

Four Deaths, and Life

by Robert B. Thompson

The sermon explores the transformative journey from blood life to resurrection life through the pursuit of godliness and righteousness in the Holy Spirit.

Duration: 1:18:00

Scripture: Isaiah 28:13, Revelation 22:1-2

Topics: "Spiritual Death", "Christian Growth"

Description

In this sermon, the speaker discusses the concept of death and its benefits in the context of the word of God. They explain that there are four deaths that believers go through, each leading to a deeper connection with God and others. The first death is beneficial, the second death brings strength and fruitfulness, the third death weakens our natural strength, and the fourth death leads to finding life in God and others. The speaker emphasizes the importance of allowing God to set up his throne in our lives and invites the audience to seek a deeper relationship with God.

Transcript

We're still somewhat on this last one. Go ahead, you can put that up. Thanks, Brian.

Now, we talked about purifying from sin. We talked about teaching us obedience. We talked about changing our blood life to resurrection life.

We did not get as far as to enable us to minister and bear fruit by resurrection life. Changing our blood life to resurrection life and enabling us to minister and so on. They run together in practice, but I separated them for analysis so you can look at it more carefully.

So if you want to turn to 2 Corinthians 4, starting with verse 5. Now, what we're talking about tonight is this idea of, like the song says, More of God and Less of Us, is the idea of learning to live by God's life, by the Holy Spirit. And that's the whole thing. That's what it's all about.

We start off in a flesh and blood life, and that's a crummy life, but it's not a good life. It's all we got, but it really is an opportunity for God to test us and to keep us humble. That's the purpose of it, because it leaves us crawling around on the ground like animals.

It's corrupt, has corruption in it, we inherit sin, and it's miserable. But when Jesus was raised, he was not raised with blood. He did not come forth with blood, but he did come forth with flesh.

Because in the last chapter, Luke, he says, the Spirit has not flesh and bones as you see me have. So our flesh is what we'll always have. Always be flesh.

But the life will be driven by the Holy Spirit, which is an infinitely superior form of life. One day the whole, all the saved people in the age to come will live by that life. And we'll have that life, and you have it in degrees, there are crowns of life.

And so how much eternal life we have will depend on our place in the kingdom. But to have the crown of life according to Revelation 2, what do we have to do? Remember Smyrna? The devil shall put some of you in prison, be faithful unto death, and I will give you the crown. Now see, that's not just life.

That's the authority and the power to rule the crown of life. So that's something to shoot for, but that entails staying in the prison where God put you. In 2nd Timothy, Paul says, I fought the good fight.

I finished my course, and there is laid up for me a crown of righteousness. And you find in the Bible that righteousness and eternal life always go together. Righteousness, holiness, and eternal life go together.

Do these things and you shall live. Righteousness and eternal life go together. There's no abiding eternal life where there is no righteousness.

And when we start off in Christ, we receive the gift of a portion of life with righteousness ascribed to us. And the purpose of that is to get us started on the pursuit of life. Now where is that expression, to pursue godliness? Do you remember we went into it last time? It's very important with relationship to life.

It's in 1st Corinthians, hold on, 2nd Corinthians is there. It's in 1st Timothy, chapter 6, toward the end as I believe. 1st Timothy, chapter 6. Very important passage because it shows you the nature of the Christian life.

1st Timothy 6, 11. For you men of God flee from all this. What does this refer to? What does this refer to? Money, the pursuit of money.

Looking for money. Seeking to be rich. He says flee from it and pursue righteousness.

Pursue godliness. Pursue faith. Pursue love.

Pursue endurance. Pursue gentleness. Fight the good fight of the faith.

So what is the fight of the faith? What is it? Pursuing righteousness. Exactly. That's the fight.

Because it has to be fought for, it has to be pursued. It does not come easy. It's not an easy fight.

It's not an easy enemy to overcome. And the enemy is pushing at us all the time to keep us from righteousness, godliness, faith, love, endurance, and gentleness. The enemy would have us harsh.

Unrighteous. Did you find that fight going on today? How many found that fight going on today? Usually when I get up. Does that have a problem? Alright.

Take hold of the eternal life to which you were called. Now, we are called to life. That is, we are called to live not by blood, but by the Holy Spirit.

That's our calling. But in order to live that way, what do we have to do? Pursue godliness. Pursue righteousness.

So, the current idea that eternal life means eternal existence, and that it's given to us as a gift and we have it from the four steps of salvation, is extremely misleading. Life is not eternal existence. The demons exist eternally.

Life is another form that drives your flesh. There's blood life, and then there's eternal life. Those are the only two there are.

And so, one, it's possible to have it in degrees, and two, it's not a gift in the sense that it's handed to you. You have to fight for it. And every day, death and life fight for mastery over your personality.

Every day. And to not pursue these things is to default to death. There's no middle ground.

The currents are strong. The currents of death are strong. And the only thing that can overcome them is the eternal life of Christ.

And that follows godliness, endurance, gentleness. How many see that? A whole different view of Christianity, isn't it? Makes you think that you're in a race. And our goal in all of this is what? To live an eternal life.

That's the goal. And so it's given to us at the beginning as a down payment or deposit, and then we fight for it and fight for it, and if we fight and win, then, as Paul says, we attain the resurrection. Not meaning being brought forth from the dead, but after you're brought forth from the dead to be clothed with life.

That's what we're trying to gain. Now, in Romans 8, Paul tells us that the whole creation is groaning in pain, waiting to be delivered. Waiting for the sons of God to be revealed.

Now, the reason that they're waiting for the sons of God to be revealed, which will take place when the Lord comes, not now, as sometimes is erroneously taught, but when the Lord comes, and the sons of God are clothed in life, that's the revelation of the sons of God, then they will serve as trees of life for the dead sea of mankind. And that's what it means when it says, the creation shall be released from the bondage of futility, is because they were denied access to the tree of life in the garden, and therefore mankind lives in blood, blood life, which is death. It's death.

The body is dead because of sin. And so, that's why our blood corrupts so easily, and why in a few years we're so tired and worn out and subject to sickness and everything else, because there's corruption in us. And that's why the creation groans and travails in pain, is because they're in death.

They're in frustration. The blood life makes their whole life, of what could be successful and happy and joyous and everything, becomes frustrating. And then finally the ultimate frustration occurs, which is death.

And this is not how God's children, those made in His image, are supposed to live. This is not normal. This is death.

In the day that you eat thereof, you shall die. And they all died with their descendants. Adam and Eve died with their descendants, and were death.

So death came by one man. And life has come by one man. And so Jesus Christ, walking around, was, on earth, was the tree of life.

And the demons fled. And the dead were raised. And the sick were healed.

This is normal, normal, for a son of God. Now today, that's because Jesus had the Spirit of God without measure. We do not have the Spirit of God without measure.

When Christ ascended, He shed forth on His body, His Spirit, but a different part to each member of the body. So instead of getting the fullness that Jesus had, each one of us gets a part, so that the body may be knit together. And unlike the Lord, we see through a glass darkly, and we're trying to do the best we can, and use our gifts the best we can, and we're not perfect, and it's easy to pick faults with us, because we're just not there yet, there's still rust in the pipe.

But if we don't quit, we're getting there. And one day, we'll have that which is perfect, we'll have the fullness of life, and we won't minister anymore by gifts and all, because these are passing away. 1 Corinthians 13.

So when that which is perfect is come, then that which is in part shall be done away. And then we'll know as we're known, just like Christ knows God, as He is known by God. So that's what we're coming to.

The point is, once that takes place, we then become trees of life for the creation, and then the creation is brought into the liberty of the glory of the children of God, and the Holy Spirit will fill all of saved mankind. That's what it's all about. So I don't know whether we're going to get back here to 2 Corinthians 4, because I'm taking us to Ezekiel 47.

So let's take a look at it. This is one of my favorite of all passages, is Ezekiel 47. And the minute I say that, you should know what that's about.

Ezekiel 47 is about the river. Ezekiel 37 is about the dry bones. You can remember them that way.

Ezekiel 37 is the dry bones. Ezekiel 47 is the river. And this is what is happening to us.

By the way, there's been a lot of disputation about Ezekiel's temple, and I'll throw my two cents in. I think it's talking about the inward nature of the Christian, but I'm not sure many would agree with me. But I find a lot of things in there, the stone altars and guardhouses and other things, which really resonate in me.

But in any case, it's clear that in Ezekiel 47 that it's talking about people. Because we find starting, the water was coming down from under the south side of the temple, south of the altar. Verse 2, He brought me out through the north gate and led me around the outside to the outer gate facing east.

See this? South gate is talking about the blessing of the Lord, and the north gate is talking about pains and problems, and the east gate is talking about the coming of the Lord. It's all symbolic. Ezekiel is a tremendously symbolic prophet.

Alright. And the water was flowing from the south side. That is from the blessing.

The water was coming from the blessing. When we have the north, there comes a time of blessing. And the man went eastward.

That is, he's moving toward the coming of the Lord, and he has a measuring line in his hand. That's judgment. That's judgment.

Every time God moves us forward in life, He judges us. And so if you're moving forward in resurrection life, you'll be judged. You'll be judged.

Which is good. That's what you want. That's what David prayed for.

Oh Lord, search me, see if there's in me any wicked way. And lead me in the way everlasting. You want to cry for God's judgment.

I do. Judgment doesn't mean punishment. Judgment means to discern good and evil.

What's in you. And I want the evil out of me. How about you? So we want that.

We pray with David. Lord, search me, see if there's in me any wicked way. Absolutely.

I want to find out later. Get it over with. Alright.

Now, he measured off a thousand cubits, maybe a thousand years in the day with the Lord, and then led me through water that was ankle deep, which is how we start off in the Holy Spirit. It's just ankle deep. You've got a little bit of it.

You can run in the surf and you can run out of the surf. You're very close to the world. You're very close to the life of the flesh when you're first saved.

Isn't that so? Very close to it. Some people never move away from the shore. I mean, they just spend their whole life dashing in and dashing out of the surf.

Well, anyway, we don't want to do that because we're no good to mankind that way. You see where all this is going. And then he measured off another thousand cubits and led me through the water that was needy.

That's Pentecost. There, your walk is much more strongly affected than when you're ankle deep. There's much more of the Spirit.

See, that's what it says. Pursue this. Pursue the life of the Spirit.

That's... I'll tell you what the antitype of Canaan is. The land of promise is life lived in the fullness of the resurrection along with the inheritance that God has given us. One himself, two the nations, and three the uttermost parts of the earth.

That's what Canaan is. It's not heaven. It's first of all what? The fullness of resurrection life accompanied by God himself, the nations, that's part of our inheritance, and the uttermost parts of the earth.

Okay, let's go through it again. What does Canaan stand for? Right. What does the land of promise stand for? The fullness of resurrection.

See, that's why you see ankles, knees, thighs, and so on. Pursuing it accompanied by God himself. That is the inheritance of the priesthood.

That's why God said to the sons of Aaron, you have no inheritance in the land. I am your inheritance. And that overcomes why I make a pillar in the temple of my God.

Second, the nations. Remember 2nd Psalm asking me, I'll give you the nations. That's a very desirable part of our inheritance.

Oh Lord. And thirdly, the uttermost parts of the earth. And to have the uttermost parts of the earth without the people would be blah.

You could inherit a, you know, the most luscious spot on the earth because there were no people there. You'd soon be bored. Okay, so first God, then people, then the land.

But you can't enjoy that in a flesh and blood body. You can't do it. It's subject to death.

Subject to pain. Subject to tiredness. Subject to confusion.

Indigestion. Everything you think of. None of this is true of the fullness of resurrection life.

You are completely empowered, vitalized, so that sleep is not necessary. There's no night there. You're alive with the same power that made the galaxies.

I mean, it's inexhaustible. The presence of God Almighty. There's a principle in the Bible that says God will not give his glory to another.

Yet Jesus in John 17 said, The glory which thou gavest me, I have given them. Now on the one hand it says God will not give his glory to another. Then on the other hand it says the glory which you gave me, I have given them.

How do you put it together? Therefore, if you're not willing to die to yourself and become one with God, letting him be your life and giving up your own, letting him be your life, if you don't do that, you can't receive his glory because he will not give his glory to another. When you don't yield to God's will in totality, you become another God in the universe, another will. And there's only one legitimate will in the universe and that's the will of God.

That is the major problem that we humans have. See, that was the original sin of Satan was to become another God in the universe and he put that in us and we're born in that rebellion and sin and willingness are relatively easy to get rid of and the source of all sin is self-will. And that's the third death we die.

God doesn't start with that. He starts with coming out of the world and taking up our cross. Then he moves from there to the lust of the flesh and finally we find out where he's going.

He's after us. He keeps going back in the labyrinth in our personality, you know, and first comes out the lizards and the scorpions and the other thing and we think, oh, hallelujah, we got it made. But as you go back, see, then come out the cobras and other bigger things and we get back in there and they're licked and finally we think, I've got it made and we go in a little deeper and here's Leviathan and he roars and all the stalactites and the stalagmites shake and the walls and you get delivered from the lust.

But don't touch my right to be me because then you've quit preaching and you've gone to meddling. Don't mess with me. Okay to talk about holiness, righteousness, salvation, go to heaven, that's fine, but don't touch me.

I want to be saved. I want to be delivered. I want to use gifts.

I want to save a lost and dying world. I want to do all things through Christ who's joined me. I want to get ahold of it.

There's only one solution to that. What is it? The cross. The cross.

That's what keeps us from being deceived. It's the cross. We say, no, Lord, I'm not going to go out and try to save a lost and dying world because the churches are lost and dying because of unbalanced preaching.

The church is going to help a lost and dying world. Alright, now, the water was knee deep. We're getting there.

There's a lot of south left. We're getting there. We're not that close to the shore, thank God.

And we're at the lampstand now. We're at Pentecost and there's voices. This is the way, walk in.

And then we think back, you know, to the fun and the good times in the church and hopping around and preserving our life and a certain amount of sin. We think, well, you know, that was better back there. And then there's something out here calling and we've never been there.

And it sounds like death and it is death. And our soul and spirit and body recoil against it because we don't want to die. And it keeps calling.

This is the way, walk in. And that's where we are at Pentecost. We're like this.

That's why the charismatic move, I've been saying for years, the charismatic move is going to split on the issue of suffering and cross carrying obedience. That's where it's going to split. And those that want to go out and do great things and heal the world with their power, they're going to go one way.

And then there's going to be a godly remnant that's going to go back to Jesus and say, you do it Lord, I'm waiting on you. I'm your slave, just tell me what to do. And the one group, the majority group will slander the other every time.

They'll work with Antichrist against the godly remnant because Satan has access to them because they still have self-will. They can expect to be slandered if you decide to be Christ's slave instead of getting him to work for you. Does that make sense? That's where we're going.

Alright, so the charismatic move is at water to the knees. Then we go to another judgment. And he says, He led me to water that was to the waist.

Now, what that signifies is death to our strength. Because our strength is in our loins and that part of our body and our legs, our loins, our hips, our waist. That area of man is the area of strength and the area of reproduction.

That area of man. And that's where Jacob was touched. See, he was touched in his strength.

And in most kinds of athletics, probably not tiddlywinks and checkers, but in tennis and boxing and football and baseball and soccer and everything else, when your legs go, you're gone. You can have a tremendous upper development, but when your leg's gone, it's no good because that's where your strength comes from. And so Jacob was touched in his strength because he struggled with God and

overcame until his name was changed and he was touched in his strength.

So that's where God wants the charismatic move to go into more judgment with him and get that self-will killed. And that's the River Jordan. That's what Jordan symbolizes.

It's that third death, that death to our strength. It's death to our strength. And out of that and out of nowhere else comes fruitfulness, reproduction, and dominion, strength.

No place else. It comes out of death to our strength. We see that in... You know, how many of you know the Apostle Paul had a few problems in his life? Did you know that? Well, he did.

He list them in 2 Corinthians. But that wasn't enough. The Lord figured, this guy is still... I'm going to use him to change western and eastern civilization and there can be no conceit in him.

There can be no soulish strength in him. So God, a messenger of Satan was sent to him to afflict him. Paul prayed about it.

And this is what the Lord said. We're talking now about the third death to strength. To keep me from becoming conceited.

This is 2 Corinthians 12.7. 2 Corinthians 12.7. Now, he was referring back to the fact that he had been caught up to paradise. Which is in the third heaven. He was caught up there.

And he heard things that he is not allowed to repeat. Maybe God said, Paul, I'm going to... Through you, I'm going to... You're going to add to the scripture. Maybe that's what God said.

Paul said, it's not... It's not lawful for me to repeat that. It was an occasion for conceit. And so, in 2 Corinthians 12.7, he says, to keep me from becoming conceited.

Think of the suffering. He didn't need any more problems. Because of these surpassingly great revelations, there was given me a thorn in my flesh.

Now, it seems that this was an eye condition. Because in Galatia, he says, I bear you record, you would have plucked out your own eyes and given them to me. And then in another place, he says, you see how large letters I write with my own hand.

So, scholars think that he had a pus in his eyes. Which was disfiguring and disgusting. Which would remove from him the last elements of conceit.

To torment me. It was given to me to torment me. Oh, dandy.

Three times I pleaded with the Lord to take it away from me. We always pray. Don't take anything for granted and say, this was given to me to make me humble.

We always pray till we hear. Don't ever take sickness for granted. Oh, it's congenital.

Oh, it's seasonal. Oh, I inherit it. Oh, it's this and that and the next thing.

Don't ever do that. Assume that the Lord wants to heal you and pray till you hear differently. That's what Paul did.

He assumed that the Lord would deliver him and he acted that way. He didn't decide that he was conceited and so hadn't accepted. He waited till the Lord told him.

And Jesus said to him, My grace is sufficient for you. Now, you know, he didn't heal him. Now, people say it's always God's will to heal you.

Well, here's one example where it wasn't. And there's other things. He says, I left Trophimus at Meletus sick.

Well, why didn't he heal him? Well, because it isn't as bad as it is today. Everybody's supposed to be healed. You have to work it out with God.

You have to work it out with God. My power is made perfect in weakness. That's the cross.

And that's Jacob's wound in his thigh. And that's the third death. And we don't like it.

And who could blame us? But it's the... It enables us to minister and bear fruit. Because when the blood life doesn't work anymore, then resurrection life takes over. Now, this is a process.

And it doesn't come heavy on young Christians. The older you get, and the stronger you get, and the more faith you have and joy you have, the more God can entrust you with greater life. Somebody says, I don't know.

Therefore I will boast all the more gladly about my weaknesses. Now, there's something to take on, take with you wherever you go. Huh? There's something to take with you wherever you go.

I'm going to boast about my weaknesses. That Christ's power may rest on me. This power.

This power. That is why for Christ's sake I delight. Now, where did you notice that word? Because it appears in the 37th Psalm.

I don't know if you remember it or not, but he says, delight yourself in the Lord, and He will give you the desires of your heart. So, it's important that no matter how we're buffeted, that we do the best we can to delight ourselves in the Lord. You just have to take hold of yourself and find something to rejoice about and do it.

Because it's easy to get into self-pity, it's easy to get into morose and gloomy, this is wrong, that's wrong, the next thing's wrong, and here I ought to be a superannuated minister and have everything nice, everything should be perfect, and here I am, worst trouble I've ever been in, and you can choose to do that, have a pity party, or you can choose to delight yourself. That's a choice we make. Now, sometimes it's just about impossible, but we work on it.

We keep trying and praying for strength, and that's what he did. I delight in weaknesses? Oh, glory. Now, there's maturity.

I don't pretend to be there yet. I delight when I'm strong. Feel great.

No problem. I'm not there yet. Mother, are we there yet? No.

I delight in insults. I'm going to hear delight in being insulted. Are you there yet? Mother, are we there yet? I delight in hardships.

Oh, glory. I delight in persecutions. Any takers on that one? Well, we haven't had too much of that.

I delight in difficulties. Not really. Tony? Yeah, we, boy, we sure, yeah, we sure do, don't we? For when I am weak, then I am strong.

And it reminds you of one verse that we've been over. It's Isaiah 28, 13. Don't miss Ezekiel.

I think we're going to be back there. But Isaiah 28, 13 is a good verse to know. And we're talking about this water to the loins, waters to the waist.

Okay. Isaiah 28, 13. So then the word of the Lord to them will become do and do, do and do, rule on rule, rule on rule, a little here, a little there, so that they will go and fall backward, be injured, ensnared, and captured.

See how Paul was injured? God was capturing him so he wouldn't be conceited. So he wouldn't, see, Paul had a temper there. He said, you know, Alexander the Coppersmith did me much harm.

The Lord will reward him according to his works. God shall smite you, you whitehead wall. And then Delamus the sorcerer, oh the hand of the Lord will be on you for seeing you go about seeking salvation.

You know, he had a lot in him. And God was using him to write the epistles. And in the epistles there's a certain, for example in Galatians, that's what the Greek says.

I hope they emasculate themselves, what the Greek says. You know, that's not the word of a shrinking violet. But not too much.

And so that delicate balance was kept in Paul's life all the time. Watch it angels. I don't want that in the word.

You know, do something. Get that quill out of his hand. What he's going to write now is not Scripture.

And when God is ready for you to bear fruit, that's the way he's going to deal with you. He's going to order your day and the things that happen to you for the good of those to whom you minister. See, so you really live for others.

We see that. Boy, we're going all around Ezekiel. Hold Ezekiel back to 2 Corinthians 4. I hope you kept your big toe there in 2 Corinthians 4. 16 because here we find the very thing of Isaiah, the go and fall backward and be broken and snared and captured.

And waters to the loins is right here. And it's impact on other people. 2 Corinthians 4. 16 Therefore we do not lose heart though outwardly we are wasting away, yet inwardly we are being renewed day by day.

And see, he's preparing in the next chapter to talk about the outward resurrection and before you can be resurrected outwardly you have to be resurrected inwardly. You have to obtain the outward resurrection by striving for the inward resurrection. Does that make sense to you? So our whole battle, this pursuing life, pursuing godliness, laying hold on eternal life, all that is a pursuit of inward resurrection beginning with worldliness moving to lust and then finally to self-will.

Because to attain the first resurrection of the royal priesthood, you have to first be resurrected inwardly. And the purpose of the problems and pain is to change our blood life to resurrection life so that we're ready when the Lord comes. That's the oil of the virgins.

That's the oil. You have oil in your vessel with your lamb. You have resurrection life.

And when the Lord comes, it's that life that will raise you. Not doctrine, not faith, but the life. Life will call to life.

When the lamb comes, then those who live by his body and blood will be caught up. Where are the carcasses? There the eagles are gathered together. Now remember that.

That's so important. Because their current thinking is that we say the steps of salvation and that qualifies us for being raised to meet the Lord. Not so.

John 6 says, eat my flesh and drink my blood and you'll be raised in the last day. And that doesn't mean eat it once and drink it once. It means you live by the life of Christ.

The life that is in his blood. The life that is in his flesh. And little by little, as it says, do and do, here and there, little upon little.

Jehovah said, this is the rest wherewith you cause we are to rest. And then we're broken. The spirit and fall back out of blood life.

So that we might live by resurrection life. Lay hold on life. That which is truly life, it says also in NIV in 1 Timothy, the 6th chapter.

That which is truly life. Live in the spirit. You will not fulfill the lust of the flesh.

The spirit who raised up Christ dwells in you. He that raised up Christ from the dead will make alive your mortal body by his spirit who is living in you. And that's why he says, if you live after the flesh you're going to die.

That's what he says over and over. So to the flesh you're going to reap corruption. You're going to perish.

And Christ came so that we would not perish. But have this true life. That's why he came.

Because that's what was lost in Eden. But it's a fight. Fight the good fight of faith.

And cannot live is a spiteful person, creature, and he is anxious that you not have life. He does not want you to have life. All sinners want others to sin with them.

That's the nature of sin and sinners. They're happiest when they encourage others to sin. And Satan gets his kicks from causing us to lose our life so that we're on our belly with him eating dust.

That's what he's after. And Christ came to give us access to the tree of life. Does that make sense? He that overcomes will I give to eat of the tree of life.

But you have to overcome. You have to fight. And what is fighting against us is death.

Death. Death and life are struggling each day to conquer our personality. And it's a fight.

Alright, he says inwardly we are being renewed. So our body is perishing. And his was.

I mean he was beat all over the place. But so what? It's the inside that matters. It's the other.

I'm selling this to death because I've got another body up there. For our light and momentary troubles and boy if anybody had reason to talk about heavy and lasting troubles it was the apostle Paul. But see he was seeing it in perspective against eternity.

Our light and momentary troubles are achieving for us. See the problems and the pain they achieve something for you. They purify you from sin.

They teach you obedience. If you respond correctly they're doing you good. They're redeeming.

There's redemption and tribulation. We under the kingdom of God through much tribulation. Because it is achieving something.

It is changing our blood life to resurrection life. Eddie those should be hyphenated because they're both nouns. And I picked that one up today.

Eternal is an adjective. That's alright but blood life should be hyphenated because they're both nouns. Okay? So that is an achievement resulting from the wasting away of our outward frame.

Also in an addition and we see this here. And these two kind of go together as we see it here. Changing our life and also ministering go together.

Just are achieving for us an eternal glory that far outweighs them all. And that glory is a body in heaven that is composed of life. And the idea is that as your inward nature is being changed that body is changed accordingly.

So that the two are compatible. So every time you choose life you change inside and that body changes accordingly. It's reflecting what's going on here.

And that's why Paul said don't live according to your flesh because you're going to reap corruption because when that body comes down be compatible with what you did. And if you forsook following Christ and live in the flesh your inward nature does not have life it's as simple as that. Which is so you're going to reap.

So all of this is achieving something. And then if you back up here he tells us about the nature of this in verse 7 of 2 Corinthians 4 but we have this treasure in jars of clay so much for our precious in a box. In a velvet box.

You'd think it was some rare pearl. It's clay. Hello clay jars.

To show that this all surpassing power is from God. God doesn't run up and take glory. And so he humbles us.

He sticks us in a body that can hardly get around. I mean the greatest athlete in the world can hardly jump over a he has to have a pole to go up for a son of God to live. Heavens.

The greatest Olympic athlete can barely get off the ground. The angels fly around with no trouble. An angel could lift a world with his finger you know.

And we struggle with 300 pounds. And angels would be ridiculous. Absolutely ridiculous.

But it's a jar of clay. What we do with what we can. Then it says in verse 8 we are hard pressed on every side.

You go and you fall backwards. I'm trying to do something. What do I get for my problems? Pressure.

But we are not crushed. Why is he not crushed? Why? If you don't see that you won't understand what's going on here. Because of the resurrection light.

The blood light keeps going down the resurrection light keeps raising it up. So he keeps changing. Alright.

We are perplexed. That's another cross is to not know what you're doing. You know you can't tell what God's will is.

Perplexed. But he says not in despair. Why is that? Because at the last minute the Lord comes on the scene and gives him the wisdom of God.

That's why he's not in despair. He comes to the end of himself. God I don't know what to do.

The last minute. God loves dramatic entrances. Persecuted but not abandoned.

You remember Paul was dragged out of the city and stoned and then dragged out of the city and left for dead. You remember that? Everybody standing around looking at him crying What did Paul do? He got up and went on his way. Because he wasn't abandoned.

Everybody abandoned him. Except Christ. Hallelujah.

Alright. Now. Now we come to where changing our blood life to resurrection life and enabling us to minister come together just as they do in Ezekiel 47.

I hope we have time to see that. Now look. We always carry around in our body the death of Jesus.

It's the death of Jesus that's working. That's important I think. Because it's not just our own frustration.

But it's the death of Jesus. It's not that we punish ourselves or do penance. It's the death of Jesus that counts.

And then he says that the life of Jesus may be revealed in our body. So that's a change from blood driving the flesh to Christ driving the flesh. For we who are alive are always being given over to death for Jesus sake.

So we're not talking here about young Christians who are striving to keep their eternal life. We're talking about a mature Christian who's being given over to death for Jesus sake. Not because of his own sin.

So that his life may be revealed in our mortal body. He says that twice. So then death is at work in us but life is at work in you.

So that's why those two run together. Our blood life is changed to resurrection life which enables us to minister and bear fruit. Now Paul is bearing fruit tonight in this place.

Because he was willing to be pruned. He was willing to forsake his own life so he's been bearing incalculable fruit, incalculable to us for two thousand years. And who could measure the amount of fruit borne by the apostle Paul? But he was willing to be brought down to death so that when life raised him up the overflow would touch mankind.

And that boys and girls is genuine ministry and genuine fruit bearing. Now when we go back to Ezekiel 47 we see the same thing. And you know I think God is doing this uniquely in the day in which we live.

I think there is coming out of God's love and mercy to mankind. He sees the confusion we're in. A great I think he's preparing people to bear fruit.

I think he's preparing rivers of living water. You know on the 8th day of the Feast of Tabernacles Jesus said, he that believes in me, out of his inward belly, out of his inward being shall flow rivers of living water. That was not said on the Feast of Pentecost but on the Feast of Tabernacles.

On the 8th day of Tabernacles and then we find that in Isaiah 12, with joy shall you draw water out of the wells of salvation. But that means that the throne of God has been created in us. Pentecost is the rain but Tabernacles is the throne.

Because the water of life only flows from the throne of God. Nowhere else. And in order for the throne of God to be established in us, what happens to us? It's a case of will.

We have a throne room, we all have a throne room, but who's on the throne? And until we get off it, God's not going to get on it. Because he's not going to get in there and fuss. And so if we're going to pass from Pentecost to Tabernacles we have to allow God to set up his throne in our life.

It's as simple as that. Alright, he says he measured off another thousand. Alright, he measured off the third thousand which was death to our strength, weakness being brought down.

But now we come to a fourth judgment. What do you suppose that is? We've died to the world and ankles, we've died to sin in the knees, we've died to self. What further death is there? Maybe I should have called that book Four Deaths and Four Resurrections.

But this is kind of special. No, that book is a unit in itself. And this is something beyond that.

Actual life, Christ and others. Yes. You see the first death benefits us.

The second death benefits us. The third death gives us strength and fruitfulness. And the fourth death we become well lost isn't the word, but we find our life in God and in others.

It's no longer what I have attained. Our interest becomes God's will working in other people. Now that is a profound question.

I rather agree with it. I'm not sure of all the profound implications. But you remember that how many remember what is said to the nations? The spirit and the bride say come.

And you know what they're inviting the nations to? Eternal life. Drink. Drink.

Mark said when I'm talking about the fourth judgment and then the waters that cannot be passed over, the river that cannot be crossed, he said is that, and I said that is where you, your life becomes the life of God

operating in other people. And your concern is God and other people. It isn't that you no longer exist, you do, but you have found your life in God's love.

You know, as the fathers loved me, so I've loved you. It's continuing in other people. And Mark Overton asked, is that the same thing as the marriage of the Lamb? And I said I rather think it is, but I do not understand readily the profound implication of that because it is profound.

But it is true that the marriage of the Lamb always results in children. It results in fruit. It results in people in the image of Christ.

Yeah. Yeah, that's genuine fruit bearing. We're free from the law of Moses that we may be married to Christ and bring forth fruit to God.

And that fruit is first in us. The life has to come into us first. We have to be changed first.

But then, as we read along in Ezekiel here, we see this. It was a river that I could not cross. Now, that is the spirit without measure.

That's where you're lost in the fullness of God. Lost in the fullness of God. And, you know, God has deliberately abandoned His right to be separate from us.

He has forsaken His right to be an individual. And that's what He's calling on us to do. Forsake your right to be an individual and be joined to Me.

I'm willing to do that for you. I'm willing for it to be so that no one can have you without having Me, and no one can have Me without having you. That's what God is after.

He's enlarging Himself. God is enlarging Himself. Beginning with Christ, the Incarnation.

God is enlarging Himself. And see, in my Father's house, or many mansions, God is enlarging Himself. And that's what it's all about.

I mean, that is what it is all about. But see, even at that third step of dominion and fruitfulness, where we're brought down, and the fruit comes from God, and we rejoice and we're glad. But beyond that, beyond that, is life lived in the bosom of God.

In the center of God's fire, which is above fruitfulness and dominion and everything that can be. And just as children ought to be I think I'm correct in this. I'm trying to follow the trend in my mind that Mark started.

Ought to be the natural outcome of love. Children ought to be the natural outcome of love. So the fruit of our life should be the natural outcome of our love for God and His love for us.

And in a sense this is secondary. Because we're so lost in adoring God and worshipping Him and loving Him, that everything that happens as a result of that we rejoice in and we delight in, but it's a result of something deeper and something more profound, which is our relationship to God. So if we had our... You have to be careful with anything.

We say, Oh good, now God has brought me to a place where I have fruitfulness and strength. And if we're not careful, we're using God to be fruitful and to be strong. It always ends up as though we get something.

But when we get to the place like Jacob where he forgot about himself and his problems, he says, what is your name? Yeah, I'm interested in you more than being fruitful or having dominion or being delivered or going to heaven or hell or the holy city or anything else. I'm totally lost in God, in knowing Him and being part of Him. Anything else is idolatry.

But that's what he's saying, be broken and snared and captured. You know, God has to do that in us because we've got a lot of idols in us and we've got a lot of self in us, but little by little we end up seeing the only thing that matters is God. That's all that matters.

It's not that God does anything for us, with us, by us, or through us, or at us. Just God Himself. Just to have God.

But the fruit of that is intangible. Yes. They ended up with God.

Alright. We're about to here, don't give up. A river that no one could cross.

I mean, there's no end to it. There's no end to God. I mean, you talk about death.

There's no bottom. Glory forever as far as you go. He asked me, Son of Man, do you see this? He's always asking questions.

Then he led me back to the bank of the river. You go and then back you come to the bank. You know why that is? Remember the Mount of Transfiguration? You know what was happening there? Jesus and the glory? What was happening at the foot of the mountain? There was a man that had a son that was possessed by a demon.

The disciples couldn't cast him out. And see, while we're going through this incredible glory, there's a world out there that's demon-possessed. There's someone out there.

I don't know who it is, Larry. I don't care. Look down the road.

And God cares about them. So he said, when I arrived there, I saw a great number of trees on each side of the river. What river is that? What river is that? Sure.

Where's it found in Revelation? Chapter 22. Remember? Saw the river of life and the trees growing along it? Now, what trees are those? What trees are those? People have gone through the four measurements. See, after you're all through plumbing the depths of God, like the disciples, he brought them back down the mountain.

And there was a world bound with demons. And so that's what we see here. He said to me, this water flows toward the eastern region and goes down into the Arabah where it enters the sea.

And it's down where it's hot and dry. When it empties into the sea, the water there becomes fresh. Swarms of living creatures will live wherever the river flows.

There will be large numbers of fish. Now, God isn't talking about trout and carp and pickerel. He's talking about people.

I will make you fishers of men because this water flows there and makes the salt water fresh. So where the river flows, everything will live. Remember I told you we just have time to look at that where that

happening there is shown in Romans 8. And of course Paul was referring to Ezekiel.

In Romans 8 verse 18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. In us. The creation.

That means the physical world, material world, all of nature and mankind waits in eager expectation for the sons of God. Not for the son of God. Although in the ultimate sense it is the son of God.

But it's the son of God expressed in the sons. I am crucified with Christ. Nevertheless I live, yet not I but Christ lives in me.

So what the world will see and is waiting for is the sons of God. But the sons of God, there are some trees and he could tell us which ones. But there are kinds of trees where you'll have 10 or 15 trees that all have the same root.

Does anyone here know about these? But they had a tree grow up here and then the root would go underground and another tree goes up there and another. Well there are trees like that. But looking at them it looks like a whole bunch of different trees but they're all coming from the same root.

Yes. Jesus. But he appears in all these other trees and sons.

For the creation was subjected to frustration that is to blood, to blood life. To blood life. We were denied access to the tree of life which is Jesus Christ.

Not by its own choice but by the will of the one who subjected it. In hope that the creation itself this is the material world will be liberated from its bondage to decay that's blood life and brought into the glorious freedom of the children of God. Now that's what we saw in Ezekiel.

The dead live but they can't live until there's people who are willing to press forward past the ankles, past the knees, past the loins and enter waters to swim in because until that happens they can't go back to the bank and be a tree of life for mankind. And I think that's important to remember Tony. Because many times, this happened to me in Fremont and it's happened here and it'll happen anywhere there is deeper life teaching.

People say you should be out getting soul saved. You should not be just sitting there getting fat in a pew. See that's the criticism of deeper life teaching.

One time there was an outstanding minister. We used to sing in the spirit up in Fremont and down in the basement in the Sunday school class. We'd sing in the spirit every class.

Long before they sang in the spirit in the church up there they finally ended up doing it. Before they did a distinguished minister came and he heard it downstairs and he was upstairs making fun of it. Like this.

I don't understand it. Doesn't make any sense to me. What are you doing with the banners? Why aren't you getting soul saved? It's a lost and dying world.

Here you are parading around with banners. Because they're carnal and they don't understand how God works. What God does is He looks for people who will go through these stages with Him to get to know Him.

God's witnesses. God makes witnesses. You don't go fishing for Jesus.

He makes you a fisher. And it takes many, many years to be made a fisher. Not for everybody.

It depends on the kind of fish God wants you to catch. Okay? And if some terminal fish is all over the place maybe two or three years would be sufficient. But the problem with that is a novice goes out and we saw this happen too.

And the next thing you know their back's lit because they didn't get sufficiently grounded. But if God's going to shake the world and really bring eternal life to people on a massive scale He's got to get people who are willing to do the nothing root. Just go the root of the cross.

And keep pressing into God and pressing into God and pressing into God. And when God is satisfied with them, then the children, the fruit will come not by striving, but by the natural relationship of the worshipper to God. And that's the Bible pattern.

You see that in Ezekiel? The deeper you go with God the more worth you are to the world. They used to say you're so heavenly minded you're no earthly good. The problem with that was it's the people that are so earthly minded that they're no earthly good.

The more heavenly minded you get the more earthly good you are if it's the right kind of heavenly mind. Not ignoring your family while you do your religious number. But if you're going through with Jesus in that sense the further you go the more good you are to people because you're getting closer to that life.

You're getting more life and that's what they need. Are there any questions about what we discussed tonight? Do you see it? The relationship between pain and problems and getting that our natural strength brought down so that Christ can live and then the overflow of that goes out to other people. And the demonstration of the fact that tonight we are learning from a prophet that was probably what? 700 BC 2700 years ago and from Paul who was 2000 years ago.

Why? Because there's life there. Life and it's still living. Hallelujah.

That's for me. How about you? I'd like to be some good in this old world. But more than that I want to please my Father.

Shall we stand? Let's just love the Lord tonight. He's so good. Father we come unto you tonight.

Father Jesus said there's none good but one and that is God. And that's the truth. Hallelujah.

Father we hardly know you at all. And yet your spirit is in us crying out Abba. It's crying out Father.

And we know we've been begotten from your person. And your holy life is in us. And we are your children.

And Father we know you're able to save all the people in the world in a second of time if it would please you to do that. You are not hindered. You can do as you like.

But Father you have and are yet chosen to have sons that you can love and who love you more than your works. More than what you can do. More than what you can accomplish.

Just God himself. Father bring us this way. Bring us to waters that can't be passed over.

Hallelujah Lord. Till we enter the very heart of God's fire. And we live in that fire and relax in that fire and love God in the midst of your fiery holiness.

And we know Lord as we do that without our planning or scheming there automatically comes times when that life and that love flows out to other people. And we're amazed at your wisdom. And they feel your presence Lord.

And we're not even in the picture. It's just God reaching out. We become your hand extended Lord.

We are loving you and you're moving through us and touching the world and causing the dead sea to live. Hallelujah. America how great are thy ways Lord.

Out of the cross comes life. Hallelujah. Except a seed falling to the ground.

It's alone but then it dies and it brings forth fruit. Hallelujah Lord. Oh help us to die in you Lord.

Oh help us to die in you Father. Hallelujah. You subjected us to flesh and blood to humble us and to teach us.

Hallelujah. To frustrate us which we could never know and you live. Praise your hope to everyone of us.

Hallelujah. To be lost in God. Lost in God.

How does that chorus go you just wrote Larry? What's that one we had on the board Sunday? Yeah just start singing it and we'll sing it with you. To be immersed in you that I be immersed. Hear it Lord.

That's our prayer. To be immersed in God. Now Lord I thank you for each one that's come.

I pray Lord your richest blessing on their houses. Keep us all safe on the highway. Give us a good sleep free Lord from dreams that are not from you.

And in perfect health that we may arise to bless your name Lord and to come closer to you tomorrow in Jesus name and everyone said Amen.

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