

You Don't Have to Sin

by Robert B. Thompson

The Bible teaches that faith comes by hearing, and hearing by the Word of God, and that we must exercise faith and patience to receive the promises of God and live a holy life.

Duration: 1:18:00

Scripture: John 3:9, John 8:34, Romans 6:14, Hebrews 10:17, 1 John 1:8, 1 John 3:3, 1 John 3:5

Topics: "Faith And Obedience", "Spiritual Transformation"

Description

In this sermon, the speaker emphasizes the importance of staying within the boundaries set by God. He refers to the verse in Joshua that outlines the specific boundaries for the people of God. The speaker also highlights the need for believers to tread where God has promised, rather than venturing off on their own. He emphasizes that salvation is not a blank check and that it requires faith and patience to inherit the promises of God. The speaker also shares the example of David Brainerd, who preached to Native Americans about the need for thorough transformation and disregarded his own health in the process. The sermon concludes with the reminder that faith comes by hearing and that believers must actively pursue the promises of God.

Transcript

Lord, as we come unto you tonight, it is with praise and thanksgiving, and we just thank you, Lord, for all your goodness to us and your blessings. Let's just appreciate them so much, Lord. Your care for us, keeping us free from accidents, sickness.

We praise you for each and every blessing, Lord. We're so thankful. We pray, Lord, for each family represented here, and we pray, Lord, that you will just watch over the homes and be with each member of the family, Lord.

Let your angel be there to protect and bless, we pray. Lord, remember Brother Buck tonight, Lord, and we know he's supposed to have four more days left to live. We pray you'll be with the family, Lord, in a tremendous way as they're saying their goodbyes.

Strengthen Cindy and the family. And also Marilyn Ramsey, Lord, we remember her to lift her up from her operation, Lord, that you be with her and bless her. So we thank you, Lord, for your goodness to all of us and to the children of men.

Now we pray you'll help us tonight. We'll perceive exactly what it is the Holy Spirit is saying, in Jesus' name, amen. Now, Solomon Montaguera called me up, and it really was a turning point in my thinking.

He said that he's got a mixed Bible group, and they're partly Baptist and partly Pentecostal. And Saul preaches much the same as me, and he was teaching them about how to get delivered from sin. And then a man came back to the class, one of the members, and said, you know, I never knew it was possible to get victory over sin.

He said, but I had this habit of about once every two weeks I'd blow up at my wife, just lose my temper. And he said, then I'd be so convicted. But I figured he'd always been taught that as long as we're in this world, we have to sin.

And it just goes with the program, and nobody's perfect, and et cetera, and so on. And he said, but since you've been teaching me that the scripture says I can have victory over sin, he said it's been quite a while, several weeks, he said, I've still got the victory, and I haven't lost my temper. And you know, it hit me like a magnesium flare.

I mean, it just went off in my head. I thought, that's it. That is the thing.

And you know, well, in the first place, I was taught when I was first saved, the typical evangelical message. And of course I accepted it, that was all good, because Colleen's one that has been affected by this teaching about sin. And I'm glad you're here, Andrew, because you can give us a good sounding board when we start discussing Romans 6.14. You can be a good sounding board as to how they handle that in Point Loma, I'd like to know, because it's kind of key here.

And the thing is that faith comes how? By hearing. And hearing? Okay. Now, let's say that you heard about salvation.

You didn't know it existed. And I didn't know it existed. I'd never heard the gospel before I was in the Marine Corps.

I never heard it. And then when it was presented to me, I was so glad I believed and I did what I was told, and I was saved. Faith comes by hearing, and hearing by the Word of God.

Then came the baptism with the Holy Spirit. It's very clear in the book of Acts about speaking in tongues. It's quite a bit, it's obviously, and then what Paul said, it's obviously of the Lord, you know, it's not some strange thing.

So I saw it, I believed in it, but it took me about a year. But we were in a Bible school on 641 South Boundary. It's on the north end of National City.

And I'd go down there in the middle of the night and pray by myself in the chapel in the dark. Oh, God, I want the baptism of the Holy Spirit. And the students would have Jericho marches around me.

Actually, I may never have seen those, but they all tramp around. Well, kind of like we do in a parade, but they call it Jericho march, and I couldn't get through. I couldn't get through.

Well, it took me about a year, but I finally got through. Faith comes by hearing. You've got to know that it's possible.

And then you have to go after it. And just because you believe it doesn't mean you're going to get it right away. You just have to.

In fact, isn't that Hebrews 6.12? I think that's right. It says we must, through faith and patience, inherit the promises. Isn't that Hebrews 6? That's kind of key to this whole situation, is Hebrews 6.12. Because that's how you get the promises of God.

Anybody have it, read it. I'm pretty sure I'm going to. Mike, go ahead.

We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised. Okay, that's the New International Version. Faith and patience.

So first you've got to see it in the Word. Then you've got to have faith. And then you've got to have patience.

And what do you get as a result of this? The promise. Exactly, the promise. The promise.

So that's how you get all the promises of God. It's the same way. Okay.

Then, yes Bill. Having faith and patience isn't a means for us to get what we want. It's a means for us to... We're not going after... When you go after the land of promise, it says every place that the foot shall tread.

That's I think Joshua 1.5. Every place that your foot shall tread I have given you. But that didn't mean you could start off toward China or go south into Africa. It meant within the boundaries that were put in the preceding verse.

From Lebanon on the north, and the Negev on the south, and the Euphrates on the east, and the Mediterranean on the west. That was stipulated in the fourth verse of the first chapter of Joshua. Then the next verse he says every place that the sole of your foot shall tread.

But the assumption is you're going to tread, like Bill says, where God has promised. Any question about that? Does that make sense to you? You can't... Salvation is not a blank check. It's not sometimes a blank... It's not a blank check.

There's certain promises who through faith and patience inherit the promise. So before you have faith, you've got to have what? Promise. Faith comes by hearing, and what you hear is the promise.

That gives you faith, and then you have to exercise patience. Let patience have a perfect word. Okay, then came, next down the pipe came divine healing.

Because a lot of people don't know that's in the Bible. And some let's point it out to them, they say it was for the first century, they don't believe it or whatever. It stops right there.

It stops right there. The promise is there. The Old Testament knew by his stripes you were healed.

The promise is there. But it's up to you then after you hear the promise to exercise faith. And then, then it becomes a hope, and that's what faith is.

The substance of things, hope for the conviction concerning things not seen as yet. And so every Bible promise comes that way. And it seems that in each generation of calendar time that God illumines a certain promise.

Whether it's holiness, or the born again experience, or justification, or tongues, or the gifts of the spirit of divine healing. Whatever it may be, it seems there comes a time when that promise, it's always been there. The Bible was written in the first century.

It's never changed. But somehow it doesn't get off the page. God didn't put his highlight marker on it.

It just doesn't come off the page. I'm sensitive to this because I've been studying David Brainerd. Well, you know what, somebody gave me that book and a blessing, Eddie.

It gave me a real insight into the fact that it shows the apostasy we're in because at that time with the Puritan preachers like Whitefield, is that how his name was pronounced? I've heard it Whitfield. It was spelled Whitefield. And Brainerd, Jonathan Edwards, do you know what they preached? The same thing as I'm preaching, only not the nuts and bolts.

God has given me the nuts and bolts, how it works. But what they preached was that you can't just take a right step to salvation. They wouldn't accept that.

You just quote, accept Christ. They wouldn't accept that. You had to show in your personality an absolute transformation, a moral transformation, before they would accept that you had experienced redemption.

And they were very adamant about this. And when Brainerd went to the Indians, now a lot of these Indians were because of the influence of the Whites. They came because of the terrible testimony of the English Christians.

That when preachers went to the Indians, they said, we don't do the things that your God has you do. Cheat the Indians, and murder, and steal. We don't do that.

He says, you're hanging people all the time for theft. He says, it's very seldom that Indians steal. And because of the bad testimony of the English Christians who were coming out of the Church of England, which was really, the Church of England was really a Catholic Church with a few modifications.

Did you know that? The High Church of England, is fundamentally, if you go back and trace how it came into being under King Henry VIII and others, it was an adamant, the Church of England is the Catholic Church of very few changes. Very few changes. And that's why the Puritans came into existence, was to purify the flesh they saw in the Church of England.

So these Puritan preachers were marvels. They were skilled in Hebrew, they were skilled in Greek, and they didn't preach any fancy stuff. They had none of the emotionalism we're used to.

It was all very sober, very scholarly. They would preach for two hours or longer, sometimes four hours, and people were sitting there, these farmers were sitting there listening to these long, exegetical type and expository sermons. And a lot of it was taken from Calvin.

But some of them, like Jonathan Edwards, began to really push that it was not enough to accept Christ, a genuine accepting of Christ. You had to do, God had to do a work in you, there had to be an awakening in you. Well, that's Calvinism.

But from then on, that awakening had to produce a transformed life. And if it didn't, they didn't count you redeemed. They didn't want So we can see what we're in today is cyclical.

We're just in another apostasy today. And we need Puritanism, we need a neo-Puritanism, we don't need to go back to the old. God has, and works his church purified today.

Now you can imagine, these Indians had been knocked out of their culture. They were drunk a good deal of the time because the English Christians were selling them booze to make money. Their land had been stolen from them.

They were kept under the strict guard by soldiers of the government, and they just kind of lost heart. So you would think you would want the most shallow message. You would want to come and say Romans 10, 9 and 10.

Just believe and you've got it. And instead, here they're faced with Brainerd, who was a close affiliate of Jonathan Edwards, preaching to them the need for thorough transformation. And he kept it up.

Now this man, now he was an example to me, because he took complete disregard of his health. All the time he was preaching, he was suffering from tuberculosis and severe emotional depression. All the time he was preaching, he was in severe depression, melancholia they called it, and it was profound, and probably due in part to the tuberculosis, and probably due in part to the fact that he had been expelled from Yale, wasn't allowed to graduate, and it was because he had made the remark that one of the elders in Yale had no more grace than a chair, and somebody overheard that and repeated it, and this elder got so uptight, and Brainerd every few months would go back and crawl and humble himself, because he was beating himself.

He felt he had done such a terrible thing. And by the time Yale finally relented, he was so involved, laboring under a Scotch foundation that was supplying money to preach to the Indians, that it was too late, he couldn't go back, he was too committed to the Indians, so he never finished. But today, and I know about Yale, because that's in my own town.

I've been out there many times, ivy-colored buildings, but in the dormitory section, one of the dorm buildings, is called the David Brainerd dorm, because he became very famous, he's very famous. By the way, he's from Connecticut, Adam, Connecticut, and there's a memorial there, a Brainerd memorial, and so it's quite a thing. But it sure opened my eyes to a lot of things when I saw it, and he labored and no success, and he labored and no success, and finally, he was waiting for God to move, and finally God moved in those Indians, and they began to weep and cry because God was revealing to them the sin in their lives.

Now, when you compare that with the emotional things that goes on today, it makes one wonder what we need is a revival where people are conscious of their sins, not just a light repentance, but I mean a deep cry within, you know, I'm hell-bound, I'm, I have displeased my creator, and you know that this would happen to these Indians. They didn't speak English, he had to learn the English language, the Indian language, so on top of this, and the tribe that began with was the Delawares, which had been overcome by the other Indian tribes, and were like serfs, you know, they had lost all their pride and everything, they couldn't go on the warpath, they weren't even respected by the Indians, you know, they were just lazy drunks, and thanks to the white man's influence, and these were the ones that God began with, so it was a tremendous eye-opener to me, because I see right away, that's the real thing, that's revival, that's the way right, because it doesn't, it isn't just in the church, it's out in the community everywhere, there's an awakening in the community, there were several awakenings at that time, but now this was not with any Pentecostal-type meeting, this is with expository preaching by scholars who were students of Calvin,

skilled in exegesis and in exposition, I mean careful Bible scholars that were fluent with Greek and Hebrew, and in the midst of this scholarly presentation, God does a sovereign work, there's no working it up, there's no Jesus, Jesus, Jesus, you know, send the fire, there's none of this stuff, just one preacher had an hourglass that was one hour long, and when he was preaching, and when all the sand was out, he'd turn it over and say to the people, we're going to start now on the second glass, meaning the second hour, and I mean, these were frontier people, a lot of them, you know, dog tired, sitting in their Sunday listening to, not incidents and colorful things, but Bible exposition, but that creates character. So that's been influencing my thinking a lot, and then when Saul said, the man told him that, it dawned on me, something dawned on me, and I said, that's it, that's the simple issue, is that people do not know, the Christian people do not know, I mean, worldwide do not know that God has promised in the New Testament deliverance from sin.

Now, the way I came into this message was really torturous, it was really torturous, because as I said, when I started out, I was, you know, they handed me a scopic Bible, I was taught the rapture, I was taught grace, I was taught everything, and it wasn't until maybe 20 years later when I was writing on the Tabernacle of the Congregation, and there's a chapter in there called the Holiness of the Tabernacle, and I was writing on the Holiness of the Tabernacle, and we were in Palo Alto at the time, and all of a sudden, something clicked in my mind, because I'd always viewed the New Testament, that there were a lot, I didn't know there were many commandments, I'd just been told that whatever was written in the Bible, it was understood, we couldn't do it, and that's why God had given grace, and had sent a Redeemer, that's what I was taught, and that's what I believed. But in the meanwhile, for 20 years, God had been talking to me about the Feasts of the Lord, and the Kingdom of God, and Christ in you, and what He's going to do after Pentecost, but it didn't impact on this other realm. So I stopped writing, something switched in my brain when I was writing on the Holiness of the Tabernacle, and I thought, I wonder, does the New Testament teach we should behave righteously or not? I don't know, it's been God, that's all, it was God.

I was getting up every morning between 4 and 4.30 in writing, and I was in a kind of a coma a good deal of the time, so I began to look to see if there were any verses in the New Testament that said we were supposed to live righteously. And I began to make a list of them. Well, pretty soon it became unwieldy, because I saw there's too many, I can't put them all down, this is what it's talking about.

And that was the beginning, that was the beginning, and from there it began to evolve in my mind, something is radically wrong with the message that I have been taught, that's not what the Bible teaches. And then I began to look for verses that taught what I thought would be all full of the New Testament, was on grace and imputed righteousness. And lo and behold, it was only in Romans 3 through 5, actually, and one or two others, one mentioned in Titus, and one in Ephesians, and that was about it.

And all the rest was an exhortation to holiness, and the fact that if you didn't live a holy life, you would not inherit the kingdom. Well, then I got mad. I got mad because it was so plain to me, and nobody else could say it, and of course this calls for anger, you see.

I mean, this is the natural thing, people don't understand it, you understand it, then you get angry, that follows. But I guess it was irritation, and I'm thinking, this is so clear, but I guess I was fighting my own confusion, and trying to fight the cobwebs off, and so by the time we came here, I was pretty well set in what I believed, but I was still pretty angry, and there was a lot, the teaching at that time was all positive thinking. When Audrey and I came here, it was all, the big thing was positive thinking and faith.

And so everybody except myself is preaching positive, everything's positive, you don't say anything negative, everything was positive, everything was faith, and everything was energy, and you can have what you want, and I mean, it's la-dee-da-dee-da, and I asked the Lord, I said, what about this, you're not supposed to say anything negative, and I told you what the Lord told me, does anybody remember? If you preach nothing but the negative, you're sick. If you preach nothing but the positive, you're seeking your own glory. And then the Lord took me back to the beginning, it started with a tree you could eat up, and a tree, the negative and the positive there, beginning in Eden, and all through the Old Testament.

Thank you Lord. But still, I knew it was an uphill climb, and pretty soon we had a reputation for being deep, nobody could understand it, was different, was queer and unusual, and I guess, Audrey says, the thing is, that I am a born maverick, and if anybody tells me this, I'll do it for them, that I come up fighting, that's the way, I'm not easily led around. So whether that's good or bad, I don't know, but anyway, the result on me was, okay, you want to fight, we'll fight.

And so, that's not the way you do with God's people, they're not interested in seeing you angry and fighting, they want to hear what God has to say. So the battle was within me, way more, that nobody was resisting me, it was all in my mind. Well, I have become a lot easier on myself and other people now, because there's enough people that understand what I teach, can preach it, like Sal, and a number in this church, and Dennis McNally, and others that know the message can preach the message, and I don't feel like, you know, an odd man out here, a horse of a different color, you know, one purple horse in the middle, and all the rest of them are regular color.

So it helped me emotionally with the message, but when Sal said that, that's where it's all going. It isn't the case of you sinners, can't you understand, that if you live in the flesh, you're not going to inherit the kingdom, it's the Tom Sawyer thing, you get to whitewash the fence. All of a sudden, this is what you want, see, like Tom Sawyer, he wanted to have the case of whitewash the fence, so he wouldn't let them do it, and pretty soon they wanted to do it, you know, finally they had to trade him everything they had to get to whitewash the fence.

They need to see, in the New Testament, I don't think they need to be told this, and God will tell them that, and most of them, I think, are more aware of it than they would like to be, but what they need to see and understand is that there's a promise that you don't have to sin, and that made all the difference in the world, and my thinking, I never saw it, it's the next step after tongues, that's the one that God is highlighting now, because it's the beginning of the kingdom, and you see, it's the crossing of Jordan, this is what it is, all the other things were preparatory, this is where God is going, and it begins, I don't know how many of you have read my book on the land of promise, but if you have, you'll notice there is internal conquest, and then there is external conquest, and with Israel, the internal conquest operated with the law of Moses, and the priesthood, and the sacrifices, and the statutes, that had to be done before they were able to go into the external conquest of Canaan, first came the internal, the change in the Jews themselves, then came the external, how many see that?

The same thing is true of us, the church is ready today to go out and say the quote, lost and dying world, well that's a real phrase now, the lost and dying world, this is a lost and dying world, but before we go out to the lost and dying world, that's external conquest, what has to happen first? Internal conquest, and the beginning of external conquest, you can view the overcoming of your behavior as either internal or external conquest, but since it deals with the body, I would say it's the beginning, when you begin to get, now you realize most of the church is not aware that this is promised in the bible, that you can get victory

over lying, and stealing, and hatred, and drunkenness, and backbiting, and gossiping, the church isn't aware, they've just been taught that grace covers this, okay?

They don't know there's a promise there that you can do this, but you see we're close to the kingdom, and the first thing that God deals with is internal, is you're presenting your body a living sacrifice, that is the change inside to love and worship God more than you worship sin, see that's the internal conquest, and of course Diana is helping us with that, attitude, changes in attitude, changes in consecration, that's internal, the conquest of our own person, and will, and then God wants it to begin to go outward, and what's the first thing that hits?

Our body, see that's our enemy, that's what Paul said, I beat it, I keep it under, that's not a friend, see who'll deliver me from this thing? Well, according to the new testament, and we'll go to the scriptures, there is deliverance from sin, and this is a promise, and God is highlighting this now, and it's clear, and so how do we get it? Now you guys, first, well you weren't here when I went over this, so you're excused, first we have to see it in the word, and then we have to have faith, we have to say yes, that's for me, because you can see it there, I don't believe that, you know, that's easy to do, with healing, with tongues, with salvation, okay, so then after we have, we see it in the word, it's there, it's the promise of God, and then we have faith, and then what comes next?

Patience, don't expect it to happen right away, some will, some will go pop, that same thing is true in divine healing, some things will happen right away, others you have to keep after, you just don't let, you don't strive and fret or anything, but you don't change your posture, that this is promised in the word, by who strikes you are healed, you don't change that, once it's in the word of God, faith comes by hearing, and hearing comes by the word of God, so if your symptoms get worse, or whatever happens, or you die, it has nothing to do with anything, the promise is there, the promise is there, and many people would be healed, if they didn't let themselves get talked out of it, people saying that's a cross you have to bear, or it's inherited, or it's something that you had from birth,

or this happens, or it's seasonal, like allergies, I've always had, we have all kinds of ways of talking ourselves out of divine healing, instead of saying God said it, I believe it, and Lord I'm in here for the duration, I expect to be healed, you never change, don't fret, you can't, you can't emotionally push out the devil, our job is not to push out the devil, only spiritual powers can do that, our job is to believe God, just believe God, find the promise, believe it, and don't say it's, what's the word, Eddie, when you're born with it, congenital, what is it, congenital, see there's all kinds of things that Satan puts on, or the ratio of people that are healed, any number of things, yet the promise was there, and someday you'll face the Lord, the Lord will say, you could have been

healed, did you not listen to the word, yep, why didn't you believe it, I don't know, am I right or wrong, and I don't care whether it's allergies, I don't care whether it's minor, or major, or what anybody says, our job is to believe God, and we don't have to strain about it, which there's nothing we can do by straining, I believe, I believe, I believe, that isn't how it works, what you do is you see it in the word, and praise God for it, and you never let yourself get talked out of it, just throw it all off, I don't care if it's congenital, I don't care if everybody in my ancestry for the last eight generations had it, it has nothing to do with anything, God said, by whose stripes you were healed, Audrey, I stand bare with me, most of them haven't heard that story about Audrey and my

dad, but my dad was visiting us in New York, so he's getting ready to take the bus back to, where was he living at the time, in Phoenix, and he, he's fairly crusty, but not too bad, and so Audrey said, Dad, I want to fix you a nice breakfast before you leave, he says, don't fix me anything, I don't want anything, so Audrey got up in the morning, what'd you fix that morning, my dad, well that was probably toast, toast and eggs and pancakes and the whole works, and my father got up and looked at it, and what do you think he did, he said, I said I wanted coffee, and that's all I wanted, so naturally, Audrey retired to the bedroom and had a little boo-hoo session, naturally, and meanwhile, my father went back to Phoenix, but the Lord spoke to her, see she had a, the problem you had was

congenital, wasn't it, didn't you always have it, or?

It ran in the family, it ran in the family, do you want to say what it was? She had a bad thyroid condition, and was on fairly heavy medication, so the Lord spoke to her, and he said, that's what you do to me, I've got it on the table, I've got healing on the table, and you're on your way to Phoenix, no thanks, and so the next opportunity that Audrey had, being a very dutiful girl, she went out to the church out there, and what was the name of that? It wasn't Mary Louise. Oh, it wasn't Mary Louise Church, no, it was Cape Tavernas, and what did they do, they had evangelists there, oh, what did you do, tell it, you know it better than anybody else.

They were at the house to pray for you because you were sick, oh, and she's never had a recurrence, and so the point is, she's been healed, I've been healed of things, miraculously healed, but the point is, that it was there all the time, but she figured, well, it runs in the family, it just runs in the family, but the Bible says, so what you have to do is to see what it says, faith comes by hearing, and hearing by the word of God, and then you praise God for the promise, you have faith, say, oh, I don't care about all this reasoning, you know, it's seasonal, the allergies are seasonal, or everybody has it, or it's because I'm in the southwest, then you can think of 50 reasons why you shouldn't be healed, 50 reasons why you shouldn't be healed, no problem, 51 if you want to put on one for

the road, no problem, but all of that has nothing to do with anything, God said, by whose stripes you were healed, period, so you can't heal yourself by striving, or self-hypnosis, or regressing to your infancy, or anything else, you get it by faith in the word of God, and it's nothing you have to work at, it hits you, and it's there, like Audrey still taking the medicine, and the medicine, it will only work properly when you've got a thyroid condition, otherwise it doesn't work right, and it causes problems, that's how real divine healing is, well, the same thing is true with victory over sin, you've got to see it clearly in the Bible, and then you can say, I believe for total victory over sin, I believe for it, I'm not going to hear all this about nobody's perfect, or while I'm in the

world, or anything else, if the Bible says it, I praise God for it, I believe it, and the next thing is, patience, boy was that an eye-opener to me, I thought, that's the message, people don't need to hear too much, well in some places they do, but not in this church, they know about sin, they know about the penalties of sin, but if you need to know anything, and of course it'd be on the tape, and I just finished a book on it, it's in there Mark, it's called, you don't have to sin, that's as simple as that, that's what the man learned, nobody ever told me that, I thought, that is the message, you don't have to sin, he was already convicted of his bad anger, but nobody ever told him he didn't have to have it, so that's right, okay, so the first thing you would have to show somebody is that

sin is not tolerated under the new covenant, what verses would you show them, this is a class, now I have every right to ask that question, what verses would you show them, because first you've got to prove, see the first thing they're going to hit you with, it doesn't matter if I sin, because God sees me through the blood, when you find one, slip up your pinkie, and then read it, does that say, I think that's another level, I think that's the one that shows us that we don't have to, okay, if you read 1st John, read 1st John 3, starting with the third verse, they are about the best you'll find, now remember this guys, because when you're telling other people, before they're going to go look for promises, they're going to tell you, it doesn't matter if I sin, because God sees me through

the blood, which is not a scriptural expression, by the way, you won't find under the blood in the new testament, that's not the way the blood deals with us, you'll find forgiven through the blood, see the big difference, because people get this idea there's a blood shield over them, and God cannot see them, and they just find that one in the new testament, but listen to these verses, and read them in a good and loud mic, you're too far back, number one, secondly you're fighting this mic up here, so the people are going to want to hear this in the tape player, in case they don't have a bible, everyone who has a soul in him, share Christ with someone, right there, whoa, that verse alone is prima facie evidence, that the traditional teaching is incorrect, purifies himself, if you hope to

see Jesus when he comes, go ahead next verse, that's the standard of purity, everyone who sins breaks the law, in fact, sin is lawlessness, are you reading from the NIV, good, because they catch the tense of the greek verses much better than the king James, go ahead, but you know that he appeared so that he may take away our sins, and in him is no sin, whoa, wait a minute, that's one that deals with the high end, that's one you can use to show that it's not countenance that we sin under the new covenant, that there is deliverance, read it again, if you put your finger on it, your eye will go right back where you were, but you know that he appeared so that he may take away our sins, take away our sins, now right away they'll argue and say that's talking about forgiveness, so you've got to

know your verses, yeah, but they interpret that as forgive, boy, you'd sure be hard put to find a verse for that, whoa, after you're raptured, then you get deliverance from sin, go ahead Mike, put your finger on it, and in him is no sin, no one who lives in him keeps on sinning, whoa, that's what I meant by the tense, see the king James doesn't bring out, I don't know all the greek modes and tenses, but see that's keeps on sinning, that's important, because otherwise people say well that's not talking about us because everybody sins, the point is keeps on sinning, keeps on sinning, that translation of the tense of the verb is very significant, and you don't see that in the king James, everyone, read that one again Mike, that's really critical, no one who lives in him keeps on sinning,

that's prima facie isn't it, I mean it's there, it's there, that doesn't tell you how to get victory over it, but it tells you that it's not permitted in the new covenant, because if you keep on sinning, what does that tell us, you're not living in Christ, I mean that's pretty plain, see what I mean, it's been there for 2000 years, yes, because they will do everything, people will do everything because you're shaking the whole foundation of their security, by the way, eternal security for all practical purposes has become a cardinal doctrine of evangelicals, they say it isn't, but if you listen to their teaching it is certainly a cardinal doctrine of evangelicals eternal security, it certainly is, so is oneness by the way, but I don't want to go into that, all right go ahead Mike, no one

who continues to sin has either seen him or known him, okay you know that would be pretty hard to stretch brother, against hundreds of years of tradition, and as I say you're undermining the basis for the rapture

and the prosperity message and all this are all ultimately based on this idea that we're saved by grace and not by work, go ahead, dear children do not let anyone lead you astray, well we can let astray that's for sure, he who does what is right now that's pretty hard to gainsay, I mean that is pretty hard to gainsay, he's trying out there he that does right, now it's pretty hard to say that's imputed rightness, I mean that is really wrenching it, he says as he so are we in this world, so the idea is we're drawing this righteousness from him and this is something we're cooking up

out of our endemic nature, it's because of our relationship with Christ that we're being delivered from sin, see the point is that it does promise deliverance through Jesus Christ and not just imputation, not just a shielding, but an actual deliverance and that's the point I'm making, okay, go ahead, he who does what is sinful is of the devil okay now hold on there, hold on there, that's pretty heavy, now that does not mean that people if they sin they're demon possessed, it doesn't mean that, it doesn't mean that they're beyond hope and not a Christian because they sinned once, what he's fighting there is antinomianism and I talked about that, what does that word mean?

It means you say by grace without works, did you know I found that in that book on David Brainerd, that those Puritans were preaching against antinomianism, and I stumbled across that, but see it's anyone who goes in for purifying the church is going to run into that, people say ah, I'm saved by grace, but 1 John, scholars recognized that 1 John was fighting antinomianism, he was fighting Gnosticism and that's why he keeps iterating this, boy his poor congregation, he kept iterating this, do you see that?

Kept repeating it, and he would go so far to say if you keep on sinning you're of the devil, now as I say that doesn't mean you're demon possessed, it isn't a cause for giving up, it just means that the part of our personality that has what the Rabbis called, oh they have a beautiful name for it, the inclination, the evil inclination, have you ever heard that?

Yeah, the evil inclination, the evil inclination in us is originally of the devil, I mean we can say well it's the flesh, we can say it's this or that, but it's traceable back to Satan, Jesus said to the Jews, you are of your father the devil, see and that evil inclination in us is Satanic, so the warfare is not against people, the warfare that we're entering of the kingdom is against Satan, the judgment is not against people, the judgment is against Satan, if I with the finger of God cast out devils, then the kingdom has come near you, now if you go back into the old testament you will not find one instance, not one of a person casting out a devil, you find movements of spirits and you find healing, but you do not find anything like you find in the new testament, these signs your father

in the believe, my name is you cast out devils, and that was one of the main ministries of Jesus, but none of the prophets cast out devils, they didn't do that, so the entrance of Jesus Christ began the kingdom, see if I with the finger of God cast out devils, then the kingdom has come near you, well the church has had to have in the wisdom of God 2000 years of scaffolding, building up to the place where Christ can charge his church with attacking Satan through judgment, so we have to have this history, I can't explain all of it, but I do know it has to be necessary, but now we're in the place, we're ready to go across Jordan, we're ready to face the demonic origin of what is going on in our personality, to realize the finger isn't pointing at us, and that God is ready to deliver the

enemy into our hand, that's a big part of what's going on today, it's God's judgment of his enemy, does that make sense to you, because I haven't cleared this before, and God kind of had it on ice, he kind of had things on ice, the grace teaching, heaven teaching, okay God left it on ice, his church was not ready for it,

although you could go through church history and find speaking in tongues, the glossolalia as called as appeared in every century, and probably the casting out of evil spirits too, that's not new to our generation, but the implication for morality, see Jesus didn't cast out any demons that had anything to do with morality, lying, gossiping, he didn't cast out devils of gossiping, he cast out only afflictions, infirmities, but you see when Jesus read in his home synagogue,

from Isaiah 61, the spirit of the Lord is on me, he got down to where it says the day of vengeance of our God and didn't read it, he didn't read the rest of the verse, because that's beginning now, we are actually in a change, we are actually in a forward move in the kingdom today, we are in a forward move, an ethical change in things, a great forward move in the kingdom, in that Jesus is beginning to address the demonic that causes moral behavior, you won't see that in the gospels, it's time now, now if you'll stop to think about it, it had to come sometime, it had to come sometime, I mean if God took the church, one of the big devils in the church, and it is demonic, is gossiping, you don't believe me, try to stop it, you'll find out whether you're bound or not, it isn't just something

you can turn off and on, it's more addictive than chewing gum, gossiping is addictive, you say oh I'll stop, try it, just try it, without spiritual help, try to stop criticizing people, without help from God, and you'll find out that it's demonic, there's bondage there, there's evil inclination there, and that's not resonant in our flesh, you know, there's nothing about our flesh that is morally neutral, our flesh is morally neutral, but God, but Paul said I know that in me that is in my flesh, dwells no good thing, since the chemical constituents of the flesh are morally neutral, then we're talking about a spiritual inclination in the flesh, then we're talking about Satan, voila, because there's nothing in the flesh that's prone to gossiping, and yet Paul says I know that in me that is

in my flesh, dwells no good thing, well if it dwells there then it can be cast out, Paul says put it to death, you don't wrestle against it, you put it to death, you come on it and you murder it, we're not in an athletic competition against Satan, this is war, we're out to destroy the enemy, has it ever been in the spirit of the church before to do this, I've never read it anywhere, you see David Brainer's thing, the whole thing was introspective, it reminds you of Madame Gayle, it's all torn up inside, there's none of this that I'm telling you about, there's got to be something new God is doing, but it's in the Bible, that's the main thing, you got to find it in the Bible, all right, so we saw this remarkable and completely atypical comment, he that, does it say he that continues in sin

or he that commits sin, that's important, he who does sin, he who does what is sinful to the devil, okay now look at that, you want something that is absolutely red, you want something that's red, can you imagine putting that on a placard and hoisting it up in Point Loma, see we're going to verse 9 now, we will in a minute, but I want you to savor this, I want you to let it distill because it's so radical, we're apt to just blow it away, blow it off, and he that does sin, that's of the devil, I mean I know where you're going Mike and that's good and that's proper, but I want you to see this stands by itself, so when I say we're in an ethical change and that God is highlighting things, this verse might as well not be in the Bible for 2,000 years, yes, but John Wesley preached it in the

1700s, did he, wonderful, all right go ahead Mike, but I don't think, he didn't preach it as being cast out did he, sin, yeah, criticizing the actual attack on the enemy himself, go ahead Mike, he who does what is sinful is of the devil, you take that that he read and you treat it in an expository manner, that is you're going down verse by verse, you've got a real good sermon to someone to show that the New Testament does not countenance sin, if we believe 1st John is a part of the canonist scripture, then it does not countenance

sin, it says if we're sin, we continue to sin, we're not abiding in him, the source of it is Satan, and Christ came to destroy that, so there is a good passage to hang your hat on, because it is radical, it is radical, radical means to the root, it's getting to

the root past the traditions that I've accumulated, that we're in a state of grace, which means we're sinning on, any questions so far, okay now the verse that Saul was mentioning is a honey, and I think it does a lot for us, it's Romans 6.14, Romans 6.14 is a doozer, but you've got to, and I'm going to have Andrew give us the contemporary explanation of it, and then we'll look at it and see what it actually says, but it all goes back to you sin, and people say this, and scripture is, read John 8.34 and see what you get there, read John 8.34, Jesus replied, I tell you the truth, everyone who sins is a slave to sin, it's amazing how much light the Bible throws, if you come to someone and the Spirit of God isn't leading you, you can show them the Bible, but they'll tell you a whole bunch of

stuff to show you that it's not true, and maybe because they have a Jehovah's Witness background, or a Mormon background, or they just don't believe, or whatever, they'll show you, you can show them the Bible, but unless God is with you, and touching their heart, they're not going to accept it, yes, the first John 1.8 says, we claim to be without sin, we deceive ourselves, the truth is not in us, the thesis of the book, my little children, these things I write unto you, that you don't sin, if you do sin, first John 1.9, we confess our sin, and God is faithful and righteous, to forgive us, and to cleanse us from all unrighteousness, so the fact that we confess that, we're acknowledging that we're sinning, and that's the whole point, see there goes grace out the window, because if the grace

bubble were true, why confess your sins, God can't see them, yeah, it's really, but as Brian says, unless God, you know, unless God is moving and showing you, you're wasting your time, whether you're talking about healing, whether you're talking about getting saved, whether you're talking about the baptism, you know, first Corinthians 13, see, now we have the more excellent way, which is the scripture, that's what they say, the more excellent way is the scripture, and now we have that, we don't need to get the scripture, so if God isn't moving, you found that too, haven't you Colleen, talk with your friends, if God isn't moving, forget it, all right, but now let's look carefully at Romans 6.14, I mean, this is the honey, for sin shall not be your master, because you are not under law, but

under grace, now, somebody tell me, how you could get that wrong, yes?

Well, because I am saved by grace, sin is no longer, all right, but suppose, that you do sin, let's say you're a Christian, and you got overcome and you stole something, and then you were convicted about it, how would you deal then with Romans 6.14? Well, I'd say that it's not a mistake, but it's what's in your heart to go on after that, the grace is to help you, yes, so grace is much more than forgiveness, isn't it? All right, now, why does it say, because you are not under law, how does that fit in there?

It shall not be your master, because you're not under law, how does that work? That's if you're walking by the Spirit, sin shall not be your master, because you're not under the law, because you're longer in heaven, in that particular context of Romans 6. These other explanations are not admissible, because the context shows beyond doubt what it's talking about, and so to get the kind of interpretations that Chief Lysander was saying, other people say, you have to isolate that verse, but I want to stay on this idea now, what does it have to do with the law?

All right, let's reason this way, why then, under the law, could sin be your master? The reason that grace prevents sin from being your master, and the law did not, was because the law made no provision for

deliverance, so the implication is that grace makes provision for deliverance.

Yes, I may have misspoke myself, in other words, the reason sin is not our master, because we're under grace rather than the law, is because under the law, it did nothing to prevent sin from being your master, so the implication is that grace does something to prevent sin from mastering you. You're only talking about forgiveness, you're not talking about the evil inclination, so you're only talking, when you say that, you're only talking about forgiveness, yes, he made one sacrifice for sins forever, which cleansed our conscience, and that's it, the blood of bulls and goats could not take away sin, Romans, Hebrews, the 10th chapter, the implication is that the blood of Jesus can, but see, it's like behold the Lamb of God who takes away the sin of the world, do you mean take away the guilt, or do you mean take away the evil inclination, that's where it gets confused, see, that's where it gets confused, Sandra. Okay, the thing is, under the law of Moses, it was in the mind, under the covenant of Jesus, it comes from our heart.

The Holy Spirit, the born again experience, see, they didn't have that, and these are things that make it possible for us to overcome sin, when it says in Revelation 2 and 3, the promise of the overcomer, it means those who overcome sin, yes. One of my professors is teaching today that there is no, even over those who do not sin, I reckon, he doesn't say the same. The NIV is very good, that's why I use it, I found it to be excellent.

Yeah, you still find it helpful. For if the many died by the trespass of the one man, how much more did God's grace than the gift that came by the grace of the one man, Jesus Christ? ...is an inability to think analytically about the difference between guilt and compulsion. See, that man is talking about guilt.

He's not talking about compulsion. We know that the guilt is gone, because 1 John says, who died not only for our sins, but for the sins of the whole world. We know the guilt is gone.

Guilt is not an issue. The issue is compulsion. The whole church in the United States, the reason the Indians wouldn't receive the gospel, is the way the Christians were behaving.

They wanted to let your light so shine that men may see your good works. So the light of the gospel is the moral transformation of the believer. And that has nothing to do with guilt, it has to do entirely with compulsion.

See, that's where it gets flogged. Behold the Lamb of God who takes away the sin of the world. You mean, oh, he takes away the guilt of the sin of the world.

And the New Testament treats sin like it's a thing. You notice this in Hebrews. He did away with it, but that thing of sin involves guilt and compulsion.

It's the two goats of the Day of Atonement. That 16th chapter of Leviticus, describing the Day of Atonement, calls them both goats of atonement. Both goats were goats of atonement.

But only one of them was slain. And his blood was sprinkled in the Holy of Holies to make an atonement for the guilt. But then the other goat, also called a goat of atonement, was left alive.

There was no slaying of that goat. And Aaron confessed and laid on that goat the sins, and he was led away out of the camp into the wilderness. Now, again, getting back to what does that typify? What's led out of the camp? Well, the guilt was taken care of in the Holy of Holies.

That's where the propitiation, the appeasement of God's wrath, was taken care of by the slaying of the innocent goat. But what does this other goat, that they call a scapegoat, what does it signify? It signifies the removal of sin, the removal of the presence of sin. Now, in the Christian churches in America, sin is still present.

It's still present. And it's never been taken out of the church. The guilt is forgiven.

The people view themselves that God can't see me because He's seeing me through Christ. But it's evident from looking at the people and the things that they do, that the sin is present. It's never been taken away.

I think that probably stems from... Provided. See, there is an eternal forgiveness of sin provided you walk in the light. As long as you walk in the light of God's will, then the blood keeps cleansing you from all sin.

Where the teaching has gone wrong today is that there's a blanket forgiveness, but no response on your part is necessary. That's where it's gone wrong. Because as we follow the Spirit... Now, the church had been following the Spirit for 2,000 years, and it came in with the fullness of revelation.

Then this all died and it went into philosophy. Then it gradually began to come back. You can see the movement.

You can see the path. As the church has been following the Spirit, and now we're following the Spirit, God says, now it's time that I'm ready to do warfare and judgment against the enemy. See, and as long as men are following the Spirit, then sin is not an issue.

For one's sacrifice is perfected forever. Those who are sanctified. See, those who are sanctified.

No more issue of sin. No, it doesn't say that. It says there's no more issue of sin providing you're walking in the light of God's will as this thing keeps unfolding.

And we are at a time of unfolding. And so God is making the Scripture clear. I will not countenance the practice of sin.

No. You tell them, look, the Bible promises you that it will not master you. Well, see, this guy that was blown off at his wife every two weeks was being mastered by sin.

He was being mastered by sin. And no one had ever told him that sin shall not be your master. No one had ever told him that because he's not under the law, but under grace, he can't be just accused and left that way.

He's accused and then delivered. Yes. Of all the people I've talked to in the last four years, I've ran into one or two that had that attitude to that guy.

They said, oh, really? You mean there's really another way? There's this inclination to sin that you don't even recognize that and you try to take their grace away from them. Well, that's all the same God. Right.

That's all the same God. But if they can see that there's this, the compulsion, the very root of this thing that is niggling, that is existing in your life, can be removed miraculously by the spirit of God and you can be delivered from this thing forever. Wow, that's so... See, that's what the people need to hear.

But first, God's going to have to convict. Like, see, that man was convicted. He said, I've got something wrong in my life.

So he was ready. He can't admit to sin. He had a need.

He was answering a need in his life. You didn't have to come and tell him that he was doing something wrong. He already knew that.

But what he was so pleased with was there was a solution. And so, the message has to be guided by the spirit. Let me give you one more, because we're through here.

In Galatians 2.20, Paul treats this. He's arguing. You see, they were calling Paul a sinner because he had left the law.

Galatians is about the law, incidentally. And Galatians 2.17. See, well, you can see in 15 that they were having trouble. They were calling him sinners because he left the law.

And so in 17, he said, if while we seek to be justified in Christ, it becomes evident that we ourselves are sinners. In other words, obviously, we're fornicating, we're lying, we're full of murder and everything else. Does that mean that Christ promotes sin? Absolutely not.

If I rebuild what I destroyed, I prove that I'm a lawbreaker. In other words, if I go back and become a Christian, and now I go back and start sinning, then I'm rebuilding the things that were destroyed. And then he says, for through the law I died to the law.

I don't understand that. I really question that translation. So that I might live for God.

And here is Paul's answer to the man who has left the law and yet does not want to sin. I have been crucified with Christ and I no longer live, but Christ lives in me. And that's the solution to the sin problem.

Every day you're moving forward with God, and as Christ is coming to life in you, you're not going back under the law, but neither are you sinning. Because the blood is covering you, but in the meanwhile, you're making progress toward righteousness. And if you stop that progress, then the blood doesn't cover you anymore.

God judges you and then you get sick and you're liable to die. But I think we have come to an epoch in the history of the church, and it does happen. You know, Moses my servant is dead.

There comes these epochal changes when Christ is ready to attack the spirits that cause moral problems. So that we actually can be released from gossiping and criticizing and hatred and stealing and lying and these things. I see in David Brainerd, they were still wrestling with the Madame Gayo approach.

You know, the death inside and I shouldn't sin. And he's constantly berating himself. How terrible I am, not worthy.

I'm a dog in your sight and so on. We don't see that in the epistles. But he is a wonderful man of God.

Yes? Is James 4 going to talk about this too? What's that? What does he say? James says he talks about the bad... And it's spiritual. Because these are devout, intelligent men, these evangelicals. Teachers and scholars and pastors.

They're devout men. Intelligent, spiritual. Because James alone, just that alone is prima facie.

The grace as we see it is not appropriate. It's, you know, pure religion and undefiled is what? To visit the fatherless and widows in their affliction and keep yourself unspotted. What a day.

Okay, shall we stand then? I'm glad for all of you that showed up because you made some really relevant and helpful comments. Because I'm still wrestling this thing through in my mind. But I'm not angry anymore.

Oh, glory. Father, we come unto you tonight, Lord, with praise and thanksgiving. Hallelujah.

Father, God, you are so wise in the way you have dealt with mankind. You have known from the beginning. You knew from Eden what you were going to do.

And Christ came in the fullness of time. Everything was done in timing. And now, Lord, we know that you're finally coming down the track to avenge yourself of the original rebellion in heaven and all the fruit of it and how it has polluted and infected mankind.

And you're ready to heal us, Lord, not only physically, but morally. Hallelujah. And we thank you.

And we see the promise in the word. And we see it. And we lay hold on it by faith, Lord.

And we mean to hold out for it and just hold out and with patience wait for it until you move in tremendous ways, Lord. Hallelujah. Abarakahashili Adobohan, Adobohasili Adobohaya.

Oh, Father, Father, Father, we pray you'll send a spirit of awareness upon the church people in the world, Lord, that they will be convicted of sin and they will be ready to hear that you have provided release for them under the new covenant. Hallelujah. We are not condemned.

We do not owe the flesh anything that we should fulfill its lust. We do not owe the flesh anything. Hallelujah.

Hallelujah. What a redeemer for body, soul and spirit. So, Lord, help us now not to fail our church.

Sin shall not have dominion over us. Shall not have the mastery over us. We will not be slaves any longer to this thing.

Blessed be your name. Rosh Hashanah. Hallelujah.

The head of the year. The beginning of the kingdom. Blessed be your name, Lord.

How wonderful you are. Help us to stand in our place round about the camp, Lord, that you may do a great work against the devil. Blessed be your name, Lord.

Blessed be your name, Lord. Oh, God. Oh, God.

Now, Lord, I pray your rich blessing on everyone here. Keep them safe and alert driving home. Let your angels surround them.

Wake them in the morning full of strength and life. Lord, ready to move forward in God's light. I pray in Jesus' name.

Amen.

Audio: <https://sermonindex1.b-cdn.net/11/SID11120.mp3>
Source: <https://sermonindex.net/speakers/robert-b-thompson/you-dont-have-to-sin/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net