

If You Through the Spirit

by Robert B. Thompson

Suffering is an essential part of being a true Christian, allowing us to learn obedience to God and break the power of sin in our lives.

Duration: 1:18:00

Scripture: Isaiah 61:11, Matthew 6:9, Galatians 6:7-8

Topics: "Spiritual Warfare", "Christian Suffering"

Description

In this sermon, the preacher discusses the presence of revenge and hatred in our flesh, which are not worldly temptations but rather inherent in our nature. He relates these temptations to the three temptations of Christ: the temptation of bread (representing worldly possessions and wealth), the temptation of the kingdoms of the world (representing the lust of the flesh), and the temptation of stepping off the gable in faith (representing discipleship). The preacher emphasizes the importance of suffering in being a true Christian, citing examples from the Bible where suffering was necessary for God's purposes. He also highlights how Satan works by playing with our minds and using various tactics to evoke fear, covetousness, lust, or a sense of duty. The sermon concludes by referencing Philippians 2 and the example that Christ left for us to follow.

Transcript

This is part of a, this is a discipleship course. It's semi-organized so you can be an auditor, you can enroll, and then there's tests and then diplomas and all that. And Eddie, Eddie Ryder, who's up in the angel cloud, does that and he prepares these.

For those in Tape Land, we're in week 6, 1 July 97, the cross and the kingdom, the tape is 3976, the recommended reading is saved from hell to heaven or from death to life. Short answer, one, it has been stated if you are unwilling to suffer, you cannot be a Christian. Why is suffering an essential part of being a true Christian? Anybody want to handle that? Well, I can think of two reasons.

And a scriptural? Three reasons. All right. And that is true.

And with how our will dies, Andrew said, and that is true because even Jesus, it says twice in Hebrews that Jesus learned obedience by the things he suffered. And the learning of obedience implies the subjection of our will to God's. And that is the way God deals with that third realm of our temptations, of our idolatry.

What are the three realms of our idolatry class? Looking to the world for survival and security. Whirliness. And the second realm of idolatry in us? The tags of fires that dwell in our flesh.

And the third realm of idolatry is? Our will. Our self-will. The other two are somewhat alien to us, but self-will is what we are.

And that's what makes it difficult. And Christians stumble all along these lines. Some have a big problem with whirliness.

Others have little problem with whirliness. They're party people. They could not care whether they're living in a chicken coop or a grand hotel.

But to some people, nice things are very important. And they can be idolatrous. And then the second realm, the realm of pleasure and joy, is really the realm of worship.

And that's the realm of drugs. Lust. Violence.

These passions in our flesh. Some people don't have much problem with these. Others, to them, it's all-consuming.

They can't get the victory over lust. They can't get the victory over drugs and over things. And it's an awful battle.

But those are idols. And the third realm, some people have a fierce problem with. And that is personal will and the desire to leave your mark.

To be preeminent. To accomplish something. Which is so close to the American mores that it's difficult to convince people that this is an idol.

But believe me, it is an idol. And it's probably worse than the other two put together. Because when Christ gave us an example.

Remember Philippians 2? What example did Christ leave us in Philippians 2? He made himself of what? No reputation. He humbled himself. Although he was the son of God, he didn't grasp that.

But he took the role of the servant. That's very hard for some people. They can ride in the first chariot.

But to clean up behind the horses in the royal parade. Is very difficult for some people. For some people it's no problem.

They don't care whether they shine or they don't. They don't care whether anybody knows you're in church or not. In fact, they just wish people didn't.

But there's other people when they come through the door. They want you to know that somebody has arrived. And that's a problem with some people.

And it's a fierce problem. It's a problem with all of us. In yielding our will to the Lord.

But that is the basis of the kingdom. Thy kingdom come. Thy will be done.

God's will is the only valid will in the universe. Christ himself learned obedience. He wasn't bothered with worldliness.

He wasn't bothered with the lust of his flesh. Because he was born of a virgin. But even Christ, when it came to taking on himself sin.

Oh God, it's possible. Nevertheless, not my will. But thine be done.

Adam and Eve were not troubled with worldliness. And they did not have inherited sin in their flesh. But they fell in the realm of obedience.

Didn't they? Abraham was finally tested in the realm of obedience. Where Adam and Eve fell miserably, Abraham, even though he was not born again, triumphed tremendously in the realm of obedience. You get the victory over worldliness by choosing to take up your cross and follow Jesus.

By coming out of this world. That's a choice you make with your mind. You get the victory over the lust of the flesh by following the Spirit.

And confessing your sins. If we, through the Spirit, put to death the deeds of our body. Where is that found? Romans 8.13 Fourteen is as many as are led by the Spirit, the other sons of God.

Romans 8.13 Fused through the Spirit. So the Holy Spirit is the one who breaks the bondage of the passions of the flesh. And he can do it too.

He can do it. When you confess your sins, God is faithful and just to forgive your sins. And to cleanse you from all unrighteousness.

Where is that found? 1 John 1.9 That's very important. Romans 8.13 and 1 John 1.9 go together. That's the work of the Holy Spirit, is to break the power of sin in your life.

But then we come to that third great monster. That dwells in the labyrinth of your soul. He's not too concerned with your victory over worldliness.

He keeps retreating into his dungeon. He's named in Job. Remember his name? Leviathan.

And he's in there. And he keeps retreating. And he doesn't mind a little success in religious things.

Even when you get at the lust of the flesh. He still keeps retreating. He's in there.

The will. The will. And he cannot deal with himself.

Will cannot deal with will. And so God has given us the personal cross. God has given us suffering.

The denial of things we want so terribly. The persevering in things that are obnoxious to us. Things you can't stand for five more minutes.

Less for 40 years. And it's in that area that the saints are made. Because you see, it's a blunting of your will.

And you have a choice. This choice often comes in marriage, doesn't it? I can get a divorce. Or I can stick it out.

Sometimes, of course, divorce is one-sided. Man throws his wife through the patio door. And it's time to start thinking about divorce.

I'm not suggesting that people remain in bondage in an impossible situation. But in many times, divorce comes about because you just have two strong-willed people. And when you've got two strong-willed people, somebody's got to give.

Nobody's willing to give. You've got divorce. And it's not based on anything other than what the state so beautifully termed incompatibility.

Which means I'm not a happy camper. And the very thing that God gave you to get at your will, you have fled from. And if God is merciful, he'll give you another chance.

But it's probably unlikely that that first rank that God had destined you for will ever really be yours. You may not be assigned to the lake of fire, but you may have to settle for a new destiny because you ran from God's highest and best. Now, what you did before you were a Christian is under the blood of this.

Now, I'm talking about Christians that are learning to walk with Jesus. And if you think it is easy, you ain't tried it. It requires all that you can bring to it.

And sometimes it's five minutes at a time. Things that are worthwhile, whether it's a degree in college or a place with a Navy SEAL or to be a top athlete or whatever it is, requires a gold medal swimmers. You hear about the Palo Alto Swim Club, the way they train.

Wow! It doesn't leave anything else. But you're talking about gold medal people. And that's what God has called us to, his highest and his best.

And you want to know that it's going to take everything in you to stay up with God. But you can do it. You can do it.

Because Christ is faithful to keep that which has been committed to him. And if you will commit to him, whatever you commit to him, he will keep. The problem will never be a lack of power.

And the problem will never be a lack of wisdom if you don't make God's highest and best for your life. It will never be because of a lack of power. It will never be because of a lack of wisdom.

It will be because you chose not to be pruned anymore. You can only go as high as you are willing to be pruned. And once you say, this is all the dealings of God I can take, you choose your destiny.

Because there's something that burns in the hearts of the overcomers that never says quit. Sometimes they get deceived and they stumble and they fall and they sprawl all over the place. That's alright.

There's no problem with that. But they get up again. And that's how you make God's highest and best.

Because you see, you've been committing to him and he's faithful to keep that which is committed to him. When there's some area of your life that you don't commit to God, then you've got problems. But if you say, Lord, I'm here in all my ignorance and foolishness and confusion.

But Jesus, I want you and I want your best. There is no power in hell. There is no human force.

There is nothing that can prevent one of God's children from coming to the high rank of which they have been destined. The mark that has been set before them. Remember that.

Because you may sometimes tend to feel, I can't make it. It's too high for me. I can't do it.

You cannot afford that kind of thinking. You don't trust yourself. You trust Jesus and you say, Lord, I know I can't do it.

Lord, I cannot do it. I am a mess. I am on the bottom looking up.

I have made more mistakes than notes in a preacher's Bible. I just have. I'm not there, Lord.

But I say, Jesus, help me. And you're calling on God Almighty. And he has the power.

And he has the wisdom. The person who created the firmament, the galaxies, has enough power to bring you to your appointed destiny. I press toward the mark.

That for which I have been grasped. It's not open-ended. I do not say that God will not get surprised at some people with their fervency and maybe move the mark up a notch.

I don't say that's impossible. But I'll tell you, there's a place that's been prepared for you. It should be given to those for whom it has been prepared by my Father, to the mother of James and John.

And there's a place that's been prepared for you. A mark. A place.

A royal destiny. And if you want it more than anything else, you'll get it because of God's power and his foreknowledge. And if you don't, it will be because you yourself have chosen to love an idol more than God.

And that's the long and the short of it. Even if your idol is self-pity or cowardice, it will be because you have chosen to serve that idol rather than the living God will be the only reason that you don't make the fullness of your destiny. Satan lost his option on mankind on the cross.

Never forget that. Never forget that. Satan lost.

When Jesus died on the cross, he paid the mortgage on you. He paid it in full. Let that be a big part of your personality.

Because Satan, given this, he should willingly surrender you because the mortgage has been paid. When you pay the mortgage off your house, you go to the bank, they give you the papers, and that's the end of it. But not so with Satan.

And the reason is because he's a thief and a lawyer. And so here he is with no legal claim on mankind, whatever, because 1 John says, who died not only for our sins but for the sins of the whole world. Well, how does he operate? By lying? By lying? By deceiving? By accusing? He has no real power.

The only power that Satan has over you is when you choose to walk out from the covering of the angel of the Lord. He must in some way lure you outside of that shield. The angel of the Lord encamps round about those who fear him.

Psalms 34. He cannot, Satan cannot penetrate that. He cannot penetrate that.

He is not as strong as Jesus. In fact, Jesus is a king, and he's very jealous. Now hear me.

I think I speak what I do know. Jesus gets very jealous when we ascribe any power to Satan. And his attitude is, if you want to serve him, serve him.

See, that's the way kings are. And he's like that, if I have heard correctly. And so, the way Satan works is shown rather clearly where Balaam attempted to curse the children of Israel.

And he could not curse them. He was unable to curse them. And yet this was a man that had a tremendous spirit that could summon God.

But he could not curse Israel. So Balaam counseled Balak, the king of Moab, to send out the Israeli girls to dance where the Israeli warriors could see them. Because Balaam knew that if he could get Israel to sin, the covering would be lifted.

And that's what he did. And that's what the Israelis fell into. And the plague started from the Lord.

He didn't wait for Satan to get in or Balaam to curse anybody. There was something like 70,000 people died like that. Bang! And the plague had started, and the elders were standing there wringing their hands because of the fornication that had gone on that had lifted the anointings.

It had lifted the covering. And God was angry with that thing. And then finally, in this arrogance, one of the princes of Israel dragged in Cosby, who was the daughter of the prince of Moab.

She was of a royal family. He was of a royal family. In the sight of Israel.

And Phinehas, the priest, picked up a javelin, and they went into a tent, right in the sight of Israel. Sin seems to know no bounds when it comes to arrogance. And once that discipline is broken, anything can happen.

And Phinehas went in after them. And he stabbed the names keep slipping me, the prince of Israel through the back and the woman through her stomach. He just stabbed him through like that.

And God said, the plague stopped. And God said, Phinehas will never let a man stand before me. Now Balaam knew there was no way that the enemy could get at Israel.

Every time he tried to curse them, all he could do was bless them. And so what do you do? How does Satan work today? He plays with your mind. He plays with your mind.

He tries to throw you by your own weight. He tries to evoke fear, or covetousness, or lust, sometimes a sense of duty, or perfectionism will drive people. There's all kinds of ways.

He studies your personality profile. Some people can be moved by things that are base, and gross, and festal. And others are moved by Haydn and Mozart, and high romantic.

He studies your personality profile. And when he's ready, he makes his move. He's careful.

He moves slowly, so as not to alarm you. And little by little, you begin to bite. And he puts suggestions in your mind.

Well, you're thinking, this isn't right. Yes, but God has made an exception for you. And you must not tell anybody, because that would spoil it all.

And he works on it. He may work like this for six months, or a year, or a year and a half. Little by little, he gets you on the hook.

And you, without realizing it, before you know it, are outside of God's will. He teases you out from behind protection. Bam! And he's got you.

That's how he operates. He has no power to harm you. If you are obeying God, he cannot harm you.

He lost that on Calvary. Now, where's the scripture? This is one God gave me in the midst of my enemies. You know where God sets a table for you? In the presence of your enemies.

And this is what God told me. Who is he who will harm you? If you be a follower of that which is good. Wow.

A curse without cause cannot be liked. Exactly. It's the same principle.

Exactly. It is the same principle, precisely. And whenever Satan gets in, there's a door.

Whenever you find Satan getting into your life, ask God, where's the door? Where's the door, Lord? Where's the door? You know like Neal says, a curse without cause cannot align. Satan cannot touch you unless he can find an entrance there. We must invade and conquer.

It's very good. When you go into, clear out the wilderness, we think of that as our heart. And the enemy is infested in there.

We believe a lot of that is he's holding on to unconfessed sins. Like the root of bitterness where Hebrews says, if you don't put that root of bitterness in there, it's going to defile many. You speak on that a little bit.

Because I think that's what gives Satan legal rights. Like you said, it does. Yes, it does.

Now, a key verse there, and Neal is referring to my book which I originally titled The Land of Promise, but the publisher thought that wasn't flamboyant enough, I guess. So he changed it to We Must Invade and Conquer. He changed from The Land of Promise to We.

Everything today must be We. How's it going to benefit me? And so, I like The Land of Promise, and I've got the rights back to that book so praise the Lord, and you can rest assured that the title is going to revert to what it was originally. The Land of Promise, not We.

We Must Invade and Conquer. Oh Lord, deliver us from aggrandizement. But anyway, the key here to the kind of deliverance that of the three realms that I mentioned to you, worldliness, the lust of the flesh, and self-will, in which of those three categories would you place bitterness? It doesn't matter what it is.

It has to do with the spirit of revenge and hatred. These things are in our flesh. They're not worldliness.

Of course, you can't cut these two fine. If somebody said it was some other category, I'm not going to stand up here and stamp my feet and cry. They interact.

But I like to think of them in terms of the three temptations of Christ. Every son of God is tested in those three ways. The temptation of the bread, which is trying to turn all your talents into the world, money and everything.

Bread is money, isn't it? They used to call bread money. Money bread. All right.

And then the second one was the kingdoms of the world, and that's the lust of the flesh. The third one is the tough one. That's the gable.

Up on the gable. Step off in faith. Do something of yourself.

And the answer to that is thou shalt not tempt the Lord thy God. So when we get into this middle realm, which is a realm of worship of Satan, isn't it? Because when Jesus answered in that middle realm, the answer to it was you shall worship the Lord your God. So sin is the worship of Satan.

I told you you're worshipping an idol. 1 John 3...8 is it? He that commits sin is of the devil. We don't like that.

We don't like that. That's my hang-ups. The Bible doesn't talk about hang-ups.

It doesn't talk about the imperfections of your personality. It talks about S-I-N. Sin.

But of course in our culture we're too refined for sin. So it becomes our lack of personal fulfillment. But in any case, a very excellent... I'm working on Neil's question, talking about bitterness.

A very excellent verse we mentioned previously is Romans 8.13. Did you quote it? What if I didn't quote it? He that liveth after the dead he shall die. Of course he's referring back to Romans 8.11. If the spirit of him that raised up Christ in the dead dwell in you, he that raised up Christ in the dead shall also make alive your body. And then the next verse, Romans 8.12 says, For you are not indebted to your flesh to live after your flesh.

He's talking about the resurrection. That's kind of a summation of his whole argument from Romans chapter 2. And so, Romans 8.13 is very key. And of course it's followed by 8.14, For as many as are led by the Spirit of God, they are the sons of God.

And what the sons of God are led to do is Romans 8.13. Romans 8.13 is key. So you need to memorize that. Bring that back.

That would be a good one for Point Loma College. It would be a good banner for the college, Romans 8.13. It really would. It would be a good banner for anybody's college.

If you live after the flesh, talking to Christians, you shall die. Yes, because everybody dies physically whether they live after the flesh or they don't. Right? That's how it is spiritually.

I tell you, it's talking about Romans 8.11. It's only two verses away from Romans 8.11. Romans 8.11 is talking about the resurrection of your body, the making alive of your body. And Romans 8.13 says you're going to kill that resurrection. You kill your own resurrection by walking in the flesh.

You kill the eternal life that was given you. That eternal life that was given you when you received Christ is a down payment on the resurrection, on the redemption of your body. It's like a token, it's a pledge.

The old English word earnest is used today in insurance contracts. Well, we don't use it very much in that sense. But it means a pledge or a down payment.

And the Holy Spirit that you have is the down payment on the day of resurrection. Now think of Romans 8.11. If the Spirit of Him who raised up Jesus from the dead dwell in you, He who raised up Christ from the dead shall also make alive your mortal bodies, now listen, by His Spirit who dwells in you. In other words, that earnest of the resurrection is already dwelling in you.

I am the resurrection and the life. When you have Jesus in you, you have the resurrection in you. Do you see that? It's already there.

And if you don't lose it, when the Lord comes, the Spirit, the earnest, the pledge, the deposit that's in you will make alive your mortal body on that day. That's the parable, of course, of the virgins. See, they didn't carry extra oil.

And their lamp went out. Feeny. And they were virgins, they were believers.

Okay? It's more hazardous than is sometimes preached today. Alright, so we've got in us an earnest, a down payment, a pledge, a deposit of the resurrection, Romans 8.11. By His Spirit who dwells in you. He shall raise you up by His Spirit who dwells in you.

Hallelujah. You've got the resurrection in you. You're not raised.

Now don't misunderstand me. Don't think that you're going to float out through the door. You're not.

It's just a deposit. Okay? Your body is still dead because of sin, Romans 8.10. Your body is dead because of sin. But your spirit is alive because of the righteousness of the law of Moses that Christ fulfilled that was assigned to you.

And so eternal life always follows righteousness. It always does. And so that righteousness of the law was assigned to you that Christ fulfilled.

And so you have eternal life. You have the resurrection in you. You have a deposit in you.

Does that make sense? Is that scriptural? You see that in Ephesians, don't you? Twice in Ephesians it says you're kept until the day of redemption. Well, Romans 8 tells us about the day of redemption that is coming. Our sonship, our adoption as sons is when our body is redeemed.

Paul was groaning for the redemption to it, the adoption of his body. The adoption to it, the redemption of his body. We are born of God, of his seed.

John 1.13 Who were born not of the flesh nor the will of man but of God. But our body has to be adopted. Our inward nature is born of God but our body is adopted.

And we're not a full son of God until we're raised from the dead. Christ, Romans 1, was declared to be the son of God with power by the resurrection from the dead. So you'll be a son of God complete when you're raised.

So you're pressing toward the climax of salvation, which is the redemption of your body. And that's clearly taught in the New Testament in many places. But key is Romans 8.13. Now here's where we get to the

answer to Neal.

This is the key. This is the key. It doesn't just happen.

The resurrection is not going to be poured out on you. You know, like, pssh, there it goes. It's something that's in you now that you have got to keep.

You've got to hold on to what you've got. Christianity is a maintenance of that which was given to you, a maintaining of that which was given to you freely when you accepted Christ. You already have your crown.

The trick is to keep somebody from taking it. Christianity is a maintenance of that which was given to you freely. Okay? That's why you'll always find verses about defense rather than attack.

Stand. You know, we have to defend yourself. Having done all stand.

It doesn't say having done all attack. Having done all stand. You know, Christians are busy trying to attack the world.

God just wants them to stand for now. The attack will come later. Yes.

If it was a parable of a challenge, would it be like the maintenance? But there's always... Salvation, you want to remember, is always an opportunity. And with God, all things are possible. And there's no telling what you can attain if you go after it.

I think people have changed their own destiny in both directions. I remember one time a man died and I had a keen sense that Christ was disappointed. A keen sense of this.

That this man had been destined for something in God and he wasted his life. And I felt keenly the Lord's disappointment. On the other hand, I think there's people that when they meet the Lord, the Lord will say, Well done! Wow, I never pictured that before the foundation of the world.

Yes, I absolutely believe that. There's a kind of a wonder, there's a kind of a romance in God. Never let your faith in God become static.

With God, all things are possible. All things are possible. And go for it.

Just go for it. Go for everything you can get in God. God loves that thing.

Well anyway, Romans 8.13, back to Neal. This is how it works. The invasion of the land of promise.

Alright, we have the earnest of the spirit. Okay. Now it says, If you live after your flesh, you shall die.

Now that's not physically. And in that context, it means what? In the context of Romans 8.11-13, it means what? You're killing your resurrection. You're killing your resurrection.

And that's an awesome thing. Is there scripture for that? Sure, the parable of the sower. For one.

Here's the seed was planted. And two kinds of ground had actually germinated and grew and then died. Germs.

Galatians 6. Verses 7 and 8. God is not mocked. Whatever man sows, he shall reap. You sow to the spirit, you reap life.

You sow your flesh, you reap corruption. There are many such warnings in the New Testament. Satan, one of Satan's big things in the United States evangelical doctrine is to wipe out these warnings.

To push God's love way beyond its bounds. To push lawless grace way beyond its spiritual bounds. To forget about that.

To give people a false assurance. To kill the church. Yes, someone had their hand up.

The branch that doesn't bear fruit shall be cut off. Cut off. There are many such warnings.

Hebrews 6 is strong. God is looking for that which bears fruit. But if it doesn't bear the expected fruit, it's near to the burning.

Oh, listen, there's a lot of them. So, God wants fruit. And that fruit is the image of Jesus Christ in your life.

He wants you changed. God wants you changed. I was listening to the, how do you pronounce it, carillon? Is that how you pronounce those bells from a church? There's a carillon, I think it's called.

But anyways, in some bell tower here in Paui, and in Tuesday evenings, maybe other evenings, somebody plays on that, and you can hear the old hymns of the church played up there in that bell tower on some church in Paui. And I got to thinking about the image that is put up in our mind, you know, by the church triumphant, and it creates an image in your mind of here's this historic institution that has stood against the gates of hell and the winds of adversity have beat against it, but yet this great church has stood, you know. And I thought, that's baloney.

You look at church history. That's baloney. There may be an element of truth in it, but what God is looking for has never come forth to any great extent in the Christian church.

Do you know what that is? Good words. The image of Jesus Christ transformed people. The church has stood with political power.

The church has been great in missionary activities since a couple hundred years ago when it started. And it has produced remarkable people like Florence Nightingale and others who have worked for the abolition of slavery and for improved health conditions, etc. and so on.

And I'm not doubting that for one minute. But what God is looking for is changed people. And that hasn't happened, and there's a reason for that.

And we may get into it later. We're coming to it now. We're coming to the kingdom now.

And everything that has happened in the bloody footprints of Christians for 2,000 years has been to bring us to the place where we are today, where the world will be able to see the character of Christ in Christian people. See, it isn't that we stand... The problem with the image of the church triumphant is the image of an institution that has stood firm for doctrine. Do you see what I mean? It has stood firm for the virgin birth.

It has stood firm for the bodily resurrection of Christ. It has stood firm for the deity of Christ. It has stood firm for the blood atonement.

It has proclaimed to the world these basic truths. And that is probably the most significant aspect of the church triumphant. But you see, that is not... That is a part of the package, but it's to bring us to something

else, which is people that when the world looks at them, they will see the presence of God.

And the church has never been there with some notable exceptions. So you want to realize you are in a very challenging and wonderful and significant time in the history of the development of the church when God is actually going to take everything that was built on before now and bring it up until there are people who are showing forth in themselves the presence of the Lord. Does that make sense to you? I may be a little farfetched, but I think a lot of these things will go through my mind in a minute.

Back to Neo in Romans 8.13. If you live after the flesh, you'll do what? And what will die? You will kill your spiritual life. I have seen this happen in people. This isn't just academic.

You can see people start off in Christ, glow, they are radiant Christians, you can feel the presence of God in their life, you meet them later on and they have died. They have gone back into the world, they have no life. It happens.

You can kill your spiritual life. That is what the Bible says. Otherwise, what does it mean? If you live after the flesh, you shall die.

It says the same thing in Romans 6. It is the exact same thing. You are the servant of sin, you will die. What does it mean? It can't mean physically, because that makes no sense.

Because we are going to die physically whether we live after the flesh or after the spirit. It has to refer back two verses to the resurrection. God is saying, I have given you eternal life.

Now you have a choice. And that same thing is presented in the 6th chapter of Romans. In the name of righteousness, you live.

If you choose to be the slave of sin, you die. Okay? I think I should stop now. I feel there are some questions here.

I have run over some people, I can tell that. I want to encourage you to say a little. Tell me what you think.

Yes, Jeannie? I think the second half would be to We who are learning, if you are a follower of that which is good, nobody can hurt you if you are doing what is right. Okay? Now, regurgitate. I have thrown an awful lot of stuff at you.

You surely must have questions. Larry, I could use the board. Where is Larry? I could use the board, Larry.

Maybe. I'll show you why. I'll show you why.

And I'm not going to let go of that. That's important. Maybe I can put the two together because they really are connected.

I want to show you because the Bible does say holding forth the word of truth. And we have to hold forth the word of truth of doctrinal truth for God's elect so they can be saved. But we're approaching now the coming of the Lord.

And that means that the world is going to be faced with the coming of Jesus Christ and his saints. And so the issue anymore will be not the holding forth of theology but like it says in Isaiah 61 for the Lord, for as a

garden brings forth things that are so in it so the Lord God will cause righteousness and praise to spring forth before all nations. That's Isaiah 61, verse 11, I think.

I want to show you alright, and of course those that have been with us for a long time know this backward and forward but one of the patterns that we use is the Feasts of the Lord. And they're found in several places they're found in Deuteronomy the one we use is Leviticus chapter 23 Leviticus chapter 23 has the seven feasts of the Lord and they are like this First, Passover which represents our coming to the Lamb of God to be covered with the blood. See, it's symbolic.

The Feasts of the Lord are symbolic. The Jews' Passover represents to us Christ. Secondly was unleavened bread.

This is the second feast. Let's leave that behind. Alright, these are all now in Leviticus chapter 23 and it is one of the main teachings that I teach is on the Feasts of the Lord.

They're good pegs to hang your ideas on. And that represents repentance and water baptism. If you've never been baptized in water you should be baptized in water.

That's the commandment of the Lord. He who believes and is baptized shall be saved. When is our next baptism coming up? 27th of July.

If you've never been baptized in water we have a baptistry over there. Talk to Stan. You'll be baptized on the 27th of July.

If you've never been baptized in water you should be. And in water baptism you repent of your life in the world you take your place with Christ on the cross and also with his resurrection when you come out of the water. As described in Romans 6. The Bible says Mark 16.15 He who believes and is baptized shall be saved.

So if you haven't been baptized see Stan. The third feast is the Feast of Firstfruits and what does that represent? Being born again. When we're born again a firstfruits of our personality ascends to the Lord as a beginning of the harvest of our life.

That's why Ephesians the second chapter talks about our being raised with Christ. And Colossians the third chapter the first verse says if you then be risen with Christ. Past tense.

So a firstfruits of your personality a portion of it is already in the heavenlies at the right hand of God in Jesus Christ. But the rest of the harvest is down here on the earth. But a firstfruits has been raised.

Okay? Okay so far? Now that's what you would call basically the salvation experience. You're covered with the blood you repent and are baptized and you're born again of the Spirit of God. Okay? Okay, Connie goes to that.

Now, the next feast is set off by itself. What do you suppose that is? Pentecost. Okay? The word just means 50.

Because it comes 50 days after the feast of firstfruits I believe. Maybe on leavened bread. Anyway, 50 days later that's what pente means is 50.

And of course we all know what that means. Because in the historical fulfillment the Spirit was poured out in the book of Acts in the personal fulfillment it's whenever we receive the Spirit in whatever way we do. I have seen Nazarenes, old time Nazarenes they probably don't do it anymore but old time Nazarenes used to have an experience that they called sanctification.

It was a separate experience after salvation. And they would tarry at the altar until they had what they called a root and branch experience where sin was taken out root and branch. And I mean they acted crazy in those days.

I mean they'd go tearing up the aisle knocking the chairs over and everything else. They got sanctified. It was exactly the same as what we call the baptism with the Holy Spirit except they didn't speak in tongues.

But it was obvious to any neutral observer that it was it was just an identical experience of being filled with the Holy Spirit. And it was wonderful to see the Nazarenes get sanctified. Alright, now that's as far as our experience has taken us.

And of course since there are seven feasts it stands to reason if the first four have something to do with us the last three probably do. And so anything past here is new to the church. Not new maybe to remarkable individuals like A.B. Simpson or Madam Guyon or Jesse Penn Lewis or somebody.

But as far as the wagon train is concerned the bulk of Christians we're not acquainted with anything past Pentecost. Pentecost began was restored to the church at the end of the last century around 1890 and by now has been completely denominationalized. It wasn't so in the beginning.

It was people across the tracks rolling in the aisles fighting the devil. That's why they were called Holy Rollers. They used to roll around in the aisle wrestling with the devil.

They were devil wrestlers. Boy they did all kinds of things. And of course the church downtown had all these people crude, ignorant people hadn't got past the third grade and look at them, oh, a mess.

But now Pentecost is downtown and they have big tabernacles and five services on Sunday and pipe organ oh lord time for God to move back to the devil wrestling pioneers. Alright, now these three feasts were grouped together and in Deuteronomy 16-16 this is called the Feast of Passover that was one time when all the males had to go to Jerusalem. The next time they went to Jerusalem was on this feast which was called the Feast of Weeks.

That was the second time they went up to Jerusalem the Feast of Weeks because it was a week of weeks or 49 days 7 sevens after the Feast of Unleavened Bread and so Jews call it the Feast of Weeks we call it Pentecost from the Septuagint Greek Old Testament but Jews call it the Feast of Weeks and in Deuteronomy 16-16 it's referred to as the Feast of Weeks. Now salvation is not in two stages but in three. There's no type of the Bible that shows salvation in two stages.

Noah's Ark or the Tabernacle of the Congregation or the Feast of the Lord or whatever. It's never in two. There's three works to complete the Kingdom of God and we've been through two of them.

Now we're starting to go into the third. Alright, the third one comprises the last three feasts, five, six and seven. Alright, number five is trumpets.

Now, what does that mean to us as an individual? First of all, you may recognize our hymns tonight that we did not sing Sweet Hour of Prayer. How many noticed that? We didn't even sing Love Divine, Love is Excelling. We didn't even sing Sunlight, Sunlight in My Soul.

We didn't sing that. They're all songs of war. Did you notice that? Well, we don't always do that in this church.

We sing a lot of soupy songs and we sing all kinds of stuff and sometimes we'll go back and sing some good old rousing choruses at people at Victory in Jesus and Power in the Blood and we try to put out a smorgasbord there so everybody gets something. But tonight, for some reason, Stan's mind was on war. And the reason is because we're passing now from Pentecost into Prophets.

And it's here that the Kingdom begins. As Rosh Hashanah, the Head of the Year. Now, in these first two, our experience has been heavenly.

It has been oriented toward things of the Spirit. But once this begins here, God is looking toward the Earth. God's design for saving the church is to provide a testimony of His presence to the world.

We weren't saved to sit in Heaven and read the funnies. We were saved to be the light of the world. We were saved to be the light of the world.

And as the Bible tells us that we will return with Jesus, Colossians 3, 4, when Christ who is our life shall appear, then shall you appear with Him. 1 Thessalonians in the 4th chapter. Those who sleep in Jesus will God bring with Him.

Then in Romans 8, around the 20th verse, 19th verse, it says the creation groans and waits for the revealing of the sons of God. It's all beyond the tape, in case you missed some. John 17 says that they all may be one, now listen, that the world may believe.

Isaiah 60 says, Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee. Behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the rest of Isaiah chapter 60 tells us about the nations coming to the glorified church.

God is creating a church for the purpose of bringing His presence into the world. That's the coming of the kingdom of God, of which John the Baptist and Jesus and Paul spoke. And it's not been real to us because we have been occupied with the heavenly things, but God's intention is to bring heaven into the earth.

Now listen, our Father who art in heaven hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. So as God's will is done in heaven, it will be done in the earth. And it's being done in heaven as people are being saved and brought to the right hand of God.

That's why Hebrews 12 talks about the spirits of righteous people made perfect. There's a Jerusalem in heaven. How many knew that? It isn't designed to stay there.

It's designed to come down and clothe the natural Jerusalem. Just as the body we have in heaven is designed to come down and clothe our body. The thing is being perfected in heaven, but its destination is the earth.

And we see that in Revelation 22 and 21, don't we? We saw a new heaven and a new earth, and then what do we see? The holy city, which is what? The wife of the Lamb, the church, coming down upon the earth to be the light of the saved nations. Now the light of the saved nations, people, is not theology. The light of the saved nations is the glory of Christ in your life.

You are the light of the world. You. How do I light the world? Let your light so shine before men that they may see your good works.

This world does not want to hear any more theology. The United States is not interested in hearing theology. They want to see someone who is morally pure, who tells the truth, who is kind and patient and courageous, dependable, who keeps contract.

And when people see that, they glorify God. All except the church, which will fight it. The church always fights Israel.

Israel always kills its prophets. Always. But the common people heard Jesus gladly.

So don't expect, when you begin to live righteously, that the church is going to say, how wonderful. They're going to say, you're a legalist, a Pharisee, and you have a religious spirit. But people will say, if there is a God, that person knows that God and I hope someday to be like that person.

They're waiting to see the light of good works. You are the light of the world, and you don't light it by what you say primarily, although that's part of it. You can always tell about the goodness and the love of God.

But they're waiting to see Christ in you. Truth telling. Honor.

Faithfulness. They don't want to see bitterness. The world isn't turned on to Jesus when they see bitterness in you.

That's where it comes together now. They want to see in you joy because the world is beat to death. The way of the transgressor is hard.

Make sense? Now, in trumpets, and this will happen to you. This is an experience that happens worldwide in the seven trumpets of Revelation. But all of these things have a great historical, historic I should say, fulfillment.

But they also have a personal fulfillment. The historic fulfillment of Passover was Christ on the cross. The historic fulfillment of firstfruits, Christ rose from the dead on the day of the Feast of Firstfruits.

The Holy Spirit fell on the day of Pentecost. But these are all personal experiences. And trumpets, the seven trumpets of Revelation, but they have a personal fulfillment to you.

And the Lord Jesus Christ comes, not as the Good Shepherd anymore, but as the Lord of hosts. You pass from the 23rd Psalm to the 24th Psalm. And he deals with the enemy in your personality.

He's going to bring up everything in your personality today and deal with it. This happens after Pentecost. So you can expect whatever is in your personality that is an enemy of God to come forth.

And the Holy Spirit is going to show you how to deal with it. This brings us into the Day of Atonement. I wish Paul were here.

I told him about that Saturday morning. I said you need to read seven steps to the rest of God because what he was talking about was the Day of Atonement. And that does not come back here at the beginning.

God doesn't deal with your sins back here. He didn't deal with the sins of the Jews when he brought them out of Egypt. They didn't even have the Ten Commandments.

He dealt with the gods of Egypt, not with the sins of the Jews. God doesn't deal with your sins until down here because you couldn't bear it. This could be called the Day of Reconciliation.

It's the time that God reconciles you to himself in the realm of worldliness, in the realm of the lust of the flesh, and in the realm of self-will. Now this is taking place. Okay? This is where change occurs.

The change the world has been waiting to see for 2,000 years. The world, the change, the Jews say, why not? The things that Messiah promised, why? If Jesus is Messiah, did it not happen? Because it's taken 2,000 years for God to process this all through. People, God is not in a hurry.

2,000 years is like two days to God. But you see, we're here now. We're the product of 2,000 years of struggle and mistakes.

And there's no other way. There was another way God would have led the church that way. And that's true of your life.

You may say, boy, I've had a botched up life. I'm telling you something. If God could have brought you another way, he would have.

Now let that sink down into your spirit. If God could have brought you another way, he would have. He couldn't bring the church another way.

He couldn't bring mankind another way. He had to let them blow it in the garden. God can't just give you stuff.

You have to work it out. And the church has had to work out this whole mystery called Christianity. And little by little, God has been restoring since the Protestant Reformation.

And now he is restoring the last three feasts. The climax of redemption is the Feast of Tabernacles, the last feast. A feast lasting seven days and the seventh month of the year.

It stands for perfection. This is the coming of the Father and the Son through the Spirit to dwell in the Christian who has been through this process. It's in John 14.23. If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.

That's John 14.23 and it's key. It is not referring to the Holy Spirit. The Holy Spirit is presented earlier in John 14.

The Spirit of Truth shall be in you. But in John 14.23 it talks about the Father and the Son. There is never any confusion as to the members of the Godhead.

We will come and take up our abode with you. Now these three we are just starting to enter. But what they will produce is what the world is waiting to see is change.

The new creation. The presence of God. The light of the world that the church has never been able to do because they were going through the mechanics of this here.

The vision of the apostles and the revelation was all lost by the dark ages. And then starting at the time of the Protestant Reformation it began to be restored a stone at a time. It's presented symbolically in Nehemiah.

The rebuilding of the wall. Rebuilding, rebuilding of the wall against sin. Alright, now we are talking about kneel and bitterness in Romans 8.13. Where does that fit in? It fits in here.

And how does it work? So you can be saved and filled with the Spirit, talk in tongues, prophesy, pray for the sick and everything else and have bitterness in your heart. But down here God deals with the bitterness. And the way he does it is this.

See, now this is why Romans 8.13 is so important. And this I want you to hear. If you through the Spirit, you are not to start looking at your life like a monkey looking for salt in his fur.

Okay? Conscientious people do this. They have to be warned. God is not requiring you to go searching through your personality.

If you do, you will get in such a mess and Satan will accuse you and you will accuse yourself and you will be a morbid gloomy wretch. And God will back off. Because you will only have strength as long as you are joyful.

Once you lose your joy, God will back off because you will get weak and you become a plaything for Satan who will accuse you of things you have never done and you will just be running around trying to cast demons out. That aren't even there. So the key is if you through the Spirit, through the Spirit, now you can think of it as entering the land of promise.

And you can think of your own personality as the land of promise because the internal kingdom is built first and someday the land of promise will be the whole earth for us and its peoples. Asking me and I shall give you the nations for your inheritance and the uttermost parts of the earth. But now it's the internal kingdom is our land of promise, our Canaan.

Okay? And we have to occupy it. But when God brought Joshua and the children of Israel, he didn't say, hey guys, you can start at the north, you can start at the south, you can sail around and outflank them on the Mediterranean and go any way you want to. He said, this is the way you take Jericho.

You do it just like I'm telling you. March around, do this. I mean, it's craziness, marching around the wall, blowing a horn.

I mean, what's the craziness to lay siege to a city? But they did, and on the seventh day they went around seven times and they shouted and God pushed the walls down. He didn't do that at Ai, the next city. He didn't do that at Ai.

In fact, they went up presumptuously against Ai without listening to the Lord and Achan had sinned and a handful of warriors came out and killed 30 of them. 30, I think. Wasn't it 30 of them or something like that? See, you've got to learn to listen to the Spirit.

You're just a little charging out. Oh, I got a victory. How did you get the victory? Well, I marched around seven times.

Oh, cool. Guess what we're going to do to Ai? March around seven times. Well, why don't we just march around the whole land seven times? See, people are always looking for a formula.

God doesn't want you to have any formulas. Throw your formulas out. Get connected with the Spirit.

He's got something new and surprising and adventurous and wonderful for every condition. You go trying to enter into spiritual warfare and Satan will lead you down the primrose path. In fact, he'll even provide certain deliverances just to draw you further and further into his trap.

Oh, yeah. He'll sacrifice a lesser piece to get a king or a queen. Oh, yeah.

He's no dumbbell. He knows how to keep people going. He'll get them going in religious works.

He loves to do that and give them success. The only thing he's afraid of is that you will die and Christ will come forth and terrorize Satan. As long as he can keep you busy doing your religious thing, he's happy.

You're happy. The whole world is happy. But once you say, I'm going to lay down my life so Jesus may live in me and I'm going to follow the Spirit of God, Satan trembles.

He's terrified of Jesus, he's terrified of the Holy Spirit, and he's terrified of the Father. Terrified through the Spirit. So, you got a victory at Jericho? Cool.

So you rejoice and you praise God. And you say, well, what do we do now with the next one? Well, the next one, Joshua, oh boy, why don't you set an ambush? Good idea. Set an ambush.

So he set an ambush and it was spectacularly successful. And so then as they followed the Lord, the Lord told them what to do with the kings of the Amorites and then Joshua was emboldened and commanded the sun to stand still and the moon to stand still because God was with them and the Amorites were running up the road and God was killing more of them with hailstones than the Israelites were killing them with a sword. Because they were in the Lord.

And then they got careless and the Gibeonites fooled them. The thing to do is to follow you through the Spirit and the Spirit and so you don't go looking at your personality. Now, let's see, what's wrong with me? Well, I'm cowardly and I'm timid.

I'm somewhat stupid. I'm presumptuous and I think I'm conceited and let's see what else is wrong. You don't do that.

God isn't asking you to measure up to your standards. He's asking you to measure up to His standards, not yours. See, I bite my fingernails.

Somebody pray for me. Well, God may not be concerned about your fingernails. Maybe that's symptomatic of something that God is concerned about.

See, you can't figure it out, people. There's no figuring it. Say, okay, Lord, give me a report card.

And the Lord may say, you're doing perfect. A! Spread A! Exclamation point. So enjoy yourself.

Surely there's something wrong with me. What do you want to do, be your own judge? Let the Lord deal with you. And then the Lord will bring up, so He brings up bitterness.

See, I didn't realize I had that. I forgot all about her. That was years ago.

Yeah, but you still got the bitterness. It's never been dealt with. Maybe your mother.

A lot of girls are mad at their mother. You know that? A lot of girls are mad at their mother. I never realized that.

Dear old mom, and here in my heart, I'm really sore by it. It's never been dealt with. So then you go to the Lord.

Say, Lord, help me to deal with this. I want to be reconciled to you in this area. I'm confessing to you that I'm mad at my mother because of the things she did were unjust and uncalled for.

But Lord, I know I cannot keep that in my heart to please you. And so the Holy Spirit will put that to death in you. It will take the life out of it, the steam out of it, the fire out of it.

And in God's time, God will remove its very presence. But the important thing is to first kill it. If you, through the Spirit, do put to death the deeds of your body, you shall live.

If you live after the flesh, that eternal life in you will die. You'll kill it. Because the flesh loves bitterness.

It loves to chew on bones. It loves to gossip. It loves to slander.

It just enjoys this enormously. And it will kill your spirit. So you've got to put it to death.

And then after you do that, then rejoice and praise the Lord. Because something else will come up later, but you'll be strong and ready for it. And after you do this for a few years, and I've been confessing my sins, people, since 1950, you say, nobody could be that messed up.

I've got news for you. I was not raised in a Christian family. My antecedents are either in the occult or drunks or you name it.

So I don't have a lot of nice relatives up in heaven watching over me or whatever they do. The blessing that comes on the righteous does not rest on me. So I've been confessing my sins since 1950.

You say, well, surely you must have them all by now. You know, every once in a while now, even to this day, someone comes up and says, oh, but now I've done it so much I'm not embarrassed anymore. I mean, I'm so glad to hear about it.

I say, oh, Lord, take that from me. I didn't know it was in there. It gives joy.

When you first do it, it's gross and embarrassing. You think, wow, I've reckoned myself dead and I thought I was dead and now I'm coming to life. There's a time to reckon yourself dead.

There's dead reckoning, you know. You know what dead reckoning is? When you use the cross of Jesus and your death on the cross as your fixed point of reference and then lay out your path by the commandments of Christ and his apostles and you're going to hit your destination by dead reckoning. You reckon yourself dead.

Yes, Neil. And that's right. That's right.

That's right. And the meanwhile God is dealing with your worldliness, maybe by getting you out of the world or helping you to get out of the world. He's dealing with your self-will by suffering.

But it's that center area of demonic bondage. See, these things are alien to our flesh. Self-will is what we are.

And that's why it's so difficult. I want to be me. No, you don't.

We want to die with Christ so that our life will be Christ, right? Well, you can't do that and be you. People have a problem with that. I want to be me.

Well, go ahead and enjoy yourself, but you're paying the neck to everybody else. They wish you were Jesus. But in this middle area.

Alright, now here's an important thing. As this stuff gets out God wants to take it out of you. Put it to death and then let it blow away in the wind somewhere.

Get the steam out of it. Get the fire out of it. Whether it's lust or self-will or bitterness or anger or jealousy or perfectionism or whatever is plaguing you.

God wants to put it to death through the Spirit of God. But something else must happen. Because you see, then you have a house swept and garnished.

You know what the Bible says about that? The house is swept and garnished. So you have to also, while you're doing this be living a wholesome Christian life. Praying, reading your Bible, attending service with the saints, giving, serving, seeking whatever gift of ministry God has for you, seeking God's will.

You must do all the other things so that as these things go out, Christ is being formed within and then they won't come back in on you. If God took them all out at once, you would say, I don't want this, I want to be perfect all at once. Lord, take out of me all that's wrong with me.

Do you know what would happen to you if God did that? No, you'd just lay flat on the floor. You wouldn't be able to move. Because you're motivated by all these fleshly things.

What? Yes. And God's going to let you continue to be motivated by fleshly things. So be humble.

Because you see, if God had just sent a plague through Canaan and every one of them dropped dead, Israel was in no condition to occupy it that fast. So you take one city and occupy it. You take another city and occupy it.

You take another city and occupy it. Make sense? A little bit at a time, Satan goes out, self goes out, world goes out, and Christ comes in. And the end of that is a testimony to the world, a light of a person in the image of God.

And all mankind in the ages to come will take their cue from that, as it tells us in Isaiah 2, and beat their swords into plowshares and their spears into pruning hooks and learn war no more because they will be taught by the saints who are showing them themselves. That's where we are today. The coming of the Lord is near, but he will not come until there are people ready to appear with him and rule with him.

When the Lord shall build up Zion, then shall he appear in his glory. Any questions? On the tape. Don't forget to get the tape and listen to it because I threw a lot at you.

Alright. Shall we stand? Now I'm going to lead you in a prayer. I'm not going to have you come to the altar, I'm going to lead you in a prayer of deliverance.

And what I want you to do is if God, now don't strain, don't go searching through your fur looking for salt, or your brother's fur looking for salt, as monkeys will do. But just if God has made something real to you, a lust of the flesh, a lie, maybe you caught yourself in a lie, maybe you're the cutest little gal and you came out with an oath that would have made a Marine Corps drill sergeant blush. You know that happens? We don't know what's in us until it comes out.

It can happen. Listen, you can be as cute as a bug on a lily pad, but inside you may have a will of steel, and there may be all kinds of stuff in there. So, we're not embarrassed about it.

God has heard it all. How many know that God has heard it all? He just wants you to get this junk out. So I'll tell you what we're going to do.

It's very simple. I'm going to give you, in a minute, now after I explain to you, I'm going to give you a minute to tell God to name as specifically as you can the thing that is troubling you, if something is troubling you. Not just praise the Lord and pray for those around you.

And I'll tell you this, the more specific you can get as to the behavior, the richer the deliverance will be. If you've told a lie, name it. If you've sworn, you don't have to say the word again, but you can say, Lord, I swore.

Or, I acted in spite. I gave someone a piece of my mind. And if someone said, you can't spare it, so what are you doing that for? But you gave somebody a piece of your mind.

You lashed back instead of showing a wonderful Christian kindness. Or you were jealous. Maybe you're eaten up with jealousy.

Or envy. Or whatever. Get as specific as you can.

And then after, I give you a couple seconds to do that, then I want you to confess it to the Lord as sin, and ask for his forgiveness. And the Bible says he is faithful and just to forgive you. And he will.

And then it says he will cleanse you from all unrighteousness. And I want you to receive that. Receive it in faith.

Whether you feel anything or you don't. You may feel something, you may not. It doesn't matter.

The word will stand. And then after that, and I'm going to lead you through this, I want you to go back to God with restored fellowship, so that there, in fact I may call on you to rejoice, because I know how Satan works, and he'll try to send you out of here all beaten down and gloomy and looking for something else. I want you to do that.

I want you to thank God for the deliverance through his word, and go out of here rejoicing, and thanking God, and not worrying about what else is wrong with you, okay? It may not take you from 1950, huh? You may be able to, maybe God, you know, we're getting close to the end, maybe it happened quick for you.

Alright, are you ready? Alright, let's bow our heads and we'll look to the Lord, and right now I want you to if something has been troubling you, I want you to name it particularly to the Lord right now. Just describe that behavior that you feel is inappropriate in the kingdom.

It doesn't belong there, it belongs in the lake of fire, that's all there is to it. Father, right now, I pray that you will put on us a spirit of judgment and a baptism of fire, Lord, let it be on us right now. Lord, we mean business with you, and we're getting prepared, Lord, here to judge your enemy.

In Jesus' name. We're getting prepared to judge your enemy, Lord. I want you to name that.

Now I want you to tell the Lord that you recognize that this is sin. It's something that is not acceptable in God's presence. And repent of it.

That means that you're ready to turn away from it. It's history. It's history as far as you're concerned.

Now be very clear and very determined. Don't wobble about this thing. It goes.

It's history. You don't want it near you anymore. It's in the lake of fire as far as you're concerned.

You're through with it. Inherited or acquired makes no difference. It's gone.

It's nothing that you want. You've got to make the devil feel unwelcome. Unwelcome.

You're not welcome here. These things that have been confessed by God's people, Satan, you are not welcome. You will listen to what they said, and you will realize that you are not welcome in this place.

Now you're telling the Lord that as far as you're concerned, it's history. You don't want anything to do with it ever again. Alright, now, I want you to receive, in Jesus' name, total forgiveness.

No probation. Total forgiveness. He is faithful and righteous to forgive.

That's God's word. God's eternal word. He has forgiven you.

Okay? Now, he said also that he will cleanse you. He will cleanse you. I want you to receive the cleansing right now.

He will cleanse you. Cleanse you. Receive it.

He will cleanse you from all unrighteousness. Everything associated with that. Out of your personality.

Out of your nerves. Out of your memory. Out of your flesh.

Out of your senses. Out of your bones. Out of every part of your personality.

Cleanse you from all unrighteousness. Now, I want you to draw near to God in your heart and spirit for restored fellowship. It's behind God's back.

It will not be mentioned to you at the day of judgment or at the judgment seat of Christ. It is gone. That's the day of atonement.

That's the way it works. It's gone. It's history.

God will not. It's out of the file cabinet. It's gone into oblivion.

And God will deal with the personalities that have troubled you. You don't have to worry about that. Just worry about God.

Now, we're going to receive from the Lord right now strength and courage in Jesus name so that we can in the future resist the devil. Obey God. Have fellowship.

Draw near to Him. Draw near to God. And we will resist the devil.

Audio: <https://sermonindex1.b-cdn.net/11/SID11105.mp3>

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