

What Is Christianity

by Robert B. Thompson

The sermon explores the essence of Christianity through the themes of communion with God, the significance of obedience and worship, and the relationship within the Trinity.

Duration: 1:18:00

Scripture: Ezekiel 43:1-7, Matthew 11:27, John 14:20

Topics: "Communion With God", "Fellowship And Worship"

Description

In this sermon, the preacher emphasizes the importance of dining with the Lord and not going into battle on an empty stomach. He highlights the desire of the Lord to be rich in our praise and obedience, while also wanting us to be rich in his body and blood. The preacher references Ezekiel 43:1-7, which describes a wooden altar as the table before the Lord. He further explores the significance of tables and food in bringing people together and fostering fellowship, drawing from Song of Solomon 2:4 and Psalm 23. The sermon concludes with the reminder that God sets a table before us when he knocks on the door of our hearts, and we should open it to let the King of glory in.

Transcript

It's up to you tonight, Lord. You do such wondrous things. You have done so many things, Lord, in our families, in our own lives, Lord, and we just marvel.

And we so appreciate it. We're so appreciative. The good things that you do, Lord.

I pray you bless each family represented here, Lord, with peace and wisdom and health and safety. Lord, our families need it, and we ask for it in the name of Jesus. We pray, Lord, that as we continue tonight, Lord, that you know the needs that are here, the needs in the hearts, Lord.

And we pray you'll lead us in the way we should go, Lord, that will be most beneficial for each one, Lord. We thank you in Jesus' name. Amen.

All right, we start in Ezekiel 41, verse 22. Ezekiel 41, 22. Okay.

There was a wooden altar, three cubits high and two cubits square. Its corners, its base, and its sides were of wood. The man said to me, This is the table that is before the Lord.

And I just want to bring out a little bit about the table. A table, you notice, with people that whenever we get together, it's usually around a table. It usually has to do with food.

It's usually around a table. It's just the way people live. And it's important to the Lord.

In Song of Solomon, chapter 2, verse 4. Probably you all know this. Song of Solomon, 2, 4. It's fast up there. I delight.

Let's see, where does verse 4 begin here? He has taken me to the banquet hall and his banner over me is love. The banquet hall. I guess there will be one in the future when we go to be with the Lord and probably in the day of resurrection there will be a lot done around a banquet table.

That's the way God has made us. It's where people enjoy. They look forward to that probably more than anything else.

It's eating, fellowship, being around. He says his banner over me is love. Marvelous.

To be at the table of the Lord and have Him in a loving relationship with us. And then in Revelation 3, verse 20. Look at that man go.

Here I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me. Which of course assumes that there's a table within us where the Lord and we are supposed to have fellowship.

Now, what the Lord at that table, what the Lord eats is our obedience and our worship. Those two things. We do what He says and we worship Him inside.

And we need to be doing that all the time. All the time. Some of the people of the church are picking up on this little prayer that I keep uttering, although they put it in their own words.

Every moment of the day that you think of it, Lord, am I with you right now where you are? See that? Keeping the presence of the Lord. That's not easy. When you've got a lot of stuff going, a lot of responsibilities, a lot of dreads and fears and hopes and plans, to keep your mind on the Lord like that.

It's not easy. Right now ask yourself, Lord, am I with you where you are? See, He said in John 14 that they may be with me where I am. Are you with the Lord where He is right now? Are you resting in Him? Are you having communion with Him? Any man open the door? We have to keep doing that.

It isn't something you do once. You have to keep doing it because we lose it so easily. We get embroiled in things, don't we? How many of you get embroiled in things? Worries, activities.

It's difficult, isn't it, to keep the presence of the Lord? To keep that inner communion. So He keeps on knocking and you keep on opening because He wants this to be a continual thing. Not just once on Sunday, but all the time.

Hearing His voice inside. Lord, am I with you where you are? How is it you express it, Larry? You have a little different way. Am I doing this? Am I okay today? Am I okay today? Am I doing what you want right now? Awesome.

Wonderful thing, but it's not easy. It takes a real consecration when life is very busy to keep saying, Lord, am I there? Am I with you? Am I doing what you want? Okay. He keeps on knocking and you keep on opening.

And He eats your praise. He feeds and rejoices over your praise and your... what did I say? Obedience. The Lord esteems obedience.

He esteems obedience. He doesn't always get it. And His people.

Now, what do we eat and drink? His body and blood. And that does not sound appetizing. But it is our life.

Now, in the future, I'm sure that maybe when we die, maybe in the day of resurrection, I don't know when, but there will be other food. I'm sure that in the life to come, there will be food. Maybe you never thought of that.

You know, Jesus, when He was raised, and He appeared on the seashore, and the men were out fishing, what was it, Stan? 153 great fish. And what happened when they get to the shore? The Lord already had the stuff cooked. He had His own fish that He cooked.

But He ate in their presence. When He was resurrected, He ate in their presence. He ate fish.

He ate the honeycomb. In those days, they used to eat honeycombs for sweets. Honeycomb was popular.

This is the resurrected Christ. You say, well, He wouldn't need food. No, He doesn't need food.

He could live without food. But life is life. And that's how we relate, is around the table, and by eating.

But right now, when we're talking about His body and blood, we're talking about the covenant. This is the blood of the covenant, which is shed for many. And that is the life of Jesus that is being formed in you from eating His body and blood.

And you do that continually. Every time you obey the Lord, He feeds you with His body and blood, because that's our eternal life. That's where the life is.

He gives you of Himself. I had an email from an elder of a church. And he said that in his church, they had been having a discussion about whether Christ was created or not.

Or whether He was, as is commonly taught in evangelical teaching, that there are three gods that are co-equal, co-existent, co-eternal. They don't like to put it that plainly, but that's actually oneness doctrine. Evangelical doctrine is actually oneness.

That God is in three forms. The Father, Son, and the Holy Spirit. They're one God, but they are three persons, co-equal, co-existent, co-eternal.

The reason they came up with that unscriptural doctrine is because they went after the Trinity with their natural mind. They tried to figure it out. You can't figure out the Trinity.

It's best to go by what Jesus said. Two things that are relevant here. First of all, He said, My Father is greater than I. But the theologians waltz all around them.

They don't go by the word. Jesus said, My Father is greater than I. And the second thing, He is called the begotten. The begotten.

So I wrote back to this man, and I said, No, Jesus is, there are not three gods. There is only one God. And Jesus worships Him, as we see plainly from the scripture.

But Jesus was not created. All things were created by Jesus. Colossians 1.10 Even angels, everything.

But, Jesus was begotten from God. And do you know that that's true of you and me? In our inward nature, was not created. Our soul, our body, soul and spirit were created.

But the new nature that we have, is not created. It is begotten by taking of the body and blood of Christ. It is supernatural.

It is divine. It is of God. Our new inward nature, is not created.

It is begotten. Born again. Who were born, not of blood, nor the will of the flesh, nor the will of man, but of God.

Larry? Can you explain in simple terms what begotten means? Born from, as opposed to created. See, a man could create something, but his son is begotten from him. Yes? Exactly.

In him dwells all the fullness of the Godhead bodily. So he who has seen Christ, has seen the Father. Because the Father dwells in Christ.

But it is very plain in the New Testament, that they are not the same person. For example, somebody, where is Michael Biggs? He always confines these verses. In 1 Corinthians 15, there is a passage that says, and we need to read that right now.

There is a passage that says, and when all things shall be brought under subjection to him. See if you can find that. I sent this back to this man, and he is very pleased.

He said, boy, that did it. As far as that Christ and God are the same person. They are not the same person.

Jesus said, my Father is greater than I. How then could they be the same person? Boy, you would have to be a real theologian to explain that one way. And another thing you would have to really work with, is who is Jesus praying to in Gethsemane? Saying, not my will, but yours be done. And by all token, that means the Father is greater than Christ, because Christ is yielding to his will.

And the theologians explain, oh, he is away. And they know there are three gods, co-equal, co-existent, co-eternal. Because they tried to figure it out with their brain, instead of going by the Bible.

It is wonderful with the light the Bible sheds on the commentaries. Yes, Larry. The battle that I found in prison, was with men who took Isaiah, I think it said nine, where it says that the Lord shall be called Father.

And they say that spiritually, before he came to the earth, he was the Father. And then he came to the earth in flesh, and so he is the Father and he is the Son. And the point that I made to them was, that in order for Jesus to have full possession on the earth, he had to become as those on the earth, and by

becoming as those on the earth, and dying to the penalty for sin, he became the Father of everyone on the earth.

Yes, and actually everyone on the earth was created by Jesus, because John 1 says that by him were all things created, and without him was not anything made that was made. So we know that. The problem comes when we take a couple of verses and then begin to reason.

If you just use the scripture, there's no problem. And this is a good example. He must reign... Alright, now, verse 27.

Boy, do we have highlighting and everything. For he has put everything under his feet. Who's the his? Jesus.

Now when it says that everything has been put under him, it is clear that this does not include God himself. Whoa! Is that clear? But see, the theologians, they don't do that. They begin to reason, reason, reason.

You don't get it that way. You get it by the scripture and by personal experience. You come to know the Father.

Okay. This does not include God himself. If that isn't clear, I don't know how it could be more clear.

But it goes on and gets more clear yet. Who put everything under Christ? So, who put everything under Christ? God. Yes, God.

See, there's God, and then God has made Jesus both Lord and Christ. That's what it says in Acts. But God, there's only one God.

That's the Shema of Israel. Hear, O Israel, the Lord thy God, the Lord is one. Not three, one.

Okay. When he had done this, then the Son himself will be made subject to him. Who's that him? God.

Who put everything under him so that God may be all in all. Isn't it wonderful? The light that the scripture sheds on the commentaries. Yes.

Well, there is a denomination, as Jesus told me, the one that Larry was talking about, that they believe that Jesus is the Father. I know. And they're blind to all this.

I know. I've got a lot of guys here that... I know that. I know, and they'll reach you at the drop of a hat.

But it's not true. And one minute to spend arguing theology. I never argue theology.

I don't get it. But I will talk about anything that impacts on your salvation. And where this impacts on your salvation is in this manner.

The heart of the gospel, the very heart of it, is that Christ is being begotten in us. We're being born again. This new inward nature.

It's not created. It's begotten on the body and blood of Christ. Then it goes on and it shows that we are being made one with Christ as Christ is one with the Father.

So, Christ is begotten from the Father. And we are begotten from Christ so that the whole becomes one. See, it's one entity.

The Father, the Son, and the Church are one entity. And this is clear in John 17. Do you see that? You are becoming one.

You are being made a part of the oneness that is God. Now, people get off on this. And they say, well, that means I am God.

In one sense, yes, it is true that we partake of the divine nature. And in that sense, we are God in substance because of the body and blood of Christ. You see how important the body and blood of Christ is? That's His divine life.

That's the covenant. But, what comes across to people is that you're saying you're the person of God. Which is totally wrong.

You will never be the person of God. God is a person in His own right. Christ is a person in His own right.

God the Father is not the bridegroom of the Church. See, there's a difference. Jesus is the bridegroom.

God the Father did not die for our sins except through His Son. The Holy Spirit did not die for our sins. The Holy Spirit is not the bridegroom of the Church.

There is a person called the Father. There is a person called the Son. There is a person called the Holy Spirit.

And these three are one in substance, in love, in being, in virtue. However you want to say it. Now, here's the point.

You are being made part of that oneness. And if you make the Godhead something that's inscrutable, that you cannot understand, then you cannot relate to it because it's just so many words. That's why I talk about the Trinity.

Not because what it is, it is. And no statement of mine is going to change what it is. But where it's important for you to understand is that when you open the door to the Lord Jesus Christ, you're also opening the door to the Father.

Because the Father is in Christ. And the Father will never dwell anywhere except in Christ. The Father will never dwell in you.

He will only dwell in Christ. So when Christ dwells in you, he that has the Son automatically has the Father. Because the Father always dwells in Christ.

And that is not that complicated. That's not nearly as complicated as saying there's one God, three co-existent and co-eternal, and then you read around and Jesus said my Father is greater than I. What I'm telling you is, you can take that verse, my Father is greater than I, and it makes perfect sense. Because what does it mean? It means my Father is greater than I. And he is.

Because Christ learned obedience to God and by all laws, the lesser learns obedience to the greater. And Jesus has no problem with that. He says in the midst of the church will I, Jesus, sing praise unto you.

I don't find that difficult at all. That makes perfect sense to me. But if you have been thoroughly drilled in the evangelical trinity, you may never understand it because it is simply not scriptural.

Mike? My Father is greater than I. I remember another place where he said why do you call me good? There's none good save one, that is God. That's right. God will not accept anyone except through Jesus Christ.

And God will not dwell in anyone except Jesus Christ. And when you see Jesus Christ, you see the Father, not because Jesus is the Father, but because the Father dwells in Him. And the day will come, if you stay with the program, maybe not in this life, but it certainly will come when he that has seen you will have seen Christ.

Because you remember what Paul said, I am crucified with Christ, nevertheless I am living, but it is not I who am living, but Christ who is living in me. So you bring that up to its full maturity. And the same thing, Jesus wants us to stand in relationship to Him as He stands in relationship to the Father.

And He says this in John 6.57. He says, He that eats my flesh and drinks my blood lives by me as I live by the Father. So God wants us, that's a very, very, I tell you, if there's anything that Christ wants the church to understand today, that's it. That's it.

That He is making us an integral part of Himself. Yes? The way that Jesus did... Exactly! Did you find that my Father is greater than I? Nobody have a concordance? My Father is greater than I? Search your gene up there, you can hit, my Father is greater than I? That's the King James. I don't know how it's expressed in the NIV.

When I learned the Bible, I learned the King James. There you go. So, I am, John 14.28, thank you.

You would be glad that I am going to the Father, for the Father is greater than I. I mean, it's either the Word of God or it isn't. When Jesus lowered Himself to become a man, in that sense, He was less than. So while He was a man, He was less than.

So you can say, He, man, my Father is greater than I. Yes, I know that's what they teach. But it's disallowed by Jesus when He said, He that has seen me has seen the Father. He was on the earth at that time.

He didn't say, He that has seen me has seen a kind of a watered down version of the Father. Huh? Sure. Sure, I know they reasoned it away.

But you've got to realize that what we believe here is what the Bible says. What they believe is not what the Bible says. Yes? That's the wheel in the wheel.

Absolutely. And there are many such Scriptures. I mean, many things.

We read in 1 Corinthians 15, which is so clear. He will be in subjection to God. Well, you can't get around that.

But I guess that arose in the early days of the Christian church because people were trying to figure out the Trinity. And they were saying, well, He was half God and half man. And some didn't believe that.

And they finally came up with a major creed that is one God, co-existent, co-eternal. But it does not follow the Scripture. Yes? And if you love me, I will love you.

If my father will love you, we will come and make our abode in you. I mean, it does not go, how can they make their abode? Why would Jesus prefer to do so? And why would it be plural with their? My father will love him and... No, it's... My father will love him and we, we, will come unto him and make our abode with him. You know, over in Revelation 21, it talks about God and the Lamb.

Well, if they are the same person, we would never... Lo and behold, what we would be looking at is the Father and there would be no Lamb. Or the Lamb and there would be no Father. He learned obedience to the Father through suffering.

You know, Stan, that's a very powerful verse when it comes to the idea that Christ lowered Himself. Because if He lowered Himself to relate to man, why would He then become subject to the Father? That makes no sense. No sense.

They don't understand the union, the union of the Father and the Son and the Holy Spirit. They don't understand the union. People don't understand that.

They separate Him or they put everybody in Jesus only. They put Him in both extremes. But we can understand it in ourselves in that Christ is living in us.

We know we're not Christ. We know Paul wasn't Christ. Yet He said, I am crucified, Christ is living in me.

Well, we know that Paul was not Christ. But yet he was Christ in that it was Christ who was living in him. So we know, that's how we can understand the Godhead is by the way we relate to Jesus.

Yes? There's a whole other area that demonstrates that, the fact that Jesus is interceding for us before the Father. Yes, and that's going on now when He's been restored to His full glory. He is making intercession.

How could the Father make intercession to Himself? I mean, because intercession applies a confrontation. You know, it's like a warring between two worlds. It's implicit in intercession.

You know, it's basically an opposing situation where one is seeking to change the mind of the other. So how then could they be one? That's crazy. Yes? They took a cross Jesus into that hymn.

Father, into that hymn that came in in my experience. Right. So it's all there.

It's a whole book. Of course. Yeah, and until you can read what it is, it doesn't make any sense.

You just go over it and you can't see it. Yes? Another example is when Jesus was baptized. You've got the Father speaking out of heaven and He says, My beloved Son, I'm here, Him.

You've got Jesus and you've got the Holy Spirit as the form of a dove. What does that mean? Yes? And then you have the Lord's Prayer. Jesus stood there in front of us and said, Pray, Our Father, who art in heaven.

Sure. He wasn't talking about praying to Himself. Yes, Mike? Yeah, the Father was the only one who knew when the end was going to come.

And He said, He hears it all. That's a good one. That's good.

Exactly. When Jesus said, No man knows the hour, not even the Son, only the Father. And again He said, concerning James and John, to sit at my right hand is not mine to give, it's appointed of the Father.

And again in Revelation, in the first chapter, it says, The revelation of Jesus Christ, which God gave to Him. And this was when Christ was already restored to the Father. And He said, He had the revelation that God gave to Him to show to His servants.

So, that tells you there was a time when Jesus didn't know it, but the Father did. So, I mean, the current evangelical doctrine of the Trinity is unscriptural. Yes, Dan? The practical application will be when the Lord reveals Himself to the Jewish people.

Because, I have a tremendous stumbling block right now to the Jewish people that believe in three gods. And what? I didn't track it, Stan. When the Lord reveals Himself once again to the Jewish people, as Scripture says, He'll return again once to them.

The evangelical doctrine alienates the Jews. They can't accept it. Because their basic credo is, Hear, O Israel, the Lord thy God, the Lord is one.

And Scripture says that the gospel is to the Jew first. Right. So, no Jew.

An old Jew. I was talking to an old Jew. He's trying to accept Christ.

He said, I can't understand it. And then he said, Could we say that Christ was a piece of God? A piece of God that came down to the earth. Because his idea was if God came down to the earth, who's running the universe? And so, he said, Could we say a piece of God? I said, absolutely.

Absolutely. A piece of God came down to the earth. Nothing wrong with that.

It helped him. But that is true. The evangelical doctrine is a tremendous stumbling block to the Jews.

They say you have three gods, you're polytheists, and that's all there is to it. And they're right. They're absolutely right.

When you say there are three persons co-existent, co-equal, co-eternal, you can talk about one God all you want to. You're saying there are three people, three gods, and they're all equal, co-equal, co-eternal. And so you're saying there are three gods.

But they don't... They get around it. They get around it, but they don't answer the scripture. There's a neat one in Matthew 11.

And what is it? About verse 24 is one that I've really enjoyed. What we're talking about is the table of the Lord. The Lord, you open up to Him.

He comes into you, and He feeds you on His divine nature, which begets... See, your inward nature is not created. God doesn't create it with a word. He begets it from His life.

That's why Jesus now is called... He's not called the only begotten anymore. He's called the first begotten. See, Jesus, the first begotten.

Yes? It's not like when Adam and Eve, that Eve was begotten. Exactly. Exactly.

Adam didn't create Eve. She was begotten from Him when He was in a sleep. And that sleep typifies Calvary.

In the sleep of Calvary, the bride is begotten from Jesus. And as Peter says, you're a partaker of the divine nature. The divine nature.

The Jews had a time with this. Remember they said, how can the Son of David be Christ or something like that? Because that makes Him God. Remember what Jesus said? He quoted a psalm.

The Lord, referring to the Father, said to my Lord, referring to the Messiah, and then He said, but the scripture says, ye are all gods, ye are all children, for the most time. That's what Jesus said. But notice this.

Don't you love verse 27? All things have been committed to me by my Father. No one knows the Son except the Father. And no one knows the Father except the Son, and those to whom the Son chooses to reveal Him.

And then again, in John 14, about verse 20. John 14, about verse 20. This is a favorite of mine, because it shows you that you don't come to know the Father by figuring it out.

The Father is a person. And there is such a thing as coming to know the Father. See, first we know Jesus and salvation.

Then we know the Holy Spirit and Pentecost. Now God wants to take us further until we understand about the Father. And the thing that the Father demands is obedience.

You cannot know God apart from stern obedience. That's why my slogan is that they're going to put on my gravestone Iron Righteousness, Fiery Holiness, Stern Obedience to the Father. Iron Righteousness, Fiery Holiness, Stern Obedience to the Father.

Don't you love it? Oh, I love that. Right on my gravestone. Now, John 14, around verse 20.

On that day, now the key is on that day, you will see me, see verse 19, you will see me because I live, you also live. Now, when we live by Christ's life, by eating His flesh and drinking His blood, when we learn to live and depend on Him as He turns our Father, then this is what happens. On that day, when the Lord alone is exalted, you will realize that I am in my Father and you are in me and I am in you.

Whoever has my commands and obeys them, he is the one who loves me, he who loves me will be loved by my Father and I too will love him and show myself to him. That's how you learn about the Father. It's by feeding on the body and blood of Christ and keeping His commandments.

And eventually the Father loves you because you did what He said. He said, this is my Son, hear Him. And when you hear the Son and do what He says, it's not long before the Father makes Himself known to you.

You can just, you get, what can I say, you get a deep sense in your spirit of the presence of God and you can just feel it, the presence of the Father. Yes? The verse that you read in Matthew 11 informs me that it's the Lord's decision on whether you're going to ever know the Father or not. Yep.

And the way you do it, the big criterion is that you do what Jesus said. If you love me, you will keep my commandments. And see, this is where evangelical theology has gone nuts.

Now here's a new one. Well, it's not so new either. But a good pastor called me and he said, he just finished a course I think he said it was a 10-hour course, and this man presented grace in a way that he'd never heard it.

And he said, it sounds so much like your teaching, I'd like you to listen to the tapes. And I said, okay, during the millennium I will, because right now I'm busy. I said, could you tell me, roughly, what the problem is? He said, it sounds like it isn't quite right.

And I said, well, he said, what he's stressing is Christ in you. I said, that's good, that's right. Christ in you.

And then I said, but how does it work out? See, how does this play out? And he said, this is the teaching. The grace is Christ in you, but there's absolutely nothing that you do. Christ in you does it.

Now that's a very confident, powerful delusion. Because you see, it projects an image in your mind that sounds like it could be right. Okay, grace is Christ in me.

I'll go that far. In this final analysis, grace is Jesus Christ. Okay, that's God's grace.

Alright, grace is in me, Christ is in me. Salvation is by faith through grace, and that's the grace. Now, how does it work out? You do nothing.

Christ does it. Now isn't that, he's not the only one, I've heard that before. Isn't that an attractive, I mean, isn't that hard to see anything wrong with that? To see something wrong with that, you've got to know the Scripture.

You've got to be able to go through the Bible in your mind, particularly the New Testament, and begin to call it verses. And then you immediately see the error of it. The only problem with that magnificent doctrine is, it's not taught in the New Testament.

The New Testament doesn't talk like that. The New Testament repeats over and over, do these things, do these things, do these things. It doesn't teach that if Christ is in you, Christ will do it.

It does not teach that. It teaches that you are to do it. Well, then someone could say, well that means we're being saved by works.

No, it doesn't mean that. It means that as we read the Word of God and see what Christ wants, what do we do? Pray. Pray.

You make the Word live through prayer. As you study the Scripture, see the Scripture is like a mirror. And when you look into the Scripture, you see if there's dirt on your face.

And every day your face gets dirty, physically and spiritually. And as you look in the mirror, as you read the Word, the Lord will show you something for that day that needs a little work on it. It won't always be the same thing.

And when you're reading the Word, you say, oh, I didn't realize the Lord said that. Then you go to prayer and say, Lord, I need help. I want to do what you're saying.

And you see the secret of it is, I like to boil it down by this, it's the sword of the Lord and of Gideon. It is not just Christ. If you try to make Christ do it all, your life will become static.

It will stop because it's not Bible. If you try to do it all, if you try to go through, I remember a fellow, I had a long argument about him. He said, the Lord says, if a man smites you on one cheek, turn the other.

And he had a whole bunch of stuff like that. And he wanted to do like Arthur Blessed and just leave his family, make a wooden cross and carry it through town. He felt this would be his best way of really keeping the things the Lord said in the Sermon on the Mount.

And I went toe to toe with him and I said, that's not how you do it. When you try to do it all yourself, what happens is you become frustrated and discouraged and it doesn't work. If you try to make Christ do it all, your experience will stop.

It will stagnate because that's not Bible. We're constantly exhorted to do what He said, to pray, to shun fornication, to purify yourself and all kinds of things. Present your body a living sacrifice.

So that's not scriptural and it will not work. On the other hand, if you try to do it yourself without Christ, you'll soon find out you can't do it. Yes, you can't purify yourself without Jesus.

Like Paul said, I try not to... You just get one sock on and out goes these other seven legs out like here and by the time you get over to one of these, the sock is off the first one. And it's an endless thing. You can't deal with your carnal nature.

So it's the sword of the Lord and of Gideon. And I like to say 51% the Lord, 49% Gideon. Yes? There's no relationship with the Lord.

Not a real relationship, because if the Lord says, if you love me, keep my commandments and you say, I'm going to wait until you keep them in me, the Lord, you've been disobedient. He didn't say, I will keep the commandments if you let me in. He said you keep them.

See, so if there is a secret to the Christian life, it's the keeping the balance between God's part and your part. Because if you overemphasize either one, salvation does not operate. You have to read the word and do what it says, and you do what it says by praying, having fellowship, giving, serving, coveting the best gifts, doing all the things.

You have to do what the Bible says. And many, many things we can do without the Lord doing it in us. You know, people act like I don't dare do anything because I can't do anything at all.

And I want to give you a good antidote for that attitude, and it is we're getting into another area here, but that's alright. There's a real good antidote for that. And it's in 1 Corinthians 15:34.

This is another one of my favorites. You can see I've got a bunch of favorites that I harp on. 1 Corinthians 15:34.

Alright. Because this just puts an arrow right through the heart of this thing. Wait for Jesus to do it in you.

Puts an arrow right through the heart. Come back to your senses and stop sinning. Now, what does that do for waiting for Christ to do it in you? It makes you a person without sense.

Stop it. Just quit it. Don't you love it? That's a wonderful balance for this super mysterious, I can't do anything, I have to wait until Christ does it in me.

That's a perfect antidote. What should I do? Stop sinning. Well, I can't.

Well, then pray. Come boldly to the throne of grace. Then the Lord will make intercession for you.

You'll get help. But above all, stop sinning. But nobody's perfect.

Stop sinning. But we all have to sin while we're in this world. Stop sinning.

It does get something. Yes, Larry. Verse 33 kind of tells you what you have to do since bad company corrupts good character.

Come back to your senses Stop sinning. Excellent. Excellent.

Sure. Bad company corrupts good manners. Yes.

I think, you know, something that's kind of frightening is in the presentation of this, that who are we to think that we can do anything? That's what I've heard, where I can see how the enemy really keeps Christians in their sin and continues which enables their sin. Who are we to think that we can do anything? God thinks we can do something. You know one of the... One problem is this.

Satan has left the church with the image that we are a hopeless mess of an infinite amount of sin that cannot possibly be confronted and God, seeing this has said because there's nothing you can do about it I'm going to save you by my grace so believe. The truth of the matter is we are not an endless mass of sin. We are not.

We have many sins, some major and some minor, but it is a finite amount. It is a finite amount of sin. See, you get this thing out here and it says stop sinning.

Oh, I can't do that because my very breath, I'm completely undone. And so you don't do what's said in front of you. Like God will say we know it's wrong to gossip.

It's repeated many times in the New Testament. Well, if you set your mind to it you can stop gossiping. It isn't that big a deal.

But it's because this image has been presented. They take verses of the Old Testament out of context. For example, there is none righteous, no not one.

And if you read the context, he's not talking about everybody in the world. He's talking about that time in Israel because throughout the Psalms you will find probably 125 references to the righteous in Psalms. Beginning with the first Psalm.

Sinners shall not stand in the congregation of the righteous. And of course Paul repeats it but when you read what Paul is saying you can't be righteous apart from Christ. You can't keep the law and do your own righteousness because the Bible says we have all sinned and come short of the glory of God, which is absolutely true.

And we have to receive Christ because that's a deeper level of righteousness. But there's another level of righteousness that's expressed in the Psalms and God expects that of people. He expects us to do what

we can.

Awake to righteousness. Stop sinning. It doesn't scare me that doesn't frighten me at all probably because I know that God has dealt with numerous sins in my life and I know that it's a finite number and I know when the Lord comes He'll just blow off the rest of them and I will be without sin because the Lord will have done that.

Yes, Sandy? What you said to me about that issue because I had heard that also is your illustration of the power of hearing and that meant so much to me because I can see where I can try to stop this sin that's in me and I can be successful for a time but there's a time when I give it totally over to God and it's like the power of hearing kicks in and His power comes in to overcome that sin which is much more effective. Absolutely. Teaching us that we are hopelessly bound in sin and there's nothing we can do about it brings our life our process of sanctification that stops it.

You can see Christians that have been in church for 40 years and they've never grown at all. Yes? Scripture says that you shall know the truth and the truth shall set you free but the truth doesn't set you free in the Bible or the Bible. So knowing the truth is what sets you free.

It is God's word that sets you free. Remember He says now you are clean through the word which I have spoken to you. Audrey? It says that foolishness is found in the heart of a child the rod of correction you don't leave it to spontaneous drives it and I think this is what's wrong with our Heavenly Father administers a rod of correction for not being able to get rid of it Oh He does.

And that's in Hebrews That's in Hebrews the 12th chapter that we might be partakers of His holiness So now we've had the current doctrine teaches at least people with a feeling you know I'm saved by grace and not by works hallelujah I'm not perfect I'm just forgiven and this kind of thing which defeats God's plan to conform us to the image of Christ it just defeats it entirely. We just give up on it there's nothing I can do Christ does it all and then we have left the Scripture because the Scripture says keep my commandments in many places it says that Okay any more thoughts on that? Alright so we let the Lord in He feeds on our obedience and worship we feed on His body and blood and learn to live by it. By the way that's John 6.57 this is the covenant this is the blood of the covenant Jesus said and the covenant that God makes with us is our drinking His blood and eating His flesh and He said if you'll do that I'll raise you up in the last day that's how we get resurrected.

Now you see here why it's so important to understand the Trinity correctly because it relates to us just as the living Father sent me and I live because of the Father now that word because somebody pointed that out to me they didn't care for that they felt that was weak King James says by amplified says from and because of but the idea is let's see how we can say it, the living Father sent me and I live if you want to sum up all the meanings it's on the basis of the fact that I'm partaking of the Father is what it means, by the Father, from the Father, because of the Father, whatever you want but Jesus, but we know what the because means because we know how Jesus lives by the Father.

That is His life, His words, His actions and everything are from the Father and in that same manner the one who feeds on me will live coming out from my nature, so His words His thoughts, His actions and everything are proceeding from me. Yes?

Maybe that's the reason why some people don't understand when you try to talk to them about this event and actually take opinions and start doing this and then they'll follow me and reveal to them, but you try to

tell them and show them the doctrines and it doesn't make sense to them but I know I didn't make sense of this and I didn't do it anyway but I just did what Bob said and Jesus said and then the truth started coming to promote me and reveal to me and try to teach me and try to help me It is an experience It is an experience as you do what He says it lives in you and it grows in you I mean, we're talking about reality here and people can see the change in fact, if you're not different from what you were yesterday you need to ask the Lord why if you're not different today from what

you were yesterday, you need to ask the Lord why because He wants you to continually be being transformed by His word it's the word that does it it's the word that creates heaven and earth it's the word that discerns the thoughts and intents of the heart it's the word that makes you pure it's the word that sets you free the truth He that commits sin, Jesus said, is the slave of sin if the Son shall set you free you shall be free indeed in fact, the release from sin is what salvation is we don't get released from sin so we get saved it's the release itself which is the salvation because we're being saved from sin and it isn't for the purpose of going to heaven, it's for the purpose of serving God and His kingdom yes obedience creates life and disobedience creates death absolutely that's in

the Old Testament and the New keep my commandments and live yes the living Father God sent me I live for the Father for, I've never seen that before so if you peace on me you live for me yes so you can interpret these many, what are they? conjunctions, you can interpret these by what you know of how Jesus lives from the Father, in that same way He wants you to live by Him or for Him, or from Him, or because of Him you stand you stand in relationship to Jesus as He stands to the Father and there's no qualifying of that there's no saying yes but we're just human the human is crucified and we keep it that way by faith and we become sons of God really, brothers of Jesus Christ really, born from the same Father really, partaking of God really, it's the real stuff and that is the heart and core

of Christianity yes Larry I remember hearing presented as though those who are Christ are actually impregnated with Him and what are you doing with the baby was the question that was asked what are you doing with the baby are you nurturing the baby are you being obedient are you creating, are you doing the things that will bring strength and life to the baby or are you doing your own thing pregnant and gathering the baby that's good, that's Revelation 12 isn't it the woman bearing a man child that's a good way to put it, I think that's an excellent allegory excellent allegory that's true, because every day we, just like a pregnant mother we either tend to what is being formed within us or we ignore it we either give place and realize I'm not my own anymore, I'm bringing forth another

person very good allegory alright, let's take a look if you care to at Psalm 23 verse 5 this is one you all know we were at a funeral yesterday sure enough, they read the 23rd Psalm I was sitting there thinking, why don't you read the 24th Psalm let's get some life in the party ok you prepare a table before me isn't that interesting, see the action God puts on tables and on eating because that's where we have fellowship that's where we communicate that's just part of being God has made it part of our being and I'm sure for eternity it will be part of our being because we enjoy that Larry when you're gathering around a table you're looking at the eyes of the one speaking to your face right and it was at a table that the Lord gave us the communion, the covenant of communion the Lord's table

but the thing to notice about this is where he sets the table that's the interesting thing to note see we get the idea that oh man I'm having so much trouble when this trouble is over I'll serve the Lord that's a human reaction to trouble when the trouble's over then I'm really going to serve the Lord when the trouble's over I'll know the Lord when the trouble's over this that and the other it's in the midst of your enemies that God

sets your table I mean the hordes of hell can encompass you round about and there's where God will set the table for you isn't that ridiculous he sets a table before me in the presence of all my friends in the presence of my enemies the man of love is there you know what it is it's the Lord's disdain he just disdains the enemy and when we pay a lot of

attention to casting out devils and rebuking devils and talking about antichrist and all that, the Lord does not care for that he's a king and it's like we are emphasizing the enemy and he much prefers that we disdain them because he disdains them look at the people on the earth we're going to cast away God's commandments from us and what is God's reaction he laughs how ridiculous and there's this about kings they are very jealous of their prerogatives of their stature and of their majesty you don't want to come before the greatest king of all Jesus and start talking about antichrist because antichrist to him is less than a fly on the table it's nothing it's just something that Christ uses to accomplish his will in his church he uses all these things he doesn't cause the devil to be

wicked he just lets the devil do whatever the devil is going to do and then he knows in advance what he's going to do and causes it to work for good and everything the devil does against you will work for good if you get your eyes off the devil and put them on Jesus it will always work for good he will set a table before you in the presence of your enemies so don't worry about the devil and don't worry about antichrist someone was corresponding with us the other day their whole area was in an uproar about the mark of the beast and they figured we're all going to have a computer chip and I said well you don't have it yet do you no but we've got to be prepared so that when it comes we're ready to die and I said well my dog has a computer chip she has a chip and that's not the mark of the

beast I said that's all nonsense that's people trying to avoid righteousness that's all it is what God is after is not our worrying about some electronic chip it's the mark of the beast is having the way of the world in your mind and in your hand that's the mark of the beast the beast is antichrist, antichrist is the world system it's power is money the power of the antichrist system is money and when your mind and your hand are occupied with money watch it because that's the world and that's the mark of the beast instead of trusting in God with your mind instead of doing what you're doing for God so that at any point you can look up and say Lord am I with you I don't care whether you're a broker and you're selling stocks and bonds you could do that and be in God's will but you've got to

say Lord is this what you want me to be doing because in and of itself making a million dollars in stocks doesn't mean anything to God that doesn't mean anything because that's not the power that God uses we look to money for power we look to it for security and God does not want us looking to money for power to get what we want or for security to thrust off sickness or disaster He doesn't want that antichrist way is to amass money in the world buying and selling so that you can insulate yourself against trouble and pain and when we do that when that's in our mind I'm making this money and everything because if I can make a couple of million dollars in no matter what happens in the future my family and I are safe you've got the mark of the beast here and here that's the mark and nothing

to do with a computer in Brussels or computer chips implanted under your skin or debit cards nothing to do with that has to do with is what you're doing to get power and survival and security apart from God or is what you're doing because that's what God wants you to be doing right now and it could be making money making money has nothing to do with it the criterion is is what you're doing because this is what God wants you to do or is it to develop survival and security apart from God and that's what Jesus said don't take any thought for tomorrow well we know in a cash oriented society this tends to be an impractical

suggestion and yet when God says something it's never impractical so how do we reconcile that with a cash oriented society like America by living so before the Lord that

word we could be right in the midst of making millions it doesn't mean anything and we know it doesn't mean anything we know it's only paper and you can't keep rain off your head with paper it's what it represents power survival security you can't eat it you can't wear it you can't it's a token that represents something that's the two gods that Jesus said no man can serve God and money you cannot do it so in America's cash driven society you have to make sure that what you're doing each day if you're broke tomorrow it doesn't matter because God has promised to supply your needs if you are seeking first the kingdom so it is eminently practical although at first it doesn't seem so because oh what does that mean well I don't plan for retirement or I don't plan for my income tax or I don't

have a health program or anything it doesn't mean that it doesn't mean that these are all part of the American culture it doesn't mean that stop what you're doing in your culture and act nuts it doesn't mean that it means it has to do with how you are doing these things and if you're doing them and driving yourself nuts so that you can't attend church and you can't worship and you can't do anything because you're all occupied with making money then beware because that is the antichrist world system and it has nothing to do with a computer chip see but people like that because it's something that they can fasten on that requires no change in them that's why people fasten on the rapture because it requires no change in them it's something that God is going to do externally and they'll

always fasten on the external whereas God is interested in your change in your heart it's what God is after one on one you and Christ changing inside eating his flesh drinking his blood rejoicing with him and then whether you have money or you don't you're in the center of God's will and Jesus said if he's going to clothe the flowers he's certainly going to clothe you and see so it's not impractical he's not saying in a cash driven society don't work you can't live like a native in the bush in America and just live hand to mouth or by some fish you take out of the sea for that day like they do in Polynesia we can't do that here we know that but they have to if they're going to go diving for oysters or fishing to survive for the day and there are Christian they're going to have to do it in

God are they going to die for pearls they've got to do it in God or if your gonna be a real estate broker you've got to do it in God or sell cars you've got to do it in God or go to college you've got to do it in God you have to do in God.

If your do it in God then you have the name of God on you, the name of Christ on you the name of the city of God on you But if you're doing it to develop survival and security and power, so that you don't have to trust God, so that you're amassing wealth to protect you in the time to come, then what is written up here is 666. It's man making himself God. Being his own God, taking care of himself, making his own power, his own survival.

Who needs you, God? I've got five million dollars in the bank. What do I need you for? Then you wake up in the morning with a bump. And the doctor says it's not operable.

So where's your five million dollars? Or your child gets leukemia. Where's your five million dollars? Your wife gets a cancer. Where's your five million dollars? Then you realize these things don't do it.

But God can heal the lump. God can heal leukemia. God can heal your wife.

So it's vain. It's vain. You're trusting in a false God.

And money is a God in America. And it's a false God. And it's 666.

That's the trinity, see. 3 is God and 6 is the number of men, because he was created on the sixth day. And so 666 is man making himself God.

And John said, it's been with us since the first century. Even now are there many antichrists. Waiting for the age of computer chips.

So my dog can get to heaven after all. Preparing yourself so you'll die. Are they asking for chips now? No, but we've got to be prepared to die.

You always have to be prepared to die. Oh, people. God loves them.

That's why he made so many of them. Okay, any questions? Where does he set a table before you? When he's knocking on the door of your heart, what do you do? Open it up. Who comes in? The King of Glory.

Psalms 24. The man that wants to fight. And what does he do? He dines with you.

Because you're going to need that. If you're going to be a warrior, you've got to dine with the Lord. You never send people into battle on an empty stomach.

That's a prime rule of battle. I'm a student of war. And you don't send people into combat on an empty stomach.

If it can be avoided. So, the Lord wants you. He wants to be rich on your praise and your obedience.

And he wants you to be rich on his body and blood. And he wants to knock every day and he wants you to open every day. Alright? Alright, we have a couple of minutes here.

Let's look at, if there are no more questions. Let's look at Ezekiel 43. Verses 1-7.

We're almost through here. Don't collapse. I always run these tapes out for 55 minutes.

Because there's people on the outside that don't have any church to come to. And this is their church. Okay, we got it.

Ezekiel 43, verses 1-7. Then the man brought me to the gate facing east. And I saw the glory of the God of Israel coming from the east.

His voice was like the roar of rushing waters. And the land was radiant with his glory. Isn't that wonderful? The vision I saw was like the vision I had seen when he came to destroy the city.

And like the visions I had seen by the Kibar River. And I fell face down. The glory of the Lord entered the temple through the gate facing east.

And whenever you see that gate facing east, that refers to the coming of the Lord. The east is where the sun rises. That's the coming of the day of the Lord.

Yes? And verse 4, the glory of the Lord entered the temple. Does that mean he didn't enter because the glory did? Or did he actually go into it? Well, the glory of the Lord is speaking of his personality. What he is, is glory.

Yeah, you could say the majesty of the Lord. Well, I wouldn't enter without the Lord. Alright, but it's a good point.

Alright, and the glory of the Lord filled the temple. That's talking about God coming in his fullness to the church in the day when he comes. Well, a man was standing beside me.

I heard someone speaking to me from the temple. Now notice verse 7. It's very important for two reasons. One having to do with the kings and the other one having to do with the throne.

He said, Son of man, this is the place of my throne. And the place for the soles of my feet. Now, that may not seem too exciting to you.

But one of the big results of the rebellion of the angels is that God is moving his throne. From heaven where it was, into the hearts of people. We are becoming the throne of God.

That's what man was created to be. It was God's way of giving the back of his hand to the angels. He said, I'm going to take the dust to the ground and I'm going to make it my throne.

And you see that when the first martyr, Stephen, in the book of Acts, chapter 7, that question was raised. What is the place of my dwelling? What house will you build me? Then in Isaiah 66 you see this. You see, heaven is my throne.

And the earth is my footstool. You see here that the throne and the footstool come together in man. The kingdom of God is heaven clothed with earth.

The kingdom of God is heaven clothed with earth. And when Jesus came out from the tomb, what you saw was the kingdom of God. You saw heaven, which is Jesus, clothed with flesh and bone.

That's what the kingdom is. And that's where the throne and the footstool come together. See, heaven is my throne.

And the earth is my footstool. You never put a throne somewhere and put the footstool in another room. Because the king doesn't have legs that long.

Okay. You put the footstool by the throne. Right? So the man can put his feet on it.

And so that's God's way of giving his backhand to the great principalities. And when we see them we'll be absolutely astonished. These angels and authorities and powers of God.

So he says, okay, you want to rebel and get cute with me? So he went down and made the earth, took the dust up. Man. What is man? He's going to rule all the works of my hands.

And you angels, you're going to serve him. You're going to serve the dust. And that's what we are, little gods.

And that's why we have the will that we do. And that's why we get into arguments in marriage the way we do. Because each one of us is trying to be a god.

Exert our will. And so his biggest job is to change that will to his will. So that we can serve as his throne.

Makes sense when you start to think of it. This is where I will live among the Israelites forever. The house of Israel will never again defile my holy name, neither they nor their kings, by their prostitution and the lifeless idols of their kings at their high places.

Now this represents a big change for us. And I want to give you one verse and we'll conclude with this. I want you to see this.

Very potent. Again, it's one of my favorites. Isn't that cute? Alright.

Jeremiah 3.17 Oh, I love this verse. I could cut it out of the Bible with a razor blade and eat it. I love this verse.

Because of what it means. It means a whole different way of viewing God. At that time they will call Jerusalem the throne of the Lord.

Do you know what that means? It means heaven has come to the earth. And people no longer will pray to God in heaven. They will pray to God in Jerusalem.

Now think of that. You could travel all over the place. And you could never get to God.

But in the world to come, you'll be able to travel to God. And people won't pray up like this. Our Father who art in heaven.

It'd be our Father who art in Jerusalem. You see the fantastic change that is? But you think what it means to the world. Just picture tonight.

If there was some place on earth where God was. Just picture it. If there was some place you could go.

And there wasn't just a church there or a temple or anything. God was there. That's the way it's going to be forever.

That's the way it was in the beginning. God was on earth. It never was God's will to create an earth and millions of people and live away from them.

That never was God's will. He only did that temporarily until He could develop rulers who could govern His creation. And when He gets them done, He's coming back to the earth in the new Jerusalem.

And His glory will be there. The Holy Spirit will be there as a river. The Lamb will be there.

We will see His face. And people will be able to come from all over the earth. You see that in Isaiah the second chapter.

Let's go up and we'll hear the word of the Lord. We'll beat our swords into plowshares and our spears into pruning hooks. We won't do war anymore because we're going to go up and He's going to teach us about Himself.

And that will be your job. They will not go to God's presence directly or even Christ's presence directly. They will go to you.

And they will learn. And Christ through you will bring God to the nations of the world. Isn't that neat? Hallelujah.

And that's why it's so utterly important that you don't get racked up on anything except your inner communion where the Lord Jesus Christ wants to come in, set a table, and dine with you so that you can become. In the next verse after that in Revelation says, after knocking on the door says, He that overcomes will I grant to sit with me in my throne even as I also overcame and sat with my Father in His throne. So the throne comes as you let Him in and feed on His body and blood.

Hallelujah. Can you think of anything more wonderful? Shall we stand? Hallelujah. Father, Father, Father.

What a plan. Oh, Hallelujah. What a plan.

What a plan. Oh, Hallelujah. And Jesus, we thank You that You have come and died for our sins that we might all be a room in God's house.

Oh, Hallelujah. Jesus, You are going to bring us to the Father. Hallelujah.

You are going to bring us to Your God and our God. Your Father and our Father. And we're going to know Him because we're going to be His children, His sons.

Hallelujah. And His Spirit is in us. Hallelujah.

Oh, Hallelujah. Jesus. Jesus.

Jesus. Right now, Lord, we enter our lives, Lord, that we may feed on Your body and blood, that You may feed on our obedience and our worship, Lord, that we might commune with You continually in the very presence of our enemies, that we might commune with You, Lord. Oh, Hallelujah.

Hallelujah. Hallelujah. Such majesty, such strength, Lord.

They mean nothing. You are the King. You are the Defender of the Righteous.

Hallelujah. No one can harm us because You are our King, Lord. And we obey You and we believe in You and we trust in You.

And then You bring us to the Father. And as we praise Him, as we stand on the sea of glass laced with fire, that judgment that makes us transparent and sing the song of Moses in the land. Hallelujah.

Hallelujah. You worship God and we worship God along with You. And then the Father is satisfied with the fruit of the earth.

Hallelujah. Praise Your name, Lord. So wonderful.

So wonderful. Oh, God, that we might commune with You at all times. Not just once in a while, but continually.

Eat Your flesh and drink Your blood, Lord. Oh, Hallelujah. Hallelujah.

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