through God. Not come across the baseline, but up to God and down again.

So that you're related to everyone. Whether it's your employer, or your wife, or your husband, or your son. You're related to everyone through God.

Because they're going to let you down. But God will never let you down. Why do they let you down? Because they're human.

They don't have it. They would if they could. They'd help you if they could.

But they simply can't produce. They can't deliver. So all of these commandments.

As Jesus said, are based either in love God with all your heart, soul, mind, and strength. Or your neighbors yourself. And they work together in these ten great realms of being and behavior.

Any question about that? It's like, but the most important, and let me repeat this. Is to love God above all. You never love your wife above God.

You never love your husband above God. You don't put him in the place of God. You don't put your wife in the place of God.

If you do, you're asking for trouble. God will see to it that they mess up. He'll make sure they mess up.

Why? Because his name is capital J-E-A-L-O-U-S. And when he sees that you're deeply involved. And this happens in America with people with their children.

They don't realize it. But they love their children more than they do God. And if something happens to their child, they don't go to God.

They begin to scream and panic. They don't realize it. But they've got their children right up there with God.

And sometimes above God. Now that is asking for big trouble. Because accidents happen.

And sickness happens. And if you're so involved with your children. Or your wife.

Or your husband. Or something else. That if God would take it.

That you would just about lose out everything. You are not in the right place with God. You're breaking the first commandment.

And it is sin. It is sin. That's S-I-N.

Ain't righteous. And all things that are sin are harmful. It is harmful to love someone that much.

It is harmful. Oh, I don't mean to dispel your romantic dreams. I mean, that's not my intention.

I'm trying to get your feet solidly in God. So that you don't fracture when people don't behave perfectly. They're not going to behave.

They can't behave perfectly. That wonderful handsome man that you married after six months. You're going to find out he's just like the rest of the clowns.

Playing with his toys. And you thought that he was going to love you forever to distraction. And here he is in front of the computer.

Not even paying attention to you. Playing with his toys. The difference between men and boys is how much their toys cost.

So all of God's commandments bring love, peace, and joy. It's just like a kid. You take him to the doctor and he screams bloody murder.

But you know that if he doesn't get that shot or get that operation, he's in for far greater pain. He doesn't know that. But you know that.

And he sees the man coming with the white coat and he screams to high heaven. And that's what we do when we see God coming with the white coat. Ready to operate.

We know it's going to hurt. And we scream to high heaven. But God knows that if he doesn't operate, that the end of that is going to be ten times the pain and maybe death.

And so it's all faith in God. And God is moving now in his church to write his law in our mind and heart. So that we become new creatures.

Simple as that. Any question? Shall we stand then? You all look supremely happy and blessed. Let's look to the Lord right now.

And if you've been challenged by that, by either the ninth commandment of false witness or by the fifth commandment of subjection to authority, the first commandment concerning loving God above all else, I am the Lord your God who brought you out of the land of Egypt. You shall have no other gods before me. If that challenges you, tell the Lord about it right now and ask him to fix it.

You don't have to go into detail. Just say, fix it. Lord, Father, we come unto you tonight.

Oh, God, you are so great, so exalted, so marvelous. And Father, you have commanded us as your creatures to have no gods before you. But you put you in the highest place.

Now, Lord, if we're coming short of that, I pray you will fix it. We don't want to be bound with bondages to people or to anything. We know that if we are rightly related to you, we will be rightly related to one another.

But if we're not rightly related to you, we can never be rightly related to one another. And I pray that you'll fix it. And Lord, make us accepting of authority, which is hard for us Americans.

Give us a meek and a quiet spirit to obey those who have the rule over us. And Father, I pray that all gossip and all slander and all criticism will be removed from us. Fill us with the nature of Christ, which is not critical or slanderous, does not gossip, does not accuse the brothers.

We need help, Lord. With our Adamic nature, it's impossible. But with you, it is supremely possible.

So, Lord, break up our day and our personality into a thousand times, 365 and a fourth. Every day, Lord, get at our lives and perfect that which concerns us. We love you, Lord.

We want to be righteous. We want to be in your image. You're our Father.

I pray your hand of blessing will be on each one here. Thank you for the word. Keep us safe in our homes in Jesus' name.

And everyone said, Amen.

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