

ROMANS-OLD TRUTHS FOR
NEW TROUBLES

Rom. 16: 18 on

The Old Truth is in the Bible. The New Troubles are with us in the 20th Century. For instance, the question of AIDS. A quiet immunity, deficiency Syndrome. This terrible disease is found primarily, in male homosexuals. The tragedy of it is that it destroys the built-in ability of the body to fight disease. Do you realize that if your body could not fight disease, it might die most any day. That you carry in your system today; I carry in my system deadly diseases like tuberculosis. The body has been build to fight it. But this terrible disease removes that immunity and death is just a matter of time.

Does the Bible shed; does the Book of Romans shed any light on it? Turn back to Rom. 1: 18 (read) and following deals with this. Now in

V. 18 (read) he says 'is' (that is: IS being revealed and that is, being poured out right now) from Heaven against all ungodliness and unrighteousness of men who hold (that's the word 'suppress') ^{who} ~~XX~~ suppress the Truth in unrighteousness'. There are two kinds of judgments, of Gods judgment; two kinds of wrath.

1. FUTURE. That will be the wrath of hell. The wrath of fire. But then there is another kind of judgment in wrath, that is being poured out today. upon the ~~ungodly~~ and he says 'specifically to those who suppress the Truth'. You see the people today who are guilty of these terrible sins have suppressed the Truth. Now there's nothing new about homosexuality; it's a pagan, ancient practice. Fourteen of the first fifteen Emperors were homosexuals. The great Greek intellectuals were homosexuals. You see, they were homosexuals without the Gospel. They did not know the moral law of God. This verse says 'God pours out His wrath upon those who suppress the Truth and we've got quite a few people who have simple suppressed the Truth, denied it and we have this occurrence of Aids increasingly. But now look at

V. 27 (read) this describes homosexuality and describes what result when it goes so far. Unseemly there means 'not fitting'. But look at the last phrase 'and receiving in themselves that recompence of the error which was meet'. Now you need to read this in modern English and I'm gonna read it from the Amplified version. That last phrase: 'suffering in their own bodies and personally receiving the consequences of their wrong doing which was their fitting retribution (or judgment).

There's a worse form of judgment than fire from Heaven and that is when God allows people to do what they want to and to suffer the consequences and that's EXACTLY what Aids is. He plainly says here that the homosexuals bring upon themselves this inevitable punishment in their own bodies. Why at this time? We believe it's because of the Light that people have had. Why didn't it come to the Roman Emperors? They didn't have the Light that America has. They didn't have the Light that the world has today. Also, God is trying to get the attentio

Rock Hudson - I think he's got a lot - the attention of a lot of people - on this terrible thing. But you see, this is simply God letting the moral law work out to its full effects. That's what's happening in the case of Aids. And we see it in many other ways. The wrath of God - the Judgment of God - upon man because of his violation of the clear moral law of God. All right. Now in the next place I want to say a word about

2. The Election of Women as Deacons. I want to say

A. That I would never put down a woman or never in any way, discriminate against the women. Christ has given you dignity; your place in the church is vital and indispensable. We could not run this church one week, were it not for women. There are more faithful women in the church than there are men. But the question is 'should women be elected to the office of Deacon'? I want you to just take several Scrip. and consider them. ACTS 6: 3 - when they elected

the first deacons, the apostles were in charge of the meeting. Acts 6: 3 (read) notice - seven men. That's the Greek word 'andras'. It could not include women. When the first deacons were elected, they were all men. Now if there's ever been a time when women should have been used - and by the way, there were more women in the church at that time, than there were men. And the problem they were elected to handle was the distribution of charity to the widows. Or women. If there'd ever have been a time for women to be elevated to this office now would have been the time.

Yet the apostles of Christ said 'seven men'. Now you turn to 1 Tim. 3: 12 (read) It would be pretty difficult, it seems to me, for a woman to be the husband of one wife. And then in Tim, Paul says it will not be suffered in the church for woman to usurp authority over the man. See, the order that is in the home, which is Man being the head, must also obtain in the church. If you break down the leadership or the headship of man in the church, it'll also be broken down in the home.

Now, this Scrip. in Rom 16: 1 where it says that 'Phebe was a servant (the word 'servant' there is the word 'deacon') but you see this word 'servant' doesn't always apply just to the office of Deacon. It is used for service in general. Jes., Himself, in Rom. 15: 8 (read) 'minister' there is the word 'deacon'. Well Jes. didn't hold the office of Deacon. We find this word throughout the N.T. used to apply to servants. I do not believe on the basis of this word, in Rom. 16: 1 that we could say that Phebe was a deacon. Now isn't it interesting that Jes., Himself, chose the twelve apostles to establish the church and to write the N. T.? Now when He chose the twelve, there were many women followers.

He knew that His church would consist/and probably - and I'm sure more women of women than men. But He chose twelve men. And the historic church, for two thousand Years, has basically adhered to this practice of men holding the Pastoral office

and also the office of Deacons. But having said this, it does not mean that women are degraded at all. They can serve beautifully in the church. This church, at one time, had a very effective Educational Director and people are still talking about Irene Jones. Someone showed me her picture this week. She was here for years with Dr. Ferguson, who stayed here 34 years. That's not unscriptural; she worked under the Pastor.

One of my assistants, Ann Curtis, is an assistant to me, in this class. But that's not the same thing as ordaining a woman and placing her in these official offices. All right. The next thing I want us to look at this morning is

3. THE REAL BAPTISM OF THE HOLY SPIRIT. The baptism of the H. S. is a great doctrine. But it's a doctrine, I think, that has been greatly misunderstood. Some have said that the baptism of the H. S. was the second definite work of Grace in which sin was eradicated and a person was sinless after the baptism of the H. S. This is a teaching of historical Wesleyanism. I do not believe the Bible will confirm this teaching.

Another view is that the Baptism of the H. S. is a highly emotional experience. Really, the first experience we have with the H. S. and is generally evidenced by speaking in tongues or extreme emotional manifestations. I do not find this taught in the Scriptures. And that this comes to only an elite or a special group. But it is not the gift to all of God's people. Well, the Bible certainly speaks of the baptism of the H. S. It is a very vital doctrine and we need to understand it.

Turn to Rom. 6: 4 - I want to read you three Scriptures. 'Therefore, we are (or we were) buried' ^{that} it's something/happened in the past, he was talking to Roman Xtns. 'Therefore we WERE buried with Him by baptism into the death (the Greek says) and remember here was a baptism into the death of Jesus. Then he goes on

to say that 'like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life'. Now notice he says that the baptism of the Spirit (or this is Spirit Baptism in my judgment) is a baptism into the death of Christ and into His resurrection life'.

Turn to Gal. 3: 27 (read) is this accomplished by WATER? Why no. To 'put on' means 'to be clothed with Christ'. This is a statement on Spirit Baptism. Let's turn to 1 Cor. 12: 13 (read) 'for by one Spirit WERE (not are) we all (who is 'we all'? - he's talking to an entire congregation, not just a few) baptized (or placed) into one body (and so forth to end of verse). What is this saying? This is saying that the Baptism of the Holy Spirit is the gracious act of the H. S. by He places us into Christ and makes us beneficiaries of all that He accomplished in His death; all that He accomplished in His Resurrection.

You see, we often think of salvation as just half of salvation. We say that Jes. entered my heart. Well, that's true. But when we are Born Again, not only does Jes. enter our hearts through the H. S., but the H. S. takes us and places us into the living body of Jes.! We are joined to Christ forever through Spirit Baptism. This is our basis of victory over sin. This is our basis of the infilling of the H. S., is we are IN Christ through Spirit baptism. It's not a feeling; it's not an emotional thing at all. It's a position that we have through the miracle work of the H. S.

Who is baptized with the H. S.? Every person who is truly Born Again, at the time he is Born Again, is baptized. You say 'well, I've been filled with the Spirit and I call that the Baptism of the Spirit.' Well, you're using the wrong terminology and this is often, often done. People are FILLED with the Spirit; they're EMPOWERED by the Spirit and they call it the 'Baptism of the Spirit' but that is not the same thing. You see, baptism is always an initiation. At the time of the New Birth, we are taken out of the old environment of Adam;

and we're placed in the new environment of Christ. The glorious thing about the baptism of the Spirit is: that it places us in a position to benefit from the total victory of J.C.: His death for all sin, but also His breaking of the sin nature. We'll talk about that in a few moments. Also, His Resurrection Life! My position is in Jesus. That's the basis of everything I have and of course, it's not an emotional thing, it's something that's ^{of faith} ~~XXXXXX~~ - just like Justification by Faith. All right, let's go on. I want to talk a minute about

4. THE JEW. How the Xtn behaves around the Jew. You know we tend to cope out and we say that Jews are a lost cause, almost. Did you ever witness to a Jew? Did you ever win a Jew? Well, you know we have a man coming to this class that received Christ. I'll tell you a little more about that in just a few moments. But in 19 years, I can't think of another Jewish convert. We should not do that. Paul says that we, as Gentiles, by the quality of our life and by the attitude toward the Jews, should make them jealous of what we have and seek to bring them to Christ.

I want you to open to Rom. 11 - let's look at this. Rom. 11: 11 (read) now salvation has come to the Gentiles (you and me) to make Israel envious. Envious of what we have in Christ. V. 12 (read) and 13 and 14: Paul, you see, feels a great responsibility to the Jews and he says 'I am deliberately seeking to live and to witness, in order to provoke jealousy in the Jews'. Now this brings us to another question: anti-semitism (hatred of Jews). Well, historically, this has been based upon the charge that they crucified Jesus. Well, we have to be cautious in saying they crucified Jesus. There was some other people involved. And remember, above all, it was God's PLAN.

Acts 2: 23 says (read) now the Greek says 'delivered by the pre-determinate plan and foreknowledge of God'. Acts 4: 28 says (read) these men were carrying out unwittingly and unconsciously the Will of God in the Crucifixion. You

may be shocked when I tell you this: God, the Father killed Jesus! God the Father wasn't bloodthirsty, but there was no other way. Isaiah 53: 10 says 'it pleased the Father to bruise Him'. So we cannot turn upon the Jews on that basis. But we need to look at the attitude of Jesus toward these Jews. What was His attitude? He loved them to the last day. He wept over Jerusalem!

You know His first prayer on the cross? And He kept repeating it. The others He stated at one time, but that first prayer 'Father, forgive them (who's 'them' Jews. Crucifying Him, Romans. Everyone that had a part in it. 'Father, forgive them, for they know not what they do'. And, of course, we can never win Jews if we're anti-semitic and we make jokes about them. We talk about jewing down Jews. We should not do that. I don't believe we should do that. We should not try to use Jews. We should respect them and we should realize that they are special vessels of God and God wants them won and as I read the Bible, God is not through with them at all. He's gonna restore the Kingdom to Israel.

That's one of the last things Jes. implied just before He ascended. He wouldn't give the disciples the time or seasons - Acts 1: 6 - but He did not deny it, that He was gonna restore the Kingdom to Israel. All right.

How about the love offering? Why is the Love Offering Scriptural? You cannot really operate a dynamic without a Love Offering. You'd be amazed at the ministries that have come to you personally because of Love Offerings. What is Love Offering? It's simply the hearers of the Gospel, the beneficiaries of the Gospel, giving a monetary contribution to those who have ministered to them. These great days we have in our church; we couldn't have them at all except you would respond to the Love Offering. It's one of the most Scriptural things we do.

Some churches, sometimes, will not take a Love Offering. I had a large church in N. Carolina to call me and say 'we want you to come here and teach the Book

of John' and I said 'well, I'd be glad to'. But the pastor went on to say 'you can't come because we don't have any money'. I said 'well, the people have some money, don't they?' He said 'oh, but it's in the budget. We could never ask the people'. I said 'well, I haven't mentioned money, but now why can't you ask the people?' He said 'oh, we budget everything'. I said 'you're unscriptural. You ought to give the people an opportunity to give a Love Offering' and you know that helps us.

The only reason I mentioned this is you don't generally hear anything said about it and you don't give an explanation of it and people don't know why. But it's a great, Scriptural principal. We saw it in Rom. 15, when it speaks of the offering that the Gentile Xtns were giving to the Jews, in Rom. 15: 26 (read). These were Gentile churches. They were pleased to do it and indeed, they owe it them - notice he says 'they owe it to them' - that is, the Gentile churches, or Xtns, owed to these Jewish Xtns this - we call it a Love Offering.

'For if the Gentiles have shared in the Jews Spiritual Blessings, they owe it to the Jews to share with them in their material blessings'. This, of course, is a principle of God. Paul says in 1 Cor. 9: 14 (read) Paul worked with his own hands but Paul knew all the time that he had the right simply for the people to support him and this, of course, is a Scriptural thing. I pity a church that cannot receive a Love Offering.

In Gal. 6: 6 (read) the word 'communicate' there doesn't mean 'to call over the telephone or write a letter'. That's the word 'share' or 'give'. Let him that is taught in the Word share unto him that teaches in all good things. I just want to pause to say - I wanted to say this in the class because this class has exemplified this principle as much as any group I've ever seen. Do you realize that W.O.W. - a great part of the success of W.O.W. has been through the generosity of so many members of this class? Who really wanted to give and who gave

Love Offerings to underwrite it. And through the years, we've brought the great people of America right to this class, because you believed this. But I just wanted you to know the Scripture upon which it is based, because sometimes, people, you know, will say 'well, you ought not do that'. We CERTAINLY should do that! All right.

What do we do about trouble-makers in the church? Just a handful of trouble makers? Turn to Rom. 16: 17, 18 & 19 (read) Paul tells us what to do. Now this obtains to when there's a small group in the church that's trying to divide the church and trying to go opposite from the direction of the leadership and of the congregation. If a whole church is disgruntled, it would not apply. But I've never known a whole church to be disgruntled. It's almost always a little group who seek to hurt a church and this is a very real problem, right in our city. 'Mark' there in V. 17 means 'keep your eye upon'..... he says keep your eye on them and then #2. He says AVOID them. He really does.

Stay away from them, the NIV, I believe translates it. V. 18: they serve their own self-interest. They're not serving Jesus. 'Fair speeches' or 'flat-
tering speeches' (and you often see this) 'deceive the ^{hearts} ~~mind~~ of the simple'.
Sometimes good people are swayed by selfish people who want to have their way in the church.

V. 19 (read) Now he's speaking to the church at large. He says 'you are an obedient church. Your witness has gone across the earth but yet, I would have you wise unto that which is good and simple (or innocent) concerning evil' and he's simply saying 'I want you to know that there's some evil and don't be involved in it and I want you to be wise unto that which is good'. Then he make this promise in

V. 20 (read) (no this is tied to handling trouble makers in the church) 'and

the God of Peace' and He always is. He's never the God of dissention. 'Shall bruise satan under your feet shortly'. What is he saying? God is in control and He's gonna handle it. He's a God of peace. He's gonna handle it! 'The Grace of our Lord, J. C. be with you'. The Grace of our Lord, J.C., IS with you in this trouble'. Now later on, he's gonna say, in V. 24: the Grace of our Lord, J.C., be with you, but that's in a different context. Here is the assurance to the faithful people of God that His Grace is with us.

How do we handle trouble makers? Paul says 'keep your eye on them'. 'Don't have anything to do with them, isolate them'. Doesn't say 'vote them out'. Doesn't say 'attack them publically'. Doesn't say 'put them in prison'. He doesn't say 'kill them'. Said 'keep your eye on them; stay away from them' and you know (tape blanks out for a word or two) credibility and God will handle it.

Well, finally, I want to talk about the matter of what to do with sin that we confess and yet, it keeps cropping up. There's not a one of us here today that has not confessed sin and sincerely. Understanding what confession is and that is to agree with God how serious it is, want to get rid of it, and yet, it would come back. Are you guilty of the sin of talking too much? Well, you heard a sermon against - on the tongue you know and you confessed it to the Lord but within the month, you were right back.

What are we gonna do with this? You say 'well, I didn't know you could do anything but confess'. If you want to mature in Christ, the Bible gives a much greater insight than just confession. Now we need to understand something: we need to understand that on the inside of every one of us is an evil nature. Now when we're Born Again, we receive a new nature in Christ, but the mind, even of the Xtn is so programmed in sin, that even after we are saved, there is that tendency. Now we can't practice sin and be a Xtn, but if you're a Xtn, you know, if you're honest; I know that we are troubled with this evil nature.

The Bible calls this 'flesh'. Which is not the meat on my bones but it is an evil nature that we inherited through the fall. Whether we like it or not. We inherit it through the fall of Adam. Well, it crops up all the time and expresses itself in so many, many ways. If you're having the problem today, don't blame it on a demon. Demons are real, satan is real but this is not where to start. The place to start is on the inside.

① If you seek a scapegoat in demons, or satan, you can never deal with this problem. Some people are doing this. They're saying 'oh, a demon made me do this'. 'Well, I'm demon possessed'. Well, in the first place, a Xtn can't be demon possessed. We need to look at what the problem is. We found the enemy, Pogo said, and they ~~obey~~ ^{are} us. The enemy is on the inside. How are we gonna deal with it? Well, throughout history, we have had various attempts of how to deal with these problems. There has been the attempt of sinlessness and there have been those who have taught 'well, we have come to the state of being sinless'. The Bible and Xtn experience deny that.

② Another approach has been 'sinfulness. Oh, I'm saved by Grace and I can't ever be sinless so I'll just sin about as much as I want to and go to Heaven anyway'. That is just as heretical and false as the doctrine of sinlessness.

③ And then there is the view of what we call 'suppression' or 'Suppressionism'. 'I know I have these sins and I'm just gonna hold them down the best I can. I'm just gonna keep them in check'. That is not the Scripture way. And then there would be the

^{not}
Way of Prayer. I can eradicate it through Prayer. Prayer is important but Prayer is not the answer. What is the answer? It is certainly taught in the Book of Romans, as it is taught nowhere else. If you don't get anything else out of the Book of Romans, I want you to get this: there are three walks we

must enter into, if we are going to conquer sin.

FIRST: THERE MUST BE THE WALK OF HONESTY. What do I mean by that?

If you and I are gonna overcome the sins of the flesh, that are continually cropping up, we must be honest in facing what they are. Well, how do we know what they are? Paul gives us a list of them in Gal. 5: 19 - 22 - seventeen categories. I can't go through this list - I was hoping I could but that would be a study within itself. You need to look at these seventeen categories. You need to read it in a modern translation. And you need to be honest with God. It covers every sin of the flesh, as far as I know.

You need to be honest with God and you need to ask the H. S. to show you what your sin is. So you confront it honestly by looking at the list in the Bible and ask the H. S. to show you. But also you confess. Confessing is a part of it. Don't only confront it, but confess it unto the Lord as sin. As Sin. That it's something against Him. That He's displeased with it and you want it out of your life. It begins with a walk of honesty. Many people are in bondage to sin, cause they will not admit it. You see Prov. 28: 13 (read) so there's a walk of honesty. But the second thing that I want to note is, there is

SECOND: THE WALK OF DEATH. Now what are we gonna do? With these sins of the flesh which crop up? All right, the human tendency is to say 'well, I will reform'. You can't reform your flesh. Or I will redirect or I will re-educate. No. There are many struggling souls today who see their sins and are constantly committing it and constantly bothered by it, who say 'well, I'm gonna turn over a new leaf!! I'm gonna do better. You may, by your will power, do better a few weeks, but after a while, you're right back. And sometimes, worse off. The only answer to flesh is death. Is death! It must be executed. It must be brought to the place of death.

Alright, where does that death take place? It's already taken place. It's already taken place. When Jes. died on the cross, you and I died with Him. And when He died on the cross, He didn't just die for our debt of sin, but He died to break the tendency to sin, our sin nature. And the day you received Jes., you became beneficiary of His victory over death, or over sin. Not only actual sins you've committed but over this inward tendency to sin. Now until we realize this and this is a part of our thinking and our psyche and we're gonna find ourselves going back over the same old ground.

Now I say this: 'don't hesitate to reconfess sin'. Oh yes, I've done that *many times*. You're **logging time** with the H. S. But if you will add to this the victory that you have in Christ, through His cross, and through His resurrection, you have added^a/dimension of real victory and you will find yourself walking in a different world because once you convince your mind that Christ broke the power of this thing that's bothering me and in Him I have the victory, that is the platform from which you can go into victory.

No one, of course, has ever come to the place that they are sinless, but listen, no one should ever say 'I have to do this'. You don't. You say 'but my mama had red hair and I've got the temper and this is just a weakness.' As long as you think like that and as long as you talk about weakness, rather than wickedness; It's not a weakness - gotta talk about our sins. Jes. didn't die for our weakness or our mistakes - He died for our sins. And the glorious thing in salvation is that in Him we share His victory.

Gal. 5: 24 - listen at this verse 'and they that belong to Christ have nailed their sins to the flesh and crucified all of them'. Do you belong to Christ? They who belong to Christ have nailed their sins to the cross and have crucified them'. So you see, it's not a matter of our will power - it's a matter of our

selves by faith, believing what the Bible says. And appropriating Christs' victory over death. Well, how do we do that? Paul tells us in Rom. 6: 11. He talks about Christs death - our death - in the opening verses: once for all, Christs death; Once for all, His resurrection; once for all, our death; once for all, our resurrection in Him. Now you see, I've heard people say 'well, you know I die daily'. That's false and they quote 1 Cor. 15: 31 (read). But Paul is not talking about what I'm talking about here at all. He's talking about facing physical death daily.

You don't die daily---You've already died. There's all the difference in the world. But you've got to reckon daily that you're dead. And alive unto God, through JC,, our Lord. This very old monster that's on the inside of us that keeps on bugging us. He says 'to reckon' - to count as a fact -. Well, how do you do that? Thought Faith, in your mind. Reckon - believe as though it is an accomplished fact. Say it, confess it, rehearse it in your mind. Live by this rule. Your problem of gossip - count it as a fact that gossip has been killed by Christ, been crucified by Christ.

You have that victory, in Him. You don't have to gossip because He took it. Does that make a difference? All the difference in the world. You see, the worst thing in the world we can do about sin is to justify it and to say 'oh, now, I'm human, God will understand'. No! Even if we fail, we ought never to say that we cannot win victory. That's the reason I say 'keep confessing, don't ever give up'. Don't EVER give up. Sometimes it takes us years to accomplish this thing. But as long as we're thinking as I'm talking about, we're gaining ground. It's when we surrender and when we give up and when we say 'we've got to do this and it's doing what everybody else does' - that is NOT the Scriptural way and it will lead you down the road to bondage.

So it's the work of death through His cross. And then there's a third walk that

results and that's the

THIRD: THE WALK OF THE HOLY SPIRIT. This will be in infilling of the Spirit, based upon the baptism. You see, the baptism of the Spirit placed us in to His death so that we can appropriate; placed us into His resurrection. It must precede always the infilling and the walking in the H. S. But once we accept the position of death at the cross and that we're alive in Christ, that releases the H. S. to fill us and in His power, we can walk.

You know what the promise is? It's one of the greatest promises in the work of God. In Gal. 5: 16, it says 'this I say then, walk in the Spirit and ye shall NOT (it's a double negative, really. 'Ye shall not never' and that's the Greek way of making the most emphatic, dogmatic statement you can make). Walk in the Spirit and ye shall not never, under any circumstance, fulfil the lust of the flesh.' My what a promise that is. Walking in the Spirit. But you don't just walk in the Spirit by having an emotional experience. How does it come? Claiming death to your sins.

Resurrection life. More people are being deceived today by false feelings than by anything. Can you have feelings? Why, of course, you can! But remember this, that satan is the imitator of God and nowhere does he imitate like he does in the area of feelings. I'm telling you! I'm not against the Joy of the Lord, I'm not against an 'AMEN'; I'm not against a shout if somebody is moved of God. But my friends, I've been a pastor a long time and I have to walk with God myself. The way you're gonna do it is not by feelings and we don't interpret our experience of the H. S. by feelings, basically. It's by Faith. Jesus died - it's an objective, accomplished fact. It's not a feeling.

I BELIEVE it and in my mind, I believe that He died and I died with Him and He arose and I arose with Him! I BELIEVE it. I build my life on this. And if ther

are time of joy and emotion - fine. But that's not the basis of it. It's faith in Him and faith in His victory. And when you have this approach, you will build a life. If you are looking for experiencing and emotions, you'll spend your life chasing rainbows. You'll spend your life going from one emotion to another. You'll be up and you'll be down and you'll not be dealing with the real problem. Faith is what brings us to that cross.

If you believe today what I say, I do not doubt one moment that you're gonna find help with the ^{of} problem/recurring sin. Be honest today - what is it? I have the same problem you have. None of us are immune. Be honest - what is it? Confront it, confess it to the Lord but more than that, you've got to go further. You've got to walk the way of death - not try to handle it yourself, but know that Jesus has and by faith, believe it; by faith, confess it. Let it be so much a part of your mind that you're constantly doing it.

John KNOX is one of the greatest Xtns who has ever lived. At the end of his life, he wrote a friend and he said to this friend 'the affections of my flesh (or the power of my flesh) almost suppresses the operation of the H. S.' I pray. I read the Bible, I preach, I teach - but all the time, I am restless. But the greatest thing I've ever found is what I found in Rom. 6. I didn't use to know this. But when you do what God says, you just cannot believe what it can do in your life. As a matter of fact, lives have been completely changed here today.

Absolutely. Some of you are changed forever. Some of you will wrestle with it a little longer and you'll have to hear it again but this is the Truth of the Lord.

Let's stand and pray before we go.