

Our Day of Salvation

by Robert B. Thompson

The sermon emphasizes the urgency of spiritual awakening and the necessity of true redemption from sin and self-will in preparation for the coming of the Lord.

Duration: 1:18:00

Scripture: James 1:2

Topics: "Faith And Courage", "Spiritual Sight"

Description

In this sermon, the speaker reflects on a television show where a man with a hammer and chisel hits a metal object, symbolizing the speaker's own internal struggles. The speaker then discusses a biblical story from Joshua where the Israelites conquer their enemies and emphasizes the importance of strength and courage. The sermon also touches on the concept of parables and why Jesus spoke in them, highlighting the need for faith and virtue to gain spiritual sight. The speaker concludes by questioning the possibility of judgment after attaining eternal life and emphasizes the importance of seeking God with a pure heart.

Transcript

Lord, as we come unto you tonight, it is with great praise and thanksgiving. We're so appreciative, so appreciative. We thank you, Lord, for the good report from Judith Ann Carrick.

We're very appreciative of that wonderful work that you do with us. We pray for each family here, Lord, that there will be peace, there will be health, safety, Lord, to keep us in this day, day of days, Lord. Now, as we proceed, Lord, you know what needs to be said.

You know what each one of us needs. Help us through your Holy Spirit, Lord, that Jesus and his word will be what it's supposed to be tonight, and I thank you in Jesus' name. Amen.

Oh, thanks, Lord. I'm greatly honored to have a major bring in my water. It's no light thing.

All right, shall we turn to Romans 13, verses 8 through 14, something that has intrigued me for years, and yet you're all familiar with it. Romans 13, 8 through 14, and it has to do with the program of redemption. Let no debt remain outstanding except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law.

The commandments, do not commit adultery, do not murder, do not steal, do not covet, and whatever other commandment there may be, are summed up in this one rule, love your neighbor as yourself. Love

does no harm to its neighbor. Therefore, love is the fulfillment of the law, and do this understanding the present time.

The hour has come for you to wake up from your slumber because our salvation is nearer now than when we first believed. The night is nearly over, the day is almost here, so let us put aside the deeds of darkness and put on the armor of light. Let us behave decently as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. Now, the point is this unusual expression, the hour has come for you to wake up from your slumber because our salvation is nearer now than when we first believed. What salvation? What does that mean? Now, it doesn't mean dying and going to heaven because this is something that is coming.

Now, we could say that it's the coming of the Lord, but how is that salvation to us? What does it save us from? In other words, what is the issue here? In Revelation 22, 12, the Lord says, I'm coming and my reward is with me to give every man as his work shall be. But I don't think that's what this is talking about, because I think the salvation that is mentioned here has to do with salvation from sin. And see, the coming of the Lord, there's no, the coming of the Lord is a revelation of what has happened prior.

Because if you stop to think about it, at the coming of Christ, the trumpet sounds, the voice of the archangel, and so on, and the dead are raised, the dead in Christ are raised, and then we who are alive and remain are evidently transformed and then caught up to meet the Lord in the air. Now, I submit to you that that is not a salvation from sin, but as a consequence of something that has happened previously. Because if you stop to think about it, when you're resurrected, in order to deal with sin, the Lord has to bring us before his judgment seat.

The Lord has to bring us before his judgment seat. How can the Lord deal with sin? How does the Lord deal with sin? How is the Lord dealing with sin in our lives today? He calls it to our attention, and then we have a choice to make. Isn't that so? When it's called to our attention that we are too much in the world, and we're convicted because we're spending our time in the world, and are neglecting the things of God, we have a choice to make.

When we are confronted with a real temptation in the flesh, a real passion in the flesh, and we're tempted to do something wrong, break our marriage vows, hurt somebody, steal, or whatever, that is brought up to our attention, and we have a choice to make. Isn't that so? And in that period of time, the Lord, either we go the Lord's way, or we go our own way. Now, we've come now, at this time, in history, to the real issue, and by far the most significant issue, is our self-will.

Now, when the Lord first called this issue of death to self-will to me, it was before we came to the Poway Church, so that's over 24 years ago. And it was made very real to me about death to self, about this third death, which is death to self. The first death is death to the world, and the second death is death to sin, and the third death is death to self.

And I wrote on that subject, on the three deaths and resurrections, before ever we came to the Poway Church, so this is not new to me. But I realized at that time that there were some deeper life people of God, such as Madame Guion, and Jesse Penn Lewis, and A.B. Simpson, that had mentioned death to self, but I noticed that no one had ever treated it in a systematic Biblical way. It had been a kind of a

personal experience.

It certainly was with Jesse Penn Lewis, it certainly was with Madame Guion, it was a personal experience that they went through. But to see it like in terms of the Feast of the Lord, or something of this, no, it was not in existence. And I realized that no one had written systematically, clearly and scripturally, on the death to self.

And yet, as time goes on, we see that this is the issue. Because all sins are disobedience. And we know that God is dealing with this now in the church.

In fact, he's dealing with all three areas in the church. Well, you can't, this, these issues cannot be faced when the trumpet sounds, and the dead are raised, and you're changed. At least I don't think so.

It doesn't make sense to me that the first resurrection would take place and then we would stand before the judgment seat of Christ. Because the first resurrection is the consequence. In other words, the first resurrection is the sentence of judgment.

That is not the judgment, but the sentence. The sentence is that you have attained eternal life in your flesh and you're caught up to be with Christ forever. There can't be a judgment after that.

How after that could God give you the good that you have done and the bad that you have done? How could you, after that, then make up your mind about death to your self-will? How could you make up your mind after that to death to the passions of the flesh or death to the world? It can't happen. See, it can't happen. Now, I'm reasoning with you now, but I have solid scriptural basis for what I'm talking about.

We'll go into that. But first I wanted to present to you the issue. It is my conviction from the scripture that this day of salvation of which Paul taught is a day that will come before the coming of the Lord and will cause the Christian church to make the decisions that will either qualify them for the first resurrection or not.

See, that's totally logical. I submit to you further that it's not clearly stated and spelled out that this will happen like this in this order in the scripture, but neither was the first coming of the Lord spelled out clearly in the prophets, that there would be two comings separated by 2,000 years. And the Jews are still looking for Messiah to come because they can't see it in the scripture.

And if you will recall, when the Lord was born, there was only two old people that knew it, and all the rest of Israel went on blindly. Now, why? Because they were religious people, they were accurate in terms of the law, but they were not in contact with God. And I submit to you today that God is doing something that has about it a dispensational aspect, and I do not mean by that the theory of dispensationalism, but I mean an actual step forward in the kingdom, and that it will be hidden to everyone except those who are really seeking the Lord.

And it will pass by the rest of the church, and they won't know what hit them when the time comes. And I have solid scripture, and we'll go into that, but what Paul wrote here about the salvation is obviously not clear to Christian scholars, because they've never written on it, they just assume it means we're dying and going to heaven, or it assumes that it means the Lord is coming or something, but on any basis in the Old Testament or the New, it's an assumption. But they haven't thought it through clearly, see, because they're thinking of heaven.

And we realize that salvation is not salvation from the earth to heaven, but it's salvation from what to what? From Satan to God. From sin to salvation in the sense of redemption. And redemption in the Bible is from the hand of the enemy, and the enemy is Satan, and we forfeited the right to live without sin by obeying Satan, and this is what God said in Genesis, that sin crouches at the waiting to have dominion over you, and so what our forefathers lost by forfeiture was the ability to serve God without sin.

And so redemption, we didn't lose heaven, we were never in heaven, so redemption has nothing to do with heaven, it has to do with what was lost in Eden, what was lost in Eden was the ability to serve God without being compelled to sin, or exercise self-will, thereby earning the right to eternal life. So what I'm submitting to you is when the Redeemer, the redemption that is coming, of which the New Testament speaks, albeit not in systematic terms, is a final redemption from sin. And it will occur before the Lord comes, and it will occur to those who are watching.

Watching. Let me give you a couple of scriptures. Let's look at 1 Peter 1.5. In the NIV it's especially good.

1 Peter 1.5. Those of you who know, how many here are pretty well acquainted with the Feasts of the Lord? I think almost all of us except probably Brooke hasn't had much teaching on it. But we see the system, we see that Passover comes, and then Pentecost comes, and then comes the Day of Atonement. So we see that the Day of Reconciliation of God, which is obviously, we were reconciled by the blood to begin with, and legally, so now we have to be reconciled in terms of our actual personality, and particularly our willingness to say, not thy will but thine be done, and so this comes after Pentecost.

And so we are on solid ground as far as the types are concerned. And also we'll be bringing up another one pretty soon, another real good type, which is the Cave of Makedah, which shows it quite clearly. Now, take a look at 1 Peter 1.5. Who through faith are shielded by God's power.

Now Colleen, that's where the whole picture fits in. That's where you do the best you can to fend it off, see. But there is a day of salvation coming in which you'll be set free.

And this of course goes along with Hebrews 9 and 10, that tells us that Christ was offered to make our conscience perfect, the idea being he's not going to be offered for us again. The assumption is by one offering we're sanctified forever. The idea is we're kept under guard, so that's what it says in the NIV, we're kept under a shielding.

We're shielded by faith, doing the best we can, putting on Christ, praying and everything, until God releases us. And what I'm pointing out to you is that release does not come by physical death, because after death comes judgment. Nor does it come when the Lord appears, because the Lord, when the Lord comes, he gives rewards.

That's a time of rewards, that's why I point out Revelation 22. My reward is get with me, to give every man of his work shall be. So the redemption has to come prior to the coming of the Lord, and prior to the feast of tabernacles, that is the entering of the, it has to come before then.

So we need to see if the scripture is pointing toward a day of redemption that is in and of itself, that's not our physical death, and it's not the coming of the Lord. How many are tracking me? I mean, it's a little academic, but holy, holy. Are you the only one that says, nobody else is tracking me, you want to go through that again? No, I know you don't want that.

When Romans 13 said that the day of salvation is nearer than when we believe, and when it says things like lift up your head, your redemption comes near, it's talking not about the second coming of the Lord is included in that, but there has to be of necessity a prior coming of the Lord to his church to get it ready for his coming in the clouds of glory, and that there is scripture for this. And I think that our shield by God's power were kept under the coming of the salvation that is ready to be revealed the last time. Now what I'm asking you is, what is that salvation? See, the coming of the Lord is a revealing of what is, and if the coming of the Lord brings the judgment seat of Christ, then things are all out of order, and it won't work that way.

We can't have the Lord come, and we're still trying to decide whether we're really going to serve the Lord, and then have him come, raise us, or transform us if we're alive at the time, catch us up to be forever with him, and then at that time we go through the process that we're going through now, stay in the prison that God puts us in. Can you see that? So we have to see if the scripture implies that there is a salvation that will come to those who are looking for Christ prior to his coming to give rewards. Okay, let's look now at Hebrews 9, 27, and 28, and here's where the practical, I'm talking now kind of theologically, but here's where the practical comes in.

I'm telling you, in the name of the Lord, to the best of my knowledge, that this is taking place now, and you can miss it by being careless. You can have all perfect evangelical doctrine and miss it. You can miss it by occupying yourself with the American way of life, the pursuit of money, the pursuit of happiness, the pursuit of material things.

You absolutely can miss it. It requires all the attention in the world that you can bring to it, and all I'm asking is to seek God with all your heart, and that's got to be right. You can miss it by playing around with the lust of your flesh, with office flirtations, with a little pornography, a little risqué thing.

Yeah, it's not really in runoff with anybody else's husband or wife, but you're kind of playing with the fire. Do you know what I mean? You're kind of playing with the fire. You can miss it that way.

It requires more. He will give you the energy and the desire to do it, but boy, you cannot be distracted by anything. And then when it comes to the self-will thing, that means that God is putting us in prisons today, and we have to stay in them.

We cannot break out, and it causes us to say continually, not my will but yours be done, and it is not easy. It's tougher than we realize. I'm going to put some iron in you tonight.

I know that's what God is saying to us tonight. I've got to put some iron in you. It's harder than we realize.

The reason it is is because we've been used to an 80% consecration, and it isn't going to work. Not if you want to make the resurrection of God's kings and priests. It isn't going to work.

Hebrews 9.27 and 28. Now see if this follows the train, the idea that the Lord is going to come prior to His coming in the clouds of glory. Not as someone says, go here and go there.

I'm not talking about that. I'm talking about as you pray, as the scripture says, He shall come unto a season, and I'm telling you, it's a season. Now look at it.

For He's appointed unto man once to die, and after that what? The judgment. So as man is destined to die once. See how the parallel? Just as man is destined to die once in the same way.

So Christ was sacrificed once to whom? To those who are waiting for Him. And that salvation, I'm telling you, is judgment on the sins that are in us. We are of firstfruits of God's creation.

That's in James. Where's that? It's in the first chapter of James. Yes Bill.

By all means, all of you have to, you know, I get loud, but it's because I wanted to drive into your spirit. That is tougher than people are willing today. We've got all these you can do it, but we're going for the top.

You see? We're going for the top. Now I'm perfectly willing for you to ask questions because I've got enough. He's coming the second time to do away with it.

In other words, He's not coming. That's what it's talking about. Yes.

It's a movement on God's church as a whole. And, of course, we know from the letters we get on the internet, you don't get to see these, but there's people all over the world that are hearing God's voice and are being turned around. What was that one lady said today? She's just been totally revolutionized because it's so different, because it's like a mail goes away from you.

So God has His elect and they're scattered here and there all over the place. Of course, we're dealing here with a local church, but on the internet we're dealing with a very select group. I mean, it's just one out of 10,000 that God is really dealing with.

That's the problem. We're a little too comfortable here. It's a little too much business as usual.

What would be heard that and now let's get on with our life. That's why I yell every once in a while because I can feel that and I know you're going to miss it if you don't really mean business and all these little bodies that are all over that don't have a church to go to and that are living off the tapes and the internet. God is talking to them and they're ready to go.

Eddie reads those too. He can tell you about all right. Any other question? Yes, it is.

In the Feast of the Lord cover this. Whenever you begin to wonder, you can go back to Feast and there's your track for you. Every one of them will be fulfilled historically in a kingdom-wide fulfillment and every one of them is fulfilled personally and unless it's fulfilled in you personally, the kingdom-wide fulfillment won't have any meaning.

For example, let's go back to Passover 2,000 years ago but unless you appropriate it personally, it will have no value for you. The same way with the Day of Pentecost came historically 2,000 years ago but until you grasp it personally, the historical fulfillment has no meaning. Now the Feast of Trumpets is described in the 8th chapter of the Book of Revelation with the seven trumpets, you see, but unless it's fulfilled in you personally, then the historical fulfillment won't have any significance.

So every one of these will be fulfilled in a historical kingdom-wide fulfillment and then to you personally and of course you can go ahead of your time and a few have but now is God's time to deal with a much larger segment of his church than with Madam Guy on here and Jesse Penn Lewis there and someone else over here. It's time for the wagon train or for our first fruits of the wagon train and so we're beginning to see it scripturally. You have to, on your question Bill, you have to look at two or three translations because it's a hard verse to translate evidently so you can get the idea of what he means without references in.

The first time he came, the whole thing was to forgive the sins of the world. Now he's coming to put them away. In other words, he's not coming to be a sin-bearer but he's coming to be a king and deliverer in the sense.

Of course you could interpret it to mean his coming has nothing to do with sin but we know that that's not true because we know that when the Lord comes he's going to destroy sin out of the earth. Starting with verse 19 and I mean this is very clear. Now remember we're not saying low here and low there.

We're talking about the coming of the Lord to his church in the spirit because his kingdom-wide coming will be as the lightning shines from the east to the west but you see that's a time of revelation and of consequence. The work has to be done prior to that and it is happening now. You know the best way to check a doctrine? Go and ask the Lord.

Just say, are you dealing with me about myself Will? Are you dealing with me? Just ask him. He'll tell you. All I do is interpret.

I'm not telling you to do anything except pay attention to the Lord. That's all. I know you enjoy that part.

All right now 1419. Before long the world will not see me anymore but you will see me because I live you also will live so we know it's talking about the life of Christ in us. On that day you will realize that I am in my father and you are in me and I am in you.

Now that awareness is just now coming to the church. If you don't believe it you ought to read some of the early church fathers as they tried to describe the trinity. I mean it's not they're trying to figure out whether it was like a chandelier with three light bulbs.

There's one chandelier and but yet there were three lights and it was a three-leaf clover and they have all these to explain to us how God is one and God is three. When you begin to enter the Feast of Tabernacles you'll know because you'll experience inside the father and the son and you'll know the difference between them but that but you can't describe it with your mind you just know it God is our father. They're not the same person at all.

Are they one? So of course they're one but we're being made one in them. Same oneness. They're one but not one person so that you know theologians are wrestling with that.

The Jesus name color is all broke off. You have to experience that that day what day that day is referring to Isaiah in the day the Lord alone is exalted in your life in that day you will know about the trinity. You'll know about God.

You'll know because Jesus will reveal the father to you. As it says in Matthew 11 no man knows the father save the son and he to whomsoever the son will reveal him. That's the rest of God.

That's the rest of God. It's the revelation of the father and the father is the father and Jesus is Jesus and the Holy Spirit is the Holy Spirit and yet they're one and we're being made one in them. It's largely a semantic problem.

All right he who now here's the trick of it. Whoever has my commandments and obeys them he is the one who loves me. All right now that is why Satan has pushed so hard in the evangelical church to tell us we don't have to keep God's commandments or there are no commands or Jesus did it all or whatever

because you cannot go anywhere with God until you do what the New Testament commands you to do.

Grace is that's not the meaning of grace. It is not an alternative to God's commands. Yes Anthony you'll see it.

Good question though. Now notice in verse 21 what you have to do what the apostles commanded and what Christ commanded. You cannot say oh but I'm saved by grace.

It doesn't work. That's not the meaning of grace. He who loves me will be loved by my father.

He is the one who loves me. That's how we know we love Christ when we do what he says. He who loves me will be loved by my father.

Do you see the difference there? That's two people you're talking about there. All right he who loves me will be loved by my father and I too will love him and show myself to him. Not to the world but to him.

This is not talking about his first coming. It's not talking about his second coming. It's talking about something in between.

There's the Bible. Okay now look at it. Then Judas not Judas Iscariot said but Lord why do you intend to show yourself to us and not to the world? To those who look for him shall he appear a second time without sin unto salvation not as a sin bearer but as the salvation talked about in first Peter 1 5 and Romans 13.

The salvation that is near to come. Okay Jesus replied if anyone loves me he will obey my teaching. Okay my father will love him and we will come to him and make our home with him.

Now that's the fulfillment of what feast but where does it come in relationship to the day of atonement? After. So therefore the day of atonement the day of reconciliation to God must come before this. So I submit to you that the Lord comes to us to prepare us for tabernacles.

This is simple and reasonable as that. All right now let's go now to Malachi 3. Now as I say if you don't understand all this theology it's all right just go home and say Lord make it apply to me and he will. Malachi 3 see I will send my messenger who will prepare the way before me then suddenly the Lord you are seeking will come to his temple.

Now I want to submit to you this is not the coming of the Lord in the clouds of glory. It's a coming of the Lord to his temple in people. Okay the messenger of the covenant whom you desire will come but who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.

He will sit as a refiner and purifier of silver. He will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness and the offerings of Judah and Jerusalem will be acceptable to the Lord as in days gone by as in former years.

Now we turn to what Stan? You know. He knows where I'm going. Matthew 3. Matthew 3 verse 10.

Okay. The axe is already at the root of the trees and every tree that does not produce good fruit will be cut down and thrown into the fire. Isn't that what Jesus said in John 15? For a branch that does not abide in me is cut off and burned.

Okay. I baptize you with water for repentance but after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.

Now what did Malachi say? The Lord will come and he is a refiner's fire. Now look at this. Now just stop and think logically for a minute.

Will this happen at the coming of the Lord? Is it talking about his coming in the clouds of glory? Is it talking about something that will happen after he comes? After we have been raised from the dead? After we have been transformed? After we have received our house from heaven? After we have been caught up and to be forever with the Lord? Is it going to come then? Well, how about John 14? I will come to you. I will come to you. And for what purpose? To prepare us for the feast of tabernacles.

Which follows the feast perfectly. All right. Now look at it.

His winnowing fork is in his hand. You know what that is where you toss grain up in the air and the chaff blows away and the wheat falls back into the pan. All right.

He will clear his threshing floor. Now this is who? Who is doing this? One who will baptize with the Holy Spirit. And who is that? Jesus.

So when it says the messenger of the covenant, could Jesus rightly be called the messenger of the covenant? Or the Lord whom you seek shall suddenly come to his temple? The Lord whom you seek shall suddenly come to his temple? It is not stretching it. The alternatives are not red hot. It sounds like the Lord is coming to baptize his church with fire.

Now let me ask you a logical question now. Consider the Pentecostal church. Most of you have been in the Pentecostal or Baptist church.

What shape are they in? What shape are they in? I get letters from people. They are almost unbelievable. The things that are going on in the Christian churches are almost unbelievable.

Now I tell you, the Bible says the trumpet will sound, the voice of the archangel, and the dead shall be raised and we who are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord. Now suppose that is tonight. What about the rank and file of Charismatic and Baptist churches? Well, consider it.

The question is, are they ready to meet Jesus? Well, you have been there. Are they? Yes? I am hearing all the way through everything you are saying. This business of self-will is at the center of it.

Show me now. Please, show me now. And burn this stuff away now.

Please. It makes sense to you, given the state of the church. Now maybe you are not out there, but we get letters from people that are trying to find it and they can't find anything.

That the Lord would come in the spirit realm to cleanse his church and that he would do it by his power. In other words, he is not asking us to cleanse ourselves so much as to follow him in this new dispensation that I maintain has come upon us. It is a feast of the Lord being proclaimed in a season.

Larry? The priest gathered the first fruit and they were ready to return with the Lord and then the remaining process, the remaining of the church would have to be purified. When you talk about the church

as a whole, I am a little confused as to where the first fruit is set versus the whole church as a whole. It is a fire process.

It is a first fruit and I will tell you how you know. It is because it is the army that will put to flight the forces of hell is a Gideon's army. In other words, it is a remnant.

If you recall, when Gideon was trying to get someone up enough faith, the Lord told him to go down and listen to what the Midianites themselves were saying. When the Midianite man was telling his dream to another one and Gideon overheard this, there was a barley cake that came rolling down and tumbled down. The one Midianite said to the other, this is Gideon? Well, barley is the first grain to ripen and in the scripture stands for the first fruits.

What was offered was a sheaf of barley. So barley in the scripture appears in different places. The Lord is coming now.

Yes, it is the first fruits of his church. But my personal doctrine based on the 8th chapter of the Song of Solomon is that the first fruits of the church will go through this judgment and be ready to be with the Lord. And then they will work with the remainder of the church for the thousand year kingdom age.

And this is the purpose for the thousand year kingdom age. And the thousand year kingdom age is the kingdom wide fulfillment of the day of atonement. They don't rule the church with a rod of iron.

They rule the nations with a rod of iron. They will minister to the church just like it says in the 8th chapter of the Song of Solomon. You see there the three divisions of the church.

You see the first fruit that says her breasts are like towers and she found favor in his sight and so on. And then you see the little sister that is a wall and it says we will make her a tower. And then the little sister who is a door and we will enclose her in planks of cedar.

Well see you have to answer the question who is we? And so the next thing that says but I was pleasing in his sight and so on. It's just the old principle of the weak help the strong. It's a scriptural principle.

And as you see in Revelation 19. Now I'm covering a lot of stuff here but it's all in the tape and you can look up the scriptures. I'm giving you the scriptures as I go along it will be on the tape.

In Revelation 19 where you see the first fruits being married to the Lord. In Revelation 19 verses 7 and 8 it says she has made herself ready. And the white linen is the righteous acts of the first fruits and the whole thing.

It says she has been made ready. She doesn't make herself ready. She is prepared and she's been prepared by the first fruits and this is my doctrine.

And it's as simple as we do today where those of us and every one of us in here. Probably represents several weak relatives or Christians for whom you are standing in the gap. True or false? Yes Eddie.

Pastor I understand the framework you use and then in conjunction with Larry's question. In Matthew 3 and John 5 verse 3. Are you saying that fire is first applicable to the first fruits of the church and then to the church as a whole? And I'm wondering where that fits in with 1 Corinthians 3. 10 and 11 where it says every man worship a man. The fire would be the impact.

That sounds like it's the day of the Lord. Yes. Yes.

God's fire. You know in one place it's described as a stream of sulfur. Which makes you wonder if maybe the lake of fire is not God.

Maybe it's all one fire. A torment and destructive to the wicked. Our God is a consuming fire.

And it's the same fire. And it comes on us now. You can think of it like a vaccination.

Where they take bacteria and they vaccinate you with the bacteria. Your body builds up antibodies. And that's how you become immune.

But in actually you were given the disease. Just like mothers used to deliberately expose their little children to chicken pox. So they'd get it while they were children.

To make sure that they got it while they were children. Because an adult is dangerous. And I think it's that way with God's fire.

It's a vaccinating fire. It's making us fire proof. Because if a fire comes up.

It has specific behaviors. Even if they're a Christian. It still retains authority.

And once those behaviors are gone. The lake of fire has no authority over you. Getting the brush away from your house so that the fire comes through.

And freeing fire. It's a freeing fire. Better to have your wood hands up over it now.

Isaiah says, it asks a question. Who among us shall dwell with the devouring fire? And then it gives you the answer. He that walks uprightly.

Keeps his ears from hearing evil. His eyes from seeing evil. And so on.

Because we are called to be one with the consuming fire of Israel. So in order to be one with the consuming fire. We have to be where we can live in the fire.

Like Shadrach, Meshach, and Abednego. That's where we're called to be. In the fire of God.

That's exactly. Oh it rejoices my heart. There you may be also.

Best place in the world to be. Blessed are the pure in heart. For they shall see God.

Then we'll be able to see God. Because we'll be pure. Because the fire has burned everything away.

So, welcomed. The baptism of fire is to be welcomed. Oh God, I get near myself.

Will wonderful. Just give me the strength to keep on going. Absolutely.

How foolish and short sighted we would be. To flee from the fire of God. He will baptize you.

With his wintering fork. And he will clear his threshing floor. Gathering his wheat into the barn.

And burning up the chaff. With unquenchable fire. Now he's talking about Christ and his church.

And this is Malachi 3. That we may do what? That we may offer an offering unto righteousness. But that's the Levites. Well, 1 Peter 2 says we are the holy priesthood.

And God wants his priesthood. Offering, offerings, and righteousness. And people are in church and lifting up their hands and talking in tongues and hate their brother.

Well, God isn't accepting that. It's not holy. It's not righteous.

So, the Christian church in America is in for a bath of fire. A real bath of fire. And if we don't get it, we're not going to be ready when the Lord comes.

Isn't that a wonderful thought? And then, you all know this. But I'll just rehearse it because it is apropos. Is Joshua 10.16. You all know the story.

But as I told you, there's a lot of scripture. I'm not just coming up with something that isn't in the scripture. But you can always verify it by doing what? Go to the Lord and say, is that right? See what he says to you.

I remember the first day I went to the Lord when I heard the message. And I said, Lord, is there any sin in me? I've been confessing my sins ever since. But then I got off to a worse start than most of you.

Now, the story here is that starting with Joshua 10.9. After an all-night march from Gilgal, Joshua took them, that is the Amorites, by surprise. The Lord threw them into confusion before Israel who defeated them in a great victory at Gibeon. Israel pursued them and so on and cut them down all the way to Makeda.

As they fled before Israel, so on, and the Lord helped with the battle. The Lord gave the thing to Joshua. Now, in verse 16, the five kings had fled and hidden in the cave of Makeda.

When Joshua was told that the five kings had been found hiding in the cave at Makeda, he said, roll our stones up to the mouth of the cave and post some men there to guard it. But don't stop. Pursue your enemies.

Attack them from the rear. And don't let them reach their cities. Now, that's a clear typing.

Put the kings on ice. And that's what he does with us. We see that in Romans 13.

He says, walk in love, shun immorality. That's the Amorites. But as it says in 1 Peter 5, there's a shield of faith.

But those five kings are locked up in us. So it shows that the Christian deliverance is a two-fold operation. One is where we go plugging along and confessing our sins and getting forgiven and getting cleansed and putting these things to death and so on.

We're defeating the Amorites. But the Lord says there will come a time, showing us here typically, there will come a time, as we see here, when Joshua came back in verse 22 and says, open the mouth of the cave. That's what's happening today.

Open the mouth of the cave. You've had these victories all along. Now, the point is this.

This is the point. If you don't keep after these daily victories, you'll never get to this second stage. It won't happen.

That's why he says, if you keep my word, if you keep my word, if you keep my word, if you stop and say, well, I'll wait until the Lord comes and does it all, it will never happen. Because the scriptural principle is, to who has been faithful in the least will be faithful in the greater. And so if you're not faithful in the daily wrestling with sin, confessing it, getting the victory over it, if you're not faithful in that, you won't be entrusted with the greater, which is this salvation that is to come.

Does that make sense? Because you'll go on your way, and you won't even see it. You see, it's by revelation, isn't it? Because here Jesus comes, God is born, the baby is in Mary's arms, she brings him to the temple, and they can't see him. And this is incredible.

They're holding in their arms the God of Sinai. And they can't see him. And after he died and was on the cross, and then was raised up, there was only, Paul says, a remnant of Jews that saw him, yet he fulfilled Isaiah 53 perfectly.

But they couldn't see him. And you know it's deliberate. I told you before, when I was in the service, I was talking to a Jewish boy, a Jewish marine, about the Lord, and he said, well, I've got a Bible.

I said, let me see it. I was going to talk to him about the 53. And you know what it was? A book of readings from Isaiah.

And you know what? Chapter 53 wasn't there. Now that's deliberate. That means that the person that put that together knew that Isaiah 53 hits Christ right out of those readings from Isaiah.

Blindness. Now you remember Jesus said why he spoke in parables. Why was that? Why did he speak in parables? So they would not understand.

So God's book is made so you can understand. But it's not made so you'll understand. It's made so you can understand.

So that isn't democratic. Granted. But that is the way she is.

So then the question is, how do you get sight? Tell you 2 Peter. Add to your faith virtue. Add to virtue this.

Add to that. And then your eyes are opened. And in Isaiah, where it's talking about the consuming fire, it says you'll see the king very far off.

And in 2 Thessalonians, the 2nd chapter, it says God sends them a strong delusion. Because they didn't receive the love of the truth. So it's vain to argue with people and say oh boy, you know what I'm learning in church.

Oh it's wonderful. The day of atonement, the peace of the Lord. Unless they have a pure heart and are seeking God with all their might, you're wasting your time.

You can't see it. It would be like one of the people in the temple. It would be like Anne in the temple.

There's the Lord Christ. Hey everybody, over here. See the Lord Christ.

That would have been the end of it. Anne is free rent in the temple. Don't cast your pearls before it's wine.

Don't do it. Don't do anything. Just like Diane told us.

You want to be a friend? Then wait and hear from the Lord before you tell anybody anything. If you want to be a friend. That's very freeing.

Because people cannot hear and they cannot understand unless it's given to them. No man can come unto me unless the Father has sent me to draw him. And that applies all down the line.

You cannot. You have to buy it. You have to buy sight.

Buy it. With intense consecration and keeping the Lord's commandments. Otherwise, you can't see it.

So, Joshua said, Open the mouth of the cave and bring those five kings up to me. And we've all got them. See, they're in there.

We've been a Christian maybe many years and we've wrestled with the symptoms and everything. But then there's these great things and they differ from person to person. They're not the same for each one of us.

Some of us have an awful time with certain kinds of sin. Maybe pride. Maybe seeking preeminence.

There's people that have to be the boss. I mean, they have to be the boss. It's a king.

It's a king. That's a lust. Gotta be preeminent.

Gotta be above everybody. Never, never would they be in a place where they weren't foremost. There's people that have to have their way.

You tell them to do something, they'll do something else. You tell them to sing the old rugged cross and they'll sing Everyday with Jesus. Listen, I've had this happen to me with people.

They're not here anymore. Because you can't... When God begins to sift through, He's looking for character. He's looking for people that have an honest and good heart.

They'll really serve Him. And a lot of people fall by the way. And you can see why.

Because of this kind of thing. Asking a lady with a nice voice, Would you please sing this song? It's very important at this time. Would you please? I can't do it.

There's people like that. There's people that are into money. And you can tell them, Well, you know, we all ought to make a decent living and provide for our family.

But beyond that, it rapidly becomes a trap. But they can't stop. It's just in them.

I've got to have it. You know, and they make their first million and they've got to make their second million. They've got to make... It's a lust.

Most kings are in it. There's some people that could not care less whether they have any money or they don't. But they're party people.

And they've got to have a party. Every occasion is an occasion for a party. Friday night is always a party.

And if it's a three-day weekend, they have a three-day party. There's got to be a party. If they stay off booze for a month, then they celebrate by getting drunk.

They'd rather feed a pig than go to a party. But they're not. It's just we all have different kings in us.

And it takes a good while with the Lord before the Lord is willing to get at those things. And when He does, boy, we've got to be pretty far along the way or we're going to quit. Because it's too much like what we are.

Some people are very fearful and they rejoice in their fear. They just are fearful and they know it. And they hide behind that thing.

Oh, I'm just a fearful, shy person. And then God comes out and says, I don't want you like that. Well, that's the way I am.

I know that's the way you are. It's not the way you're going to be. You're going to be with me.

And then we've got a real issue because it just about kills a person like that to come out of their shell. Because that's been their protection all their life. What it is, it's an inverted pride.

Now, you may not recognize that, but it's a very subtle link there. But this excessive fear is an inverted pride. Oh, yeah.

And boy, it has some people in a death grip, I'll tell you. So, it's there, each one of us. It's hidden.

It's locked up in the cave. And God says, you just go ahead and walk in love and put on Christ and confess your sins and do all the things that I've told you. You do that and the day will come when salvation comes to your house.

Now. This is the time for it. And so when God begins to get into those big guns there, don't be amazed.

And sometimes we have to go into long prisons or fiery trials or both in order to smoke them out. I remember when God was dealing with me many years ago and God has dealt with me very hard. The husband and the labors must be first partakers of the fruit.

So I've had to go through all this. And I hope I'm through with it. But if not, Lord, have your way.

Seventy-four. I don't know how much more it's going to bring out of me. But I remember one time we were living in Rochester, New York on Princess Drive.

And I was suffering from anxiety at that time. And I remember I was looking at the television and they used to have a thing where it would conclude and then it was and then there was a man with a hammer and a chisel and he'd hit it like that and it said Mark 4. Dagnet. Yeah, Dagnet.

And, you know, I said, Lord, that's what's happening to me. That's inside. There's just nothing left but metal and fire.

That's all that's left in me is metal and fire. And I really empathized with that. It just felt like it was going on in my soul.

That's what I mean by tough. We're not talking about kid stuff here. We're talking about doing whatever the Lord says no matter if it kills you.

Now, if you have a willing heart I have been a Christian at that time for many years. And there's young people here, so don't reach beyond your grasp. Just deal with it.

Deal with the things that are before you each day. What I'm trying to point out is that God is and I felt this was a burden God is shifting gears and we need to know that if we're going to understand Can you realize the things that have happened just this year? The changes that have happened to people? Of course, we know the several deaths that have happened. Not only did Ed Keenan die but now there'll be there's things changing there with Ann things hard to take.

Ken Nichols, the pastor of the church down in National City that Audrey and I taught in junior high now the cancer that was so in an aorta next to his lung was not operable and not spreading to his lung. I mean, these are radical things that are happening and I'm sure all of you in your own experience can think of things that have happened just this year that have been really radical changes in the life of people domestic breakups various things. Well, that is because we're shifting gears.

We're in a new time and the old pastor in the pulpit with three points and several anecdotes and a conclusion isn't sufficient to meet the need for people that have a husband who's maybe in his fifties, maybe early sixties a pastor with an inoperable cancer you know, and it can be any one of us tomorrow and it's all good see, we only see the underside of the tapestry but the strings hanging down but see, these people go into they've done their thing and it's over for now and as God said to Daniel they'll rest and stand in their lot at the end of the days and I'm sure Ken Nichols, if God doesn't heal him will have a wonderful reward when the Lord comes but it's not like it used to be the tests are getting harder but there's always grace for the day if we're willing but you see the demands

that were in time past the demands on us are increasing see, what would serve maybe in Pentecost won't serve any longer and the Spirit of God is saying seek my face just seek my face just seek my face because I'm doing a new thing and the new thing is judgment judgment on his church and the Lord told me that in 1950 I guess it was, when Brother Allen was there this day of atonement means I'm going to judge my church 1950, half a century ago and I see it coming to pass so, the likeness that has been ours and of course, in Pentecost we've loved the Lord and we have served God and many have gone as missionaries but even so, that doesn't do it just going as a missionary doesn't do it you bring your personality with you when you go as a missionary it hits you wherever you are and God then

arranges the circumstances in terms of your maturity not over your head, but in terms of your maturity but he does require because you're going for the first resurrection he wants all of you and he always has of his saints that really love him he's always required like he told one old saint if I can't have the key to every room in your life I don't want any of the keys gotta have the whole thing gotta have the whole thing I don't know what the rest of this year will be like this first half has been interesting to say the least he brought the five kings out of the cave kings of Jerusalem Hebron Jarmath Lachish and Eglon when they had brought these kings to Joshua he summoned all the men of Israel and said to the army commanders who had come with him come here and put your feet on the necks

of these kings so they came forward and placed their feet on their necks Joshua said to them do not be afraid do not be discouraged be strong and courageous this is what the Lord will do to all the enemies you are going to fight then Joshua struck and killed the kings and hung them on five trees and they were left hanging on the trees until evening five in the number represents the beginning of the kingdom it's the fifth feast it's trumpets, Rosh Hashanah it's the beginning of the kingdom and it comes as God comes to his church as he said in John 14 you will see me I will come to you keep my word and then comes our time of reconciliation to God are there any questions about that? ok you can see it's a dispensational if you want to look at Leviticus 23 Leviticus 23 while you're finding

that up there there's another verse we'll be looking at down here someone read Hebrews 10.13 while they're getting Leviticus 23 up there somebody read Hebrews 10.13 what does it say? ok, remember we just read that Joshua said put your feet on their neck ok, that tells us that Christ had to wait in heaven until a specific time he's had to see all the stuff that's going on in his church the self-seeking the foolishness the persecuting of other Christians in his church the vain glory men seeking the preeminence he's had to watch all this in his church but there's coming a time when the Father says and I believe God has spoken I believe he spoke in 1948 I think that's when it started that God has spoken to his Son now I'm going to put your enemies under your feet I'm going to start with your

church with those that are closest to you as it says in Revelation 11 you start at the altar of incense you start with those who are the closest to the Lord and measure them judge them that's Revelation 11.1 alright now notice in verse 2 of Leviticus 23 speak to the Israelites and say to them these are my appointed feasts the appointed feasts of the Lord which you are to proclaim as sacred assemblies while the King James says proclaim in their season it doesn't matter because the rest of the 23rd chapter shows that they come at specific points on the calendar feasts of the Lord and Trumpets is number 5 23 I think it's verse 25 try Leviticus 23.25 Leviticus 23.25 ok it's 24 say to the Israelites on the first day of the 7th month and this Leviticus 23.24 is the 5th feast you are to have a

day of rest a sacred assembly commemorated with trumpet blast and then now this is this feast is the feast that comes after Pentecost which is feast number 4 then right away in verse 27 the 10th day of the 7th month is the day of atonement now the Jews in their tradition call the 10 days from verse 25 to verse 27 the what Miriam? the days of awe Yomim Noroim and according to Jewish tradition that's the time when God judges the world and then if you go on a little bit more and that day of atonement by the way it's interesting isn't it that we've been as far as Passover we've been as far as Pentecost and now we've come to trumpets on the day of atonement so you see it's all there in the scripture alright move it down here we go verse 34 on the 15th day of the 7th month the Lord's Feast of

Tabernacles and that when you reach that you have attained the Omega of Salvation there is no more redemption beyond that that's the end of redemption you have been totally redeemed from the devil salvation has an Alpha and Omega now that doesn't mean that you cease growing in God and in His image I believe we will be growing in God and in His image for eternity because you see we're coming from what we are into the image of our Father well you know how great He is or do we know how great He is well we're being made in His image and I think it'll take billions and billions and billions of eons but redemption has a specific beginning at the cross and a specific ending when the Father and the Son dwell in us and our body is raised and clothed over with our house from Heaven redemption is

finished and the catching up in the air is not an act of redemption the rapture is not an act of redemption redemption ceases when we're raised and clothed and are filled with God inside then we have all eternity to serve God and to help others to rule the nations to do whatever God wants us to do to find out whatever role we have in His kingdom but we have been redeemed completely from the devil from the guilt, three things the guilt of sin the compulsion to sin and the effects of sin in ourselves and our environment and those three things have to be dealt with totally before we're fully redeemed from the guilt of sin from the compulsion of sin and from the effects of sin in ourselves and our environment and when that has been done and God is at rest in us we are at rest in God our chief

delight is to do His will then we are finished it's good to know isn't it that salvation is not open ended there will come a conclusion He is the author and the finisher of our faith Hallelujah so you can see how

important you see where you and I are we're at Pentecost now we're trying to edge forward into this trumpet's war on the day of atonement very solemn day of the Jewish calendar a day of fasting a day of introspection very solemn when the high priest went into the most holy place and if we can just get through it it's glory that isn't even comprehensible so hang in there your salvation is nearer than when you first believed Hallelujah that good? good to go after? shall we stand then? oh hallelujah help us to make it Lord of Jesus Father in the name of Jesus Father in the name of

Jesus you have called us Lord unto glory unto glory and unbelievable glory Lord hallelujah oh God oh God help us to hold steady while you're getting at these kings Lord help us to hold steady that you call them out of our personality Lord all of the pride and fear and violence and lust and all the rest of it Lord all the self seeking get out of us Lord we don't want it we want to be redeemed Lord from the hand of the enemy we want to be redeemed from everything that is Satan we want no part of it Hallelujah no part of self will Lord Hallelujah we want to be completely saved Lord completely saved by your power Hallelujah Jesus Jesus draw near to us Lord and cast these things out put your feet on their neck as God said you make your enemies your footstool do it in us Lord make your enemies

in us your footstool Lord hang them on a tree praise your holy name we don't want them Lord we're through with it Hallelujah we're through with it Lord praise your name oh Hallelujah blessed be the Lord blessed be the Lord thank you for the word tonight Lord thank you for your presence among us Lord praise your holy name oh God your blessing be on our families Lord oh Hallelujah praise your name now Lord I pray your blessing on each home represented here Lord God those who are concerned about those weak ones Lord that we stand in the gap for bless them Lord and help us to be faithful to be safe on the highway Lord I give you thanks in Jesus name Amen

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