

# Hidden Things Cause Spiritual Death

by Zeb McDaris

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*The sermon emphasizes the importance of confessing and forsaking sin, renouncing hidden things, and becoming humble and reliant on God, leading to mercy and power.*

**Duration:** 1:22:47

**Scripture:** Proverbs 28:13, Acts 2:1, 2 Corinthians 4:2

**Topics:** "Spiritual Death"

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## Description

In this sermon, the preacher emphasizes the importance of honesty and transparency in serving the Lord. He shares a personal story about a man who had a difficult time serving God in other places but found a welcoming church where he could be open and honest. The preacher contrasts this with individuals who engage in secret sins and highlights the need for genuine repentance and a commitment to living righteously. He also challenges the congregation to examine their own commitment to God and the fruitfulness of their faith.

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## Transcript

In the words of the old songwriter, all is vain unless the Spirit of the Holy One comes down. And that's what we need tonight. Amen.

This is probably... I want to say something just to say something lightly or out of the way, but this is probably going to be the most difficult meeting I've ever preached in my entire life. And there's reasons for that. I've been preaching for a few days.

But, you know, to be asked to preach a meeting in your home church, that's pretty good. That's exciting. To see God do what we've seen God do in the last few years, that's exciting.

But then to come to a place where we all know that we need something so desperate from God, and then to realize that you're one of the needy people, and yet you're the speaker. You know, that's where the weight comes. So I just want you to keep praying.

I want you to keep praying. I want you to help me overcome the fact that I'm one of you. And not in the sense that I would be relieved of that, but in the sense of I'm going to feel very hesitant right here at the beginning to get started.

It'd be much easier to walk in a church where I've never been before and stand up and preach with liberty, because you don't know anything. You don't know anybody. And the best part about that is nobody knows you.

And you send them all of that good information beforehand, and so they're real excited to have you come. You never tell them the bad things, only the good things. And so I thought about sending some things to the pastor.

He'd get up and read on Sunday. But you've seen me. The truth of the matter is I'm an ordinary man, just like you are.

I have an extraordinary God and an extraordinary calling upon my life. But I'm just an ordinary man, saved by the grace of God. And so to come out from among your very family and be the one who steps up on the platform to preach the message is the weight that's upon my shoulders, and so I hope you'll continue to pray.

I can't imagine, of all the preachers and all the Old Testament prophets, I can't imagine the prophet Amos. Everybody knew an old dirt farmer. That's what Amos was, just an old dirt farmer.

And God gave him a message out in the field one day, and he stepped out among the people of his very own town and preached. And they looked at him like he was a dirt farmer. And so you can imagine where I stand.

And so I'm just an ordinary man. And so here I stand before you, very small in this hour. And so I need the help of God.

I surely need a touch from God tonight. We're going to be in 2 Samuel 12. We're going to read a few verses of Scripture, and then we're going to pray, and then we'll preach the message of the Lord willing.

And I appreciate you being here. Thank the Lord for it. I know that you could be devoting your time to other things, and I know that you could easily be swayed around by the devil to not attend these meetings.

But I'm glad you're here, and I appreciate that. And I'm humbled, the fact that you're going to sit there and open your heart and your mind to the voice of the Lord in this service. I thank God for you, and I'm glad you're here.

And I'm praying for you. We have a list of the families of the church, and we're praying for each one of you the best that we possibly can that God will help you this week. And if it does happen that God should move a great way in this meeting, it will not be because of me, and it won't be because of you, but it will be because of Him.

And so let's keep praying He comes. Amen? I've just got a thought in my mind to throw at you to keep all week long. Pray and obey.

Sometimes you're afraid to say that because people want to obey means they want to take over the service and do the talking. I'll talk enough for me and you both. Believe me, if you've never heard me preach, by the time I get through preaching tonight, you'll think you've heard enough preaching for an entire month or two.

And I understand that. I used to apologize for it. I gave up doing that a long time ago.

But when I say obey, I don't mean you should take over the service now and get up and give your own two cents worth. Just do what the Lord wants you to do. Whatever He wants you to work on, change, pray about, talk to Him about, just obey Him.

If He speaks, obey. And I want you to know this. The altar is open from the time that we get here to the time that Jesus comes.

Don't ever think that you have to wait for the invitation. If the Lord begins to speak and becomes heavy upon your heart, move. It could be the key to the service.

I believe there's a key in every service. And your obedience is the key. So let's be mindful of the Lord and let's obey.

And if the Lord should speak to you, move quickly. We use the altars. That's what we do.

In case you're unfamiliar with that, the altar is a place of sacrifice and a place of surrender. And if you haven't been, you need to make four or five trips tonight. Amen.

And that would probably be a good start to the meeting. Amen. That would be real good.

We do get services backwards a little bit. So we start and then we build up and we preach hard and then we have invitation and we all come and get right. Then the Spirit has liberty right at the last five minutes of the service.

Maybe we should turn it around one night and start with invitation and work our way through the service backwards. And by the time we get to the singing service, it would be real good. Amen.

Alright, 2 Samuel chapter number 12. We're dealing with a subject tonight of great familiarity. This is the time period of the sin of David.

2 Samuel chapter number 12 is just after David has committed the greatest sin that is penned and written and held against him even to this day, the sin with Bathsheba and the sin of killing Uriah, her husband. And so when we come to this particular text of Scripture in chapter number 12, the prophet, the preacher Nathan has come to preach to David and to call out his sin. And so we're not going to read the whole story because we're so familiar with it, but we are going to pick up in verse number 7 where Nathan begins to explain his message and the Word of God that is given to David.

Nathan comes and tells David that a great sin has been committed and he gives him a parable in a sense, a story alongside the truth that gets David really stirred up about two men, one rich who had many lambs and sheep in his sheepfold and a poor man who had only one lamb and he cared for it as if it were his own family. And the rich man had a traveling friend come through town and he went instead of taking one of his own lambs, he took a lamb that belonged to the poor man, the one thing he had. And because of the great sin, David's anger stirred up and David's ready to crucify and get judgment, amen? And so he's ready to do that until Nathan clears his throat real good and stretches that long pointed independent Baptist finger down the nose of David and said, Thou art the man.

And that's probably the most familiar passage and the most familiar part of Nathan's message when he cried out to David, Thou art the man. And imagine the pressure upon the man of God as he stood there in front of the very King of Israel and condemned him, Thou art the man who has sinned. And David knew

this, so David makes confession and we're going to try to look at as much of that as we possibly can over the next few nights, but we're going to begin in verse number 7. Let's read this passage of Scripture together.

If you'll stand with me please while we're reading out of respect for the Word of God and then we'll pray and then after prayer you can be seated. Verse number 7, Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah.

And if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in His sight? Thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house, because thou hast despised me and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them unto thy neighbors, and he shall lie with thy wives in the sight of this Son. For thou didst this secretly, but I will do this thing before all Israel and before the Son. David said unto Nathan, I have sinned against the Lord.

And Nathan said unto David, The Lord also hath put away thy sin. Thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

And Nathan departed unto his house, and the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child. And David fasted and went in and lay all night upon the earth.

And the elders of his house arose and went to him to raise him up from the earth, but he would not. Neither did he eat bread with them. And it came to pass in the seventh day the child died.

We'll stop reading right there. Our Father, we come to Thy presence this evening as humbly as we know how. Father, knowing the weight of this hour, because we're asking for a supernatural thing to happen in this meeting and in this time frame which our church has come to, and yet we look around and we see no supernatural men, but only mere humans, dear God.

And so here we stand and we're trembling in our knees because we're at the weight of this great crossroads in our lives. Knowing the hour is at hand when we must come to new decision and new direction. And when there must be turning and repenting.

When there must be things done that have not been done before. When we must prepare ourselves for the war at hand and move forward into the regions beyond. And much work must be done.

Much labor must be done. But Father, we're at a turning point where we understand without the hand of God we are helpless. Our church is going to die and dwindle away.

Without the hand of God our people have no power to reach the lost. Without the hand of God our preachers have no power to preach. Without Your hand our singers have no power to praise Thy name.

Without Thy hand, O Lord, we are nothing more than a community center. And Lord, we are tired of just gathering together and meeting without Thy hand upon us. A mere breeze once in a while, a mere touch of Thy hand as You pass by is not enough.

Dear Lord, we pray, O God, that Thy hand would rest upon us. That great power would fill this house. I pray, Lord, in fear and trembling that Thy hand would also unveil sin and cause sin to be exposed.

And Lord, cause confession and repentance to be made. So that man may be humbled enough to fall upon our knees, our faces to the dirt, eating the dust as we put ashes upon our heads to cry, O Lord, wilt Thou hear from heaven and revive us again? Lord, we are needy people. For the sake of our families and for the sake of our children and our children to come, we need Thee this hour.

I pray, dear Lord, for Thy help. I hand myself to Thee tonight. My mouth, my voice, my mind, my eyes, my heart, my hands and my feet.

Lord, take all of me, I pray, and use me as You please. If You cannot use me, Lord, remove me from this scene tonight and put a man in this pulpit who can preach the truth of Your Word so that hearts may be touched and lives may be changed in the end that Thou may glory, honor and praise from our lives. If there is to be a revival along this countryside, up and down this Gulf Coast area, please let it start here.

Please let it start here. Please don't leave us here hungry, thirsty and destitute, O God. Please hear our cries.

Come to us, O Lord, and cause Thy wind to blow upon us. Breathe, O breath. Come, O breath, and breathe upon us, I pray.

We ask this favor in Jesus' name and all these things. In the name of Jesus Christ, our Savior and Your Son, for Your glory we pray. Amen and amen.

You may be seated. Amen. With the Lord's help, we're going to take this text of Scripture over the next couple of nights until God gives us some leave of this text of Scripture and the burden of it to deal with this message that is given to King David.

Tonight, particularly, I'm interested in verse number 12. The burden rests upon us there. And the Bible says this from the mouth of Nathan to David from the heart of God, Thou didst it secretly.

And so I've made note of this word secretly. I want to deal with that tonight. Some time ago, I had an opportunity to preach here.

And we preached from the text of Scripture in 2 Corinthians chapter number 4. I would like to rehearse that Scripture again if I could. 2 Corinthians chapter number 4, verse number 2, Paul said this, But we have renounced the hidden things of dishonesty. Hidden things.

There are too many hidden things. The Proverbs, in the 28th chapter of Proverbs, in the 13th verse, our pastor used this text on Sunday morning a couple of times, and maybe again on Sunday evening in his message to us, he quoted this text of Scripture in passing, He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. It's not hard to see where we're going with the thought here that's given from these passages of Scripture collectively.

But David committed a sin secretly, and because he committed a sin secretly, God says, I'm fixing to judge you openly. Paul said, knowing that we've received the grace of God and the mercies of God, and have received of God a ministry, he said we're renouncing the hidden things of dishonesty. I would be confessive tonight, and easily confessive as you would be I'm sure, that if the Apostle Paul, one of the greatest who ever followed the Lord, who is attributed to have been the penman of 13 books of the New Testament, and the great testimony of his conversion on the road to Damascus, the man who received multiple beatings and shipwrecks, and was stoned to death on occasion, and yet God had raised him up bent, broken, and battered, imprisoned nine times, yet in a time in his ministry he came to the place to admit, there are still things in my life that are hidden things of dishonesty.

And so Paul come to the place where he decided, that with this kind of ministry that God has given us, it's time for us to renounce the hidden things of dishonesty. Now imagine the Apostle Paul. Wouldn't Peter have loved to have gotten a hold of that news? Yet I'm not sure if Peter ever had the chance to read the writings, but knowing that they were both good, independent, fundamental, Bible-believing Baptists, I'm pretty sure Peter would have loved the ammo, amen? I mean, certainly Peter would have probably just really gritted his teeth and then grinned real big to have thought that finally Paul confessed to having sinned.

I knew he was just a sorry, low-down sinner. It's amazing, but I may be a little sarcastic. I have been noted for being sarcastic once or twice before.

But I may be a little bit sarcastic in my statements here, but our confession of these hidden things is not for anybody else's ammo. Just thought I'd throw that out at you. Because if you love to hear others confess their sins, and you have your little cheesy grin because they do, then you also have some hidden things you need to deal with and take care of your own mess, amen? But our confession is so that we may, for one, see ourselves as we truly are.

And then for another, destroying pride, we may humble ourselves before our God. You say, well, we've been doing that. We have been fasting.

We have been praying. We have been humbling ourselves. No, our heads are still too high, and there's not nearly enough people coming in and falling upon their face and these altars burdened over their sins.

So I don't believe that we've truly seen it all. But let's just imagine that everybody tonight could learn all of your dirty laundry. You'd say, well, I'm out the door.

I'm not going to be a part of a church like that. Hold on a second. Not for condemning purposes, but once you have confessed your sins, then you receive mercy.

And then you become one of the greatest tools in the world. I think it was D.L. Moody who said it'd be untold what God could do with one man who had nothing to lose. The one kind of man that makes the devil tremble, a man who has nothing to lose, a man who still has hidden things in his heart, he has much to be afraid of.

The devil kind of keeps him in a corner there, see? He's never really going to serve God the way he wants to serve God because he's afraid the devil's going to, any time now the devil's going to pull back the curtain and show everybody all of his dirty stuff. And so there he stands, condemned in his own sin. However, if he confessed his sins, then he could receive mercy for his sins.

So the Apostle Paul, wow, what a big thing. Of course he said, I'm the chiefest of sinners, but that's not the same as actually confessing a sin. You know, it's like somebody who gets up and gives one of them really good testimonies and says, well, you all know that we're just sinners saved by the grace of God and all the other people say, and I am.

That's not really the same as confessing our sins, you know. There's a difference between a man who gets up and he's kind of grinning and nodding, hoping for a little bit of approval from the crowd, as he says, well, you know, we're all just sinners. That's a little different than a man who stands up and can barely get his head up or his voice up loud enough to be heard from the pulpit or from the pew and confesses to his church, I have sinned against God.

And thus and thus have I done. And then in such shame, he wants to die, crawl under a pew and go away to some quiet place. That's a different type of confession.

Do you understand? Paul made this kind of confession. And we're dealing with the same thing that's always been. Since the beginning of time, when sin first entered into this world, sin entered into this world, and immediately man tried to cover it.

And we sit here in a place tonight where we look so good, we've got our nice church clothes on, many people in their suits and ties, dressed up real nice, nice fragrance about most of us, and some sincere work was put into several of you, and lots of labor, you know, in order to look and appear. All the while, what we've all done is we've tried our best to look our very best while covering our sins. Now, I'm just going to jump right in because you don't normally do.

It'd be a shame if God really moved on the hearts of some of you ladies and it got so good that your mascara began to run with tears as you started seeing yourself not as the pretty little Barbie doll and the precious little jewel of the world, the princess that all the world gazes upon your beauty, but really a sorry, low-down sinner who has a deep, dark heart and needs to confess her sins before her God and realizes that she's nothing but low-down dirt in the sight of God. That'd be a shame to see all that mascara and Mary Kay and Clinique and all that good paint and body work that you've had done go to waste in a good, Holy Ghost filled service where you realize your hidden things needed to be dealt with before a Holy God. It'd also be a shame for some of you dear, precious men.

No hope in Mary Kay there, say amen. But some of you men who've really fixed yourself up to have to get down on your hands and knees and crawl down here to an altar, bury yourself in the ground down here and root and wallow around down here with God while tears and snot come out until you can pour your heart out in front of God and go ahead and confess you're just a dirty, rotten sinner. Oh, but preacher, we're saved.

Yeah, and since you got saved, you forgot the guttery drug you're out of. And you don't want to talk about them hidden things you brought with you into this new relationship. Lord, help you.

Lord, help all of us. Amen? We're looking at this secret thing. I want to try to use a couple of stories through the Bible just to reiterate some things that have been said before, but they're the burden of this particular night.

I want to remind you that the hidden things cause death. The hidden things cause spiritual death. And I don't like to read a lot of novels.

I don't like to fill my head with just stories. I study a lot of things that are scriptural, a lot of things that are Bible. But in Hawthorne's book on the Scarlet Letter, I don't know if you've ever had the chance to read it, but he deals with two types of sin in the Scarlet Letter.

The context of the story, if I could just summate for just a moment. In the context of the letter in the Scarlet Letter, the context of the story is two kinds of sin. Secret sin and exposed sin.

Covered and uncovered. And through the text of this story, as it begins to unfold, we see the life of those who have covered sin as they begin to destroy the lives of themselves and those around. And in Hawthorne's book, he describes spiritual death, mental stress, and physical disabilities that result from hiding sin.

That was back in 1850. And it's just a novel. It's not a Bible context.

It's just a novel. Can you imagine a man sat down and wrote and said, there's two kinds of sin. Sin that has been exposed and sin that has been covered.

And then he describes sin and its prison bars as it binds the mind and brings you to death. And it causes spiritual struggle, mental struggles, and physical struggles. I'm amazed at that when I think about this because the memory of the text of his writing, it seems as if he should have stood in front of a congregation and preached his sermon.

Because it's just the same in the church house today. In 1850, Hawthorne evidently had seen it in his day enough to be able to descriptively write it. Maybe even saw it in his own life.

I don't know what the burden of his heart was. But then imagine, let's go back a few hundred years, maybe a thousand more, 1,200 years. Let's go back 1,500 years, 1,800 years.

Let's go to Paul's life. Paul said hidden things of dishonesty. Let's go back 600 years or so.

More than that, let's see David as he stands there. And he says, I'm hiding my sin. And God said, you're trying to do this in secret.

I'm going to reveal you. I'm going to open this thing up. You do know, by the way, that Solomon was the product of that woman that he saw from that rooftop.

His first child died by Bathsheba in the text of Scripture. I wouldn't want to spend too much time right here, but in the text of Scripture, God says, Uriah's wife bear a son. And that's the son that God struck and died.

After that, after her mourning, David took her to wife. And then after that, she becomes David's wife by text of Scripture. I don't believe that's an accident.

I believe that at the time, God's still dealing with the sin. Am I going too fast or preaching over your heads? God's dealing with the sin. He causes this child to die.

I don't want to go further into that. I just want you to see that in David's day, it was the same. And God said, you're trying to cover your sin up.

You're trying to cover your sin up. Let's keep going back in history all the way back to Adam and Eve. And from the moment that they took of the fruit, their eyes were opened, they saw themselves naked, and they

sewed together fig leaves to make aprons for themselves to cover up their sins.

God comes down and sees them, looks at them and says, Who told you you were naked? All through time, from every generation. And it's the same today, isn't it? It's the same today. I mean, should we? Should we take the newspaper and the national news and should we begin to call off in the past, say, 15 years all the politicians who have been exposed in the newspaper for having had some exterior relationships of things they tried to cover up and finally those things came to light and they have resigned their position.

I believe in our newspaper, the last would be the governor of South Carolina who had to step forward and confess, I've been carrying on another relationship out of the country even with someone and tried to cover it up, hidden for a space of time and families destroyed. But they'd be looking at politicians and, of course, we all could sneer and say, but they're politicians and you expect lies, deceit and sexual sins out of politicians. So it's okay, right? Then let's put that newspaper down, let's pick up the newspaper and find how many preachers have had to step out of their pulpits and leave their churches because of sexual sins that have been committed and they've had to walk out the doors of the church and give up their ministries.

I receive phone calls all the time. I went through a space of time where I heard very little because of our move down here, but it's picked back up again now. And so the last one was two days ago when I received a phone call of a preacher I've known for years in East Tennessee who had to resign his church and leave because his wife ran off with someone else.

A church in Gastonia, North Carolina, a preacher I've known my entire life, had to leave the pulpit because of a relationship he was having with someone else. It's inside the church. How many times has it been told down through the years of a preacher running off with a pianist or a treasurer or a secretary? What about in the pew? We don't want to talk about that.

The preacher seems like that's a good conversation because that's supposed to be the highest authority in the church, right? But what about the pew? How many deacons could we find who've had to leave their places because of covered up sins just like David's? How many members have slipped out the back door and disappeared because their homes got tore up and trashed in sin? It's everywhere we look. Nobody wants to deal with it. I have no choice.

I have no choice. I'm not here for your approval. I'm here for God's.

I have no choice but to stand up and preach as Nathan preached. The sin has entered into our own house. It's within our own camp.

It's not just those liberal Southern Baptists as we used to call them some time ago. It's not just those liberal other denominations who have no strong Bible standards. It's within our own camp where people dress right, talk right, walk right, spit white, and we're so holy and pious, and we've got our stuff all neat, and we've got our hair combed just right, and we've got our stuff all in order, and we know how to show up at church.

We know how to carry our Bibles tucked up under our arms with the right degree of angle so that we look like real religious people while we're stinking and dirty with sin. We have committed sin against God. We're doing the same thing David did.

We're still trying to cover it up. We're still trying to hide it. We're still trying to act like we never done anything wrong.

And a preacher preaches like I'm preaching right now. Imagine how many would have the liberty to leave the auditorium, get in their car, and say, Well, I'm never going back to a man who is so loud and spits and slobbers all over the place while he preaches. I think he gets undignified.

You know what I think? Laying in the bed with someone who don't belong to you is undignified, unholy, and still wicked in the sight of God. People want to tell me that this is 2009, and that these are different times than they used to be. Hogwash! It's inside my own family! I've got my own family who has sin in their hearts, running around looking for love in places after lust, lust, lust, and not after holiness.

It's in my own family! I'm not going to stop preaching it because it's come to this town, and because my sister's doing it. I'm not going to stop preaching it if anybody else in my family does it, because somebody's got to stand up and tell the truth. Homes are being destroyed.

Lives are being tore up. And we're still trying to get our shovels and cover our sins. You know why people don't like it when you yell and preach like that? Because they're guilty.

And they know somebody that's guilty. If you want to, why don't you go pick you out of church where they'll read you a sermon? It'll make you feel warm and fuzzy. It'll make you feel good about yourself.

When you get done, you can come as you were, leave as you were before. Nothing ever changes, except one day we all have an appointment with God. And when we stand in front of God, we'll wish those read-off sermons would have convicted us of our sins and told us of our wicked ways.

And we'll wish we had heeded a plea to confess our sins and make our hearts right before a holy God. You see, we want revival. Is that true? Is that true? We want revival.

Is that true? Are we willing to pay the price? Are we willing to pay the price in our own church? Might as well, right? In our own church. We got together some months ago and had a conversation among parents and said, how's a better way we can do things so that we can protect our children? And people got mad and left our church. And they're gone now because they don't like our theories of keeping our children safe.

Men love darkness rather than light because their deeds are evil. Somebody who wants to go hide behind a building wants to do something wrong. A man who doesn't have a problem standing down in front of the church and fellowshiping in clean light, that's a man that's honest, don't have anything to hide.

Hands where it can be seen. Eyes where they can be seen. Voice where it can be heard.

But a man, woman, boy or girl who likes to sneak off and do things in dark places wants to commit sin. Was that plain enough or shall I back up and aim at it again? I got little children. I'll talk about the two that are sleeping.

That way they won't remember. I have six children and one on the way. Lord willing, it won't come during a revival meeting.

But it could. But here I have these children. It's amazing to me that Isabella's doing something in the living room earlier today and I'm sitting in there studying secret things.

And I notice her go over behind a chair. My suit coat was hanging on the back of a bar stool chair and hanging there. And I notice her go behind the chair.

And to go behind, she looked around and she got the suit coat and she pulled it around herself and hid herself behind the chair. And she stayed for a few moments and I just watched out of the corner of my eye while I had my Bible open and I'd just see what she would do. And she continued on to do what she was doing until she finished and she'd come out looking around to see if anybody noticed, never knowing that the eyes of the Father were seeing her all the time.

And nobody taught her to do that. She inherited it. Of course, I'm not going to tell you what she was doing.

Although you wanted to know. Good ammunition for later. So that when your kid is convicted in the cult and sin, you can always say, well, Brother McDarius' kids, they all sin too.

By the way, that justification doesn't work. You know, oh, Mr. Brooks, he's the principal. His kids do wrong too.

Yeah, but see, when you get to heaven, God's not going to bring Mr. Brooks' kids up next year and say, here's the measurement. Let's see how well y'all did. Pastors' kids got their own faults too.

Does that make you right? Does that make your children right? No, your children are sorry to low down just like our children are. And their parents are too. Amen.

Come on now. This is where you nod. Let me give y'all a little secret to the meeting.

As long as you nod and say amen, you don't look guilty. Amen. This is how we do it.

Amen. That's right. That's how it works.

Y'all still with me? You know, the Bible doesn't say it for just no apparent reason, but men love darkness rather than light because their deeds are evil. And what fellowship hath light with darkness? And what fellowship hath enmity with God? What fellowship hath righteousness with unrighteousness? Now listen, why do people want to leave the church over a conversation like that? I'm going to tell you why. You go ahead and send them the tape.

It's fine. I'd send it if it was here. It doesn't bother me none at all.

They want out of that. They don't want to be under that because that's too hard a rule. They want to sin.

But that ain't much better than the people that are here that just disobey the rules anyway. Hello? Come on now. It's got awful quiet.

That don't make me nervous at all. I was nervous before I got here. Now I've got the Holy Ghost.

I gave up being nervous five minutes ago. I reckon y'all can tell that. Amen? Come on now.

It don't make no difference. You say, well, that's too many rules. Too many rules.

You know why people want to go hide? Same reason that Adam and Eve wanted to go hide. Cover sin. Don't want anybody to see their sin.

You know why people are whispering and saying things? Because they don't want people to hear what they're saying. You know why people are sneaking around to get their stuff done? Because they don't want anybody knowing about their sin. Shame on us.

Shame on us. Now, we're not going to get any farther. I'm going to be honest with you.

The reason that we're not having revival already, right now, is because you ain't got right yet and I ain't got right yet. Here we stand still trying to cover up our sin. And we're not ready.

We're not ready. If God was to reach in here and uncover the blanket tonight, our mouths would fly open, our eyes would be lightened with the sin of men, and we would all bow our heads in such terrible shame. You have a chance tonight to uncover your sin before God, or else He's going to uncover your sin before everyone else.

Now, this is serious and I want you to listen. I want you to listen to me closely. Many times during our conversations and during preaching and praying and talking about revival coming, it has been mentioned in one way or another, a simple question.

Are you willing to pay the price? Well, at first in our fasting, we thought the price of that was food, things that we enjoyed, electronics. That's not the real price. I want to tell you what the real price is.

If true revival is going to come, you're fixing to be a big zero with the hole punched out because you're going to have to confess sin. You're going to have to get right. The cover is going to come off and we're going to find out we're not sitting in the First Baptist Church with the stiff collars.

We're really sitting in a place that's surrounded by people who have committed ungodliness. Don't you worry about the person sitting next to you. If I could, I'd bring a giant mirror in here tonight and let you see where the real problem is.

Every person is right now accountable before God for their own sin, guiltiness before God. Nobody wants to deal with it. Nobody wants to confront it.

Nobody wants to come and be the one. What keeps us from doing that? Pride. Pride! Some of you have things you'd be scared if your wife found out, if your husband found out, terribly scared if the pastor found out.

What you need to do is let God hear it from you. It's time for you to deal with your sin before a holy God. You ain't going to like this, but the psalmist David wrote a penitent psalm, Psalm chapter number 51.

And it is in correlation with this great sin of David's committing sin with Bathsheba and killing Uriah the Hittite. Would you like to hear what he said when he finally got right with God? Now, of course, God heard his prayer and the Bible says that He told him He had put away the sin so that David was not going to die. But if I could plant a seed of thought with you, could I plant this one seed of thought? Would you get a hold of this? Maybe you'd like to write it down.

Maybe you'd like to buy a copy of the tape tonight. Twenty-five dollars tonight, tonight only. And I want you to get a hold of this and I want you to take it home with you.

And I hope it haunts you in your sleep until you get right. I hope you get a hold of this one statement if you don't hear anything else that I say. There are some things worse than death.

David sinned a great sin and then God let him live with it. Are you listening? Are you listening? Oh, terrible wretches that we are. Wicked, wicked, wicked, unholy, unrighteous.

Unrighteous, unholy, filthy, dirty. If you could look beneath these coats and see the true heart and the soul of a man, how wicked and how ungodly and how unrighteous we are. And you know what? Sometimes in a service like this, imagine if God were to give us power to look in the very face of a man and say, this is the sin and thou art the man.

And it to be uncovered. Oh, I imagine that some of you would want to die in the moment. Because you cannot see living past that.

How terrible a thing, how terrible a thing to have it revealed, to have this truth revealed. David all the while thinking, nobody knows. I've covered it up.

As soon as I committed this sin, I tried to get her husband to come home and sleep with her so that there would be an answer for the reason of this baby coming. And he would not because he was honorable. So, another man killed him.

I didn't kill him. Send him to the field, told Joab. Send him out there to the front lines.

Press him up against the city that you're trying to take over. And then when the battle's hot, withdraw your men quietly from him and leave him out there so that exposed he may die. And he did.

Also, one of David's good men died. Uriah was a good man, a fighter, willing to fight for his king and his kingdom, willing to go out there and battle right to the front lines and fight. He died, but then also others died around him.

Could I say that there's always innocent people who are affected by our secret sins? And so, Uriah dies out there in that field. But he didn't die by the hand of David. So, David surely couldn't be convicted of murder except when he got in trial before God.

And when he got in trial before God, the text that we have read tonight in your hearing, twice God said, you took the life of Uriah the Hittite. One time, He blamed it 100% on him. And the second time, He blamed it upon His sending him to the hand of Ammon.

You used another man's hand and sword to kill off Uriah the Hittite. And this secret sin has cost innocent people now around you. When David finally gets right with God, he still has to live with his sin that he's committed.

I want you to notice the words of David as he begins to repent before God. In the 51st Psalm, Have mercy upon me, O God, according to Thy loving kindness, according to the multitude of Thy tender mercies. Blot out my transgressions.

Wash me thoroughly from my iniquities. And cleanse me from my sins. For I acknowledge my transgressions, and my sin is ever before me against Thee.

And Thee only have I sinned and done this evil in Thy sight, that Thou mayest be clear. Thou mayest be justified when Thou speakest, and clear when Thou judgest. Behold, I was shapen in iniquity, and in sin my mother did conceive me.

Behold, Thou desirest truth in the inward parts, and in the hidden part Thou shalt make me to know wisdom. Our message, though, is not shapely in an alliterated form tonight. Tonight is about this secret sin.

Do you know what David finally confessed before his holy God? I figured out what you're trying to say, God. I figured out that what you really want is truth in the inward parts, down there where the secrets are. You want truth.

Well, now, if I remember correctly, memory ain't what it used to be, but if I remember correctly, Jesus Christ said with His very own mouth, as He was here as a human God-man upon this earth, He said, The truth shall make you free. Is that correct? Where do we need that freedom? A writer said this a long time ago, and I couldn't even remember the context. I've tried to look it up by the statement that I'm going to make, so my quote won't be exact.

Pardon me, but a writer made this statement a long time ago. Prison bars are for those whose sin has been exposed, but greater the chains that hang about those who have covered their sins. Oh, my goodness, if it were so easy as just to come before a judge and it'd all be over.

Oh, but it is. It's just coming before the right judge and there being truth in the inward part. Can I try to sum this up for you in some way? If we were to make a blanket statement like this, everybody has secret sins.

I believe everybody would agree with that. Would you all agree with that? It's so easy to say that, wasn't it? So easy to amen a statement like that, isn't it? Let's try it again. Everybody has secret sins.

Amen? And therefore, we have no revival. And we won't have. Not because we're having a series of meetings.

It won't come because of that. Not because we've spent more time in praying and some of you have missed meals. It won't come because of that.

There's a hindrance. There's a blockade. There's a roadblock.

There's a great gulf between us and the movement of God. It's not God's fault we're not having revival. You would wish to say, God, why don't You revive us in spite of our sins? However, God was just in writing that He will not revive us until we confess our sins and turn from them.

You agree we have secret sins? Yet you sat there. Unrevived and unmoved. Not even really shook up about it.

Not even really bothered. How many of you have a storage facility? Do you have a storage facility? At your home or somewhere rented? Do you have a storage facility? Be honest with me. How many of you have a closet? How many of you have one of those drawers beside the door that has no official name or purpose? But it's full.

Are you listening? You say, well, that's all just junk. Right, and you're so used to living with it that you just keep living with it and it doesn't bother you anymore because you've lived with it so long as your sin does. Unless the roof were to rip off tonight and the face of God were to shine in front of you and you were to fall as Isaiah did.

However, there's not enough Holy Ghost moving on you to shine His face in front of you and you're not falling as Isaiah did to cry, woe is me! For I am undone! A man of unclean lips! No one's falling crying undone and unclean. Why? You're used to living with your trash. And you're just as good as the person next to you, in front of you, and behind you.

And yet, we're talking about men who stand and sing in the choir, and ladies who stand and sing in the choir are filled with lustful thoughts and desires and wickedness. And just as David, we have all come upon our high perch of royalty in the kingdom that we own, and we have all gazed out upon the world and its trinkets and things that we've desired, and we have all reached our hands to take them to ourselves, just as David did. And in our own private bedrooms, we've kept them, and we've nurtured them and babysat them, and then we have all tried to sow fig leaves to cover them up so that no one would see them and no one would hold us accountable for our secret sins.

Shame on us! But the eyes of the Lord are in every place beholding the evil and the good. And God hath seen us. While you want to look at it and say, Grace Independent Baptist Church, the greatest church on the Gulf Coast, shame on you.

Dirty rotten we are. Wretched men we are. Wicked transgressors we are.

And not enough Holy Ghost conviction to disturb you about your junky drawers, your dark hallways, and those little things hidden up under your beds, and in the dark, unclean places of your life. You want to measure yourself against someone else. Measure yourself against God.

Measure yourself against His Word. And find that tonight, God did not burst in here on the first night of our revival and shake us up, turn the building upside down, and with a mighty rushing wind, move in great power, and save multitudes of people. Why? It's not His fault.

It's my fault. It's your fault. We will not have revival.

We will not have revival until such time as men begin to confess their wickedness before a holy God. With strong preaching like this, yet people sit and talk and pass conversation, snigger and joke and laugh across the auditorium at one another. Does that embarrass you? Does that embarrass you to think that in a service like this, that this is how it is? That we're still so cold and we're still so indifferent? Does that offend you? Good.

I hope I get so riled up in a minute. I hope I can get so strong in the Holy Ghost. I wish God would help me to be so strong that I could make you so uncomfortable.

I wish your face would get red. I wish you'd get so mad I could see steam coming out your ears. I wish you'd get disgusted with where we are.

Quit being happy with it. God, help us! We're nowhere near where we need to be. We're not receiving the blessings of God like we want to see them.

The preacher's preaching the glorious message of what could be, but it's not. And it's not fixing to be if we don't confess our sins. So, preacher, what is so bad? I hope I never have to tell you.

I hope you'll confess your sins before a holy God. I hope you'll come as David come and said, Thou desires truth in the inward parts. Time that I tell you the truth.

I met a man from New York not too many days ago. I gave you this illustration and I'm done. I'm through.

I can't remember his name, but he was a ball player and a home run hitter. Years ago, he was drafted and selected, hired by the Atlanta Braves. He was supposed to go play for the Atlanta Braves.

He got so filled with pride about going to play for the Atlantic Braves that he got out and he got drinking. And when he got drunk, he got so messed up that he began to do things he shouldn't do and end up in places he shouldn't be. And one thing led to another and the Braves canceled his contract and fired him because of his unclean life.

And it led to 16 years, I believe he told me, 16 years of drinking and unfaithfulness to his family and wife and terrible rough lifestyle, wicked living. 16 years before God brought him to the end of his self. All the while, claiming to be a Christian.

Wife, claiming to be a Christian. And this is the story. He told me without a lot of explanations and descriptions about where they ended up and all this kind of stuff.

They were in a church in New York. And so where they were going to church, it had become so well known because of good gossiping Baptists, everybody knew that they were both in sin. And so it finally came down to the end of the road.

They were brought into the office with the pastor and the pastor confronted them with their sins. And the man confessed first. He said, you know what? He said, you're right.

But he said, it's worse than you think it is. He said, but I have nothing left in my life. I've wasted away everything.

I've used up all of my resources. Everything's gone. All I have is my wife and my children.

And he looked at his wife and he said, I'm willing to confess all of it to you and to turn from it and to live right and to serve a true living God. And I'm willing to, if you're willing to, hear and accept and forgive me of what I've done. She broke down and began to cry.

She said, I've lost everything too. And she said, it comes down to it, you're all I have and the children are all I have. And everybody knows what I'm doing.

And there he sat dumbfounded, so caught up in his own sin, he had no idea what she was talking about. Why that she was called into a meeting with the pastor also. And she said, if I confess my sins to you, will you forgive me and will you listen to me? And let's take what's left of our home and our relationship and let's just serve God.

They sat down together. The pastor left them alone and he said, we spent hours, hours, into the night and into the next morning confessing. And he said, it wasn't a who could do worse.

I told her and she told me and we cried together. And we wept so bitterly over our sins and ashamed of ourselves. And in telling that and finding forgiveness, we told more.

And we wept and cried together and in finding forgiveness, we told more. And it became easier to express it until finally, the load and the guilt of it all was lifted. And this is what he told me.

He said, do you know why the load was lifted? Because everybody knew it and we both knew it and it was all out in the open. He said, the burden I'd been carrying for 16 years was trying to cover it up. Well, they were done.

Good badgers won't have you around when you're sinful. Y'all listening? Yes, I'm being sarcastic. Wake up and pay attention.

Because if somebody were to get right around here, half a dozen in the yard would go, hmm. And you're the ones without a church. Keep the sinners that confess and throw everybody else out that thinks they're good.

That's the way I believe it ought to be. Ain't you glad that I'm not the pastor? Come on now. Keep all the sinners.

That's why God came. He didn't come to seek the righteous. He came to seek the lost.

Hey, He came to seek and save the lost. Amen? Y'all still with me? That's what He came for. He never wanted to fool the righteous people to start with.

Why? Because they're stubborn. They're mean. They're full of pride.

They're hateful. Their teeth are like knives. They want to cut you and devour you.

Wicked bunch. I ought to church the whole crowd tonight. We ought to just church everybody.

Church me first. Just church the whole crowd and start all over. Find a few low-down, dirty, rotten sinners that want to do right for God.

Because we've made a mess of this. You understand what I'm saying? Are y'all listening? We've made a gom. Y'all know what a gom is? That's three feet deeper than a mess.

It's what we've done. Why? So self-righteous and holy. I can do that better than you can.

Well, I hope I get the one that gets... I'm the one that does that. I'm the one that does that. I'm better at it than they are.

Oh, I don't know why they're here. I'm the one that's... Oh, shut up! After you get your nose down out of the rain and get down on planet Earth where you can see yourself real good in a plain mirror, you'll find out you're sorry and low-down too. Y'all still with me? Back to the story.

I said I was going to close after this, so I figure if I preach in between it, I can go longer. The story ends. It's over.

He's in prison work now. I told him I wanted him to come down here and meet our pastor and meet our church and meet our prison workers. He's in prison work now.

He went to another church, a church I preached at in Pennsylvania. He's a member there at the church. All the preacher said to me was, he said that he'd come to us and he had a burden to serve the Lord and had found it difficult to serve the Lord in some other places.

And he said we were glad to take him in and we're so blessed to have him. That's what the preacher told me. So blessed to have him.

But the man sat down and looked at me with tears in his eyes and told me all about his life story and how bad it was and how bad between him and his wife. And he said, then you know what? After we confessed all that, we thought that was the end. But he said that became the beginning.

And he said not only did we find forgiveness in each other, but we found forgiveness in God and our home has been restored. And he said I've never been so in love with her as I am this hour. And he said I look at her across the room and he said my heart just pitter-patters like a little teenage boy looking at his wife for the first time.

He said it's like childhood love. He said it's like puppy love. He said it's so bad.

He said I drool on myself just looking at her and how much I love her. I want to snigger a little bit and laugh, but don't you wish that you could look at your wife that way and that your husband looked at you that way, ma'am, as he gazes upon you? Or is it sufficient enough to watch him gaze upon others? Because there's no affection and love in your home. Because things ain't right.

Sin. Wickedness. My God help us.

Look at us! Look how terrible we are! Oh no, we're Baptists. God help us. God help us.

There's a strain of holiness. There's a vein of holiness that is the only people who ever get to enter into that holy place with God are those that have clean hand and pure heart and none of us qualify. Did you hear me? None of us qualify.

If we don't find a place of repentance, turn from our wicked ways and seek God, we're going to lose. We're going to lose. The devil's already got people picked out in here who he's going to mess with.

He's already got his eyes on the next home he's going to bust up. The devil's already put his pick on the next woman that he's going to put flattery in and fill her heart with foolishness. Is plain talk too much for y'all? Are you listening? The devil's already picked you out.

The devil's already picked out the next man and has already begun to work in his heart with stupid little jokings and tricks and things that shouldn't be. You listening? Such lust and wickedness, the same thing we're dealing with right here with old David and the same thing we've dealt with all the way down through the eons of time has entered into our good, Bible-believing, King James-totem, independent, fundamental, devil-hating, sin-killing, Baptist church. Why ain't we reaching? Why ain't we reaching? Why are we not reaching? Because sin's entered in.

Achan sinned. Took his sin home. Went into the tent.

Pulled back the rug. Dug him a little hole and hid it like men do. Covered it with a tent rug.

Thirty thousand men died. I wonder how many will die on the Gulf Coast because of your sins and mine. How many will face eternity because of our sins? Because we don't have the power to reach them.

There's no revival until there's repentance. Are you listening? Are you still listening? Don't get excited about me saying I'm on close because I won't until He says to. When I get liberty, I'll hush.

And I feel pretty good. I think I could go another hour or two. It's bleeding into our young people and I want to tell you what's wrong.

A bunch of you high-perched buzzards are setting up looking at them, not looking at yourselves. They're learning it from us, the adults. They're learning the joking.

They're learning the flirting. They're learning the trash. They're sneaking around to do what they've learned to do.

Where have they learned to do such? Look at us! Look at the wickedness around us. It reeks from us while we think we're holy, while we think we're righteous, while we think we're pure, while we think we're exalted, while we think God looks up to us and exalts us and says, I've got none greater than the Grace Independent Baptist Church! Then show me where His glory fills the temple. Show me where the seraphims are crying, Holy, Holy, Holy in this house.

Show me where men are falling before a holy God. Show me where sinners are walking in our doors and being saved on a weekly basis, on a service basis. Show me where the proof is.

We're rolling numbers. I don't mean to be critical to any ministry, Brother Donnie. I don't mean to be critical of fellows that work in the prison.

But we're rolling numbers. We're hollering conversion, conversion. Oh, we had this many saved.

Look around. Where's the fruit? Where's the product? Show me where our big holy God is moving in such a way where the doors are blowing off of this place and where we're building those new buildings. Show me where it's at.

Show me where the holy God's proven Himself. Show me where the holy God's proven Himself. Show me where men are standing filled with the power of God and where sinners are coming to repentance.

That's where true fruit is. Show it to me. Jonathan Edwards called out of his room in the middle of the night to stand on his balcony and read forth the Word of God and preach a message while hundreds filled his yard.

And you show me why we can't even get our own membership to show up at a Wednesday night service. There's some laying at home tired. They're lazy watching their TVs tonight and not in the service.

And some of you don't even plan to be back tomorrow night. Shame on us! You show me where a holy God's moving. Prove it to me.

Men sat in the upper room in the book of Acts till they were endued with power from on high, stepped out on the street and began to preach without an organized service. 3,000 were added to the church. You show me where the holy power of God is at Grace Independent Baptist Church.

It doesn't mount up. Do you not understand? Pull the scorecard of the church up next to the Word of God. It doesn't mount up! Your good church don't mount up to God's Word! And the church is made up of individuals.

And if it means, Brother Brandon, that the church doesn't line up, it means this life doesn't line up. God help us. Whoso covereth this sins shall not prosper.

But whoso confesseth and forsaketh, them shall have mercy. Stand with me, please. Heads bowed, mouths closed.

I only want you to do what God's speaking to you about. If the Lord's speaking to you in some time through this service tonight, the Lord has spoken to you and revealed something in your mind. Let me kind of shape to you what that looks like or what that sounds like.

Ofentimes when you're sitting there in a service and the preacher's preaching and he mentions something, you think he's preaching directly at you. That's the Holy Spirit of God preaching directly at you. And if by chance the Spirit of God has spoken to you, I want you, as God wants you, to come forward and speak to God about it.

You speak to God about what He's speaking to you about. That's why we use these altars. It's the place where you can satisfy a holy God, crucify your flesh, go ahead, break down your pride, get yourself up here somewhere and find you a corner, find you a place, find you a pew, get you somewhere up here in this altar by your knees and go ahead and confess and tell God the way it's been, what's been going on in your life.

You might as well be honest to Him because He knows your heart. He knows the intents of your heart. He knows the wickedness.

You don't have to plead righteousness with Him because He's the only One that knows if there's any righteousness at all in you. But you better confess your sins. I John 1.9 If you confess your sins, He's faithful and just to forgive you your sins and to cleanse you from all unrighteousness.

The problem we're having is you that are sitting there and you're standing there in your places, while your heads bowed and mouths closed, I want to ask you a question. I want you to be honest with me. I'm not doing it to embarrass you.

I just want you to be honest with me. Tell me, how many of you are 100% sure that you're saved? No doubt about it. Raise your hand.

Let me see you just as a testimony. 100% sure? No doubt about it? Thank you. You can put your hands down.

Still again, while nobody's looking around, I want to ask you another question if you would be honest with me. Not to embarrass you, but only to know how to pray for you. I wonder if there's people here tonight that say, Preacher, I'm not saved and I want you to pray for me.

Now, I won't come to you or embarrass you. I just want to pray for you. Is there anyone? Raise your hand.

Say, Preacher, I've never been saved. Thank you. I appreciate your honesty.

I appreciate that. We'll pray for you. Matter of fact, before we're done, I'm going to have all these people in this church to pray that the Lord will help you, that He'll show you.

At a time when you feel the Spirit of God tugging at your heart, a time when the Spirit of God begins to trouble your heart about your sins, that's when you need to get saved. You don't just make a trip down just for no reason. You make a trip when the Holy Spirit's dealing with your heart.

And if He's dealing with your heart now, you can come and we'll have somebody to help you if we can do that. You're confessing things before a holy God and you stay as long as you want to. Don't come as one of those people who want to just drop down and say, God, forgive me of all my sins, cleanse me of all unrighteousness, and bless all the missionaries, and bless the church.

No, no, no. You confess. You name to Him what He's dealing with you about.

You're never going to get help until you identify it and call it out. I'm convicted. I've got things I've got to deal with.

I've got to make things right. If you've made things right with the Lord and you have a problem or an alt between you and someone else in the building, you should go to them quietly. You should go to them humbly.

And you take the blame for whatever situation there is and ask them to forgive you and get that thing over with now before we... We can't go on until we make things right. Please don't drag on until Sunday trying to get right with people that are in the church. We can't see God move until we get right as a family.

Do you understand? Just like little kids after the fight. You make the little kids go back to each other and look at each other and say, I'm sorry and I love you. And it's about time that some of you big kids start going to some people and say, I'm sorry and I love you.

Someone just came up here and spoke to me and praise God everything's clear. Everything's good. There's no fight and there's no arguing.

There's no fussing. It's a relief to know that everything's forgiven and everything's taken care of. What a blessing that is.

And some of you need to do that while we're sitting in quietness and while we're in this invitation. We're going to stay here and keep our heads bowed and eyes closed. People are still praying.

If by some chance you need to, you can sit down. You're welcome to do that. But just stay in the building.

Just stay with us just a little bit longer until we get done giving these people a chance to do things. And then listen, now's the time while we're in the invitation make these things right. You'll find forgiveness and when you do, you'll find out it's way easier than you thought it was going to be.

You need to get these things taken care of before we can go on any further in this meeting. I like to hear the weeping, don't you? These young people have got more sense than we do sometimes. Don't get in a hurry.

We ain't done yet. You're standing there. I want you to be thinking.

I want you to be searching your life. As this pastor said, you search through and then ask God to search through. And you make sure.

Could you possibly imagine one service, we've been in service right now, about an hour and 40 minutes. Could you imagine sitting in one hour and 45 minutes, one two hour service, when every member of the church met together in the building, clean, confessed, sin under the blood. You're saying, you're talking about a perfect church.

Oh no, there ain't no perfect. Not as long as we've got flesh on us, amen. I'm talking about clean.

See I just don't, I don't think right now if I took all eight family members home and said let's clean the house up. And today we're not just going to clean the living room up. We're going to clean the whole house up.

Clean everything out from under the beds. Cobwebs, dust. Hey, y'all listening.

Clean everything. That drawer in the kitchen that's got all that junk in it. Throw it all away.

Clean everything. I want everything right. I want everything clean.

I don't think we can get it done, Brother Carson. I don't think we can get it done in 24 hours. And I think to myself, are we to expect just a two and a half minute prayer in the altar has got us all took care of? No.

I don't think so. I don't believe it's that easy. You may have some things you need to go home and take care of.

There may be some things you need to have a real intimate close talk with someone you love dearly. But I'll tell you what, just take some words of advice. Don't go home and start sowing fig leaves.

Don't go roll the carpet back and dig a hole in your tent floor and hide your sins. Don't try to butter it up and make it look better than it is. Deal with it.

Deal with it. Confess your sins. Matter of fact, let's just stay in invitation for the next 22 hours and 15 minutes.

23 hours, 22 hours, about 22 hours and 15 minutes to our next service. No telling what God will do in tomorrow night's service. Or between now and then.

If just the members of Grace Independent Baptist Church could get right with God. You listening? Got sinners in the building. Need to pray for them.

We need to pray for them. They've asked us to. They've raised their hand in honesty.

We're going to pray for them before I'm done here. But we could see people saved before we ever get to tomorrow night's service. I've been in meetings before.

Now listen to me. You might as well sit back down. We've got people still praying.

If you need to come, you can come. But just sit down there for a minute. I've been in meetings where we've dismissed the service around 9.30, 10 o'clock and go home or go to the room where they have us staying.

And I've been called up by the preacher at midnight. More than one occasion. Dozens of times.

Have to come back to the church auditorium to meet with somebody that needs to get saved. Sinners want to start coming back and getting right. Do you want to know when sinners are going to do that? When all you that are saved start getting right.

More than the little Sunday morning prayer, Father, forgive us for we've sinned. More than that. I'm talking about digging in them dark places.

Yielding up those closets to the Lord in your heart. You know, the dark places underneath the bed, behind the dresser. Those little secret drawers in your heart.

Those little places where you've hid away sin for so long. Things you've never confessed. Things you've never got right.

That's what I'm talking about tonight. Have I been clear about that? I want to make sure everybody understands. You could say, I've confessed all.

And I think if you'd stop and ask him to turn the light on, you might see some things that you want to get right. And no telling what God will do between now and the next 22 hours if this group of believers would just get right with the Lord. Sweep out the cobwebs.

Go for the dirt. Go for the dust. Go for every little thing.

Look for it. Search for it. Confess it.

Nothing. Nothing between my soul and the Savior. Nothing between my soul and the Savior.

And if I could just ask you to strive for that, push for that, pray for that, seek for that, look for that 124 hour period. Let's see what God will do with a clean church.

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Audio: <https://sermonindex1.b-cdn.net/19/SID19358.mp3>

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