

A New Creature

by Robert B. Thompson

The sermon emphasizes the transformative power of being a new creature in Christ, highlighting the distinction between mere forgiveness and true change in the believer's life.

Duration: 1:18:00

Scripture: Matthew 6:33, John 3:3, John 3:5, Romans 3:24, 2 Corinthians 5:17-18, Ephesians 2:8-9

Topics: "New Creation", "Inner Transformation"

Description

In this sermon, the preacher discusses the misconception that Christianity is simply about fixing up our old selves. He emphasizes that Christianity is not just about doing good deeds to earn our way into the kingdom of God. Instead, he explains that God is creating new personalities in believers, both inwardly and outwardly. The preacher highlights the importance of the inner man and the outer man, and how God is recreating both aspects of our being. He also mentions that while believers may still struggle with worldly desires and self-will, God sees them as perfectly righteous through the new life that has been conceived in them.

Transcript

Opening in Brazil, we praise your holy name, Lord. We believe that your word is going to cover every place where men breathe the air. We believe that, Lord, and we're just looking to you and praising you as inch by inch, Lord.

Your word just creeps out. We thank you for it, Lord, in Jesus' name. Praise the night, Lord, for those here and for their families, that your blessing will be on them, that they'll be in your kingdom and prospering in you, Lord.

We pray for those that are here, Lord, that we will hear and say what you want heard and said tonight, Lord, that your word might have pre-course and might go forth. Help us, Lord, because we lean entirely on you, entirely on you, entirely on you, and hear the prayers of those that are here, Lord. Lift the burdens, lift the burdens, Lord.

Heal what needs to be healed, Lord. Help us. Help us, Lord, that all will progress the way you'd have it progress in us, in Jesus' name.

Amen. How do we believe that all things work together for good to those that love God? We believe it, but we have to keep maintaining it, don't we? Have to keep maintaining it. I want to talk tonight, as the Lord leads, on the creation of the eternal personality.

I'm writing a booklet on that now, on the creation of the eternal personality. Now, as people, we're basically in two parts. Our personality is in two parts, basically.

We have an inner man and we have an outer man. The Bible talks about the inward man and the outer man. God, in his kingdom, is creating new personalities, and that means that he will recreate both the inner man and the outer man.

I haven't thought too much about the outer man until lately. Most of my teaching has been on the inner man. But God is recreating both.

We don't get the outer man yet, until the Lord comes, but it's very important, very important. So, we are inner man and outer man. We have an inner, invisible personality, and we have an outer, visible personality.

Now, the kingdom of God is not our first personality. It is not the first inner man, and it is not the first outer man. The kingdom of God is a new inner man and a new outer man.

Now, that's very important to remember as far as the kingdom of God is concerned. We're not talking now about basic salvation, being saved from hell or from the wrath of God. We're talking about what the kingdom is, the kingdom.

Jesus came preaching about the kingdom. All of his parables were about the kingdom, the kingdom of this, the kingdom of that. We're talking tonight about the kingdom of God and how it affects your personality.

What is going on here? All right, now, can any of us think about a verse that tells us that the kingdom of God has to do with a new inner man? Any verse should do. See, there's a difference between a new and a repaired inner man. Now, I think sometimes Christians think of salvation as being a repaired inner man.

If I try to do good and do better and quit swearing or something like that, I'll be eligible for heaven. I mean, it would be like taking an old car. Sometimes we, that own cars, have that decision to make, should I fix up the old one or should I get a new one? You ever make that decision? Sometimes it's difficult.

You weigh it off in terms of money. For \$300 I could get the brakes fixed and get a few things and run the old buggy for a few more years. So it's a difficult decision, but there's a very definite difference between fixing the old car and buying the new car, a very great difference.

It's not the same car. It's simply not the same car. And Christianity is not a fixing up of the old car.

It is not. It is often viewed that way, you know, like if I try to do good then I can kind of ease my way into the kingdom. But that is to misunderstand the kingdom.

Now can you think of any verses? Okay, read it, Peggy. John 3.3. The reason I repeat it is so that people in Tape Land can follow you. Alright, John 3.3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot be the king of God.

Okay, and two verses later. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot be the king of God. Okay, and Nicodemus said, How can a man be born when he is old? Can he go back into his mother's womb and be born again? So this Jewish, distinguished, very distinguished Jew, Nicodemus, recognized that Jesus, when he is talking about birth, he is not talking about fixing up anything.

Okay? So the king, and remember he doesn't say, Except a man be born again, he cannot be saved. That is often preached. But that is not what it says and we have to stick with the Bible and we will be sure of our doctrine.

Being born again has to do with the kingdom. The kingdom is a new person. It is a new inner man and a new outer man in the kingdom.

Okay? Any other verse? There is a lot of them. Yes, read that one. That is a good one.

That is a good navigator verse, I will tell you. That is right in the A ratio. Yes, in the first clause of the next verse, 18 says, And all things are of God.

Now that is really critical. That is really critical. Now think about that.

If any man be in Christ, he is a new creature or literally there is a new creation. Now let that sink in. If any man be in Christ, there is a new creation.

All things, the old car, have passed away. Behold, all things have become new. And all things are of God.

Now, we talked a lot about imputed righteousness. What is imputed righteousness? Paul uses this term in Romans chapter 4. What is imputed righteousness? It is very important to understand. Yes? Yes, it is a legal maneuver of God to get you started in the plan of salvation.

And to keep you without condemnation. It is a covering. Atonement means covering.

It is so that God can receive you and deal with you. But nothing has happened. Except that you have asked for it.

You have said, I need Jesus, I can't do it myself. So you have asked. But nothing has happened to your inner man or your outer man.

No divine work has taken place. You may have made some resolutions. Some changes of thinking.

But nothing has happened to you. As far as change is concerned. It has happened to you now that you are forgiven.

And you will have been touched with eternal life. And God puts the new birth in you. But it is just that.

In fact, it isn't even a birth. It is a conception. God's word is germinated in you.

It has come to life in you. There is a new life in you. But God sees you as perfectly righteous.

Even though you may still be very worldly. You may still have all kinds of lusts and passions in your flesh that you give way to. And you may be very self-willed and almost ignorant of what it means to follow the spirit of God.

Yet when God sees you. You are acceptable to him. On what basis? Yes.

The blood of Jesus Christ. That is what makes the difference. God sees the blood.

And he passes over you. He sees the blood. He passes over you.

But here you are at the onset. You are basically an untransformed person. There hasn't been time for anything to happen.

Except in your mind. And as I said, you have been forgiven and touched. But it is basically a legal.

Imputation is a legal move. In which God chooses to call you righteous. When as yet you have not been changed.

Okay? Is there any question about that? Okay. Now, when we talk about 2 Corinthians 5.17 and 18. Therefore, if any man be in Christ, there is a new creation.

All things have passed away. Behold, all things have become new. Are we talking about imputation or not? Is this a legal maneuver? Is God calling us all together new.

Even though nothing has actually changed. Now, this is extremely important. To understand.

Actual change. You have been in Christ. And Paul said.

When the dead in Christ shall rise. So it is something that has been performed in person. Not just an imputation.

When I was saved. One of the first verses. That is correct, absolutely.

One of the first verses that was given to me by the navigators. Was 2 Corinthians 5.17. And the concept was. You Thompson are a new creation.

And I accepted that. But you see. God saw me.

I mean. You know. Whom he predestined, he also glorified.

I mean, God saw that in vision. But. As far as what I am.

No. No. At that time, 50 years ago.

All things had not passed away. All things had not become new. Now you can see.

How important it is. To understand that. Because otherwise you are living in.

What Tozer called. Textualism. He says textualism has destroyed the church.

Textualism is this. Saying the Bible says it. Therefore it is true.

For example. I am crucified with Christ. Nevertheless I live.

Yet not I have a Christ. The Bible says it. I believe it.

Therefore that is true of me. That is called textualism. And while that is good.

To pin our faith on that. We must realize. That it is something that we are believing for.

That has not happened in actuality. Otherwise we are in a never never land of textualism. We are seeing ourselves.

And you can immediately see. How this affects the testimony of the church. Because the testimony of the Christian church is.

We are all new creatures. But the world looks at us. And says.

And hates us. Jennifer. It means also that.

If you are new creation. You are not like a baby. When it is conceived.

It is not a full grown mature adult. At that point. But it is like a seed of the planet.

And if you go to the spirit. It will bring life. If you don't nurture.

And take care of that new life. You are not into the present perfect Christian. Overnight.

There is that growing. There is that healing. That nurturing.

And maturing. Exactly. And you can't.

You can't say. Well. I am not perfect.

I am not quit. There are some changes. And it is like.

It is in Christ. You are new creation. You don't see the changes.

You are new creation. Then it is like. Okay.

Where are you? Deeper. Well. I will tell you.

How deeper life teachers. Have consistently expressed this. They use terms.

Like our. Position in Christ. Versus our experience in Christ.

Deeper life teachers. All recognize. That there is a gap.

Between what the Bible says. Is true of us. And what actually is true of us.

They recognize that gap. And they handle it in different ways. But.

What I teach. Is. As all deeper life teachers.

Have taught. That you use that. To fix your position.

The Bible says. I am crucified. With Christ.

Known as Christ lived. So I am saying. That that is true.

See. Because. I am.

And it will become true. If. By faith.
As you say. I keep maturing. Okay.
Do you see that? If you don't. Have that position fixed. You become discouraged.
You say. Well. I'll never make it.
You know. So you take the position. By faith.
But it's also. Spiritually healthy. Healthy.
To realize. That your experience. Isn't there yet.
Now. That's very important. Because.
See. The Christian church. Has made imputation.
Cover everything. Not only. It's limited role.
As calling us righteous. So God could hear us. But everything.
Is imputed. We become. Kings and priests.
By imputation. We're perfect in Christ. By imputation.
Everything is by imputation. Then we get the rewards. Of the overcomer.
By imputation. And this. And imputation.
Has actually. A very limited. And specific role.
In God's plan. And that is. To count us righteous.
You know. How you can think of imputation. As a bypass.
On the highway. While they're repairing the highway. Now.
The problem. Today is. The bypass.
Is being regarded as. A new highway. That God has created.
See. That's the problem. In thinking.
That. And you'll see. Expressions.
Of this. Like. In the end of the.
Let's see. When the holy spirit. This is one.
I actually saw. When the new Jerusalem. Comes down.
We'll all. By grace. Be.

Praising God. For 10,000 years. Which is interesting.
Isn't it? You know. Because people have a problem. With 15 minutes.
But. Here we're praising God. For 10,000 years.
For his grace. Meaning. That we are not worthy.
Have remained unworthy. Are still bound in sin. But God nonetheless.
Has seen fit. To. Forgive us.
To impute righteousness to him. And so what you have. They don't follow it through.
But what they're saying is. That all these people are here. They're still liars.
They're still thieves. They're still full of jealousy. Unforgiveness.
Bitterness. And everything. And they're here praising God.
Because God. In his grace. Is not seeing this.
That is the current theology. Think of it. I'm not guessing.
I know. That's the current theology. Peggy can tell you that.
Yes. No difference at all. Between a Christian.
And a non-believer. Because. Therefore the Christian.
Thinks it's alright. Since by grace. You just continue on.
And offer sin. Yes. It isn't drawn down.
To that conclusion. But for a philosophical mind. That thinks this through to the end.
That is the bottom line. There is really. No difference.
Except. One is saved by grace. And you'll see that.
On the bumper stickers. That say. Christians are not.
Perfect. Just forgiven. So.
This issue. Of how far. Imputation goes.
And. The creation. Of a. Of a. An eternal personality.
Is the essence. It's how. In fact.
The new. Testament. Differs from the old.
Under the old covenant. People were forgiven. It says in Leviticus.

Chapters one through seven. By the shedding. Of the blood of animals.

So. If the only thing. That Christ.

Does for us. Is to forgive us. Then the new covenant.

Is no different from the old. But the book of Hebrews. Says.

That. It points out the difference. It says.

That's why they had to have. The day of atonement. Every year.

Because it was not possible. That the blood of bulls and goats. Could take away sin.

But when Christ. Died for us. Once and for all.

That sacrifice was made. It says. He has perfected forever.

Those who are. Sent to heaven. Now that means this.

That as long. As you. Walk in the light.

See. If we walk in the light. Of God's presence.

First John one seven. He is faithful and just. To forgive us our sins.

And to cleanse us. From all unrighteousness. So as we keep on.

In Christ. There's a process. Of change taking place.

If that process. Of change. Does not take place.

Then we've got. A whole bunch of scriptures. That warn us.

Like the parable. Of the talent. The parable.

Of the foolish virgin. Many statements by Paul. They would do such things.

Shall not inherit the kingdom. And so on. All right.

Now. I want to keep this. Very simple.

It can get theological fast. Every human being. Is in two basic parts.

An inner man. And an outer man. The kingdom of God.

Is the recreation. Of the inner man. Through Jesus.

Imputation. The job of imputation. Is to keep the person.

Acceptable to God. While the transformation. Is taking place.

That's the purpose of imputation. Imputation. Is not.

An alternative. To moral transformation. Imputation.

Is not. An alternative. It is not.

That in this dispensation. God no longer requires holiness. Because he has given us.

Grace instead. Grace is not. A substitute.

For moral behavior. Grace is the mean. Of producing.

Moral behavior. Grace includes. Imputation.

The role of imputation. Is to cover us. While we are being changed.

The new covenant. Is a covenant of change. And forgiveness.

Is. An adjunct to it. It's not central to it.

Forgiveness is not central to it. Let me show you that. In Hebrews chapter 8. I'll show you that forgiveness.

Is not central to the new covenant. It's very important. You see that in the book of Acts.

But it's not central. The central aspect. Of the new covenant.

Is change. The change. If any man be in Christ.

There's a new creature. Okay. Hebrews 8. 7. This is very important.

Somebody says to you. What do you teach in that church? We teach. That the new covenant.

Is described in Hebrews the 8th chapter. That you don't have to guess. What it is.

It tells you what it is. If the first covenant. Which was the law of Moses.

Had been faultless. There would have been no occasion. Sought for a second.

But finding fault with them. Okay. Not with the covenant.

There was no problem with the covenant. God found fault with what? The people of Israel. Why? Well it's important to understand why.

Because they weren't keeping the covenant. Sophia is passing you out guys. In other words.

They were committing adultery. They were not obeying the 10 commandments. There was nothing wrong with the covenant.

Now. Are you following me? When God made the new covenant. Did he say.

In his mind. Nobody can keep it. So I'll take them to the heaven by grace.

Or did he say. I'll give them a covenant. By which they will keep the 10 commandments.

Or righteousness. Which do you think? Now this is very important. Because the prevailing opinion.

Is that we are in a dispensation of grace. Meaning God has said. Everyone is wicked.
Therefore he gave us a new covenant. In which he joined them. In other words.
He couldn't lick them. So he joined them. Is the new covenant better.
Because it finally enables people. To do righteously. Or is it better.
Because it takes them to heaven. Without doing righteously. Which is it? Is the new covenant.
Do you believe the new covenant is better than the old? Okay. Is it better. Because.
It enables people. To do righteously. The thing that the old covenant didn't do.
Or is it a better covenant. Because it just does away. With the need to behave righteously.
And brings people. Particularly Gentiles. To heaven.
By forgiveness. Which is true. You're right of course.
But you'd have a lot of people. Who would argue with you about that. But let's see if the text bears that out.
Okay. Behold days are coming. Now by the way.
This is a quotation. By Pat. This is a quotation from.
Pat looking through the window. This is a quotation from the old covenant. In fact from Jeremiah.
Chapter 30 I think. Behold days are coming. Says the Lord.
When I will effect a new covenant. With the house of Israel. What's the difference between.
A new covenant. And a new testament. None.
None. But I want you to notice. That the new covenant.
Or new testament. Can never be made. With a Gentile.
It can only be made. With the house of Israel. Isn't that interesting.
That's important to understand. Because we are not. A separate church.
There is no such thing. As a Gentile church. It does not exist.
There is only Israel. And if you're not a part of Israel. You're not a part of the kingdom of God.
Because there is only one Israel. Only one new man. You don't have a. A monopoly on it Miriam.
Don't. Don't think you do. You don't.
Because we're all Israel. Because the new covenant. Can be made.
Only with Israel. And that boy sitting next to you. Is an Israeli.

A real Israeli. A real Israeli. We become Israel.

Like by being married to Jesus. Alright. When I will effect a new covenant.

Now. Notice the new covenant. With the house of Israel.

And with the house of Judah. Not like the covenant. Which I made with their fathers.

On the day when I took them by the hand. To lead them out of the land of Egypt. For they did not continue in my covenant.

And I did not care for them. For this is the covenant. That I will make with the house of Israel.

Now. Now if you didn't read any further. When it said this is the covenant.

I will make with the house of Israel. What do you think it would then say? I will forgive their sins. And take them to heaven by grace.

Wouldn't you? I will. This is the covenant. That I will make with them.

After those days. Saith the Lord. I will overlook their sins.

And shortcomings. And I will receive them to myself. On the basis of the blood atonement.

Wouldn't you? Yes. No. That's.

Well. Maybe. Maybe you're right.

Maybe you see something. I don't see here. But I just want to overemphasize.

A simple point. Because you've all heard the gospel preached. And we would expect.

On the basis of what we've heard. To say. This is the covenant.

This is the better covenant. Because of the blood of my son. Shed on the cross.

I will overlook their sins. And I will receive them to myself. On the basis of the atonement.

Emily. We're in Hebrews 8. Verse. Ten.

All right. Now. This is what it says.

I will put my laws. Into their minds. The essence.

Of the new covenant. Is the putting of God's law. Into your mind.

And. Write them upon their hearts. That's the covenant.

The imputation. Based on the blood. Makes it possible.

But the imputation. Based on the blood. Is not.

What it is. Not what makes it a better covenant. Well it does.

In a way. But it's not central. To what God is after.
What God is after. Is not. Forgiven.
People. But righteous people. And if.
All that happens to us. Is that we're forgiven. This might be jolly old.
For us. But it doesn't do a thing. For God.
Yeah. Show me old man. What is good.
What does God require of me. But to do justly. Love mercy.
And walk humbly with God. And when we're not doing that. We're not.
Acceptable to God. And the fact. That God and his love.
Has forgiven us. Doesn't make it a better covenant. Because under the old covenant.
They were forgiven. People said they weren't really forgiven. Well.
Leviticus 1 through 7. Says they were forgiven. Over and over. And over and over.
Says and it shall be forgiven. And it shall be forgiven. And it shall be forgiven.
Well I was looking forward to Calvary. Doesn't say that. That's trying to make.
The blood of Jesus. Like the blood of bulls and goats. Only stronger.
That's not the purpose. It wouldn't be a better covenant. Finding fault with them.
Not with the covenant. Finding fault with them. He gave us a better covenant.
Not to forgive us more. Than they were forgiven. But to change us more.
Than they were changed. Janet's given that very. Very careful consideration.
Yes Paul. Happens through grace. And happens through.
Your righteousness yourself. No. That isn't how.
That isn't how grace works. And I'll explain this. But it's a good thought.
And you're tracking. Alright. Now look.
And I will be to them a God. And they shall be my people. And they shall not teach everyone.
His fellow citizen. And everyone. His brother.
Saying. Know the Lord. For all shall know me.
From the least to the greatest. We haven't even got to forgiveness. This is the covenant.

This is the covenant. Is that people. Will have my law.
In their hearts and minds. And they'll all know God. Okay.
Then look what we find. For I will be merciful to their iniquities. And I'll remember their sins no more.
The tail end. It's there. But it's not central.
Because it wouldn't make it a better covenant. From our standpoint. It would be a better covenant.
Because. We say. Jesus forgave me once and for all.
I have no more concern. But from God's side. It's not a better covenant.
It's a better covenant. When. We begin to do justly.
Love mercy. And walk humbly with God. Then God says.
That's what I'm after. There. There's where I'm going.
And I'll impute righteousness to them. Until. That's made possible.
Now let's back up. And look at the process. How.
Does God write his law. In our mind and heart. When I first got saved.
I thought that meant. Memorize inscription. I memorized.
I thought that's not what it means. Memorize inscription is a good thing to do. And that's.
This says God will do it. Just like he wrote the first commandment. With his finger.
He writes the second. Covenant. With his finger.
All right. Now. In its finest.
Sense. The new covenant. Is.
Jesus Christ. In its finest sense. Having God's law.
Written in our mind. Means that Christ is written in our mind. Having God's law.
Written in our heart. Means that Christ has been written. OK.
Now listen. The word. The word.
Was made. Flesh. The word.
Is Christ. Was made flesh. He is the law.
He is the word. He is the resurrection. He is the life.
He is everything. And as Christ is. Formed in us.

The new covenant is formed in us. The more Christ you have. The more you will fulfill God's law.
By nature. So. The method of the new testament.
Is to have Christ formed. First in the inner man. Then in the outward man.
Then we have a new eternal personality. And that is the kingdom of God. It's the new.
Eternal creation. Is the kingdom. And what it is.
It's Christ. The new creation is Christ and a human being. Together.
Blended. Separately. For eternity.
And it's new. It's the same Christ but it's a new person. So it makes a new creation.
And Christ. The more Christ you have. The more of the new creation you have.
The more of the kingdom you have. The more of the new covenant you have. That's why your reasoning
was good and analytical.
But it isn't like the kingdom is half our good works. And half grace. The kingdom is Jesus Christ and only
Jesus Christ.
And. In the normal course of things. If you're following the Lord.
Every day something will occur. To make Paul pass away. And Christ to be of greater strength.
In your inward man. That's the kingdom. It is Jesus Christ.
Good works are necessary and are called for by the New Testament. But they are. What you say what to
do until the preacher comes.
They're kind of a holding the line. Until the new covenant. Is forming.
And it isn't formed all at once. It's line upon line. Command upon command.
Rule upon rule. Now today. You're probably challenged with something.
It could be a temptation of the flesh. It could be. A doubt.
A fear. An area in which to trust God. Something to do with money.
Forgiving a person. Any number of things. But you were challenged with something today.
We all were. Now if you brought. Christ to bear on that.
By prayer. And yielding to what you know to be God's will. Then a part of you died.
And Christ took its place. And that. Changed your inward personality.
For eternity. We're talking about the creation. Of a new personality.
An eternal personality. First the inward. And then the outward.

And we'll talk about the relationship in a minute. But I want you to see first of all. That the inward personality in us is being changed now.

And it's being changed. As each day. The Lord brings us into something.

That causes our first personality. To die. And then we have a choice.

We can either keep it alive. We can save our life. By saying no way.

I'm not putting up with that. Or et cetera and so on. Or.

Instead of blaming people and things. We can go to God. And say Lord fix it.

And let the Lord's grace come in. And that is how God writes his law. In your heart.

In your heart and mind. Line upon line. Precept upon precept.

The end of that. Is you will know the Lord. In the meantime.

The blood is keeping you without condemnation. The blood is not an alternative. To this process of change.

It is the means of keeping us acceptable. While the process of change is going on. But it is the change.

That is the kingdom. And it is eternal. And what your personality is.

When God gets done with you. Whether you have reaped a hundred. Or reaped sixty or reaped thirty.

Or got through by the skin of your teeth. Will be revealed. In the day of the Lord.

For everyone to see. Because what we are. We are.

And there are no magical changes. That is so important to understand. Because people assume you know.

If I just can get through I'll be okay. No. If you just get through.

At least you won't be in the lake of fire. But. Let me tell you.

Something that I have seen in vision. I see people. And these are people that I see that.

Have not. Overcome. Parts of their personality.

Major parts of their personality. Unforgiveness. Bitterness.

Personal ambition. Selfishness. Scheming.

They have never overcome them. And yet God has saved them. And brought them.

Has not assigned them to the lake of fire. He has not destroyed them in his wrath. But he has.

Saved them. I have seen them. And I'll tell you how they look.

They look like. Ten or eleven year old children. And.

The evil of their personality. I think this is what it means to be saved by fire. The evil of their personality. Has all been burned away and it's gone. And I see in their faces. That. They have no memory. They have no memory. Of where they've been or what they were. Some are working industriously at things like you might see a. Twelve year old boy building a soapbox racer. Others are like little girls. Nine and ten year old girls picking flowers and. Holding them up to you. The people you knew as adults. That's the magnitude of the difference. Destroy them. They were saved in that sense. But as far as being a reigning. Potentator. A reigning majesty. A king of the Lord. No. And they probably never will be. Although. I do believe people can grow in the spirit realm. They certainly can. People have died when they're one year old. Six months old. Or just saved when they were ninety or whatever. You can certainly grow in the spirit realm. When it comes to rulership. That. That adjunct of personality. Is formed in the earth. Under heat and pressure. That's why Paul said. In Timothy. If we suffer we will reign. So. The important thing that I'm saying. Is this. The change. The things that. The opportunities. That we have. To suffer. To overcome. Are invaluable. They're invaluable. They're great jewels in God's hands. And we have the opportunity. As in Joyner's prophecy. There was a whole lot of those thrones. There was nobody in them. You see. And so there'll be a lot of people. You see Jesus talked about. The greatest in the kingdom. And the least in the kingdom. But you see. Whoever is least in the kingdom. Even with a truncated personality. If they're in the kingdom. They're greater than any of the prophets. Jesus said. He that is least in the kingdom. Is greater than John. Because John. Was not a new creation in Christ. He was still the first man. The first personality. The first inward. The first outward. So he that is least in the kingdom. Is greater than that. But he that is least in the kingdom. Is like a child. And he that is greatest in the kingdom.

Is greater than any king that ever lived on the earth. I mean the differences are enormous. So this creation of the eternal.

Personality. Is a very very important thing. And don't miss a day.

I mean our days are so brief. I was a cardiologist yesterday. You know.

This keeps this conscious in my mind. Cut my heart medicine down. He knows at my age.

I could go any day. But you know. I thank God for the last 50 years.

That I have applied myself. Every day that we have. Every day that we have.

Is an opportunity we'll never have again. There was a person who was praying for death. A young person in the service.

They were asking God to take their life. They were reading about that. And the wife of General Booth of the Salvation Army.

Appeared to her. Appeared to this man in a vision. And said the days on earth.

Are without price. This person took it to heart. And went on to become something in God.

You don't miss a day. These are the days. When you have an opportunity.

To create. The eternal personality. First the inward man.

That's what we're dealing with. Now let's turn to 2 Corinthians 3.18. Because 2 Corinthians 3. Describes the new covenant. 2 Corinthians 3. Describes the new covenant.

And the 18th verse. Is very significant. Very significant.

2 Corinthians 3.18. Okay. Now notice this. In this chapter.

Paul has been describing the new covenant. And he said it's not a covenant of the letter. Like the Old Testament.

It's not a system. The New Testament does not do this and don't do that. It's not the new covenant.

There are commandments of the apostles. Included in the New Testament writings. But they are, like I said.

What to do until the preacher comes. They are not of the essence of the new covenant. The new covenant.

Is change. A new creature. Being born again.

But we all. With unveiled face. As he's referring back to Moses.

We don't have a veil separating us from the glory of God. Under the new covenant. Our face is not veiled from the glory.

Beholding us in a mirror. The glory of the Lord. Now where do we see that glory? We may see it reading the word.

We may see it in a vision. We may see it in the ministry. We may see it in some personal interaction we have with the Lord.

There's a lot of times in which we're fed with hidden manna. That we see the glory of God. A lot of ways we see the glory of God.

We may see it in another person. But we all with unveiled face. Beholding us in a mirror.

The glory of the Lord. Our being transformed. That's the essence of the new covenant.

Our being. And the Greek word there is. From which we derive metamorphosis.

Which reminds you of a caterpillar changing into a butterfly. That process in biology is called metamorphosis. And that's the Greek term here.

Meta in Greek is a prefix meaning change. Meta. Meta is a prefix.

Meaning change. And this is saying that the essence of the new covenant is change. Change.

Change into what? Into the same image. The image of what? Tell me. Glory of the Lord.

Right? Our being changed into the image of the glory of God in the inward man. Line upon line Isaiah says. Rule upon rule.

Command upon command. Precept upon precept. Doesn't happen all at once.

It's in the daily death that it happens. It's in the daily death that it happens. Death and life.

Death and life. The caterpillar goes into a cocoon which resembles nothing so much as a grave. A cocoon is like a shroud of death.

When he comes out of there, it doesn't resemble a caterpillar whatsoever. And this is what happened to our inward man. It's a new creation.

Old things have passed away, but not all at once. And not by imputation. By actual metamorphosis.

By beholding the glory of God. In our death. As we get down with a God, by your grace I will forgive that person.

Death strikes the Adamic man. He goes into a shroud. And out from it comes Christ.

Not an imitation. Christ. The divine nature.

Remember that. We're not talking about transforming human juices. The essence of Christianity is people who are made new through Jesus Christ.

Not by a reformed Adamic man. It's a new person. That's why we can be in the image of God.

That's why he was leased in the kingdom as greater than John. He was leased to this little girl, nine years old, picking flowers. Why? Because the inward nature, as immature as it is, nevertheless is of divinity.

It's of Christ. Do you see the difference? Christianity is unlike all other religions. All other religions are philosophies.

Sometimes with demonic manifestations. But Christianity is the impartation of God into man. John 1.13, who were born, not of blood, nor the will of man.

But of God. Yet to be born again. To enter the kingdom.

It isn't the old car made over. It's a new car. It's a different car.

A new car is a different car. It's not the same car. It's not the Adamic man they knew.

It is a new creation. And that's why we sow to it. Because that's the best description of it.

You don't master it like you would Buddhism or something else. You don't master it like you would the Tibetan religion or something else. By reading the books and reading the scrolls in a temple.

You do it in daily life as you obey the commandments of God. And as you're brought into situations that frustrate and pain the natural man. And when you heal that over into death.

The spirit puts it to death. But it doesn't leave a vacuum in its place. Comes Christ.

Not an imitation, not out. An attempt of Adam to be like Christ. But the virtue, the divine nature.

That's what Christianity is in essence. That's strange because usually you wouldn't find that. And at the bottom it says new nature.

And then going down further it says this concept of newness may be traced to an important choice between two Greek words. Old meaning new. One means new in the sense of renovation or to repair.

The other in the sense of fresh existence. It is the latter that is used to describe the Christian. He is not the old man renovated or refreshed.

He is a brand new man with a new family. A new set of values, new motivations and new possessions. You will find that.

And you will find that in most editions under a discussion of 1 John 3. Where it says he that is born of God does not commit sin. For a seed remains in him and he cannot sin because he is born of God. And the commentators handle this directly.

They say that's referring to the new man that cannot sin because it's divine. The thing is that all the commentators are acting with compartmentalized thinking. Then they go over and make imputation of the whole thing.

They don't realize that they are contradicting each other. I haven't found an exception to that. It must be that God has not permitted them to see.

But they will because the New Testament is so clear that Christianity is not a renovation. It is a new creation. Of course we know from the language itself.

But if we didn't have the Greek because it says all things have passed away and behold all things have become new. If they passed away then they are not renovated. But then we have the Greek which is astronomical.

So the commentators all agree with this. That Christianity is a new creature. But there is an underlying thing that keeps shooting through them when they get into Romans and Ephesians.

It's all grace, grace, grace. So they've really got two different ballgames going. But we don't worry about that.

God will bring it all out in his time. But all that I'm interested in tonight is that what you see is that you can understand and that it's practical in your life. That you don't pass up an opportunity.

If you're here tonight and you have ought against somebody, somebody's hurt you and you haven't forgiven them, realize how terribly important it is that you forgive them. It's not a case that you're just going to glide in by grace and somehow good old Jesus will overlook it. Good old Jesus may bring you into his kingdom, but that part of your personality will be truncated.

It will be cut right off. You're not going to harbor unforgiveness and rule with Jesus. Period.

And it's not all going to come out in the wash. It's going to happen exactly as it does. But look at this.

What we are with open face beholding this in a glass of glory of the Lord are being transformed into the same image from glory to glory just as from the Lord the Spirit. The Spirit of God is writing that glory in our hearts. That's the new covenant.

The day star. It's the day star until the day star rise in your heart. And then how about Galatians 4.19? Now returning to that, and let me give you a little background on that.

Galatians 4.19. The Galatian Saints had a problem. They had a problem there. Does anyone know what the problem of the Galatian Saints was? Emily? They had gotten back into the law, Emily.

They had gotten back, and that may have included witchcraft, but they had Jewish teachers who came through and said, you know all the Jews, Jewish Christians in Jerusalem, 5,000 of them were all kept in the law. They were all keeping the law. That's why Paul took a vow and went down there and shaved his head.

And James said, you don't do that brother. You are in big trouble because the Jews get violent if you don't keep the law. And here's all these Christians were keeping the law.

Jewish Christians. And there were teachers going out from Jerusalem and Paul was saying to the Gentiles, you don't have to keep the law. And then they come right behind him and say, but you do have to keep the law.

And then Paul got wind of this and that's the occasion for the writing of the book of Galatians. So the problem of how the law relates to grace is answered by Paul twice in the book of Galatians. Once in 220.

Once in 419. In 220, Paul answers this problem. The problem is, okay, I'm under grace, can I sin? See? In other words, am I under the law or am I not under the law? Am I under the Ten Commandments or am I not? Can I commit adultery or not? That isn't resolved to this day.

And people, God's people, don't know the relationship of the law to grace. They say, oh we're saved by grace. But by that they mean it's an alternative to keeping the law.

And it's not. But that's neither here nor there. Paul answered it, but the answer is subtle.

And he answered it in Galatians 220. What he's saying in Galatians 220 is, no I'm not under the law, but neither do I break the law. Because I am crucified with Christ.

And nevertheless I'm living, but it is not I but Christ who is living in me. See, that's where my righteousness is, and Christ does not break the law. That's his answer to those who were advocating circumcision on the Sabbath day and all the rest of it.

He said, I'm not, if I sin, I'm building again the things I destroyed. And the answer is, I'm dead. I'm crucified.

So it's no longer relevant. It is Christ who is living in me and he is the end of the law and everyone to believe. And Christ is not going to break the law.

He's not going to commit adultery. He's not going to covet. He's not going to bear false witness.

That's the answer. What does he say? That's Galatians 419. Everybody.

Okay, now. Just think, these people were saved. These people had received the baptism.

Because he said, did you receive the spirit by faith or by the works of the law? So we know they were saved. We know they had received the spirit. But Christ had not been formed in them.

So, you can be saved and filled with the spirit, speak in tongues and prophesy and not have Christ formed in you. Yes. Is that where it says in the Bible, when they come to the door and they say, he cast out devils in your name and prophesied and all that.

And then Christ said to them, but I never made you. That's a little different, Paula. That is people who minister but are doing it in their own strength.

And what the Lord is telling them, yeah, you did all this stuff, but you never did it through me. You just did it on your own. But the thoughts are related.

Now, you say, all right, Brother Townsend, you're saying to me that I can be saved and have the spirit of God and not have Christ formed in me. That's exactly what was true of the Galatians. And that was why they were vulnerable to this teaching.

See, and Paul is saying, your problem here, guys and gals, is you don't have Christ formed. If you had Christ formed in you, then you couldn't get pushed back into circumcision. You couldn't get back into it.

In fact, he concludes in chapter 6 and says, circumcision doesn't mean anything and uncircumcision doesn't mean anything but a new creation. Let peace be on the Israel of God. That's how he ends the book.

All right then, here we are. We're Pentecostal people. We're saved, filled with the spirit.

Where do we go from here? Where do we go from here is in the process of transformation, which is the tabernacle's experience, which is what we're entering into, where Christ stands before us and begins to pinpoint the things in us that are of the Adamic nature that Diane called the exes. As these are pinpointed to us, we, through the spirit of God and the blood of Jesus, ask the Lord to remove these from us. In the meanwhile, obeying the Lord by reading the Bible, attending church, doing all these necessary things, also putting to death the things of the flesh.

And as we do, something is happening. What is it? Christ is being formed in us. Christ is being formed in us.

And that is the new covenant. That is the new covenant. What then is the role of imputation? For the people who didn't have time for it to be formed in yet, but at least they'll still get in.

Maybe they'll have a crown, but they won't have any jewels. You're getting there. You're getting there.

All right, you're getting there. What is true is that the role of imputation is to allow us into the program to begin with, and then to maintain a covering over us while this change is taking place. Otherwise, we'd be under condemnation.

Yes, Bill. Salvation, and coming under the blood, and being water baptized, and having the Spirit working in our lives. And imputed righteousness.

They're all, in a sense, provisions to help us keep in right standing with God and with us while we're going through the process of transformation. Precisely. I hope everybody heard that in Taplin.

That is precisely it. Well, that's wonderful, because I came into the class tonight, and I said, Lord, it's a big, big, big subject. Help me to make it clear.

It must have been made clear, at least to you, because that is exactly what I'm trying to say. All of these things are provisions. They are not the salvation itself.

They are auxiliary. They are adjuncts. They are peripherals, and maybe more than that.

Nonetheless, the central issue is the forming of the new creation, which is Christ. Old things have passed away. Behold, all things have become new.

And notice he doesn't say, my little children, of whom I travail in birth until Christ's likeness before me. Notice that. But it's until Christ before me.

And it comes to us through his body and blood. Now that, in the church in Laodicea, remember he said, behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him and will dine with him.

Well, when you dine, you have to have food and drink. The body and blood of Jesus. And that's divine.

It isn't just grape juice and crackers. It is when we take it. But it symbolizes something that's happening in the spirit realm as Christ is feeding us with his own personality.

Now, that process takes place as long as we are interacting. It doesn't take place willy-nilly. I've talked a lot about unforgiveness lately because it's one that afflicts us readily.

If somebody hurts us and we maintain a spirit of revenge, then you see that thing's in us. Then the spirit of God begins to deal about that and gives us the word, your father won't forgive you, etc. As long as that thing's in there, it puts in jeopardy this process.

It puts it in jeopardy. Because, you see, Jesus said, if you don't forgive people, God won't forgive you. All this interaction is based on our remaining without condemnation.

And if we bring condemnation on ourselves, then we get over into 1 Corinthians 11, where it says if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord that we should not be condemned with the world. Why are we chastened? Because we brought ourselves under judgment.

And he says, for this reason, many are sick among you and some die. Because they came under condemnation from God. And the judgment came on them because they were not tracking along in the process.

Now, it's very important that we follow the Lord if we walk in the light. Now, if we walk in unforgiveness, that's darkness. And the blood only keeps us as long as we walk in the light, if we walk in the light.

So you have to check yourself all the time. Lord, is my heart clear toward you? And the moment something comes in, you've got a battle, you've got a choice. And you put this process of change, see, you take a chance on, you know, like if any man build on this foundation, wood, hay, and straw, he himself shall be saved, yet so is by fire.

Well, what has burned the wood, hay, and straw? Well, what is the wood, hay, and straw? It's all he's accomplished in his life. It's burned away. And he starts off as a child again.

Well, that's not so bad, at least down there. When you're there, you don't want to be a child, you would like to take some of the promises of the overcomer, and rule with Jesus, and be with the Lord, and be a pillar in the temple of God, and so on, you don't want to be a spirit, naked, clothed with fire. And I've just got a couple of minutes, so I said I would explain the outward man, where the outward man comes into this.

Now the creation, I'm talking about the creation of the eternal personality. Mark C-R-E-A-T-E-R-N, that's the DOS acronym. Creation of the eternal personality.

Okay. But our personality is in two parts, the inward and the outward. What have we been talking about? The inward.

Now I want to just mention in closing, where the outward comes in, and this is extremely important, and of course we're reviewing what we've been talking about in 2 Corinthians, but we'll bear repeating it, it is so important, so terribly important, verse 16, okay, verse 16, 2 Corinthians 4. Now in the book of 2 Corinthians, in several places, in the book of 2 Corinthians, in several places, Paul talks about the process of dying and living. He begins in the first chapter by saying we judged ourselves to be dead, but God raised us up. And he ends up in the 11th chapter saying, the Lord told him, my strength is made perfect in weakness.

You see this topic creeping up in 2 Corinthians. And here it is in the 4th chapter, in the 16th verse, Therefore we do not lose heart, but though our outer man, which is what we're talking about, our body, is decaying, yet our inner man is being renewed. Okay? The inner man is being renewed by the process of death and resurrection.

He mentions the process previously in this chapter, he says we're carrying about in our body the dying of Jesus, and so on, he was persecuted and all the things that happened to him. Jesus was raising him up and renewing his inner man, but the outer man is dying from the abuse. But then he goes on and he says, our momentary light affliction is producing an eternal weight of glory.

Now that's in the inward man. But then when we go into chapter 5, he begins to talk about the outward man. The outward man.

Now this is it, guys. You ready? In our first personality, we have an inward man and an outward man. But the two are sometimes similar, and sometimes very deceiving.

You may see, it reminds me of Charles Steinmetz. He was a little gnome of a man, worked and crippled with disease, but was one of the greatest electrical engineers that has ever been. A brilliant man, in a misshapen body.

And here you have an example of a body that in no way reflects the inner man. And sometimes Proverbs says, as a ring of gold in a pig's snout, so is a beautiful woman without discretion. Now here's a beautiful woman, and looking at her you say, oh she's a joy to behold, but she has no discretion, so you know, it's like a ring of gold in a pig's snout.

So that's an example of how we can fool people with our outward show. It doesn't tell what's inside. Did you ever get fooled by people? Maybe a very crafty salesman, you could have sworn he was honest, you know.

And come to find out he cheated you, that's happened to me. Plus at the age of 70 I don't trust anybody, that's happened to me so much. I figure, okay, let me see your works.

I've had enough jazz in my life, I don't want to hear it anymore. But, the thing is, that in the age to come, the two will be absolutely compatible. The outer will be a counterpart or a handmaiden of the inner.

Like Jesus on the Mount of Transfiguration, how the glory shone from the inner out and transformed the outer until the whole was all glory. Well, in the age to come, your outer will reflect your inner. Does that make sense to you? Alright, now this is what happens.

This is what is happening. According to 2 Corinthians 5, you have, right now, before the presence of God, you have a body being formed. It's being formed now.

It's called in chapter 5, our house, which is from heaven. Okay? Every change that is occurring in your inward man is happening in that body. Now just think about the consequences of that.

Every time you decide to get the victory, and okay Lord, this is wrong with me, I recognize it, and I want it out. I've gotten to a place where I don't even count the cost. All I've got to see is that it's wrong.

Out, out, I don't care what it costs. Get it out of me. But I don't want it in me, because if I leave it in me and overlook the window of opportunity that comes by me to get rid of that thing, that's going to show up in the

inner and the outer, because the outer, you see why these people appeared as children? Because all that evil had been truncated.

It had been removed from them. So that only the little part that was of the Lord was left, and so they appear that way, as a young child. See how terribly important that is? Okay.

Chapter 5, for we know that at the earthly tent, which is our house, is torn down. We have a building from God, a house not made with hands, eternal in the heavens. See, this is the eternal personality that you created.

You're going to live with forever. Flesh and blood cannot inherit the kingdom. You're not going to go into eternity in the inner and outer man that you have now.

You're going to go into eternity with another inner man and another outer man. And that's going to be your eternal personality. You'll have a new name.

What you have now is a temporary personality. Flesh and blood cannot inherit the kingdom. So you're building your new personality now.

Think of it. See how important it is not to overlook the opportunities the Lord, when he shows you something is wrong, get on that thing. Okay.

For indeed, in this house, out of this body, we groan, longing to be clothed with our dwellings in heaven, inasmuch as we, having put it on, shall not be found naked. For indeed, while we are in this tent, we groan, being burdened, not because we want to be unclothed, but to be clothed in order that what is mortal may be swallowed up by light. Because the Spirit is a pledge, therefore being always of good courage in knowing that while we are at home in the body, we are absent from the Lord, but we walk by faith, not by sight.

Be of good courage, I say, and prefer rather to be absent from the body than to be at home with the Lord. Therefore, we have in our ambition, whether at home or absent, to be pleasing to him. For we must all appear before the judgment seat of Christ that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

And to finish, in 4.17, for momentary light affliction is producing for us an eternal weight of glory. And that eternal weight of glory is your eternal personality that you are building now, the inward man, and the outer man is being built at the same time before the presence of God. And in the day of the Lord, your new outer man will clothe your inward man, and they both will be totally compatible, and that's what you will be in the kingdom.

You will be a ruler, or you will be something else, or as it says in Daniel, someone raised to shame and everlasting contempt. But that's it. Any questions? That's awesome, isn't it? Awesome concept, yes? Will there be children in heaven when they grow older in heaven? That's a good and a logical question, without having Scripture, and the only thing I can say definitely, you know, that's if the Lord is from Scripture.

But from all the visions of the saints, you do. You do grow. And I believe that people, because I asked the Lord about that after I'd seen these people, I said, will they have a chance to grow? And I feel, the Lord didn't answer me on it, but I feel that it is reasonable that people will grow.

I remember one person, a little girl died, and someone, an angel or somebody said to him, when you see her again, she'll be a young lady. He said, they do grow. But, as it says in Timothy, there are some things, some attributes of character that have to do with rulership, with high levels in the kingdom that can be accomplished only in the earth.

And the Son of God himself learned obedience here and became king of all. Now, that may not appeal to us right here with our daily problems of money and health and everything. We say, look, if I get there and I'm a 10-year-old girl I feel I'll have a chance to grow.

Well, that may be that I can't say because I don't have Bible for it. And the reason I can't say and don't have Bible for it is because God wants rulers. He wants people who can come and govern his creation.

And that's why there's so much about rulers. He that overcomes a ruler nation with a rod of iron, etc., crowns them, reigning with Christ in a kingdom of priests and so on. In Revelation, you know, he made his kings and priests.

Chapter 1 and then again in Chapter 5, I saw a great multitude, we shall reign on the earth. They're not in there for accident. They're not in there because everybody's going to be a king.

But God needs kings. He needs rulers. And we say, well, I don't want that now.

But you don't know what that entails. You might want it very, very much. But, you know, that's not my guiding motivation and I'm sure it's not yours.

I want to please God. And it's not to be a king or anything else. I just can't stand the thought of not pleasing God.

I can't stand that thought. Come up before God and have him look at me and say, Bob, this is what I wanted you to do. And I say, yeah, Father, and I knew better, but I don't want to face that.

I want the Lord to say, when I was going code three over to Scripps, I thought, well, this is it, probably it. And I'd already said goodbye to Audrey and Mark and told them to say goodbye to David because I thought I was going. But I could look up and say, Lord, I'm expecting to hear well done, good and faithful servant because I haven't knowingly disobeyed the Lord.

And boy, it'd be great laying there on a gurney going code three over to Scripps and realizing, oh, Lord, you told me to write your word and I chose instead to go into education and become, maybe have the wonderful joy of being superintendent of schools in New York City or some other pit, you know. And here I'm going and my number's up and I've blown the thing for eternity? Hey! No way. I don't want that.

And so to please God and if I go into eternity and I'm lost somewhere in some crowd and the Lord said, here's your place, here's your whatever, that's fine with me. Just as long as God is pleased because He's my Father and He's your Father and I want Him happy with me. That's my main motivation and if it works out in rulership, maybe I'll like it, maybe I won't.

Right now, it doesn't turn me on. The idea of ruling over a big thing, I'm not a power oriented person. I don't care.

I'd rather play the piano. But it's what He wants. That's the thing.

And maybe when I get there I don't know what. You know. I'm not taking any chances.

I want to please my Father. Yes. Yes.

Yes. There are several stern warnings and that one about the talents is a very stern warning and that one about the foolish virgins is a very stern warning. And you know, those who do such things shall not inherit the kingdom.

Absolutely. We have no guarantee at all by the word that if we mess around then we're going to be allowed into the kingdom and be saved anyway as by fire. We don't have a guarantee of that.

That's in the Bible in one place but then in the other place by the words of the Lord Himself we have terrible warnings and we have terrible warnings from the Apostle Paul and whoever wrote the book of Hebrews. We have terrible warnings. No, I think that was just to show me and to help me to be more patient with people.

To realize that but certainly we must keep in mind that if you don't do what God tells you listen how would you like to stand before the Lord and say well Lord I buried my talent and have him say you're a wicked and lazy slave turn to the angels and say take him into the outer darkness. I read a vision that a German pietist had in the outer darkness. Whoa! Because the people out there they weren't being tormented in flames or anything but they could see the kingdom in the distance and they knew there was no way they were going in there and they could see souls coming up from the earth and being permitted into the presence of God and one of them was out there in the outer darkness he was arguing with the angel and said you know how come you let them in I was a better man than they are and the angel said that's why you're out here that attitude and then he looked over here and there was another fellow and an angel came up to him and did something to him and all of a sudden what he was inside came out and he looked like a lizard and he ran away out into the flames somewhere the outer darkness and you look in and you know there's no children there there's nothing you don't know what your next move is going to be but all you know is you're not permitted in there you can see the glory in the distance but you're not permitted in there that was the pietist's vision now Rick Joyner had it a little differently so I haven't been there and I can't tell you but I do know what the Lord said and he said you wicked lazy slave and that wasn't adultery fornication it was just not using your talent

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