

God Delivers

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[0 : 00] With Haman on the gallows and Mordecai in the palace, things are quite different in the city of Shushan.

The city perplexed had become the city of rejoicing. And remember we said last week that the psalmist in Psalm 46 knew somewhat of that, of the thought that goes into that when he said in verses 46, verses 1-5 and then 10-11, And God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved, and God shall help her, and that right early.

And then be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, and the God of Jacob is our refuge.

[1 : 30] And of course, we said last week, that river has its source at the throne of God, according to Revelation chapter 22, verse 1, The throne of God and the Lamb. It is the life of God in the soul of man, and the promise, of course, Scripture says, is unto you and to your children.

In John 7, verses 38 and 39, He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive.

For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Now, allow God to strengthen you in such a way, by his Spirit, in the inner man, so that Jesus can be glorified in your heart as he is glorified in heaven.

And then the river will flow and make glad the city of God. Scripture says in Ephesians 5, 18 through 20, Be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ, or our Lord Jesus Christ.

We do that, then you'll have every right to rejoice and to be glad, when we let that happen within our lives. Now, let's address something here.

[3 : 00] How many really like yourself? Right now? This moment, huh? This moment. How many despise yourself?

No, I'm not going to go there, believe me. There is a privilege that we have of being ourselves. The privilege of being you.

Don't ever break your heart by trying to be someone else. Have you ever done that in your life at some point? Usually at a younger age, somebody you really look up to that you want to emulate, and you try to mimic their life to the best that you can.

Don't ever try to do that, because you're going to find out it'll never be so. You can never be somebody else. You'll always be you, and no one else.

Realize, the person that goes to bed tonight, no, the person that wakes up in the morning, let's put it that way, the person that wakes up in the morning will be the same person that went to bed the night before.

[4 : 05] Same person. Can't change that. It might not be as pretty in the morning, but it's the same person. All right? So, that's the one.

We've got to be reconciled to the fact that's the one we're going to be all the rest of our days. Then secondly, that's the way that God wants it. All right? I like, what is it, Psalm 139, is it not? How God has rightfully made us so delicately and so personally, and that's the way God wants it. But, He never intended that we should be anyone else but you. But what He would like is that you should learn how to be the person that He intended you to be. What's the old adage? God loves you just the way you are, but He loves you too much to leave you that way.

Yeah, yeah. He wants us to become the person He originally intended for us to be. Isn't it amazing what sin does? How sin tarnishes the life.

[5 : 07] But God can reconcile that. He can change that. All right? And know that there's something, that someone that God intends for us to be that He made in our original birth.

King Ahasuerus, realized, was a different person at the beginning of the story of Esther than he was at the end of the story. So it's important to bear in mind that he was the same king though.

The same mind, the same will, and the same emotions. Had Ahasuerus continued to be influenced by the life of Haman, recognized what would have happened in his life.

He would probably have become the most despised king that had ever been in the kingdom because he would have committed the cruelest massacre that history had ever known.

by that decree that Haman wrote to do away with the Jews. His name would have gone down to disgrace, dishonor, and shame. But as it turned out, under the influence of Mordecai and identified with his gracious ways, the king earned honor and respect of a happy and prosperous people.

[6 : 31] Realize, you know, we figure that people were really astonished at what must have happened to the king. Such a change. But can you figure that anybody was any more surprised than Ahasuerus himself when he realized the influence that Mordecai has on him now?

Ahasuerus had learned the difference between the man that Haman could make of him, that's the old man, and the man that Mordecai could make of him, and that is the new man, of course, which the scripture speaks of.

So this may help us understand what Jesus meant when on the occasion he said to his disciples, if any man will come after me, let him deny himself, take up his cross, and follow me.

Matthew 16, 24. There's a lot in that passage, but we'll not take the time now. It becomes quite evident from the statement that there is a self to be denied, literally a self to be repudiated.

So let's take a look at that just a moment. A question. Yes, ma'am. How do you reconcile with the first couple of screens back when you're supposed to be yourself and not somebody else? But now we're talking, but you need to deny yourself.

[7 : 43] Hang on. I think I know. There's an answer. How do you explain that to the world? There's an answer coming. Okay. Okay. I just want to make sure. I want to stretch this out as long as I can.

Okay. There's another occasion when a certain lawyer stood up and tempted Jesus, saying, Master, what shall I do to inherit eternal life?

Jesus replied by causing him to quote from the law out of the book of Deuteronomy. And he says, what is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.

It's out of Luke 10, verses 25 through 27. So if you're to love your neighbor as yourself, then you must first do what? You've got to love yourself first. If you're supposed to love your neighbor as yourself.

[8 : 42] You've got to have a love for yourself. So otherwise, your love for your neighbor will become meaningless. So, it would appear, therefore, from the answer given by the Lord Jesus to the ones that question him that there is a legitimate place for self-love.

Well, you've got to be really careful with that, though. Okay? And we'll look at here. In addition to a self to be repudiated, there must be a self to be respected. Now, how then can we reconcile the two?

A self to be repudiated and a self to be respected. How can they coexist? Well, the answer lies, of course, in King Ahasuerus.

He had repudiated the kind of man that Haman made of him. But he had the right to respect the kind of man that Mordecai made of him. In the same way, the self we have repudiated or we have to repudiate is the self that the flesh makes of you when the flesh is dominant within the soul that

abuses and misuses your personality.

You know, I preached a grave of all days. I preached a graveside funeral yesterday afternoon right after the rain came in. In the gazebo, thankfully. And the lady's favorite verse was Philippians 4.13. [10:06] I can do all things through Christ which strengtheneth me. So, I went back and looked at that passage. Went up to verse 10. And, the Apostle Paul says in there, there's some things that I learned.

Some things that I learned. Of course, realize the Apostle Paul when he was Saul of Tarsus before he came to know Christ was a wealthy man. Didn't know what it was to be poor. But he said, I learned to abound and I've learned to be abased.

Poor. Needy. But he said, even that I've learned something. Literally, the idea is I've become initiated into something.

I've learned the idea of it. And that is in whatsoever state I find myself therewith to be content. And that word contentment in the original is a word that means to in essence not be set back by your outward desire, outward condition and circumstance.

Not to be thrown aside by that. And so he says as a result of that then he found out something.

Here's the secret. I can do all things then through Christ which infuses me with strength.

[11:26] So with him, you know, the old Stoics had a doctrine of self-sufficiency. And that's kind of one of the ideas of the word that he uses that he said I learned to be content.

And that is the idea of Stoics were saying believe that every man ought to have the ability to be self-sufficient over every condition. Don't know if Stoics were able to do that but that was their doctrine.

But the idea that Paul is infusing here is not the idea of it's the idea of self-sufficiency but it's self-sufficiency in the man that Christ has made him.

So his strength you know I can do all things through the one that infuses me with strength and that is the Lord Jesus. So it's kind of the same way here.

Repudiating the self that the flesh makes us that abuses our soul but respecting the man that God makes us. The self however that you have the right to respect is the self that Christ makes of you filling you with his spirit and enhancing your personality.

[12:40] Catch that picture enhancing your personality. Galatians 2 20 again this is out of the Amplified I think I that's the self that sin makes of me am crucified with Christ nevertheless I live the self that Christ makes of me yet not I but Christ liveth in me.

Now this is the you that God wants you to become the one that God's living in the one that God's living through alright for this is the you which he intended you to be.

There is most certainly a legitimate place for healthy self-respect in our lives as a Christian but it's the self-respect that derives from your personal relationship to the Lord Jesus Christ.

So on this basis we can learn to love the most lovely unlovely of our neighbors because we know that if there is anything that you can love or respect about yourself it is only what Christ has made of you and we see what we may have been and what Christ has made of us we have to realize that whoever the other person is Christ can make the same out of him and so that changes the perspective of things in our lives.

I was working out at First Baptist last week one day in the weight room and somebody came in I had never seen in there before. Of course you have to go through an orientation and you get the little sticker to check in with before you can use the weight room and so he had his so he must have checked in.

[14:20] I have no clue who he was. Dirty grayish black hair with a like grayish black dirty mustache and beard.

Dirty clothes. So I picture maybe he's a homeless guy I don't know. Tried to just befriend him a little bit and so I asked him I said how are you doing?

He said I'll let you know when I find out. I said okay. It's good for me. Yeah. And so he's very quiet didn't you know didn't bother anything or anybody just went his way but there's a man don't know his spiritual status but I'll guarantee you they at First Baptist Gym will find out.

They always do and and they will minister to him but any they'll make a difference who it is. If he's made us what he's made us in Christ he can do that with anybody.

Amen. Do that with anybody if of course they will let that happen. Realize you do not lose your own personality when you take your place by faith with Christ in death.

[15:38] On the contrary a transformation takes place within your personality. You simply come under new management. Again if anybody hasn't identified in Christ the Messiah he's a new creation.

A new creature altogether. The old previous moral and spiritual condition has passed away but behold the fresh and new has come. All things are from God who through Jesus Christ reconciled us to himself that has received us into favor brought us into harmony with himself.

That of course 2 Corinthians 5:17 and 18. The new life that has begun is of course the life of the Lord Jesus. Your personality becomes his means of expression.

Now Doyle is still the same you. But hopefully better. Yeah infused with the life of Christ. It's going to have been a diamond and a rough hopefully more toward a diamond.

Yeah there you go. Yeah yeah. But see your personality your makeup. Who you are. Your behavior changes when we know Christ. But the personality stays the same.

[16:48] Alright. It is he who as God works through you both the will and to do of his good pleasure. Philippians 2:13. So when you're prepared for the Lord Jesus Christ really to get into that business you'll not want to be anyone else.

You'll be far too excited to discover what he intends you to be. Now no good for Jacob to try to inherit the promises.

Alright. That was intended for Jacob was the man of the flesh. That's the man the flesh made him. But God prepared the inheritance for Israel. The name change that God had given him.

The man that only God could make of Jacob. No good for Simon to try to be an apostle. That was the man the flesh had made of him. But God had called Peter. That's the man that only God could make of Simon.

So no good for Saul of Tarsus to try to defend the faith. That was up to the man that God created in Saul and that was the apostle Paul.

[17:53] So only God could have done that. So the question is has God changed your name? I just love that idea. You know names the names in scripture pertain to the characteristic of that individual.

Even when Moses and Abraham wrote of God that's what they called him. They called him by what they saw in his inherent character and nature.

So when God dealt with some of these people in Old and New Testament changed their name. Here's what you are in the flesh. There's your name, Jacob. But Jacob wrestled with God, remember?

And at the end of that he said you're no longer Jacob but Israel, a prince with God. And on down Abram to Abraham and so forth.

Saul of Tarsus to Paul, Stephen, not Stephen but Simon Peter, Simon and then Peter. And so you see that.

[18:58] So the question is in essence has God changed our name? And then the question being is do we give him a chance to do that? And by that meaning have we allowed him to work that change in us?

Maintaining the same personality but changing the characteristics within that personality. God changes the name when he changes the man.

Any questions to that point? Did I answer your question? Yes. Oh, okay, good. When you were talking about name changes, it dawned on me in Revelation that tells us that we'll finally know another name that we've never known of God.

Of God or Jesus? Yeah. Of Jesus until we're with them and now I'm excited to know what that name is because to me that tells me it's going to be another attribute or characteristic of God that we probably could not experience as in human form.

Yeah. Yeah. You know in Revelation passage it says only God and you will know that name. Yeah. And John MacArthur said every time I preach that someone comes up and says what's his name?

[20:06] He said you're supposed to know what it is? Not yet. Yeah. But it will be exciting. It will be. And think about that just a moment. Of all the things God shows us in the scriptures about himself.

Whether it's Jehovah God, whether it's the Spirit of God, whether it's the Son, Christ Jesus. All the things we know about them that he's revealed to us in the scripture which is a lot.

We've but scratched the surface of knowing exactly who and what he is. Because we cannot comprehend that.

You know God told Israel when you come to the mount don't touch it. You know you cannot touch God and live. Not even see God and live. That's what he told Moses when he took him back up on the mountain.

To behold the glory of God. And recognize with me in that when Moses went back up there, when he went up on the mountain the first time God gave him the law, Ten Commandments.

[21 : 12] He came down and of course ended up destroying the law because of the rebellion of the people. But God took him back up. Told him cut out your own tablets this time.

And took him back up on the mountain. What happened on the mountain that second time? What happened when he came down? Yeah. Yeah.

His face glowed. It glowed. And the people were afraid to look upon him. Why did his face glow? Okay.

That's it. Yeah. Yeah. Yeah. I like to say the non-consuming hinder parts of God. Yeah. Yeah. You know Moses when I pass by I'll put my hand over you but as I pass by I'll let go and you can see my hinder parts he says.

The non-consuming aspects of the glory of God. He had seen just a glimpse not the full Shekinah glory but just a glimpse of the glory of God and look what it did to him.

[22 : 14] It changed his countenance. That's why when Peter said it does not yet appear what we shall be. But we know when we see him we shall be like him.

Now how's that going to be possible when he's in his full complete glory? Yeah.

we'll be sharing his glory. Woo! That gives me chills. I don't know about you. And that's why we don't need any sunlight. Yeah. Yeah. Yeah. Yeah. Yeah.

Yeah. He'll be beaming. We will experience what we cannot comprehend right now but it'll be Jesus in his complete full Shekinah glory and we'll be able to survive in the midst of that and enjoy it and rejoice in that because we will be clothed in that glory as well.

I'll be glad for that day. Amen. James, don't know about our hair. Well, if it makes us more glowing. Yeah, yeah.

[23 : 36] Yeah, yeah. Who is it? An old friend of mine told me years ago God doesn't put marble tops on cheap furniture. So, we shall shine.

Yeah, yeah. In the glory of God. So, what a time that will be. Glorious time. But, until that day takes place, whether it be by the rapture, well, it will be in the rapture because even if we die, we'll go in as present, but that completeness will not take place until after the rapture.

What happens now then? What happens now? Be pliable. Okay. What else? Are we not to be the expression of God's glory as Christ was in His earthly ministry?

Yeah. Because when you think about the idea of His glory, you think about the fact that, in reality, the glory of God is a summation of all the intricate, inherent attributes and characteristics that God possesses, all built into one.

The sum total of those things. And so, though it was not in its completeness, it is in part within us in lieu of the Spirit of God dwelling within us. And that is to be expressed from us and through us so that people can see.

[24 : 59] They won't know what it is, but they'll see the glory of God in some respect in our lives if we're living yielded to the Spirit of God. I see that in, don't get a big head over this gal, I see that in Doyleen every Sunday when she's up there playing the piano, the way she plays that.

And Dan, when he leaves music, choir when they sing. You know, that's one of the, that's one of the major things that drew Calvin and I here was the fact that if you want to really worship, you can worship here.

Can't really do that in some places. But you can't hear. Because the Spirit of God and the glory of God is evident through those that are there.

Pastor Mike, when he preaches. Yeah. Yeah. So that's an expression of that. And that's the way we're all to be whenever we're out and about in our daily lives.

Letting the Spirit of God control us, guide us, direct us, and use us for his glory. Any other questions? Did that help?

[26 : 15] Thank you, Dory. I appreciate the question. All right. We'll look at this briefly and just kind of break into it. And that'll help some. The ten sons of Haman.

As we've been going through the study, we've probably been saying to ourselves, I understand the picture clearly now. Just as Haman was hanged upon the gallows, so in the purpose of God, my old sinful nature was nailed to the cross with the Lord Jesus Christ, executed and buried.

So now that Haman is hanged, is that the last that will ever be heard of him? You know, dead men can't speak. Amen. He's graveyard dead, as some have said.

Yeah. Now, it's a legacy sometimes. Don't get it. You've read your notes, haven't you? Oh, okay. So the question being, by some, does this mean my old sinful nature was wholly eradicated the moment I claimed by faith my identity with Christ in death?

Is the new Israel that Christ creates in me ever to be troubled again by the old Jacob? Is Peter never again to be confronted by Simon? Their answer is found in the ninth chapter of the book of Esther.

[27 : 36] Verses 13 and 14, Then said Esther, If it please the king, let it be granted to the Jews, which are in Shushan, to do tomorrow as according, also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

And the king commanded it so to be done. And the decree was given at Shushan, and they hanged Haman's ten sons. So there's the answer.

Haman's got ten sons. All right? Now, I know somebody's going to throw a kink in the analogy of all this. Well, if they hung them too, why are we bothered by them?

Hang on. You may die today to your own ability to put Haman into the place of death, thus allowing the Spirit of God to celebrate in you the victory of the Lord Jesus, putting Haman on the cross.

But this will not do for tomorrow. You will discover that Haman has ten sons. You know, spiritually speaking, sometimes we become lazy.

[28 : 46] A lot of times we become lazy. Okay? Lord, realize you've crucified the old man when you died on the cross. I'm set free from that old Adamic nature that I've got.

Thank you. Amen. Then tomorrow we get up and say, well, I've done that once. That's enough.

Yeah? That's like the old guy and his wife went to the marriage counselor because they were having problems.

Marriage counselor looked at him and said, the counselor asked him, what's the problem, ma'am? What's the deal here? He said, we've been married 50 years and he never tells me he loves me.

Counselor looks at the gentleman. Sir, what do you think? He looks at her and said, Maude, we've been married 50 years. when we got married, I told you I loved you.

If I'd changed my mind, I'd have told you. Amen? Yeah. Yeah. Yeah. Now don't, yeah. It got him in trouble. If you can afford counseling, go ahead and do that.

[29 : 56] I'm going to tell her I love her on our 50th wedding. Just to reiterate what you did on your wedding day. Yeah. But see, that's the thing about our life in Christ and the leadership and direction of the Spirit of God.

Haman's got 10 sons and speaks a little bit later about the fact his 10 sons got 10 sons. There's grandsons. There's great grandsons. All the prodigy of Amalek ready to pounce if we allow them to take control.

All right? Now, that's not all. Haman, of your own heart, not only has 10, oops, not only has 10 sons, but every one of those 10 sons has 10 more.

So there's no climactic experience by which the evil influence of the flesh may be eradicated once for all, though the flesh itself in its subtlety would like you to believe that.

Yeah. Don't be fooled. Now, to do so will weaken your resolve and leave you vulnerable to sin's invasion of your life. Nothing can please the devil more than that.

[31 : 07] So appropriation of the victory of Christ demands more than just one act of faith. It requires an attitude of faith.

All right. It's moment by moment reckoning and your reckoning for this moment and never is, excuse me, reckoning for this moment should be is never adequate for the next.

That's computer error there. Galatians 5, 16 and 17. This I say then, walk in the spirit and you shall not fulfill the lusts of the flesh.

For the flesh lusteth against the spirit, spirit against the flesh. These are contrary the one to the other so that you cannot do the things that you would. So walking in the spirit is a continuous process one step at a time.

It means that for every new situation into which every new step brings you, you must reckon positively with the Holy Spirit to keep the flesh in the place of death. And we'll pick up there next week the idea of thinking positively about this.

[32 : 21] You know, every situation, every circumstance we face, we need new grace. Alright? We need God's grace when we're doing well.

We need God's grace when we're doing poorly. And we need God's grace in the transition between the two. Every new experience provides every, provides new grace.

And we need to get a hold of that grace that God provides each day in every single circumstance.

Alright? What is it Paul says somewhere in Corinthians or Ephesians where God provides grace.

I think it's in Ephesians. God provides grace according to the gift of God or the gift of grace, the gift of God. In other words, the spiritual gift he's given you, he gives whatever grace you need for that.

So it gives you the idea that grace is given out in proportion to some things. grace. And same thing with the idea of a particular need for the day. And God, I need your grace today.

[33 : 34] When circumstances arise, and of course God's well aware of them, when circumstances arise, God, I need your grace in this. And watch God go to work in your heart and your mind to provide that grace and in other ways too.

God bless you.