

# Purity - Victory Over Sin

by Martin Geehan

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*The sermon emphasizes the importance of living a pure life in anticipation of Christ's return and the victory over sin available to believers through the Holy Spirit.*

**Duration:** 41:46

**Scripture:** John 3:1

**Topics:** "Victory Over Sin"

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## Description

In this sermon, the preacher discusses the warning given by Jesus about the love of many growing cold in the face of increasing iniquity. He emphasizes that Jesus had already foretold the conditions of the world through parables such as the sower, the wheat and tares, the mustard seed, and the ten virgins. The preacher expresses his concern for his congregation to be among the wise virgins who are prepared for the coming of the Lord. He then focuses on the parable of the ten virgins, highlighting the distinction between the wise and foolish ones and the importance of being prepared with oil in their lamps.

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## Transcript

This morning I would like to continue on the themes that I've been speaking to you about, about the second coming of Christ. And this morning, last week, I spoke to you from John, the first epistle, and the third chapter, the first to third verses, as a prologue to turning in a week or so to Paul's epistle. And we saw together that the great hope of the Church in Christ's second coming was something that was to inspire every Christian to live a pure life.

Now, where this is lacking, it's a tragic thing. Lack of purity indicates that there is a lack of belief that Christ is coming with judgment. I think, if seriously, any born-again Christian considers that they're to be judged before the very Lord himself for the deeds done in the body, whether they be good or bad, since we've been saved.

Now, we're not talking of sin. Sin is taken care of on the cross of Calvary. No matter what sin it is, before we're saved, after we're saved, by faith we have been accepted in the Beloved, and his death is sufficient for all sin, before salvation, after salvation.

Because death cannot be done twice. He died for sins once, and in that he dieth unto sin once, now he liveth unto God. Likewise, reckon yourselves to be, what? Dead unto sin, but alive unto God.

So, the transaction has taken place as far as salvation is concerned, but you will be judged for everything you've done since you were saved. And we're going to leave the sin element out, because it says, if we confess our sins, he's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Any unconfessed sin will be, before the Lord's judgment seat, a reason for judgment of good or bad works, not for their sinful side.

This sin question is taken care of. Therefore, we should always be in a spirit of complete confession and the forsaking of those things which are sinful. And this is a most important thing, which we sometimes forget, that God says, whosoever covereth his sins shall not prosper.

Now, if you're not prospering, and I'm not talking in dollars, too many people got an idea that prosperity is dollars. Prosperity is spiritual prosperity, spiritual joy, spiritual communion with the Savior. This is the prosperity God is speaking about here.

We shall not prosper if we cover our sins. I have said from this pulpit often, there are two things you cannot be. You cannot be living in secret sin and have the joy of the Lord.

It's an impossibility. Impossibility. They cannot be present in the same body.

If you are living in secret sin, the spirit is grieved, and the joy of the Lord is gone. So that there must be this continual confession of sin, but the yearning to forsake. For he says, whosoever covereth his sins shall not prosper, but whosoever confesses them and forsakes them shall find mercy.

So there is to be victory. If there's anyone here this morning that doesn't have victory, may I tell you, it's your fault. It's not God's.

It's available. Don't ever charge it to God. Victory is possible to every born-again Christian, and I don't care how deep the sin may be, how deep the defilement may be, what the yearnings of your heart are, whatever logical reasons you give for what you're doing, it has nothing to do with God.

Sin is sin. So often I have people come to my study and go through a lot of rationalizations about how they got involved in this sin. There are no rationalizations concerning sin.

Sin is sin. God isn't interested in you rationally explaining that this is why it happened. It happened.

It's sin. God says, confess it. I'll give you the strength to forsake it.

I'll give you the power to win the victory. And I say that to every Christian. Don't ever say it's impossible.

Nothing is impossible to God. Nothing. So that we're to know that victory in Christ is not only possible, it's available.

You see? One thing to say it's possible. It's another to say it's available. You can have it, but you must want it.

One of our problems, you know, I could speak for hours on all of these subjects, but one of our greatest problems is in these areas that we somehow, I hear people so often say, well, you only live once. Boy, I've had nothing out of life. I'm going to get something.

You'll get something. You'll get regrets. That's what you'll get if you're a Christian.

You'll get regrets. But I've had people say that to me. You know, after all, I deserve something out of life.

I had a man say that to me a week ago. I deserve something out of my life. I'll say, I don't see anything in scripture that says you deserve anything.

If I read the scriptures are right, it says that we're all the same, you see, that we're all under sin, that God understands us. He doesn't have problems understanding us. We have problems understanding ourselves.

God has no problem understanding you. He's warned you of the kind of material you're made out of, but he has the answer in the cross of Christ and the risen Savior. He has the cross to forgive and the risen Savior to strengthen, so that you can say you can do all things through Christ to strengthen you.

Now, the great calling of God in that first epistle of John, I don't want you to turn there because I'm not going to stay there. The third chapter is, every man that hath this hope within himself, and all of you must determine this, mothers, fathers, young folks, listen, don't excuse yourself from sin, please don't. Don't get involved, and these are the last days.

I have to say what I have to say. Wives, don't get yourselves involved with any other man. Husbands, don't get yourselves involved with any other women, because I want to warn you something.

The sin that is mentioned the most in scripture is this sin, and the reason God has to warn is because God knows the material we're made out of, and God wants you to understand this. In the last day, Satan is going to war against us as never before, and if you want to read about it, you just read Ephesians 5 and 6, where Paul warns you, you better put on the whole armor of God, that you may be able to stand, when? Say it, in the evil day, right? In the evil day, because he says, Satan goes about like a roaring lion, devouring whomever he will. He says, we wrestle not against flesh and blood, but against principalities and powers of wickedness in high places, and until you conceive that, you'll never understand what temptation can do and bring the most noble, fine, Christian man or woman down into sin.

I warn you, watch out. Sometimes I get people saved, you know, and after they've been saved a while, I say, boy, I've never been tempted like I am now. So that doesn't surprise me.

I expected it. Before Satan didn't have any problems with you, he had you in his ballywick. But the minute you took Christ as your Savior, you threw down the gauntlet with Satan.

From that point, a new war arose within you. Before, it was just the flesh and the spirit. Now, it's the spirit, the flesh, and the devil.

Everything war. So, beloved, if there's going to be victory, it has to be in the light of his coming. Every man that has this hope in himself, and we in this age have this tremendous hope of the Lord's appearing, purifies himself even as he is pure.

Now, I'd like to regress this morning, if I might just a little, and I want to go back, which I want to do from time to time, because I have given you in the past weeks the revelation of Jesus Christ concerning world conditions. That's in Matthew 24 and 5, Luke 17 and 18, the revelation of Jesus Christ concerning the church's condition. This is found in the parables of Matthew 13.

And this morning, I'd like to go back a little and to look at the parable of the ten virgins. So would you turn with me in your Bibles, back to chapter 25, and I will read to you the first of the 13th verses. Chapter 25, because we're living in a terrible day.

I couldn't help but think, you know, the cry of the early church, and it was the early church that really lived in the light of the Lord's coming, was, Maranatha! The Lord is coming! That's how they greeted each other on the streets. Maranatha! The Lord is coming. And this was to dispel the dark clouds of despair that were in their hearts at that time.

Their hearts and minds were so despondent over what they were seeing. And beloved, here we are in this world we're living in, and this day we're living in, and whenever we needed that great cry in our hearts, it's now. And I couldn't help but think when I was listening to the radio, you remember the man that spoke to us in Bungala? You remember the missionary came to us and we had it interpreted here at the church? Well, I couldn't help but, I was listening yesterday, and they were giving the translation of the Congo drums, and their message, as they message it from village to village right now, and the message they are transmitting today throughout all the Congo and all the churches, is this by drum.

Christ is coming! Every Sunday it runs through the Congo, one drum to the next drum, and then it would give the next beat of the drum, and it would pass on to the next one. And that their message is, Christ is coming, Christ is coming, twice. All will change, all will change.

And I was thinking, isn't it wonderful, out there in the Congo, looking for the Lord's coming, living under conditions that you and I could hardly fathom. And the great cry of their hearts is like the early church, Maranatha, the Lord is coming! And now by drum, Christ is coming, all will change, Christ is coming, all will change. And I couldn't help but think of those verses in Revelation 21, where Jesus says, I make all things new, and in 1 Corinthians 15, when he says, and we shall all be changed in the moment in the twinkling of an eye, we shall all be changed and fashioned like unto his glorious body.

So this is the great hope that is coming for us. Now if I could read to you this portion, which has to do with the Lord's coming. Notice the 13th verse, so that we get the picture.

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Now, that's the last verse, so I want you to put this then in view of that last verse, you see. Now I'll read to you.

Jesus is speaking, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise, five were foolish. They that were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose and trimmed their lamps. The foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you.

But go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgin, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Now God places here then before us that this is a parable to do with the Lord's coming again.

Now I think if I could say this, that this parable sets before us once more the parable of the wheat and the tares. In other words, you're all here this morning, and if I were to look at the church, let's say universal as a body, or any church individually, I would have to say there are the foolish virgins and the wise. They both had light, but one light was from the oil which speaks of the Holy Spirit, and the other was merely a light which was within themselves.

They had no oil. Sitting under the same word of God, listening to the same kind of preaching, and Jesus, as he says, concerning the seed that was sown, and how the devil came and sowed seed among the good seed, and he sowed the tares in, and the tares and the wheat, he said, will grow side by side. And he says, don't try to root out the tares.

Leave that to me in the harvest time. Don't try to figure in the church who's saved and who's not saved. I'll do that.

There's always a mixture in the church. The people themselves know whether they're redeemed in their souls. They haven't wondered it out.

The saved soul knows it. If you have any doubt this morning, and you wonder day by day, get it cleared up. God says, I have given you my Holy Spirit, and he will witness to you that you are a child of God.

This is not a dead witness. This is a living witness. He witnesses that you are a child of God.

Hereby shall we know that we are the children of God, in that his spirit bears witness with our spirit. So there is a positiveness about salvation. We have been cleansed from sin, and we recognize it, and we have not one iota of doubt concerning salvation.

All I have to know is that Christ died for my sins. This is sufficient. I arose from the grave.

This puts the seal of God upon the cross, so that I know that my redemption is complete in him. But here there are the ten virgins, the five wise and the five who are not wise. Notice what it says.

The kingdom of heaven is like the ten virgins, which took their lamps and went forth to meet the bridegroom. Now, Jesus speaks about he being the bridegroom and the church's bride in Revelation. Paul speaks in 2 Corinthians.

He says, I would that I might present you as a chaste virgin unto Jesus Christ, the bridegroom. So he is the bridegroom. And here is the church universal showing forth in the ten virgins, five foolish, five wise.

They took their lamps, they went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. But the wise took oil in their vessels, and they that were foolish took their lamps and took no oil with them.

Mere profession, mere profession, because it was a self-light. That's all. It would be the kind of a light that a person may exhibit by good works.

It would be the kind of a person that you would say, I don't know. And Christians say this sometimes. It troubles me.

It shows no understanding of what salvation is. They'll say to me, I don't know. They do so many nice things.

They're such lovely people, my neighbors next door. They do everything for me. They come over to the house.

They help me when I'm sick. Pastor, don't you think they'll get into the kingdom of God? It would be nice if I could say, yes, but it is not by this that we're redeemed, not by works of righteousness which we have done, but according to his mercy, he has saved us. The big thing for us to remember is that good works are wonderful.

I am thankful for good works, but you must be alive to make those works count. Why have a lot of good works and be dead? God says you're dead and alienated and are far off from God. You're dead in trespasses and sins.

He says you become alive when you come to Jesus Christ because you become an eternal creature then and what you do counts. Who wants to take a lot of good works to meet Satan? I want to take all the good works that I might have done and meet my Savior. But why should I meet him if I don't believe on him? Why should I meet God if I do not understand that Christ died for my sins? How can I meet God? How would it be possible? And so there has to be living works, works that are alive because we're alive.

God wants Christians to be pure and to be holy. That's what he said. He wants us to be holy because Christ is coming again.

He wants us to be holy because there is a judgment seat of Christ to stand before. But he wants us to be holy because we are redeemed in the blood of Christ and we are now his sons and we bear the family name. Don't you see over in the revelation, John speaks of the church.

He says you have a name to live, but you're dead. You call yourself Christian, but you're dead. The mere fact that I go to a Christian church, does this mean that I'm alive? The mere fact that I'm a Baptist, does this mean that I'm alive? The mere fact that you're losing a Presbyterian or Methodist or Catholic or anything else? Does that mean that you're alive? No, it means you're alive when you know that the Holy Spirit dwells in your breast and you are a warrior for God against sin, Satan, the world, the flesh, the devil.

You are conscious of the presence of Christ in your breast. So here are the five foolish and the five wise virgins. Some have the oil.

I might say that the lamp in scripture always speaks of the word of God. Thy word is a lamp unto my feet and a guide unto my way. If you look in the scripture, the oil always speaks of the of the Holy Spirit.

So you have the word of the Holy Spirit. So here he says they had the word, but no Holy Spirit. Your lamps have no oil.

How many people do you know who read their Bible every day? They know nothing about Christ and salvation and the Savior. They think Jesus was a teacher. But here it's the lamp.

Thy word is a lamp to my feet, but the oil is the Holy Spirit. Paul says, I came to you not in word only, but in power and in demonstration of the Holy Spirit. So you see there is a vast difference here.

Here are the ten virgins. Here are the five foolish. Here are the five wise.

Notice the next section, though, while the bridegroom, Terry, they all slumbered and slept. And this troubles my heart more than anything I read, because it says not only the five who were foolish slept, but the five wise were sleeping too. What a commentary on the church.

Do we have to look far to believe this in these last days? Remember, the 13th verse says this is speaking of the Lord's coming. Be careful, he says. Watch, because you know neither the day nor the hour when the Son of Man is coming.

Now be careful that you don't get involved with that kind of a group. Jesus says in another place, because iniquity shall abound, the love of many shall wax cold. You look around you in the world, you see the conditions, and the love for Jesus begins to wax cold.

I hear Christians say, how can the world be the way it is? Jesus is warning us. He's telling us, I told you how the world would be. I gave you the parables of the sower.

I gave you the parable of the wheat and tares. I gave you the parable of the mustard seeds. I gave you the parable of the ten virgins.

What did I tell you? I wrote them in parables so they wouldn't understand. But I gave them to you so you would understand. So there'll be five wise, five foolish.

But they all slumbered and slept. Oh, may God help us. May God help us.

Let me ask you, every individual here, listen, listen. Are you sleeping? Are you sleeping in your Christian life? You know what Jesus warns? That the church by and large is going to be asleep and be so shocked and surprised that the Lord's coming, it's going to amaze them. Just as the disciples of old, when Jesus appeared to them, remember, they said, it's his ghost.

It must be his spirit. He had to convince them that it was him in flesh and bones. He said, touch me and see.

And I'm afraid there's going to be a lot of Christians in that day. When the Lord Jesus comes from the clouds of heaven, that he's going to have to say to them, come on and touch me and see it's me. I warned you time and again.

I told you to watch for, you know, not the day or the hour when the Son of Man is coming. I warned you that there'd be five wise and five foolish in the same church. I didn't tell you they were outside.

I told you they had lamps. One had oil. That's the regeneration of the Holy Spirit.

He's come to dwell in you by faith. The other just had the lamps. They've been reading the word of God.

Christian scientists read the word of God. They read Mary Baker Eddy. They say the blood has no value.

I could go down through all the false sectarian groups to show you that they just accept the teaching of Jesus in certain moral areas. But as far as the Son of God is concerned, they cast him out. They want no

part with him.

When the blood is mentioned, they shudder. And yet God has said in his word, without the shedding of blood, there is no remission of sin. I thank God for the blood of Jesus Christ that has cleansed me from sin.

And the whole grounds of my getting to heaven is on that blood. And if you don't have it, you're lost. Let me be clear.

I don't want anyone to ever appear before that judgment seat and say, Pastor Gideon never said that there was only the blood that could cleanse from sin. Hebrews tells us the way into the holiest of all was opened by the blood of Jesus and no other way. Paul also says in Hebrews, whosoever considers the blood of the covenant of God as an unholy thing is accursed.

Judge yourself. The blood is the cleansing power from sin. Oh, they had the word.

All of Mary Baker Reddy's adherents read the word of God. They put us to shame. They're up at five in the morning, five thirty in the morning.

They're reading a portion of scripture. And then it says, now go to science and health with key to the scriptures to get the interpretation and the interpretation cast out Christ the Savior and Lord. God says, let them be accursed.

They have no part with me. Whosoever considers the blood as an unholy thing is accursed already. And so, beloved, there has to be this deciding which side of the line am I on? Am I on with the five wise virgins who had oil for their lamps? Notice what it says.

At midnight, there was a cry made. Behold, the bridegroom cometh. Go ye out to meet him.

Then all those virgins arose and they trimmed the lamps. And the foolish said to the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you.

Go you rather to them that sell and buy for yourself. Here are the foolish ones. The bridegroom's coming.

The voice of the Lord comes forth. I couldn't help but think of the verse that says the voice of the archangel and the trump of God. And the dead in Christ shall rise first, and we which are alive and remain shall be caught up with them to meet the Lord in the clouds, in the air, and then shall we ever be with the Lord.

First Thessalonians, the fourth chapter, 13th to 18th verses. This is what's coming for us. And they say to them, we have no oil for our lamps.

Suddenly this is it, the cry. We have no oil. We have no Holy Spirit.

Pass again. We heard you cry out. Unless the Holy Spirit of God dwells in your breast, I will give you my spirit and he will abide with you forever, Jesus says, unless the Holy Spirit is in my breast.

There's no oil. I've had the lamp. I've had the Lord, but the oil has never entered in.

I denied the living Christ in my heart. You never know what I said in a pew. I listened to you week by week, but I had my mental reservations and I kept them down to the time of his coming or down to the time of the grave.

Now I'm amongst the foolish virgins. I have no oil for my lamp. Notice what they said.

Give us some of yours. I want to tell you something. You can't borrow anybody else's salvation.

Can't borrow it. I wanted to borrow some. Dad, Mom, I know you love Christ as your Savior.

Pastor, I belong to a good family. My mom and my dad are good Christians, but how about you, son? How about you, daughter? My father was a preacher, but how about you, son? How about you, daughter? You can't borrow anybody else's salvation. Lord, the foolish say, give us something.

Let us borrow some from you. Give us a little of your oil. Now, I want you to notice the clever answer of the wise.

They didn't say we will lend you any in that sense. They said, go and see if you can buy some. And they went to see if they could buy.

What did they indicate? Lost. Lost. The foolish ones thought they could buy it.

The minute you walk away, if someone says to you, you can purchase. Listen, my grandfather thought he could buy it. I have it home.

Eighteen hundred and ninety-nine. There it is. I'm safe.

What does it say? Pope Leo XIII grants to James Guillen. I don't want to tell you about my grandfather, but how he ever was granted this, I'll never know. But it grants to James Guillen and his family eternal salvation.

If at the hour of their death they're unable to confess their sins, they are safe by the edict of the Pope. My father told me that it costs a fortune to get that. You can't buy it.

You can't buy it. I wish I could say that I'll see my grandfather in heaven. I don't know.

All I know is that I'm going to heaven. I'm bound for heaven. My chief concern are my children and the people whom God has given me here.

That shall be amongst the wise virgins. You remember Peter talking to Simon? Simon says, Peter. He watched the disciples.

He saw them ministering great blessings and healing. And Simon says to him, Simon the sorcerer, he says to him, Peter, I'd like to buy this gift. What does he say to him? My money perish with thee.

Thou hast not understood. What? The gift of God. Isn't that wonderful? What does Peter say in his epistle? You are not redeemed by corruptible things such as silver and gold, but with the precious blood of Christ, as of a lamb without spot and without blemish.

Martin Luther's greatest, greatest treatise is putting them on the walls of the cathedral with worms. The greatest thing was, I am against indulgences that allow the purchase of heaven. And the one man that he

stood in opposition to was a man who sold indulgences.

And those indulgences said specifically, if the purchase of this indulgence, you will escape the pangs of hell and purgatory and enter heaven. But oh, beloved, notice they wanted to buy it. The foolish said to the wise, give us of your royal loan us a little bit.

You can't borrow it, beloved. It doesn't matter what you do. Your family's Christian.

It's no good for you. I'm glad you've got a Christian mother and father, but that doesn't mean you're a Christian. You've got to decide for yourself, mother and father.

It doesn't count. Many of us are converts from Romanism here. Let me see how many, how many came out of a Roman background? Just put your hands up this morning.

I look at all around you. Found Christ as their personal savior. Have the redeeming power of the blood in their souls.

No, they're redeemed by the presence of the Holy Spirit. If a man doesn't have it, he is condemned and apart from God. Why? Because Jesus said so.

Whosoever hath the son hath life, and whosoever hath not the son of God, Jesus is speaking, hath not life, and the wrath of God abideth on him. If you don't want to believe Jesus, I don't know who you're going to believe. You can't borrow it.

And the wise said, not so, lest there be not enough for us and you. Go you rather to them that sell and buy for yourselves. And they went to buy it.

What a tragedy. And while they went out to buy it, the Lord came, took the wise home to himself, and those that were the foolish burdens knocked on the door and said, Lord, Lord. What does it remind you of? All that call me Lord, Lord, shall not enter the kingdom of heaven.

Right? Lord, let us in. And the Lord comes to the door and says, I know you not. Oh, I'm glad I'm known of God.

Are you glad to smile? Are you known of God this morning? Are you? Are you known of him? He knoweth his sheep what? By name. Does he know you? Does he know you, beloved? Does he? Boy, I could go on. I got so much I want to say, but let's bow our heads for prayer together.

Let's pray. Now, Father, we thank thee for thy precious word. Lord, it could be there's someone here would like to really say yes to Christ.

Lord, I want to be amongst the wise virgins. I've heard the word often. I want lamb oil, not just the lamb, but the oil.

Maybe you've been coming here to church a long time too. I don't know. Could happen.

But this morning, you'd like to settle it. You'd like to say, pastor, pray for me. Every eye closed, every head bowed, pray, pray, Christian and everyone else who, if you're not sure, would you make sure this morning, mother, dad, don't be embarrassed.

Sometimes people say, I'd like to raise my hand, but people think I've been saved for so long. Listen, now is the time to settle. Now is the time to settle.

Just say, pastor, pray for me. I won't ask you to come forward. Just put your hand up.

Say, pastor, would you pray for me this morning? Anyone quickly, just hand up. Say, Lord, I want to be sure amongst the wise. Anybody quickly? Yes, I see your hand.

Lord bless you. Yes, Lord bless you. Anyone else put it up and just till I see it and then take it.

Yes, God bless you. Put it up and then take it down. Lord, I want to be amongst the wise.

I want the word, but I want the spirit to dwell in my breast. I want to know that I'm redeemed. Anyone else to join these already who've raised their hands? Come now.

Don't wait. Yes, God bless you. Anyone else? Anyone else? Praise God.

Come, come, come unto me, all ye that travail in a heavy laden, Jesus said, and I will give you rest for your souls. You want rest? Come this morning. Doesn't matter about this Baptist church.

Yes, I see your hand. God bless you. God bless you.

Anyone else quickly to join all of these who've put their hands up this morning? Just put it up till I see it and then take it down. Mother, dad, are you sure? Oh, make sure this morning. Son, daughter, young person.

Sometimes I say, well, I was baptized. I don't want to admit that I wasn't saved when I got baptized. Listen, God just wants to know you're saved.

That's all. If you really believe in all your heart, just put it up. We'll pray for you.

Anyone else? Anyone else? Quickly. Pastor, pray for me. Yes, I see your hand.

Lord bless you, son. I don't like to stop. Anyone else? Quickly.

Yes, I see your hand. God bless you, daughter. Anyone else? These are all teenagers too and adults.

Anyone else? Quickly put your hand up to join all these who've said yes to Jesus this morning. Quickly. One moment and I close.

How blessed, how blessed. Oh, people of God, rejoice, rejoice. The angels in heaven, it says, rejoice at one sinner that's saved.

Anyone else? Quickly, hand up just high enough so I can see it. Don't hesitate. This may be the time.

God's spoken to your heart and you want to get straight. Just put it up. Anyone else? Quickly.

Yes, I see your hand. God bless you. Yes, that's a father.

Praise the Lord. Anyone else? Quickly, quickly. Yes, I see your hand, grandfather and father.

Lord bless you. Anywhere else? Join all of these who are putting their hands up for Christ this morning. I'm going to close.

The last, last moment. Anyone? Quickly, quickly. Now's the time.

Now, gracious Father, we thank thee for the outpouring of thy spirit upon us this morning. Thank thee for all these who've raised their hands and said, yes, pastor, this morning I've really made a decision for Christ. I want to be numbered against those who are the wise virgins, the bride of Christ.

I'm not foolish. I want Jesus. Put your hand upon them.

Give them a special blessing. We pray, Lord, that their lives will really shine for our precious Savior and the Lord of their lives. In Jesus name.

Amen.

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