

A Little Bit of Egypt

by Robert Wurtz II

The sermon teaches that compromise with sin and worldly desires can lead to downfall, but God's mercy and intervention can rescue us from our choices.

Duration: 46:39

Scripture: Genesis 13:1

Topics: "Spiritual Growth", "Judgment Warning"

Description

In this sermon, the preacher emphasizes the need for special care and attention for young people who have experienced a fresh move of God. The preacher uses the story of Lot in Sodom to illustrate how sin can lead to embarrassment and judgment. The preacher warns the congregation to clean up their lives and get right with God, as judgment is coming. The sermon concludes with the analogy of brain surgery, highlighting the necessity of spiritual surgery for transformation and growth.

Transcript

If you have your Bible tonight, I'd like to turn to Genesis chapter 13. And I want to read verses 1 through 10. And Abraham went up out of Egypt, he and his wife, and all they had, and locked with him into the south.

And Abraham was very rich in cattle, in silver, and in gold. And he went on his journeyings from the south, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, and to the place of the altar which he had made at the first. And there Abraham called on the name of the Lord.

And Lot also went with Abram, and he had flocks and herds in hence. And the land was not able to bear them, that they might dwell together, for their substance was great. So they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanites and the Perizzites dwelled there, or then rather in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, between my herdmen and thy herdmen, for we are brethren.

Is not the whole of the land before us? Separate thyself, I pray thee, from me. If thou wilt take to the left hand, then I will go to the right. And if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even the land of the garden of God, like the land of Egypt. As thou comest unto Zoar, Heavenly Father, Lord, for this short period of time, I pray, God, that you would give me the words to speak tonight, that will place our lives back on course with you. Utterly, God, speak forth, I pray, tonight, a glorious word of transformation, in Jesus' mighty name.

Amen. Praise the Lord. There's an old saying that Brother Burch has kitted around and used a lot, and the saying goes like this, if the power gets any greater, we're going to need to take a dip of snuff to cut the power down.

But how many of you know that in the days in which we live, that really, there's never too much time? And taking a dip of snuff is kind of a way of saying, you know, if we look at it, it's kind of like saying we would do something that would sort of tone things down, the power of God, the moving of God. And the question tonight that I posed in this message is, what's in your snuff? What's in your snuff? Lot chose the land that was like unto Egypt. Egypt was a place where compromise and sin could be found.

When God got ready to lead the people of God out and show us a picture of what it means to be genuinely born again and saved, he used Egypt as a type of shadow. He used Pharaoh as a type of the devil, and he showed the people what it is to come out from underneath the kingdom of darkness and the kingdom of sin. He used Egypt as the example.

Understand tonight that Lot was given an opportunity to decide where he was going to pitch his tent or make his dwelling. Abram, of course, decided that he was going to dwell in the places where he could be close to God. We read about Abraham being in the mountain.

We read about him building altars. We read about him coming to Bethel. And this is a picture of man walking with God, walking with the Holy Spirit.

It's a picture of a person walking and living their life with God being the very essence of why they live. In him we live, move, and have our being. This is walking with God.

This is being at that place with God where it is as though it is the mountain. Moses went up on the mountain to meet with God. But understand tonight that Lot did not choose the mountain.

There was something about the mountain that Lot said, I don't want to go to the mountain. And he pitched his tent toward Sodom, which looked a little bit like Egypt. When he was in Egypt, we know historians tell us that the women oftentimes walked around topless.

Things got into the chamber of his images that caused him not to desire the mountain. But to desire just a little bit of Egypt. He pitched his tent toward Sodom.

When God got ready to get the people where he wanted them to be, he set the wilderness tabernacle up in the middle, and the people were surrounded by them in their tents. And their tents, if you ever look at any picture of the wilderness tabernacle, and the children of Israel are always facing toward the tabernacle. So that when the people of God would come out of their tent, they would see the fire at night.

They would see the pillar of cloud by day. Every time they came out of their house, the first thing they saw was the things of God, the tangible evidence of the presence of God. But with Lot, every time he stepped out of his tent that was pitched toward Sodom, the first thing he saw was the madness of sin.

Think about this. What was it about Lot? Imagine this scene when God called his people out of Egypt. They followed after him with the first love type of zeal.

And this is very key and elementary to us. Listen, God is not really saying a whole lot of different stuff to us than he's ever said. He keeps saying the same old thing.

You know why? Because he's willing to keep getting into the same old problems. And generally the solution is the same old answer. Understand that when we have that first love type zeal for God, we're right where God wants us.

When you're running after God with all of your heart, what did you remember when you first got saved? You remember what it was like? You remember the great zeal you had for God? You were each sleeping and breathing the word? You were telling everyone about Jesus? You couldn't quit thinking about him? There were times where maybe you'd be out in the parking lot after service and you'd look down at your watch. Surely it can't be 20 after 11. Maybe the wife is waiting on you.

She's been sitting in the car for two solid hours. And if there's something about you getting to talking about the Lord, then time is like you stepped into eternity. And you just can't believe time.

Listen, listen. It's that way with everything we love. You know how much you love it by how much time flies by when you do it.

It's true. Jeremiah received a word from the Lord when they had backslidden. Israel had backslidden completely away from God.

And God was sort of reminiscing as it were. And he gives in Jeremiah 2 to a word he said, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sung. There's so much in that passage.

I remember you when you had that first love experience. I remember you when you followed after the cloud and the fire, when you pursued me with all of your heart, when you ran after me. God said, I remember those days.

I remember those days when you followed me in a land that was not sung. What does that mean? There wasn't a whole lot of prosperity. There wasn't a whole lot of blessing.

It was just you and me. And you were pursuing after me, running after me. The kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness.

The children of Israel, of course, had their tents hoarded toward the tabernacle. They came out and they beheld his glory. Yet, listen, Lot faced his tent toward Sodom.

Why? Verse 13 gives a clue. It looked like the land of Egypt as thou comest unto Zohar. And this is the essence of all compromise, just a little bit of Egypt.

Something had gotten into Lot's chamber of his images, and he apparently liked what he had saw. Understand that everything that we allow to have that place in us will steal our great love, our first love for Jesus Christ. It will come in and literally destroy your first love.

And it only takes a little bit. You may say tonight, you know, brother, I really wish that I could get back to the love that I had at first. For God, but the question tonight is this.

What direction is your tent pointed? What direction is your tent pointed? What is it about the mountain? What is it about being full of the Holy Ghost that we would say, you know, I don't want to live that life. I just want a little bit of God. I just want to stay within distance so that, you know, if something happens, I can call upon the name of the Lord.

But you know, I don't want the mountain. There was something about Lot, listen to me, that he did not want the mountain. He did not want that kind of a walk with God.

He wanted just a little bit of Egypt. Something had gotten into the chamber of his images. Next thing we know, Lot is living in Sodom.

God allowed the enemies of Sodom to come in and overthrow that city. You know the story. Carried the man off.

Could have been left for dead. What was that like? The armies came in, leaving people slain, taking and carrying him off, carrying his wife off, carrying his children off. He's getting carried away by the enemy.

That was a serious wake-up call to Lot. It would have been to me. Here I am in Sodom.

Here I am with this Egypt before me all the time. And all of a sudden God comes into my life and he really just shakes up my apple cart. You would think that would be a sobering, life-changing experience for Lot.

But did he change his way? No. He didn't do it. You say, why is that? Because this is the essence of all compromise.

Just a little bit of Egypt. And while Lot was in compromise, far from the voice of God, far away, God was speaking to Abraham. I want you to think about this scene because these stories are running parallel.

While he's enjoying Sodom, while he's sitting in the gate of the city, while he has all these things before his eyes, while he's got this compromise, Abraham who's on the mountain is hearing from God. Not just hearing from God, but God is appearing to him in such a way as he is showing him the path in the course of his life from there on. And there's one thing that God was showing Abraham that Lot had no clue about.

I'm about to go down and destroy those cities. Lot was so far from God, he had no clue that God was about to bring judgment down upon the place where he lived. But Abraham, on the other hand, God said, will I withhold anything from this man? And I'm about to do.

You say, Abraham, listen, Abraham was the friend of God. He was his friend. Lot could have been the friend of God.

Lot could have been just like Abraham. The only difference between the two was their hearts and their desires. Abraham seen the same things Lot seen in Egypt.

But Abraham has deemed the reproach of Christ greater riches than the treasures that were in Egypt. He has deemed the presence of God to be greater than anything he could put in his eyes, than anything he could put in his ears, anything he could tangibly have or touch or experience. There was nothing more precious to Abraham than the presence of God, than being with God.

He built an altar here. He built an altar there. He did this.

He came to Bethel and all these states. And we see the progression of Abraham's life and Lot could have lived the very same life. He could.

He could. Abraham was with God, hearing the promises, promise after promise. I'm going to give you this land, God said.

Your wife is going to have a child in her old age. And while this was going on, scripture tells us in 2 Peter 2, 7 and 8, that Lot was vexed. His righteous soul, and then seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Vexed. That word vexed is used twice. It is two different Greek words.

The first word for vexed in this passage means to wear down. To wear down. To wear you down.

What do you mean to wear you down? Wear you down to where you don't really want the things of God like you used to. Wear you down so you're not really strong in the Lord anymore. Listen, let me tell you.

Your love for Egypt will directly relate to your walk with God. The more you love Egypt, the less you'll walk down. And you'll want to keep the status quo and just maintain everything.

Just brother, just tone it down. You see what I'm saying? What causes that? What causes that? He was wore down. The word also means to harass.

Did you know the enemy harasses you when you've got just a little bit of Egypt? Oh, he'll take full-blown shots at you when you're walking with God. But he will harass you when there's just a little bit of Egypt. The second word means to torture or to torment.

So here is this man being harassed, worn down, tortured, and tormented. So the question comes to this. Lot, tell me, why stay? Why stay? Why keep putting yourself through this? Because this is the essence of all compromise.

Just a little bit of Egypt. It's no different with Lot than it would be with us tonight. That little bit of Egypt he traded for a walk with God that Abraham had.

Now I want you to weigh that out in your mind. That little bit of Egypt he exchanged for a walk with God and an opportunity to be called the friend of God. Because this is the essence of all compromise.

Just a little bit of Egypt. Lot had exchanged this for friendship with God. Finally the angels came.

He's going to get another opportunity. One more chance. They come in.

Let's read Genesis 19 in the Bible. I want you to look at this because you know what? Egypt can get a real strong hold on you. It can get a hold on you to the place to where you don't even want deliverance when God comes bringing it.

Because there's just something about getting things in the chamber of our images that we begin to love. They become like idols. And we can hold on to them and say you know what? I'm not giving up that.

I love this. I'm in love with this. God talked about the idols of Israel that they were likely lovers.

I remember my grandmother talking about one of the boys who would literally handle the wine bottle like this. Like it was his love. We don't like giving up relationships.

When you have a personal relationship with your sin and God comes knocking, you're not going to want to give it up. Verse 1. And there came two angels to Sodom at evening, at night, at the evening. And Lot sat in the gate of Sodom.

And Lot seeing them, rose up to meet them. And he bowed himself with his face towards the ground. He said, Behold, now my Lord, turn in, I pray you, into my servant's house and carry all night.

Wash your feet and you shall rise up early and go on your way. He was so embarrassed about where he was living. When God comes showing up, he was so, so embarrassed of where he was.

Nay, the angel said, but we will abide in the street all night. Verse 3. And he pressed upon them greatly and they turned in unto him. This tells me that he understood the seriousness of the sin that he was dealing with.

He knew what the people around him were capable of. He was not ignorant of this place that he was. He was well learned in verse.

He knew right where he was. He knew what that person down the road could do. So he told these angels, Oh no, you can't wait out here.

He's telling them, no, I know you want to stay out here, but you're going to have to come in the house. He's pressing them, get out of there. And they entered his house and he made them a feast and baked them unleavened bread and they did eat.

But before they lay down, the men of the city, even the men of Sodom come past the house roundabout, both old and young, all the people from every quarter. Think about the madness of this. And they called as a lot and said unto him, where are the men which came in to be this night? Bring them out unto us that we may know them.

Adam knew his wife, Eve, and she bore a son. These people were not wanting to come out and play hopscotch. These people were Sodomites.

And Lot went out the door unto them and shut the door after him and said, I pray you brethren, do not so wickedly behold. Now I have two daughters and this is the place that we really need to really stop and think, because this is the crux of the point of trying to drive home tonight. The kids always get killed when they're sent in the camp.

And there's a couple of reasons for that. In this case, it's because the kids themselves could literally be eaten up with the sin that you're partaking of because sin doesn't discriminate. And the devil will always lead your kids to the sin that you allow in.

Behold, now I have two daughters that have not known a man. Let me, I pray you bring them out unto you and do you to them as is good in your eyes. What a terrible thing, surrendering your kids willingly up.

Think of the madness of this only unto these men do nothing. For therefore came they under the shadow of my roof. And they said, stand back.

And they said, again, this one fellow came in to sojourn and he will need, and he will need be a judge. Now will he deal worse with thee than with them? And they pressed upon him, the man, even Lot, and came near to break the door. And the men, the angels, put forth their hand and pulled Lot into the house to them and shut the door.

Think about this is God's divine intervention again. He's about to be swallowed up in this madness he's in. He's about to be killed by these people.

See, sin's about to take him on down, but God's again intervening in Lot's life. This is another intervention. And they smoked the men, the angels did, that were at the house with blindness, both small and great, so that they wearied themselves to find the door.

They're scratching to get to the door. Listen, these people don't understand judgment. They will reprobate the unmeasured.

They're still scratching at the door after they've been judged of God with blindness. We will destroy this place because the cry of them is waxing great before the Lord, before the face of the Lord, and the Lord has sent us to destroy it. And Lot went out and he spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place, for the Lord will destroy the city.

But he seemed to them as one that mocked unto his sons-in-law. And when the morning arose, the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou be consumed, listen, in the iniquity of the city. And while he lingered, while he lingered, the men lay hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters, the Lord being merciful unto him.

And they brought him forth and set him without the city. I want you to think about this for a minute. God had to literally take this man by the hand and drag him out of his wickedness.

All the times God intervened were not enough. The times when he was vexed from day to day, worn down, harassed of the devil, and all the sin around him, weren't enough. But Scripture said he lingered.

Even when he knew judgment was coming, he lingered. One last look. You say, Lot, why would you do such a thing? Tell me why.

Because this is the essence of all compromise. Just a little bit of Egypt. Notice how Lot responded in verse 16.

And while he lingered, the angels lay hold upon his hand, and upon the hand of his wife, and unto his children, led them out of the city. Why? Because the Lord was merciful unto him. See, God could have just destroyed them, especially while he lingered.

Why did the Lord just say, You know what? You want to stay here? I'm giving you your chances. But God is a merciful God. And he just keeps on showing mercy.

And what ended up happening? They start heading out of the city. You know the story as it goes on. I'm not going to read the text.

But the angels instructed him. They said, We want you to leave and head for the mountains. Get out of here.

Make a beeline for the mountains, paraphrased version. And do not look back. No man hath taken his hand and put it to the plow.

Looking back is fit for the kingdom of God. But what did Lot say? Lot said, No, not so. Let us go to this little city over here, Zohar.

Isn't it just a little city? You want to just a little bit of compromise. It was the least sinful city of the plain. It was the small city of the plain, all of which were registered on God's list to be destroyed.

Zohar was on that list. But though he continued, he said, Let me go to this small city. Isn't it a little one? They gave him that option.

They said, Yeah, you can go. Get out of here because we can't destroy the city until you go. Now I want you to imagine this scene for a moment.

And this is very important. While they were leaving out, I want you to see this in your mind. There's Lot, there's his wife, and there's his two kids.

And they're all following. There comes a point in your life when you're not going to be able to rely on someone bringing up the rear and making sure you don't turn and look back. You're going to have to set your face towards the right thing for your own sake, with no counsel, no coaching, no moms and dads, no Pastor Birch, no Brother Daylen, no Brother Robert.

It's just going to be you and God. Lot couldn't look back and make sure his wife had not turned. He couldn't look back and make sure his children hadn't turned because that would be in disobedience to what God had told him.

So he had to keep his face toward God. The second smallest verse in all your Bible, the smallest being Jesus wept. The second smallest is Luke 17, 32.

Remember Lot's wife. Why should we remember her? What are we going to remember about her? Because while judgment was falling, while the storm clouds of God's judgment were circling, she defied God. Why would she do that? When the warning signs are all around, when you feel the shaking in society and God is pressing prophetically, church, get ready.

The coming of the Lord is nigh. He's warning us. Clean up your garments, get ready, get right.

And that's a difficult message to bring in church. You might as well tie your leg on the back of a pickup and just drive out of here. Because by the time you get home, you'll feel like you have to minister in a message like this.

If you've never ministered a lesson like I'm teaching now, you have no idea what it does to you. It's like being shaken by your leg, like you were cracked, a rug. It's not fun, but it's so necessary.

Brain surgery isn't fun, but people need surgery. So we come to remember Lot's wife. She defied God with the storm clouds of judgment circling.

I just heard before service that there is a hurricane spinning right now off the coast of New Orleans with a sustained wind of 165 miles an hour, looking to literally wipe New Orleans off the face of the earth. I wonder how many people in New Orleans tonight are sitting there thinking, you know, I want to get one

last look at the boat before I go. I was just in South Dakota the night before last and last night, drove up there, looking around.

You know what? There's casinos in the gas station. There's casinos in the truck stop. Sin is on every hand.

You know, when around the turn of the century, when technology started really booming, the proliferation of sin became exponential, and it has a direct effect on our lives as Christians because the enemy has more and more ways to put sin into our lives. And with a little bit of Egypt comes a little less power, a little bit of nothing. And there was never a day that we needed power like now.

In an age that needs the power of God, the unction of the Holy Ghost, unlike any other because sin is so great, the very sin that is needing to be rebuked is seeping into our midst, cutting down the power. Think about that. Lot never looked back to Sodom.

He had sense enough not to defy God with judgment falling. But something about his wife, she didn't quite get it. Maybe she would have gotten it if he was a righteous man.

Maybe she saw him compromise so many times. Well, my husband died. There were two kids telling us, Brother Robert, you know, I'm losing my faith because I see how some of those parents live and are supposed to be right with God, and I'm losing my faith.

Wife's looking at seeing what she saw, a little bit of Egypt. So what ends up happening, the story carries on. Lot literally walked on.

He stayed a little while in Zohar, just a little compromise. He stayed there. He hung out for a while, until fear overtook him.

And then finally there come a point in his life, you know what? He just kind of said, well, God, you have your way. I'm gonna head off for the night. And right there, we'd like to say, you know, that he lived happily ever after.

But that's not true, because he had two little daughters that were so affected by a compromise, that they came in to their daddy, and they had children in the end. One of them was Moab, the other was Ammon and Amalek, I forget which. They were born and signed with God's people.

Look what it took to get locked where God wanted him, to get him to the mountain, to get him to the place where Abraham always lived. You think, well, Brother, what's the big deal? You know, he was a righteous man, and after all the Bible says he was righteous, you know, but look at the destruction. And it brings me to my point tonight.

If we, as parents, don't live near the mountain, then our kids are going to be lost. We'll either hand them over to the enemy and saw them, or they'll be wrecked when they get to the mountain. We just keep endangering them, and endangering them, and endangering them with our compromise.

We want to maintain a spirituality that is as low as it possibly can be, and us get by, but what you don't understand is that's not enough to keep them. Would you be willing tonight to say, you know, I'm involved with God closer than I ever have in my life, if nothing else, than to keep one of these kids from going to hell? Do you not know that when wanting to just keep everything just at this level, just keep it right here,

keep it right here, yeah, you keep keeping it right here, and we're going to watch generation after generation after generation just drop down into hell, drop down into hell, just because you enjoyed pitching your tent to Sodom. You lived just right enough to be right with God, that God would get you out of your trouble, but you didn't live in the mountain, and it's jeopardized the lives of our kids.

You know, the worst atmosphere that kids could ever come back into after going to camp, is one of lukewarmness. The best way to prepare for camp is to get the adults on fire, because if the adults ain't on fire, they're going to be on, the kids' fire is going to be out, because there's always a tendency when you're around somebody that is coming off more spiritual than you, to try to tone them down. You know, I mean, that person's really on fire, but you don't understand, they got to burn hot like that, or they can't live.

Have you ever seen the heartbeat of a child that's just born? Have you ever seen how fast their heart beats? Have you ever seen their breathing rate? And we bring our heart rate and our breathing rate into their life, and it's just about killing them. It will kill them. I'm talking in spiritual metaphors.

The one thing that I understand that my kids have no chance, my house has to be ablaze with the glory of God if our kids are to have any hope, because there's just no way in the world they can survive in an atmosphere of lukewarmness. They won't live. Our kids won't live.

So when our kids are lost, so when our kids go out the door, was it because our religion wasn't strong enough to meet the need? Was the incubator too cold, too cruel? Do you hear what I'm saying? Does it make sense to you? Maybe we can preach another hour if you don't get it, because you got to get this, because if you don't get this, we're going to lose a generation. We're going to lose a generation if we don't get on fire for God. I'm telling you right now, and that may not bother you, but it bothers me.

I go to bed at night weeping. I go to bed at night trying to diagnose what's going on. God, you've got to speak to me, and there's no way I can, through the scriptures, come up with a deduction from proof tests to find a solution.

God has to tell us what the solution is, and God has spoken to me clearly what the issue is then. The issue is this. We have to get, as adults, our spiritual life up.

We have to get on fire ourselves, so that they can exist in that atmosphere, and that it becomes normal to be on fire. Because listen, you may be able to survive doing what you do, but your kids cannot. The roots will never take root in the ground the way that it is.

You are in a main period. That's not how growth happens. Kids grow.

That's different than maintaining. We stay in a maintained spiritual, spiritual mode, just maintain. It just kills our kids, and so what ends up happening? Well, all of a sudden, we don't have the love that we had at first for God.

I'll just lay it all on the line. We don't have the love we had at first for God. This is our first love, and guess what starts happening to our candlestick? The unction of God is no longer in the house.

So then what we think? Oh, we think, oh, well, you know what? Wow, what's wrong with our young people? They're dropping like flies. What can we do? There was never a lesson taught to me any greater than standing and watching Benjamin laying helplessly in that bed in Blue Springs, and how the people walking around were just kind of, well, you know, I mean, kind of, you know, well, well, you know, almost

like they were prepared if we would have left, there were a few guys who let him just to let him perish, right? They were prepared to let the young child just perish. Why would that be? Well, you know, we don't want to have to say that we need to call children's mercy.

We want to come off like we really got it together, and that little child just laid there and struggled, quit breathing, what, four times? You think about this for a minute. Think about this. That child needed special care, and our young people coming fresh out of camp with a fresh move of God need attention.

Look around at these babies. You see bottles everywhere. I mean, this is like, what's that mean? That means us as teachers, you know, Brother Tim, Brother Frankie, myself, we have to really be in God's word, hearing from God.

We, because God has to process that word through our soul and spirit so that it will come out as milk that will feed them. So I have to be in the word of God, and they always want more, and more, and more, and more. It is a sign of a healthy child that they want more, and they just keep drawing more and more.

You often probably wonder that our service is downstairs. You guys may have totally dismissed, but yet our service is still going downstairs. We're still laying hands on people.

Why? Because they're in the stage of growth, and they need more, and more, and more. Would you take your baby when it was had about an ounce, and just pull it out and say, you know, we don't have time to feed you. Go to bed.

Go to sleep in that cold bed. I'm going to dress you like I dress myself. Can't do that.

Got to wrap him up. He needs warmth. He needs things that you don't need.

He needs a level of heat. He needs a level of attention. He needs milk.

He needs these things, and we have to be prepared to provide them as adults. What if a young person come up to you because they wouldn't come up to me, and they start talking to you, and they're really looking to you for maybe a bottle. Do we give them a bottle, or will we give them a pacifier? Think about that.

We need to be walking with God so we can minister into their lives. Do you hear that? Because listen, our young people are going to perish if we do not get right with God. I don't know.

Maybe I'm just radical. People think I am. I don't think I am.

My life wouldn't even be the dust coming off of somebody who lived 200 years ago. I'll tell you that for sure. Wouldn't even be the dust coming off, and I don't want to be them.

Them people were radical, man. I'll just do what the Holy Ghost tells me. No more, no less.

They can be them or be me. Let God be God. But I'm going to tell you right now, if we don't get out of this mindset that the young people can exist in an atmosphere that we can survive in, we might survive in it, but they can't.

We need the fire of God falling in this house. We need the fire of God in this place. We need to come in this house, and the power of God be so great that as soon as a person comes through, they can feel the

ocean of God.

The young people are so overcome by the presence of God that they run up here to the altar. They can't wait to get back, because when they come in here, they can't sense God. You know what they think? Well, hey, I've got an Xbox at home.

I've got a video game I can play on. I've got some music I can play that I can get a pep out of, because I guarantee it, the devil's making sure his stuff's got some juice on it. He's making sure.

And he's going to feed them with something that is going to be a counterfeit to what God's doing. We've got to have the goods. And if we're not, if we don't have the goods, then why not? Is it because we're not seeking the Lord rightly? And if we're not seeking the Lord, why don't we have the desire? Again, could it be just a little bit of Egypt? Could it be because we as parents or adults would think, you know what? Hey, I can, I can do this sort of thing in my life to survive because I have all of my life.

But yet it's keeping the power right down here. And if we would just dispel that thing out of our life, get alone with God, seek the face of God so that the presence of God would be in the house. It would create an incubator type atmosphere for our young people to be able to grow up and mature in God.

Audio: <https://sermonindex1.b-cdn.net/10/SID10124.mp3>

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