

# Jesus the Christ

*Matthew, a Preaching Series*

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**Bible Text:** Matthew 1:1-18; Isaiah 35

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Isaiah 35, look at it with me. We're going to read this huge chapter of 10 verses and we're going to start at verse 3. All right, so we just cut off 20% of it. Here we go,

3 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. [look here] 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart [or a deer], and the tongue of the dumb sing:

So we have eyes seeing, ears hearing, lame walking and dumb speaking. When?

for in the wilderness shall waters break out, and streams in the desert. 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

When? When?

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Now, when will this happen? When is the stage perfectly set? What will be some of the things that occur when this is ready to come on the scene? You will start to see blind seeing, deaf hearing, lame walking and dumb speaking. When the highway is being laid for the King.

Look at chapter 61 of Isaiah. If I were just off-the-cuff giving you a synopsis of Isaiah, I would say that it is the Old Testament version of Revelation in a heartbeat. In a heartbeat. No ifs, ands or howevers about it. There is no question in my mind. I would call it the Old Testament Revelation. Isaiah 61, and we're looking at verse 1. This is the word of the Lord, verse 1, "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings." Now, if you were to take this over to the New Testament and instead of translating it from Hebrew to English you would translate it from Greek to English, guess what they would translate "good tidings" as? And probably many of you have it in the version in your lap? Gospel. And that word "anointed" there, it's actually a verb form of the noun "Messiah." Let me say that again: the word "anointed" in verse 1 is the verb form of the noun "Messiah." "Messiah" is the Old Testament word for the New Testament term "Christ." So basically the word "anointed" in verse 1 is the verb form of the noun "Christ." Here we go, verse 1, "The Spirit of the Lord GOD is upon me; because the LORD hath Christed me to preach the Gospel to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Well, what would you think is the greatest prison that ever was? Death? That will come back.

Verse 2, he has anointed me, "To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Oh, my goodness, do you want to know the mission of the Christ? When the Christ is on the scene, here's what he'll do: he'll preach the Gospel to the meek, the poor. How many of you have "poor" in the version of your Bible? Anyone here? Okay, I see Danny back there has "poor." In the New Testament when it is translated in Luke 4 from the Old Testament, it's "poor." He preached the Gospel to the poor.

"He has sent me," Jesus said, "the Christ. He has sent me to bind up the brokenhearted. The Christ has been sent and Christ to be the liberty to the captives and opening the prison to those that are bound to proclaim the acceptable year of the Lord and the day of vengeance for our God." So when the Christ comes on the scene, friends, here's what you can expect: you can expect that the blind will see, the lame will walk, the deaf will hear, the dumb will speak, many will be led out of prison and the poor will have the Gospel preached to them.

Look at Matthew 1,

1 The book of the generation of Jesus [the anointed, Jesus the Messiah] Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David

the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto [let's say it again] the anointed one [that's what Christ is, right? Until we get to the anointed one] are fourteen generations. 18 Now the birth of Jesus [the anointed one] Christ was on this wise [here's how it happened]: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily [or privately]. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Let me read it again, verse 21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Our concentration will be on verse 1, "The book of the generation of Jesus Christ," and verse 21, "You will call his name Jesus for he shall save his people from their sins."

What does it mean to be anointed? Elisha's anointing by Elijah shows anointing of prophets; priests from Aaron on are ordained by anointing with oil; kings beginning with Saul and David were anointed. Central to the external ceremony was pouring of perfumed olive oil upon the person's head. The anointed one.

When he heard of Jesus coming and him being called the anointed one, you would have if you were in Matthew's audience, you would have thought about this particular person who was going to be anointed with oil and you would have thought, "Is this person going to be a great prophet? A great priest? Or a great king?" Yes, they had their expectations. There is even some glimpses of the expectation, I mean, do you remember verse 17. Look there, there are three sets of 14 in this generation. Abraham to David, did you know that Abraham is called in chapter 20 a prophet? The second division is David to the carrying

away into Babylon and did you know that David right back there in verse 6 is known as David the, say it with me, the king. It's right in your lap. The king. The first division is begun by Abraham the prophet, David the king. Then you see at verse 12, "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel," and Zerubbabel worked very closely as governor of Judah, he worked very closely with the high priest named Joshua, you can find that in the book of Zechariah, and Joshua was the high priest.

So all of a sudden you have one third of the genealogy of Jesus beginning with Abraham the prophet, you have the second third of the genealogy of Jesus begun by David the king, and you have the third part of the genealogy of Jesus begun by Zerubbabel who was the governor for the high priest Joshua. All three offices that were anointed in the Old Testament are greatly alluded to right here in the first chapter of Matthew. Remember, we're not trying to make you smart topical theologians, we're trying to get you to understand what Matthew's audience would have understood. And I cannot help you understand what Matthew's audience would have understood if you will not hear Matthew the way his audience heard him. Let me say that again: you will not be able to hear the word of the Lord like Matthew's audience did when they read this if you will not hear him the way they heard him. In order for us to hear him like they heard him, we have to know what he's saying. In order for us to know what he's saying, we have to know what is it he expected us to know before we read the book of Matthew. Guess what he expected you to know? The Old Testament. He expected you to have some bring along information, some read ahead material and Isaiah is a great part of that. There were no people in Matthew's audience since Matthew wrote to the Jews who said, "I wonder what Christ means?" Not a one. Not a one. They all were expecting the Messiah. You know, most of the Jewish culture was Hellenized or Greekicized, if you want to say it, towards the intertestamental period between Malachi and Matthew. Now, I know what you're thinking, "Oh, my goodness, my eyes are going to roll back into my skull. Doesn't he know what I've been doing all day?" You just hang with me. This will serve some good. They were expecting the Christ. They were good students of the Greek translation of the Old Testament known as the Septuagint and they were expecting the one known as the Christ. So look up here, Matthew begins with, "This is the beginning of the book. This is the scroll of the beginning of Jesus, the Messiah, the anointed one."

Well, what should we know chiefly and primarily about this Messiah? First of all, what did it mean? It was a picture, it was a mark of the Spirit of God coming upon somebody. When someone was anointed to be king, when someone was anointed to be prophet, when someone was anointed to be priest, it was not that all of a sudden this oil has some sort of amazing power. No, it was because it symbolized something. It's a symbol like water baptism. It was a symbol of the Holy Spirit coming upon someone and equipping them for their calling. That was the anointed one.

So, again, the question is: what is it, Matthew, come on now, come on, come on, come on, get with me and sit and read Matthew with me. What was Matthew's audience thinking about the anointed one? Well, look at verse 1 again, "The book of the generation of Jesus Christ." Well, Matthew, how exactly was Jesus anointed? Well, he

was the son of David so he was anointed to be king. And he is the son of Abraham the prophet so he was anointed to be a prophet. Right away you know Matthew is about to crack open a can of Jesus is equipped and endowed and anointed to be a king and a prophet right away. You know he is.

Now, it symbolized special empowerment from the same Holy Spirit. The question that I have for you is: when was Jesus anointed with the Holy Spirit? Let me say it again: when was Jesus anointed with the Holy Spirit? Well, let me show you, look at Matthew 3 and look at verse 13, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." He allowed him. "And Jesus, when he was baptized, went up straightway out of the water: and, lo," look here, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting," or landing, "upon him." Verse 17, "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Did you get that? Jesus was anointed with the Holy Spirit, when? His baptism. You say, "I'm not comfortable with that." Oh well, it's right there. That is when the Holy Spirit landed upon Jesus. Now, don't read into it but don't explain it away. That is what it says. The Holy Spirit came upon Jesus at his baptism.

Now let us please, for I know we're studying Matthew, but there is a lot of confusion out there about the Holy Spirit to the point where some people don't even want to talk about him because it makes us feel kind of weird. We don't want to be one of those folks. Yes we do. We want the Holy Spirit. We're desperate for the Holy Spirit. We've got to have the Holy Spirit. The good news is if you're born again, you already have the Holy Spirit. Romans 8:9, "If any man does not have the Spirit of Christ, he is none of his." So if you are saved in here tonight, you have as much of the Holy Spirit as you're going to get, but as you grow in Christ, the Holy Spirit gets more of you.

So there is the indwelling of the Holy Spirit. There is the infilling of the Holy Spirit. I suppose the difference might be like taking a deflated balloon, putting it in a jar, okay, obviously it has the balloon in it but when you put air in the balloon, the balloon takes up more of the jar. So there's a difference between being indwelt and being filled. We are required to be filled. We are, if we are believers, indwelt. Then there is this whole baptizing of the Holy Spirit thing and what is that? Well, that's how you get into the body of Christ. You are marked. Then there is the sealing of the Holy Spirit. Now, what does that mean? It means that he marks you and keeps you secure until the day of Christ.

So this whole anointing of the Holy Spirit thing means that there is a particular purpose that each of us has and that you have a particular unction or anointing from the holy one, 1 John 2:20, and you see all things. But this is not a topical study on the Holy Spirit, this is a biblical study in the book of Matthew. I just didn't want you to get uncomfortable with the idea of Jesus being baptized, or I should say anointed with the Holy Spirit at his water baptism. Now, some of you are going to think about that all night and that's fine. That's fine.

Now then, when was Christ anointed? At his baptism. Now, let's talk about where did we see all this? We saw this in chapters 35 and 61. We're going to come back to that in a minute. You remember that. Now, let us talk quickly about what the reader would have learned about the Christ. What did the reader of Matthew learn about the Christ? What did the reader of Matthew, what did the culture that Matthew was writing to, expect from the one that was anointed by the Holy Spirit? Look at chapter 2, look at it with me, verse 1, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." 1. The Christ was understood by King Herod to be expected and to be the expected King of the Jews. It was understood that when the Christ comes on the scene, he's going to be the King of the Jews.

Now, come now, isn't that something? Chapter 1, verse 1 says he's the Christ, the son of David and in chapter 2, right away you have kings coming to the Nativity, so it said, and I don't believe it was when he was born. We'll get into that in a few weeks perhaps. It says that they said, "Where is this King of the Jews?" Can you imagine Herod, King of the Jews, hearing the question, "Hey, where's the new King of the Jews?" Do you suppose that made him happy? I'm thinking not. Imagine on Inauguration Day, January 20 I suppose, I think it is. It seems like it is. And right after, the day after the new president is inaugurated someone comes up and whispers in his ear, "The new president has arrived." Imagine. Do you think he'd be protective? So the Christ was understood by King Herod to be the expected King of the Jews. In other words, a Jew thought the Christ is to be the King of the Jews. That was understood.

Look at chapter 11, look at verse 1, "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Now look here, "Now when John," John the Baptist, "had heard in the prison the works of Christ." Think about it now. Think with me like a Bible student. Think about it. Matthew could've written this any old way. The Holy Spirit could've guided him to write this any old way. Yes? He could have said, "When he heard the works of Jesus. When he heard the works of the Son of God." He used a particular word, "When he heard of the works of the Messiah," the anointed one, the Christ, "he sent two of his disciples and he said unto them, and these two disciples said unto Jesus, Are you he that should come, the Messiah that should come, or do we look for another? Jesus answered and said unto them," now look here, isn't this amazing? "Go and shew John again those things which ye do hear and see." Here we go, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." What did Matthew expect that you would know about the Christ? Isaiah 35 and Isaiah 61. Why did Jesus give the response to John the Baptist's disciples the way he did? Because he expected them to know Isaiah 35 and Isaiah 61.

And he says, "And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began," and by the way, if you think Jesus was disappointed with John's

inquiry, you can just read on there. He says, "There is not anyone greater than John the Baptist born among women." So 2. He was understood by John the Baptist to be the performer of six specific signs as the anointed prophet of God. The anointed prophet of God. Remember when Moses came? Do you remember when Moses came? What things did he do? What did he do to show that he was qualified for the job? Help me out, now, don't lose me. He did signs, yes? Any he said in Deuteronomy 18, "God is going to send a prophet just like me." Great signs were a sign of a prophet.

So Matthew 2, he was the Christ, the anointed King. Matthew 11, he's doing signs as the anointed prophet. Are you with me so far? Now, look at chapter 16. We're in verse 13. We were here last week and here we are again. Verse 13, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist," because John the Baptist died in chapter 14. He lost his head for preaching against adultery, hello? Hello? Yup, yup, yup. "Some say you're John the Baptist, some say you're Elias," or Elijah."

I've got a funny joke, well, it's not a joke, it's a funny story. My wife and I took a tour of a Mormon temple in Ohio and they didn't know I wasn't a Mormon. They didn't know I wasn't a Mormon. Thank you. They assumed every one that was on the trip was a Mormon and you would have to if you would of just left out the door with what I just said, but thanks be to God for a good wife that calls me out from the floor and helps me remember things. Hey, who knows? So anyway, yup, very good, good wife.

"Some say you're Elias." Elias is just a New Testament term for Elijah, but I can show you in the doctrine and covenant, the Mormon Bible, I know this is completely off track. I can show you where they believe they are two different prophets. I can show you that. I can show you that. It's hilarious. All right, so we need to help them out of that junk. Yeah, your job is not to pull the blinds when they knock on the door, your job is to get out on the front porch and give them truth. That's your job. "Well, I don't know about that." It's your job. God brought the mission field to your door. Don't be a coward. All right?

Verse 14, "Some say you're Elias; and others, Jeremias, or one of the prophets." Verse 15, "He saith unto them, But whom say ye that I am?" I'm thrilled that everyone else thinks things, what do you think? Verse 16, "Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now, notice thirdly, it was understood by Peter, by the revelation of the Father, that Christ was understood by Peter by revelation from the Father, that Christ was understood to be the Son of God. The Son of God. The Son of God.

Now, remember Psalm 2, "I will declare the decree, the Lord has said unto me, thou art my begotten," come on, you were with me, Easter in the Psalms, "thou art my begotten Son. This day have I begotten thee." Then, "I will set my king upon my holy hill of Zion," Psalm 2:5. We learned that being the Son of God was a title that went with the

anointed, expected king so when Peter says, "You're the Christ," it was only natural that he should follow it up with, "the Son of God." He could have said, "Good boy, you really believe when the Father gave you the grace to believe." He didn't say any of that.

Look what he says next, 18, "I say also unto thee, That thou art Peter, and upon this rock I will build my church." Now, right after Peter says, "You are the Christ, the Son of God," Jesus goes in and starts talking about for the first time the church, which is the body of Christ. Then on top of that, in the the very next verse he says, "I have given you the keys of the kingdom of heaven." So really we see once again in the same passage, "You're the Christ, the Son of God, and I have given you keys to a kingdom." Only kings have kingdoms to give keys from and so the Christ is the Son of God who is also a King. Do you see how this all works together? So thirdly, we understand that the Christ was an anointed king. Chapter 2, anointed king. Chapter 11, anointed prophet. Chapter 16, anointed king. This is working out pretty good so far.

So let's look at chapter 22. "While the Pharisees were gathered together, Jesus asked them, Saying, What do you think of Christ?" But not what do you think of Jesus, what do you think of your personal Savior? "What do you think of the anointed one of God?" Do you think the Pharisees knew the book of Isaiah? Absolutely. "What do you think of the Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" So Jesus asked the Pharisees a question about the Messiah, the Christ. And of course, the answer is that David son and, by the way, David is called the king in Matthew 1, and by the way, he's also called a prophet in Acts 2. So you have the anointed prophet and king, Christ, right here in Matthew 22.

And then lastly, lastly, you'll notice Matthew 26. Look at Matthew 26. We're staying in Matthew. I mean, I just love this stuff. Look at Matthew 26. Now, here Jesus is standing in a kangaroo court early on the morning of his crucifixion and Matthew 26 he is standing before Caiaphas, in verse 57, "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Do you answer nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said," in other words, "You said it, nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Now, let me tell you why the priest throws a fit in verse 65, "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?"



Why? Because in Daniel 7, it talks about the Son of Man which is a name for a prophet, coming before the throne of the Ancient of Days and then in chapter 9 of Daniel, two chapters later it says that there is a Messiah that will come. So when the high priest asked Jesus, "Are you the Messiah, the Christ?" And Jesus says, "Yup, and you're going to see the Son of Man." So the high priest, he knew Daniel. This was amazing to him. In other words, the reason the high priest was so angry was because he understood the linkage between the Christ and the Son of Man.

So we have anointed king, anointed prophet, anointed king, anointed prophet, anointed king, and anointed prophet. The only other person who is called Son of Man in the Bible, does anyone know? Ezekiel is the only other person called the son of man in the Bible and he was a prophet. So they understood that to be the Christ is to be the Son of Man so Christ all through the book of Matthew is claiming the title of anointed prophet and anointed king.

Now, look back to chapter 1, we're almost done. Look at Matthew 1. Here was the whole point. Why did you educate us on the title of Christ? Well, because some of us are new Christians in the room and I wanted you to be clear of one thing if you're not clear of anything else: Christ is not his last name. Verse 1, "The book of the generation of Jesus Christ," and then in verse 21 again, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Let me say this real quick: when you read Isaiah 61, you heard him say, "The Spirit of God has anointed me to preach." Don't let me lose you. I'm bringing it in for a landing. Do not let me lose you. You're going to think it was a lousy flight, come on now, hang with me. He said in Isaiah 61, "The Spirit of God has anointed me to preach to undo heavy burdens, to let the oppressed go free, to free people." To free people. And if you were wondering, "What is he going to for free us from?" All you have to do is look in Matthew 1:21. What is he freeing us from? What you need to know is the fact that he is Jesus the Christ just like Judas is Judas the Iscariot and John is John the Baptist. Those are titles. The reason he is Jesus the Christ is because he has been anointed chiefly. Is he the Son of Man? Yes. Is he the Son of God? Yes. Is he the son of David? Yes. Is he the son of Abraham? Yes, yes, yes, yes, yes, but chiefly he frees us from our sin.

Look at verse 21 again and see a reflection of the character of God, "he shall save his people from their sins." Oh, what I like most about Jesus is that he never quits saving me from my sin. Ever. I was saved from the wrath of God when I believed on Christ to save me from the wrath of God, but he saves me from the sin that just checkers my heart with Adam's nature. From now until the day of redemption, he is consistently saving me from my attitudes and actions and moods and everything else that doesn't glorify him. He is saving me from my sin.

So the church, what does the church need? The church needs Spirit filled preachers and teachers to put cookies on the bottom shelf. We don't need any more hard to understand things. We need to make sure that it was as easy, listen now, get this and drink it in deep: we need to make sure it's as easy for everyone else to get saved as it was for you to get saved. We're not making it 17 steps to salvation. That is out of the bellies of hell. You

make it as easy for everyone else to get saved as it was for you. If it was as simple as believing on the work of Jesus to get saved for you, you keep it easy for everyone else and quit trying to make everyone think about how spiritual we are because, "Blessed God, I sing out of a hymn book now, that means that I am saved for good." No, no it doesn't. I just gave a good class this morning to a bunch of seniors in this high school and I told them, "If you think for a moment that because you're saved you'll never be tempted with homosexuality, you have lost your minds. You think you have shucked Adam's nature because you got saved? You think that you'll never be tempted with suicide because you got saved? No sir, the Christ is anointed to continually on May 7 and 8th and 9th and 10th to reach into his loved ones and yank sin out."

The church needs corporate worship that is powerful with text driven preaching, skilled, focused teaching that evidences itself in prayerful application. Ideology is incomplete with, think about it, with a method of faith filled, without the method of a faith filled, consistent patience that the text actually does address the issues of the day. Let me see if I can and make it even plainer language. You need to quit buying books for every little thing. You don't read them anyway. Come to me with a problem that you have. I will patiently listen to you and then I will remind you of the last sermon that was preached up here and I will say, "How does this apply to our problem?" Because the word of the Lord is meeting needs in here tonight and I haven't even mentioned your need probably but the Holy Spirit has taken it and said, "Oh my, that was for me." And that's what he does and it's nothing to do with Bill Sturm. It has zero to do with us. It has everything to do whether you trust the word of the Lord.

So please hear me well: we do not need to take the path of, "Well, we need a special group for porn addicts. We need a special group for medical dependency. We need a special group for homosexual recovery. We need a special group for divorce care. We need a special group for people that don't understand why parents do..." No, no, that's not what you need. You need a fresh faith in the Christ who saves his people from their sin. That's what we need.

Friends, I don't know what sin is plaguing you, I don't know what you're struggling with covering up tonight, I don't know if there is anything that is bugging your conscience tonight, but know this: Jesus Christ it is in his very nature, it is in his very warp and woof to pull nasty, disgusting, Adamic, damnable, decrepit, disgusting, degenerate, horrible messes out of our hearts from now until the day we leave this mud ball. He hates our sin even more than we do and he loves us even more than we love ourselves and so it's a good deal for him to yank the sin out of our cores and he is willing to do it. Day after day. Night after night. He loves pulling sin out of us. Do you hate something about yourself? I hate the stuff in me too and guess what? As much as I hate the things that plague me day after day and haunt me in the hallways and bug me in the darkness and scratch me to the core, oh, I'm so glad to say that that was the sin that God nailed his Son to the tree with and every time he struck the hammer to the nail, he would say, "I hate your sin so bad that I'm going to pursue your heart until you get home and I'm going to yank that sin out of you," because that is what Jesus means, someone who is anointed to save you from your sin. Day after day he yanks sin out of us and I'm so glad. Eugene, I don't even like

myself some days and do you know what? He says, "Well, I love you a lot and I love you so much that I'm not going to leave you in the mess you're in." Jesus' tough love is being crushed for your sins and then allowing the Holy Spirit to pull it out of you. Every day. Every day he is saving us from our sins. Aren't you glad?

Let's stand.