

The Spirit Filled Woman, 1

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By Judy Seligman

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Grace and Truth Church of Washington PA

12 East Pike Street

Houston, PA 15342

Website: www.gandtchurch.com

Online Sermons: www.sermonaudio.com/swarne

Okay, ladies. Boy, did you recover quick.

Let's just open with prayer.

Heavenly Father, we just thank you for this day and I thank you for all the ladies that were able to come out today and we just want to ask you to bless our time we have together, let your Holy Spirit move freely among us, teach us wonderful things from your word. We pray this in Jesus' name. Amen.

And here we are, our 10th annual woman's seminar and I think that more than half of you have been to all 10. Ten years and I was thinking today that pretty soon we'll be saying, "20 years, can you believe it?" I remember when I started this when Scott asked me if I would teach here, and I was so excited and I thought at the time I was 63 and I thought, "I finally qualify to be an older woman teaching the younger women," and now I'm over-qualified. But it's been, I think I've learned more in the last 10 years than I did the first 40 years of my walk with the Lord because I've been saved for almost 50 years and as you get older, you know, I have a Scripture here, it says he weakens our strength in the way. When you're young, you have strength and you have determination and you think that you can conquer the world, but as time goes on, you realize that you're weak and you can't do anything and you need the Lord desperately, and it's nice to know, especially as I get older, that as my outward man is perishing, my inward man is being renewed day by day. And I just think the most wonderful thing about being saved for 50 years is seeing the faithfulness of God in your life, I mean, to having children, raising children, winning my husband, meeting so many wonderful women and watching Christ in their lives, that it's only something that you can have with time, you know? And as I get older, inside I know I'm younger than I've ever been and more alive than I've ever been, and it's exciting, you know? So there's nothing to fear in getting old and I can't wait until I'm 80 because I'm gonna be better by then if I live that long and the Lord doesn't return.

But over the years, it takes time, it takes time for you to learn how to work out what God has worked in your life. You know, we can memorize Scripture and study Scriptures and listen to messages but they have to be internalized to a sense that they're yours, and that they're actually worked out by faith into your life, and the people around you and the

closest to you feel the effects of your grace and your love. You know, it's real funny this morning, I'll tell you what happened. I woke up this morning and I've been asking a lot of people to pray about this seminar, and I know you have been because I woke up this morning and I was just so madly in love with Dan, not that I'm not always but I was like beyond, it's like this flowing out of me, and I thought, "Oh, everyone's praying that I'll be filled with the Holy Spirit." And he got the results of it were on him, you know. But that's what happens. The word of God that's in you, it touches those around you.

In Scripture in James 2:7 it says "faith without works is dead," a lot of people think that's like a works Scripture but what I see is the works of faith are intimately connected with the work of Christ. You know, we can say, like 1 John 2:2 is one of my favorite Scriptures. I learn so much by trying, not trying but letting God work that out in my life. It says that Jesus Christ was the sacrifice, the atoning sacrifice for not just our sins but the sins of the whole world. Now I can say I believe that but if I feel guilty about my own failures, then my faith is dead faith. I say I have faith in the fact that Jesus Christ died for me but it's dead faith if it isn't in me and it's not working out through me. And say because he died, just not for our sins but for the sins of the whole world... I'm fine, distracted. I'm sorry. But because it says in that Scripture that he didn't just die for our sins but the sins of the whole world, if we hold someone's sins to their account, we say we believe that, that Jesus took on the sins of the whole world in his body, but if we live in unforgiveness or we remember somebody's past sins, we're living in dead faith and faith without works. And I talk about the works as the work of faith, that God has, the word of God in your soul and he's working it out and making it real in those lives of those around us.

We're gonna look at this Scripture today and it's gonna be our keynote Scripture for the, in the thing, your little paper pamphlet there and think, "Boy, that's an odd Scripture," huh? We have a little baby there with its afterbirth attached to it, the umbilical cord wasn't touched, and it's living on its afterbirth, and the Scripture that goes with that is very vivid, it is Ezekiel 16:4-6. It says,

4 "As for your birth, on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths. 5 No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather you were thrown out into the open field, for you were abhorred on the day you were born. 6 When I passed by you and saw you squirming in your blood, I said to you while you were in your blood, 'Live!' Yes, I said to you while you were in your blood, 'Live!'"

Now we talk about who we are in our new nature, we say we're daughters of the Most High God, we say that we're perfectly righteous in the finished work of Christ, we say that we're new creations but do we really, are we really living in that? And I think this here is the perfect illustration of who we are by first birth, okay? Here God finds this baby that's forsaken and it's attached to its afterbirth and it's alive, but you know how short-lived its life's gonna be? Because as soon as that sac is depleted, that baby's dead.

And I like the fact that it's called afterbirth because I see this as our first birth. After our first birth, we had life, we were alive, but that life we have after our first birth is temporal and short-lived and it runs out.

You've heard people say, "I can't take it anymore." Their sac's empty. Or some people even don't want to go on because they're using up their, all the energies they have by natural birth and they're living in something that's dying they're feeding upon, and this is where Jesus Christ found each one of us. We were living in our first nature, the one we are naturally by first birth and he came along and he cut that cord that attached us. He cut it and he breathed on us and said, "Live. Live." And his word entered into us at that moment and it was a new source of life for us. It's not the afterbirth of our first natural, the life we ate upon after our natural first birth, but he's made us brand new.

He made us a new creation and this is best described by Paul and I want you to really think with me about this. Paul wrote in Galatians 2:20, "I have been crucified with Christ." What happens when you're crucified? You die. Okay. This isn't ethereal or a figure of speech. When Christ died, we actually died and he cut off the source of our first birth and he gave us new life, and that's what Paul says here, "I have been crucified with Christ, nevertheless I live." Now if he died, would you be alive? No, of course not. You're dead. And it's so real. I'm gonna tell you, that life in you is so real and I bet most of us have been with someone in the past and you were by them when they were dying and then they died and you knew instantly that they were dead because their life left them and they weren't the same. That life in them, our life is so real, it's realer than the physical realm and when we were crucified with Christ, our source of life was cut off and God gave us a brand new source and this is what we call the filling of the Holy Spirit. And it's not like half a source, you know, we don't have like half me and half Christ, at any given moment you're either filled with the Holy Spirit or you're eating off of your dead self. There's no in-between.

So he says, "I've been crucified," I died, "but nevertheless I'm alive." How could that be? Because now I have a brand new life source in me that's real and it's Christ and this is our new identity. We talk about we're daughters of the Most High God, I'm telling you, this little baby attached to its afterbirth is not a child of God. It's not a child of God until Jesus Christ says to live and that life comes into it, his life, and that's what makes you alive. So each one of us have been crucified with Christ and now the source of our life, the actual, what flows through our being is Christ. That's pretty amazing and it should be something that because it's so real that people can know you're different. They should sense you're different and we have strength and the fruit of the Spirit, we have all these gifts of God and to say that you're filled with the Spirit of God and Christ is your life, that's not a proud thing because you didn't do anything. He found you on the side of the road and he breathed into you and gave you new life.

But it's our responsibility to walk in it, and I'm going to say that most people don't even know they died with Christ. Most people just walk around in the same old slug they've always been and they don't like themselves because they're doing the same things they always did and they're disappointed. And they thought, "When I got saved, I thought

everything would be different." They accepted the fact at salvation that Jesus Christ died for all their sins but they never came to the mystery doctrine of the fact that you died with him. 2,000 years ago when he died, you were on the cross with him. Take a moment and ponder that. I think of that. We know our old self was crucified with him. Colossians 3:3, you died and your life is hid with Christ in God. You died. You were cut off.

You know, it says we were circumcised with Christ in a circumcision not made with hands. A circumcision is a cutting away of the old and that's what happened. Paul said, "I've been crucified to the world." That afterbirth sac pictures the world system and that was cut off from him, he said, in the death of Christ. If you grab ahold of this, your life will change. If you really believe you died with him and that what is in you is Christ, that he's animating you and he's giving you life, he's breathing on you and saying, "Live. I'm telling you, live," you can live so far above anything you've been. But unfortunately, we hang onto our first birth because there's things in our first birth we like. You know, who we are because of the family we grew up in, that died with Christ. You know, if you came from a dysfunctional family and that's your excuse for living the life you live, that died with Christ. Everything you are from first birth died with Christ. You're not addicted to anything because that's a first birth symptom. That died with Christ and Christ is in you and filling you and making you brand new, and as you grow in grace, you're not, it's not like you get better, you just realize more and more who you are because you're never going to get better, and you can't fix the old one. The only answer to your old life is that it be cut off by the cross of Christ.

Now we're gonna look here at Luke 18 and I just think that this is one of the best examples of what God is requiring of us as new creations. It says, "A ruler questioned Him," Jesus, and saying, "Good Teacher, what shall I do to inherit eternal life?" You know, I was looking at this, this afternoon, and we know that he's talking to the rich young ruler and it's a funny question. You know why? I never saw this before, it said, "What must I do to inherit eternal life." When you inherit something, what do you have to do to inherit it? Nothing. You've just got to belong to that family. But he didn't. The rich young ruler didn't belong to that family but he didn't know that. He asked the right question and God gave him the answer but he didn't like the answer.

He said, and Jesus responds to him and says, "Why do you call Me good? No one is good except God alone." We might say, oh, someone's a good man but they aren't. That is agathos, good, and it means goodness with no motive behind it. When you're good and you're not doing it because it makes you feel good, or maybe you're doing it because you have compassion and it hurts you to see someone suffer so you want to feel good so you do good things so that you'll relieve their suffering really for your own sake, like if you had a financial need and I would feel really bad so you disrupted my happy little life so I'll give you some money so then I'll be happy again because I won't have to look at your poverty or whatever.

So good has no motive behind it and I don't think that kind of good does not exist in the world of mankind, good with no motive. That's why he said, "Why do you call Me good? There's no one good but God alone." We always say God is good and he is so good and

his goodness is so pure that he has no motive behind it except to be good. He loves to give. God gives. He gave his Son. All good things come from God. He's good. Well, I think when he said that, "No one is good except God," he knew that the rich young ruler didn't think he was God even though he was. And the rich young ruler asked Jesus even in the original language, he asked him as an equal. He didn't ask him like, "Jesus, You're way up here, how do I get there?" He saw Jesus as his equal but having something he didn't have and he wanted to know how to get it.

And this is interesting because he says, "You know the commandments, 'Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and your mother.'" It's interesting that he didn't ask him the commandments about his relationship with God, just his relationship with man because that's the only kind of relationship the man had. He had no relationship with God.

"And he said," and this is the key to the whole entire scenario, "All these things I have done from my youth.' When Jesus heard this, He said to him, 'One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.'" Now some people think that Jesus was telling everyone to be a Christ-follower you had to give up everything you owned but that's not what he was saying. He was saying it to this young man. When this young man said to him, "I have done this from my youth," he was telling him, "This is who you are by first birth. You're very wealthy, there's no reason to steal, no reason to kill. Honor your parents had made you rich. That's not real hard."

So this has nothing to do with his spiritual life, this is just who he was, he was good because of what he had and God's saying, "I want you to give up who you are." Not his things, but that's the only way he could give up who he was because he was so attached to them. God wanted him to cut that cord that held him tethered to his first birth and because his identity was so wrapped up in it, he had to give away what he had in order to let it go.

There's so many things in our life that keep us bound to our first birth, some things we're proud of, but there are things that we're ashamed of. There's people that live in depression and a lot of like problems because of how they were raised, and some people have a fairly easy life because they had good parents and money and blah, blah, blah, like this young man but it didn't make him good because nobody's good but God. And God was telling him, "You have to let go of who you are by first birth," and we have to let go of that too.

You know when you say things like, "I always... Or I never..." That's first birth. My husband will say, "That's not the way the Seligman's do it." That's first birth. But I say, "No, that's not the way the Moreau's do it." First birth, and we have to let that go and with that, I've used this phrase a lot because it's so real, with that goes our taste. Why do we like certain things and dislike certain things? Because of our first birth. Our opinions, where are they formed from? Our first birth. Preferences, "I've always done it this way. You know, I can't change." No, you can't. A leopard can't change its spots but we can crucify your attachment to your first birth and live a brand new life and be something you can never be.

There's just, it excites me, it gives me hope for myself in areas. It gives me hope for everyone I know. You know, you meet damaged people in life but we can, they can be brand new, be separated, crucified, dead. Go to your own funeral. Oswald Chambers calls it a white funeral because you still live after it's over. I mean, we're all gonna go to, we'll all be at our own funeral someday, or at least partially, but when you can walk away from your funeral into newness of life and you don't do that the moment you die physically, you do it the moment you believe that you died with Christ. I don't know about you ladies but I know, I don't just believe it, I don't just know it, I mean, it's a reality to me that I was crucified with Christ but I'm alive. Look, I'm alive but how can I be alive if I died? Because my life source is Christ and it's for everybody.

So don't be trying to fix something that's broken beyond fixing because that's what our first nature is, and if you're running out, I remember especially as a young woman, I ran out real early in life. I was only married a couple of years and that was it. I mean, I was out. I was exhausted. I could not go on and I was so, it's the best thing that can happen to you is to run out because at that point Christ is there to breathe on you and say, "Live. Live." You not only died with him, you were buried with him and you resurrected with him into new life and that life is yours because of what he did for you. So anyway, let's get back.

So he says to him, "Sell all you have." Do you understand now because he did this since he was a youth, obeyed all these commandments? It had nothing to do with his relationship with God, it had to do with his first birth. So he says, "Sell it all and come follow Me." And it says here, "when he had heard these things, he became very sad, for he was extremely rich. And Jesus looked at him and said, 'How hard it is for those who are wealthy to enter the kingdom of God!'" I believe it's in the Mark account it says that he went away sad. You know, he didn't go away arrogant, he didn't go away saying, "Well, forget you." He went away sad. He knew. Jesus hit the core of his being and he knew where his identity lied and if he was to inherit eternal life which is given as an inheritance to a child of God, then he would have to let go of his earthly life and he couldn't do it and he went away sad. And this is one of the few people in the Scriptures that were Jesus is described as saying he loved him. As he walked away from him, the unconditional love of God, he didn't call him back, he let him go his way but he loved him still. What a Savior we have.

And then Jesus says, "'it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' They who heard it said, 'Then who can be saved?' But He said, 'The things that are impossible with people are possible with God.'" And do you know what? He thinks, the apostles were thinking like we do. Do you ever think, "If I only had a little more money. If I only had a little bit more then I could give more and I could be a better person." Huh? And they were saying if rich people can't be saved, they don't have to break the law like we do, they don't have to cheat on their taxes, they don't have to whatever. It's easier to be good if you're rich and it might be easier to be good if you're rich but you can't be godly. You can't belong to the kingdom. We're gonna talk

next week about things that keep us out of the kingdom and things that keep us attached to our afterbirth.

So this rich young ruler, I love the fact that his name was "the rich young ruler" because his identity was wrapped up in his name. That's who he was. He couldn't let go to follow Jesus. But there's a very comforting part of this story because we read through Luke 18. Okay, now Jesus loved him, the man walks away and I just could imagine that he was, Jesus was a man of sorrows, acquainted with grief, and grief is loving someone that won't love you back or can't love you back. When someone dies, you grieve because they can't love you back. You still love them but they can't receive your love. Well, Jesus was a man of sorrows, acquainted with grief, and I think that he walked away from this situation heavy-hearted. But at the end of the chapter, the same day, not too long after this, we see in Luke 18:35-43, "As Jesus was approaching Jericho, a blind man was sitting by the road begging. Now hearing a crowd going by, he began to inquire what this was. They told him that Jesus of Nazareth was passing by. And he called out, saying, 'Jesus, Son of David, have mercy on me!' Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, 'Son of David, have mercy on me!'" Now do you know who this fellow is? This is blind Bartimaeus. Now what's his identity? "I'm blind. My name is blind Bartimaeus." So that's where his identity from his first birth. This is who he is.

"And Jesus stopped," it says, "and commanded that he be brought to Him; and when he came near, He questioned him, 'What do you want Me to do for you?'" It seems pretty obvious, huh? But it wasn't. "And he said, 'Lord, that I, I cannot read, "But I want to regain my," I need you, Deb. Deb reads at my studies for me. "Lord, I want to regain my sight!" But when he said that, I'm sure that just like the unseen interaction between Jesus and the rich young ruler, when he realized what he had to do to follow Christ and to have eternal life, that same interaction went on between Jesus and blind Bartimaeus because he said, "What would you have Me to do?" And he said, "I'd like to receive my sight." But if blind Bartimaeus receives his sight, he cannot be blind Bartimaeus anymore. His attachment to his first birth has to be severed and he's gonna be someone brand new. He can't beg. He'll work. He'll be someone he doesn't even know who he is or what he's going to do tomorrow.

"And Jesus said to him, 'Receive your sight; your faith has made you well.' Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God." Okay, the rich young ruler couldn't give up his first birth. It had too many perks. Blind Bartimaeus, he could've been hesitant too because now his life's gonna change but he gave up his first birth and followed Jesus. We can't hang on to who we are. We can't be proud of our families. We can't be proud of our upbringing, our education. We use our gifts, who we are, but the things we are because of our first birth have no place in the kingdom.

And I like it and it makes me nervous that I don't know who I'm going to be. I don't know how I'm going to act tomorrow because I don't know what Christ in me has in store for me. You know how you make plans? "I'm gonna do this and we're gonna do that, blah,

blah, blah, blah." And James says, "Don't say things like that. Say if the Lord wills you're gonna do those things." But you don't know who you're going to be. You don't know. I remember during hard times I would, maybe someone was coming to the house and I'd get no, what am I going to be like towards them? You know how you plan they're coming to the house? Well, we hope it's real light-hearted or maybe it'll be serious or what are we gonna talk about, and I used to go and say, "I have no idea what God's gonna do." His life's in me and whatever he wants to do, it's okay with me.

And I liken it when John says when we see him, we'll be like him. We're not gonna know who we are until after our second death. The first death is when we were crucified with Christ and we realized it for this time, in this space, but our second death is when we die and we shed this mortal body and we're face to face. And when we see him, we'll know who we really are and it says in Revelation that there's going to be a stone and on that stone will be written for us a new name and it's gonna suit who we are. We don't even know our name in the new, in our new nature, our new creation that we are. We don't even know our name yet but we'll find out then and we're going to be everything God meant us to be. But in the meantime as we grow in grace, every year as we take in the word of God, God's forming in us this new creation.

And we need to get to know Christ and what it is to be really spiritual. It's not, I think, sometimes I feel like you sound like you're boasting in yourself but you're not, you're boasting in Christ because that's your life. You have no life. Your life stinks. You've screwed it all up. That's why we came to Christ. We were discarded by the world system. We're on the side of the road. We're dying and he comes along and he lifts us up and he, it says he cleansed her, and this baby was a girl, he cleansed her, and that's what happens first when you receive Christ, you're cleansed of your sins. All of them. And then he breathes on us and says, "Live." And that breath of life is real. Just like when you see someone die physically and you see their life leave them, when you receive Christ, it's so real. I can't, hope you all experience it every day and you probably do and I'm not probably telling you anything new, but we forget and we get in routine and we get familiar with ourselves, we get familiar with other people, we forget that we're redeemed, we forget we're new creations because you just get up and do the same old things every day and it doesn't seem very new. But it is when you realize the life of Christ is in you.

It's in you. You know, I can remember when I quit praying to God like, "Heavenly Father," but, "O Father," because he's in me. The Father, Son and Spirit all abide in me. And so many times even our prayers, we pray wrong. We say, "God, help me," and what we're really saying is, "God, help my life from the natural end because it's running out, so just give me a little juice so I can go a little longer." It's not dying, giving it all up and starting it again as a brand new, perfect creation and we are absolutely perfect.

You know, John says that those who are born of God cannot sin, so when we're walking in the Spirit, filled all the way up, there's no room for sin. And it says those that are not born of God, they can't help but sin, and if we're walking feeding on our first, our afterbirth, after this stuff in us from after our first birth, we can't help but sin. Even our

goodness is sin because nobody's good but God. We have even ulterior motives in our goodness.

So the idea is to know, to know that we are brand new in Christ and I think that in the New Testament the most obvious of the new creations in Christ are, first of all, Mary Magdalene. I mean, she has to be one of my favorite saints in the New Testament because here's a woman that has seven demons living in her and where in her first birth does she pick these up? I don't know. I imagine she was abused as a child and when she was abused and hurt, she was open to demonic influence. But what we've talked about her before, what was she like, what's a demon-possessed person look like? I think if you've ever been downtown Pittsburgh you might have seen a few. Women that live on the street, they beg and do anything for food or drugs. But Jesus touches her and what happens to her? She's brand new. Absolutely a brand new creation. And we're all Mary Magdalene's. We all are and we need that life and that touch of Jesus Christ. We need his word to come into us and tell us to live.

Now the other New Testament saint that I think has the most dramatic change is the Apostle Paul. You know, in Philippians 24, now he's like the rich young ruler. And I remember years and years ago Scott did a message and he says he thought that maybe he was the rich young ruler, repentant later, but I don't know that to be a fact. But anyway, but he had everything going for him. Now this wasn't a demon-possessed person, this isn't a blind person. He was a Pharisee. He was a religious person but, you know, it's funny that in Romans, I think it's 10:1 when he prays for the Jews he says, "I pray for the Jews," because he knows what they were like because he was one. He says, "They have a zeal for God. I mean, that was me before I was saved. I mean, I was a sinner but I had a zeal for God. I tried, I really did." But he said, "They try to attain to their own righteousness instead of receiving the righteousness of God." Do you try to attain to your own righteousness? Do you think if you just read a little more you'd be more righteous? Do you think maybe if you gave up smoking you'd be a little more righteous? Huh? No. You think if you heard more messages you'd be more righteous? No, you're perfectly righteous. Paul prayed for them because this is who he was, he was a zealous Jew after God but he tried to attain to his own righteousness instead of receiving as a free gift a brand new nature and the righteousness of God.

Now he says in Philippians 3:4-10, now I'm gonna read again. "although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far do." And look at, he's gonna talk all about his first birth, his attachment to his afterbirth. "Circumcised the eighth day," we're going way back. This is right after then, right after the afterbirth. "Of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless." Look at his first birth, something to be proud with, huh? "But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is

through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death: in order that I may attain to the resurrection from the dead." He gave up everything he was by first birth, all those good things because he knew that if he hung onto any of them, he couldn't know Christ and he said there's nothing better than to know Christ and to know the resurrection, to be conformed to his death, crucified with him so that you can be part of his resurrection.

Jesus said in Matthew 10:38 and 39, "he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it." You have to lose it. You have to cut it. You have to be separated from your life, your life, the real, your life. I'm gonna tell you, life has substance and you're either animated by the life from your first birth or you're animated by the life of Christ in you. You're either filled or you're not. And Jesus said, "Unless you take up your cross and follow, you can't follow Me. You can't be My disciple." What happens on the cross? You die and that life is gone. I mean, I can't even find words to express how gone it is, how dead it is, how real it is that that life is gone with Christ. But the more you look at the cross and the more you look at the word of God and you say, "I was there." This isn't something I know, "Oh, yeah, I know I was crucified with Him. Oh, I know He died for my sin." No, this happened in time and space. It was an eternal moment because how else could we be there except it was like outside of time and space while it was inside of time and space. But you were there and your soul, you died with him. When he bowed his head, breathed his last, expelled that breath and said it was finished, you were finished. And then when he rose from the dead with resurrection life pulsating in his being, a portion of that life was yours and that moment that you believed in him, he said to you, "Live," and he gave you his life. It's a life-changing truth and if you don't live by it, you're playing Christianity. It's not, you know, a little here and a little there, a little bit in the world, one in the kingdom, one in the world. No. Can't do it. Can't serve two masters. It's one or the other.

I love the Apostle John too because do you know what he called himself? The apostle Jesus loved. The disciple Jesus loved. That was his identity. He didn't think of himself as... Do you know what hit me about him when I was reading? That if you read the three accounts, there's the agony in the garden, there's when Jesus rose that little girl from the dead, and the third one was on the Mount of Transfiguration, and John, James and Peter were there at all three occasions, okay, those three occasions. When John wrote his gospel, he left those out. Now if I was with Jesus, big time, these are the big occasions and I was there, I would say, "Whoa, I was there! You should have seen what I saw!" Because it would have called attention to me and I would've been proud of the fact that God asked me to go with him. But his identity, when I realized he didn't even mention those, I wanted to read what he had to say about it because he was one of the three that were there. He doesn't mention it because his identity was in one thing only, the fact that Jesus loved him.

We're all the disciples that Jesus loved. Dan always says he's God's favorite and he really believes he is, but he's like John. It's not like Jesus didn't love the other guys. I mean, he

loved them all but this was his identity and if you read his epistles, they're all centered, 1 John, you know, 1 John, 2 John and 3 John, they're all centered on the love of God. God is love. He just expounds on the fact of God's love. Love one another. How can you love God who you can't see if you don't love your brother or sister in Christ who you can see? How can you do that because if you say you love God and God's in you, then he's gonna love them through you. So you can't, he divides, it's all about love and the end of all doctrinal instruction is the love of God and we receive it when we derive our identity, I'm not who I am because my mom really loved me, or my dad, nobody loved me like my dad, or my husband. He died for me. That doesn't make me who I am. I'm who I am because Jesus loved me on the side of the road and he cleansed me and he kept me off from my first identity and made me a brand new creation. This is who we are. We're brand new. It should transform you if you believe it and know it beyond knowing it.

So this is the first message on the filling of the Holy Spirit and you can understand, I think, why I chose this to be the message because with that, our little baby on the side of the road struggling in her blood, trying to get nourishment from the, I said the umbilical cord as the time the afterbirth to her, from the time you're first birth took and after that to the time you came to Christ, it's your afterbirth life and it's running out. But Jesus is there and he wants us to live. And it's not for special people. It's for all of us, every single person that he has saved that believes on him. He wants to give us eternal life and that's not forever, it's actually the life that courses through our being that makes us alive.

So let's end with prayer. When we close our eyes, I want you to imagine hung on, I think when he closed his eyes and died, I kind of close my eyes and I think of the darkness of my first death, but then I think of the bright light of resurrection life that was going to follow in three days.

So heavenly Father, we just thank You this evening for the life You've given us in Christ, eternal life, a new creation we are with a new source of life. You have cut off from us our first life and made us brand new. Father, teach us moment by moment, step by step, day by day, breath by breath to live in that new life. I pray this now in Jesus' name. Amen.