

The Mercy Of God

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[0 : 00] I greet you in the name of Jesus this morning. Have we surrendered our all to him?

And as a brother was talking about Samson, he said to think, for Samson, his hair was a symbol of his consecration to God.

And we would say his consecration wavered before he lost his hair, but God honored that.

But when that symbol was taken away, he lost his strength. You know, for us today, as we walk with God in consecration, his power can be upon us.

But when we waver and when we drift, that power will back off the spirit of God.

[1 : 30] And Zacharias says, not by might nor by strength, not by power, but by my spirit, saith the Lord. And that is how the work of God will be done in this day.

That is how the church will be triumphant in this last day. That is how we will do the work that God yet has for us.

When people asked, what do we do? How do we? What do we need to do to do the works of God? Jesus answered and he said, believe in the one that sent me. Believe in God. Believe in Jesus. As we believe in him.

And we walk in faith. We can accomplish his plan and his will. Trying to do his work in our own strength. Will always fail.

[2 : 36] It will fall. It will be futile. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

This word of God. And every word that proceedeth from the mouth of God. You know, we depend on so many things for our life.

But even our breath is in his hand. You know, Jesus.

Jesus had compassion on the multitude. And I believe he still has compassion on the multitudes today.

And with that compassion is mercy and his grace. I read the other evening.

[3 : 46] That verse in Matthew. It says, Jesus was moved with compassion on the multitude. Now this morning. And I look at.

Let's turn to Psalm 103. We'll start there. We'll start there. We'll start there.

Psalm 103. And we'll start in verse 8. The Lord is merciful and gracious. Slow to anger and plenteous in mercy.

He is plenteous in mercy. He will not always chide. Neither will he keep his anger forever. He has not dealt with us after our sins.

Nor rewarded us according to our iniquities. For as the heaven is high above the earth. So great is his mercy toward them that fear him.

[4 : 50] As far as the east is from the west. So far hath he removed our transgressions from us. Like as a father pitieth his children.

So the Lord pitieth them that fear him. For he knoweth our frame. He remembereth that we are dust. As for man his days are as grass.

As a flower of the field so he flourishes. For the wind passes over it and it is gone. And the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting.

Upon them that fear him. And his righteousness unto children's children. Now let's go back and let's take a look at some of these verses.

And pointing out here the Lord's mercy. And his mercy endures forever. His mercy is to all generations.

[5 : 51] And notice in verse 13. As a father pitieth his children. So the Lord pitieth them that fear him.

Says he remembers that we are dust. He remembers what we're made of. And that of our own selves we are weak. And he pities us.

He has mercy upon us. And as we come to him. In honesty. He will cleanse us and set us free. Because of his love and his mercy. His compassion for humanity. Because he loved us so much that he gave his son for us.

As the heaven is high above the earth. So great is his mercy toward them that fear him. You know can anyone tell me how far that is.

[6 : 49] Can anyone tell me how far above the earth the heavens are. You know we cannot. And we don't know.

We don't know. The extent of the mercy of God. Says to them that fear him. You know.

His mercy. Is to them that fear him. But his wrath will someday be upon those. That hate him. That do not fear him.

The mercy of the Lord. Verse 17. Is from everlasting to everlasting upon them that fear him.

You know. And as I was. As I was looking at these things. And preparing. You know. I. I. A long time ago. I was reading.

[7 : 48] And. And it really. It really. Got a hold of me. How. How that. You know. If. If we would look at.

King Manasseh. He was the son of Hezekiah. Yeah. And. And. He did evil in the sight of the Lord. And. And not just a little bit. You know.

Maybe we'll just turn to. We'll just read a portion in 2nd Chronicles 33. And just to. Just to see. A little bit.

Who this man was. And what. Really. Stands out to me.

Is after this. Terrible life of sin. And. And turning the whole nation away from God. You know. Manasseh repented.

[8 : 43] And he turned to God. And God forgave him. And. And. This is just such a. Such an example of the mercy of God.

You know. If there was ever a man. That I would say. Deserved the judgment of God. It was Manasseh. If there was ever a man. That was. Totally.

Totally wicked. It was him. But yet he turned to God. So I just want to read here. We'll start in verse 1. 2nd Chronicles.

33. Manasseh. Manasseh was 12 years old. When he began to reign. And he reigned 55 years in Jerusalem. But did that which was evil in the sight of the Lord.

Like unto the abominations of the heathen. Whom the Lord had cast out before the children of Israel. For he built again the high places. Which Hezekiah his father had broken down.

[9 : 46] And he reared up altars for Balaam. And he made groves. And worshipped all the hosts of heaven. And served them. Also he built altars in the house of the Lord.

Whereof the Lord had said in Jerusalem. Shall my name be forever. And he built altars for all the hosts of heaven. In the two courts of the house of the Lord.

And he caused his children to pass through the fire. In the valley of the son of Hinnom. Also he observed times. And used enchantments. And used witchcraft.

And dealt with a familiar spirit. And with wizards. He wrought much evil in the sight of the Lord. To provoke him to anger. And he set a carved image.

The idol which he had made. In the house of God. Of which God had said to David. And to Solomon his son. In this house. And in Jerusalem.

[10 : 45] Which I have chosen. Before all the tribes of Israel. Will I put my name forever. Neither will I anymore. Remove the foot of Israel. From out of the land.

Which I have appointed for your fathers. So that they will take heed. To do all that I have commanded them. According to the whole law. And the statutes.

And the ordinances. By the hand of Moses. So Manasseh. Made Judah and the inhabitants of Jerusalem. To err. And to do worse than the heathen.

Whom the Lord had destroyed. Before the children of Israel. And the Lord spake to Manasseh. And to his people. But they would not hearken. Wherefore the Lord brought upon them.

The captains of the host. Of the king of Assyria. Which took Manasseh. Among the thorns. And bound him with fetters. And carried him to Babylon. And when he was in affliction.

[11 : 46] He besought the Lord his God. And humbled himself greatly. Before the God of his fathers. And prayed unto him. And was entreated of him. And heard his supplication.

And brought him again to Jerusalem. Into his kingdom. Then Manasseh knew. That the Lord. He was God. You know. Just look at this.

And I guess it's. I didn't see it here. It's probably in Kings. The account in Kings. Where it says that. He filled Jerusalem. With innocent blood.

Which the Lord does not pardon. Manasseh. Was a totally. Totally wicked man. He gave himself over. To serve the devil.

He raised up idols. And he didn't just go out. In the hills. And serve idols. No. He set up the idols. In the very temple of God. He set them up.

[12 : 46] In the temple of God. And he worshipped them. And he was. It says. In verse 6. He observed times. You know.

The. Astrology. And all of that. And. Enchantments. He used enchantments. And he used witchcraft. He.

He dealt with familiar spirits. I mean. This man. This man. This man was. Was. Living a deeply spiritual life. But it was in the wrong kingdom.

It was in the realm of evil. And darkness. And to know that. His father was. Was. Was. Was a righteous king in Israel.

Hezekiah was one of the good kings in Israel. And here he had. He totally turned away from God. You know. And. It. It amazes me that.

[13 : 43] You know. Of all the kings. He reigned. He reigned. A long time. In Israel. Says he reigned 55 years. And. And. In all that wickedness.

But. And then. In verse 10. Says the Lord spoke. He spake to Manasseh. And to his people. And they would not hearken. They. They wouldn't hearken to the voice of God. They wouldn't hearken to the prophets. They wouldn't hearken when God sent.

Sent his word to them. But they just kept on going. And. Yes. He also sacrificed his children. To. To. To.

To the devils. To. To Balaam. You know. But in the end. God allowed them to go into captivity.

[14 : 42] And he turned. And he repented. And he turned to God. He prayed to God. Says. He besought the Lord his God.

He humbled himself greatly. Before the God of his fathers. And God heard him. God heard his supplication.

And God brought him again back to Jerusalem. Back into his kingdom. You know. God had mercy upon him.

God forgave him. And. This is the mercy of God. And it's the same. God that we serve today. And he is merciful. He is merciful. But he expects us to. To. Receive his mercy.

[15 : 39] And then to. Forsake those things of the past. He expects us. To accept his forgiveness. And then to walk. In the new life.

But this. This account has challenged me so much. Thinking of this wicked man. And then turning back.

To God. And. This man knew better. He knew better. But he went down that road. And we also have the account of King David.

The Bible tells us. He was a man after God's own heart. There came.

There came a time. When he. Fell into sin. And he was guilty. Of adultery. He was guilty of murder.

[16 : 44] And then he tried to hide his sin. And Nathan the prophet came. Nathan the prophet came.

And he talked to him. In 2 Samuel. Just read a couple verses there. In 2 Samuel. I think it's chapter 11.

The account is here in chapter 11.

And then in chapter 12. Nathan the prophet comes to David. And he gives him this parable of these two men.

The one was rich and the other was poor. The rich man had many flocks and herds. And the poor man had nothing but one little lamb. In verse 3.

[17 : 50] Which he had brought and nourished up. And it grew up together with him and with his children. Did eat of his own meat. And drank of his own cup. And lay in his bosom. And was unto

him a daughter.

There came. A traveler unto the rich man. And he spared to take of his own flock. And of his own herd. To dress for the wayfaring man that was come unto him.

But took the poor man's lamb. And dressed it for the man that was come to him. And David's anger was kindled greatly against the man.

And he said to Nathan. As the Lord liveth. The man that has done this thing shall surely die. And he shall restore the lamb fourfold. Then Nathan said to David.

Thou art the man. Thou art the man. I gave you this kingdom. I anointed you king. I delivered you out of the hand of Saul.

[18 : 45] I gave you all these things. And you have. Verse 9. 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. And David.

What was David's response in verse 13? David said unto Nathan. I have sinned against the Lord. I have sinned against the Lord. You know Nathan. David had sinned against Bathsheba. He had sinned against Uriah. He had sinned against the children of Israel.

But ultimately he had sinned against the Lord. It's the same with us. When we do wrong. We sinned against the Lord.

[19 : 46] But Nathan said unto David. The Lord also hath put away thy sin. Thou shalt not die. The Lord has put away thy sin.

Thou shalt not die. Another example of the mercy of the Lord. You know David knew better. David had walked with the Lord for many, many years.

And he fell into this sin. But the Lord forgave him. And Nathan said. The Lord has put away thy sin. Thou shalt not die.

But notice verse 12. He says. Thou did it secretly. But I will do this thing before all Israel and before the sun. You know in other words.

Everyone knows. Everyone will know about this sin. And today our sin is not hidden. We might hide it. We might hide it.

[20 : 47] But God will uncover it. God says that which is done in the closet will be broadcast from the housetops. Proverbs says.

He that covereth his sin shall not prosper. But he that confesses and forsaketh it shall have mercy. You know David.

He didn't confess his sin until he was confronted with it. Because he had thought he had hidden it so well. He thought it was all hidden away.

Nobody would ever know. But God knew. And the prophet knew. Because God had showed it to him. And when he came to David.

And he just laid it out. Thou art the man. Thou art the man. David repented.

[21 : 46] You know. David. David wrote that beautiful psalm. In Psalm 51. After this.

I don't think we'll read the whole. Psalm. Maybe.

Maybe. Maybe we should. Because. This needs to be. Our prayer. Or it.

Was our prayer. When we repented. Have mercy upon me. Oh God. According to thy loving kindness. According unto the multitude.

Of thy tender mercies. Blot out. My transgressions. Wash me thoroughly. From mine iniquity. And cleanse me.

[22 : 47] From my sin. For I acknowledge. My transgressions. And my sin. Is ever before me. You know. Can. You know.

Just. Just think with me. How would life have been. For David. After. After committing. This terrible sin. And then trying to cover it.

And. And. And. And. Committing. Adultery. Adultery. And then murder. Right after that. And. Just. Just think. Of. Of the turmoil. And the.

Torment. That David. Must have lived in. During that time. He says. My sin. Is ever before me. My sin.

Is ever before me. If there's something. In your life. That is hidden away. It's back. It's you. You think. It's all hidden. In that back closet. And it will never be revealed.

[23 : 44] But yet. It's. It keeps. Coming back. Time after time. It keeps. Coming back. And it is ever before me. Let. Let me tell you. There's one way.

To. To freedom. And that is. As David did. To acknowledge. His transgressions. Acknowledge. His transgressions. And bring them out.

And receive. The forgiveness. Of God. It is against thee. The only. Have I sinned. And done this evil. In thy sight.

That thou. Mightest be justified. Justified. When thou speakest. And be clear. When thou. Judgest. Behold.

I was shapen. In iniquity. And in sin. Did my mother. Conceive me. Behold. Thou. Desirest. Truth. In the inward. Parts. And in the hidden.

[24 : 37] Part. Thou shalt make me. To know. Wisdom. It says. Thou. Desirest. Truth. In the inward. Parts. You know. As long as we have things.

Hidden. In the inward. Parts. It hinders. The truth. But God. Desires. The truth. To search out. The inward. Parts. The very. Deepest.

Part. Of our hearts. And to cleanse us. And set us free. You know. There's a verse. That says. Mercy and truth. Have kissed together. You know.

You know. Truth. Reveals. That hidden sin. Truth. Revealed. That sin. To David. That day. It showed him. That it was not hidden.

But that it was known. But then. In his repentance. Mercy came. And forgave him. And removed that sin.

[25 : 35] Purge me with hyssop. And I shall be clean. Wash me. And I shall be whiter than snow. Make me to hear joy. And gladness. That the bones.

Which thou hast broken. May rejoice. Hide thy face. From my sins. And blot out. All mine iniquities. Create in me.

A clean heart. Oh God. And renew. A right spirit. Within me. Oh. Hallelujah. God. He desires. To renew. A right spirit. Within us. He desires. To clean our heart. And to cleanse us. From every hidden sin. To cleanse us.

From all those things. In our past. That we've hidden away. God. That is God's desire today. To purge us. To purge us.

[26 : 28] With hyssop. To wash us. With the blood of Jesus. And to make us whiter than snow. David kept on praying. He says.

Cast me not away. From thy presence. And take not thy Holy Spirit. From me. Restore unto me. The joy of thy salvation.

And uphold me. With thy free spirit. Hallelujah. Hallelujah. Deliver me. Deliver me. Yes.

Then will I teach. Transgressors thy ways. And sinners shall be converted unto thee. Deliver me from blood guiltiness. O God. O God. Thou God of my salvation.

And my tongue shall sing aloud. Of thy righteousness. O Lord. Open thou my lips. And my mouth shall show forth thy praise. For thou desirest not sacrifice.

[27 : 24] Else would I give it. Thou delightest not in burnt offering. The sacrifices of God. The sacrifices of God. Are a broken spirit.

A broken and a contrite heart. O God. Thou wilt not despise. You know David. He lived in the day. When they were still offering animal sacrifices.

And all of that. But he saw in that day already. He said that that is not the desire of God. That is not what God wants.

But what God wants is a broken spirit. A broken and a contrite heart. That is the desire of God for each one of us.

A broken and a contrite heart. O God. Thou wilt not despise. God will not look the other way. But that is what he is looking for.

[28 : 20] That is what he desires. Is that contrite heart. And the opposite also is true. If we have a proud heart.

And we neglect. To allow him to cleanse us. And set us free. God. God despises that man. And he hates that. He hates that man.

It is written in the word of God. That he hates. He is angry with the wicked everyday. The sacrifices of God.

Are a broken spirit. A broken and a contrite heart. You know David. I believe that day. There when Nathan came to him.

I believe he had a broken and a contrite heart. I believe that he just bowed down. He fell on his face to the ground.

[29 : 22] Before God almighty. And he said I am the man. I have sinned. I am the man. Have we been cleansed of our sin?

Or are we still the man? Are we still the man? Are we cleansed? From our iniquity?

The Holy Spirit will not fill that which has not been surrendered to him. You know any area. Any area that is not surrendered.

Any hidden sin that we are hanging on to. It will hinder the work of God. It will stop it. And God cannot do more.

But to come back again. And you are the man. You need to get rid of this. You need to confess this. You need to bring this out in the open. God told David that day.

[30 : 25] You did this in secret. But I will open it up for all to see. Your hidden sin. It will someday come out for all to see.

Yes it will. Today is the day of salvation. It can be brought out. And it can be cleansed. And you can be set free. But if not.

If not in the day of salvation. Someday it will come out. For the whole world to see. Isaiah said.

Come now. Let us reason together. Though your sins be as scarlet. They can be white as snow.

Though they are red like crimson. They will be washed.

Yes. The Lord's hand is not shortened. That it cannot save. No. I want to turn to that verse. Isaiah. Isaiah 59.

[31 : 22] Isaiah 59. Behold. The Lord's hand is not shortened. That it cannot save. Neither his ear heavy. That it cannot hear. But your iniquities have separated.

Between you and your God. Your sins have hid his face from you. That he will not hear. You know. Is God hearing your prayers today? Is he hearing you?

When you come to him. When you come to him. In prayer. In petitions. Is he hearing your prayer?

Or is your prayer just going to the ceiling? And that's all. It's stopping there. Listen. If God is not hearing your prayer. There's a reason for it.

It's not because God's hand is shortened. It's not that God's power. It is no more. God's hand is as powerful as ever.

[32 : 17] And his ear. He hears. He hears our prayer. But if there's something between us and our God. Then he does not hear. He does not hear.

It hinders him. He cannot work. He cannot answer. But a prayer of repentance is what he will answer. He says. Your iniquities have separated between you and your God.

You know. If we have. If we have a problem. That God is not answering our prayer. It is time that we allow him. To search our heart. And to try us.

And to see if there's any wicked way in us. To see if there's any hidden sin in us. That we've hidden many years ago. Or yesterday. It doesn't matter when it was.

If we are hiding it. It separates us from our God. And your sins have hid his face from you.

[33 : 13] That he will not hear. He will not hear. He will not hear the prayer. Of a man.

That is bound in sin. Whether it's one sin or a million. The Lord's hand.

Is stopped. By our. By our sin. By our unbelief. What is the answer?

The answer. Is giving our life. To him. Giving our all. Allowing him to cleanse us. And set us free.

You know. You know.

John the Baptist. John the Baptist. When. He was there baptizing. And in Matthew 3. The Pharisees and the Sadducees were coming.

[34 : 22] To be baptized. Why? Not because their heart was right. Not because they were repenting. Repenting like the other people. But everybody was being baptized by John.

So they wanted to do it too. Just to look good. And John. Saw right through that. And he says. Oh generation of vipers.

Who has warned you to flee from the wrath to come. Bring forth therefore fruits. Meet for repentance. You want me to baptize you.

But. You are those proud Pharisees. You haven't repented. You live a life of sin.

But you demand. You demand so much. Of the law from these people. And now they're coming. And they're being baptized.

[35 : 25] Because. They want to turn away from their life of sin. That you couldn't help them from. He says. Bring forth fruits.

Meet for repentance. Verse 10. Now also the axe is laid to the root of the trees. Therefore every tree which bringeth not forth good fruit.

Is hewn down and cast into the fire. The axe is laid to the root of the trees. You know. When we. You know.

In the Old Testament. People would. Come. And they would offer sacrifice for sin. And their sin was covered for. For another year. Or whatever. And. But they.

They never found true deliverance from sin. But now in the New Testament. The axe is laid to the root of the tree. That very sin nature within us.

[36 : 22] It must die. It must die. If it doesn't die. Then. Then we. Continually struggle with sin.

And it continually comes back. And it. It says. Yo. That. That thing from. From 20 years ago. It's alright. You don't have to repent of that. It can stay there in the corner.

It was done. It's in the back closet. And nobody will ever know. God knows. Just like David's sin. God knows. The axe is laid to the root of the tree.

Every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I.

Whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.

Whose fan is in his hand and he will thoroughly purge his floor.

[37 : 26] And gather his wheat into the garner. But he will burn up the chaff with unquenchable fire. However. Jesus.

Will baptize with the Holy Ghost and with fire. Whose fan is in his hand. He will thoroughly purge his floor. You know. You know.

That is what we're saying. When we say that the Holy Ghost. Will not. Will not come. Will not fill. Anything that is not fully surrendered to him.

If your heart is not fully surrendered. If Jesus has not blown out the dross with his fan. If he's not cleansed your heart. And set you free.

And you let everything go. And then you surrender your heart and life to him. In true consecration. He can fill you.

[38 : 23] He can baptize you in the Holy Ghost. He can fill you with power. Power to overcome. Power to witness. Power to preach the word.

Power to live a holy life. Any man that tells you he's full of the Holy Ghost.

And he lives in sin. He's a liar. He's full of a ghost. But it's not the Holy One. John says he will thoroughly purge his floor.

He will thoroughly purge. When we come to Jesus. He will thoroughly purge us. If we allow him.

If we allow him. He will purge us. He will set us free. He will fill us with his spirit. Yes he will.

[39 : 35] If we will give our all. If we will give our all. Romans chapter 12. In chapter 11.

Verse 32. Verse 32. For God hath concluded them all. In unbelief.

That he might have mercy upon all. Oh the depth of the riches. Both of the wisdom and knowledge of God. How unsearchable are his judgments.

And his ways past finding out. For who hath known the mind of the Lord. Or who hath been his counselor. Or who hath first given to him.

And it shall be recompensed unto him again. For of him. And through him. And to him. Are all things. To whom be glory forever.

[40 : 42] Amen. Now let's just look at this a moment. You know. This God. Who we serve. Who we. Who we confess. And we declare. He is our God.

Him. He says. Oh the depth of the riches. Both of wisdom and knowledge of God. How unsearchable.

How unsearchable. Are his judgments. And his ways past finding out. They are so much higher than our ways.

His thoughts are not our thoughts. His ways are so much higher than our ways. And he asks the question.

Who has known the mind of the Lord. Or who counseled the Lord. You know. I've heard of men that say. They tell God what to do. I'll tell you what.

[41 : 40] You don't tell God what to do. You hear from him what you're supposed to do. And then you walk in obedience. Who first gave to him.

Before we receive from God. Who is first given to him. And it shall be recompensed to him again. Now notice verse 36.

For of him. For of God. And through God. And to God. Are all things.

All things are in him. There's nothing else. Are we getting our life from him.

Are we living our life for him. Or are we living it outside of him. You know he goes on here.

[42 : 47] I beseech you therefore. Because of this. Because all things are in God. Because all things are of God. Because all things are through God.

And they are to God. Because of that. I beseech you. By the mercies of God. That you present your bodies.

A living sacrifice. Holy and acceptable unto God. Which is your reasonable service. This. Is what he requires.

To give our. To give ourselves. 100% to him. You know.

David said. A broken and a contrite heart. Oh God. You will not despise. A broken and a contrite heart. You know.

[43 : 43] We have nothing. We have nothing. We have nothing. To give our God. But ourselves. We have no. We have no abilities. We have no.

Wisdom of our own. We have nothing. To give to him. But when we come to him. And we give him our all.

And our all. Our all. Our all comes from him. From him. Our. Life is for his glory.

Hallelujah. What a life. A living sacrifice. Holy. And acceptable to God.

And he says. This is only our reasonable service. To give him our all. To give him our life. To live our life for him. To live our life.

[44 : 41] To live our life to him. To live our life through him. It's the least that we can do. It's our reasonable service. And be not conformed to this world.

But be ye transformed. By the renewing of your mind. That ye may prove. What is that good. And acceptable. And perfect.

Will of God. That we might prove. That we might show. That we might live. That we might live.

That perfect. Will of God. For I say. Through the grace. Given to me. To every man. That is among you. Not to think of himself.

More highly. Than he ought to think. But to think soberly. According as God. That has dealt to every man. The measure of faith.

[45 : 45] And you know. Here already. He addresses pride. Once more. He says.

Not to think. Of ourselves. More highly. Than he ought to think. But to think soberly. To think soberly.

To remember. Who we are. To remember. That we are dust. And the only good. That we have. In us. Is of God.

A broken. And a contrite. Heart. Oh God. Thou will not despise. But he. Resists. The proud.

He resists. The proud. The man. That thinks. He is something. The man. That thinks. He's got it all together.

[46 : 49] The man. That thinks. He's okay. Without God. The man. That thinks. He's arrived. In God. You know. You know.

We never arrive. At that place.

Where now you've arrived. And now you just keep coasting. Till you get to heaven. Heaven. John 6.63 says.

The spirit quickeneth. The flesh. Profiteth. Nothing. Zacharias says. Not by might. Nor by power.

But by my spirit. Sayeth the Lord. In 2nd Corinthians 3. Verse 5 and 6. Not that we are sufficient of ourselves.

[48 : 15] To think anything as of ourselves. But our sufficiency is of God. 2nd Corinthians 3.

Verse 5. We. We. Not that we are sufficient of ourselves. Not that we have anything of ourselves.

To think anything of ourselves. Or that we are something. Or that we have something to give. Or to share. Value.

We have. It says. But our sufficiency is of God. Our sufficiency is of God. Whatever we have. That gives life. To our fellow man. Is of God. Verse 6. who also has made us able ministers of the New Testament.

[49 : 23] God, by His grace and by His Spirit, He has made us able ministers of this New Testament of grace, this New Testament of the power of God through the Holy Ghost.

He has made us able ministers, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life.

You know, the letter killeth. You can read this, but unless the Holy Ghost comes and quickens it into your heart, it will bring a death.

But we need the Holy Ghost. And when we have the Holy Ghost, He will bring this Word into our heart and He will show it to us.

He will bring it. He will remind us of it. He will bring it to our life. The letter given, preached in the flesh, will bring death.

[50 : 35] Jesus said, Jesus said, The Spirit quickeneth.

The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life. They are spirit and they are life.

What does God require of us? To do justly. To do justly. To love mercy. And to walk humbly with our God.

Jesus said, No man can serve two masters. I'm going to get a couple of verses yet in Matthew here in closing. In Matthew.

Matthew 6, 24. Matthew 6, 24. No man can serve two masters.

[51 : 35] Either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon.

You cannot serve two masters. Now I want to back up. Verse 19. Lay not up for yourselves treasures upon earth, where moth and rust doeth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doeth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

Where our treasure is. What are we living for? What is first in our life? What is number one in our life?

Is it God? Or is it some things? Is it our house? Is it our family? Is it our job?

[52 : 48] Is it hunting? Is it fishing? What is our treasure? What is number one in our life? Where your treasure is, there will your heart be also.

There's a whole message in that. And I'm no way ready to preach it.

The total consecration to Jesus Christ transfers that treasure from ourselves. Where is our treasure?

Where is our treasure? Let's pray. Lord, we thank you for your word. Lord, I thank you for bringing your word.

Lord, help us. Lord, search our hearts and see if there's any thing hidden in our hearts.

[54 : 06] Lord, where is our treasure? What is number one in our life? What keeps us from following you with all our heart?

Lord, search us and try us and see if there's any wicked way in us and lead us in the way everlasting.

Thank you, Lord. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.