

How the Spirit Leads Us - Part 3

by Zac Poonen

Zac Poonen emphasizes the importance of complete sanctification through God's internal work in believers, contrasting it with the old covenant's external focus.

Duration: 8:57

Scripture: John 5:6, 1 Thessalonians 5:23, Hebrews 8:7, Hebrews 8:10-12

Topics: "Sanctification", "Holy Spirit"

Description

This sermon emphasizes God's desire to sanctify us completely in spirit, soul, and body, without blame, preparing us for the coming of Jesus Christ. It highlights the internal transformation God wants to work in us, ensuring that every part of our being is blameless. The sermon also contrasts the old covenant, which required self-effort, with the new covenant, where God promises to sanctify us and bring about the necessary changes internally.

Transcript

forward in full speed. So God is the one who sanctifies and it says here that he wants to sanctify us completely. 1 Thessalonians 5.23. Completely means totally.

Every part of our being and then he tells us what totally means. Spirit, soul and body without blame the coming of our Lord Jesus Christ. Now in our past life we have done many things wrong that deserve blame in our spirit, soul and body.

But God wants to do a work in us that from now on our spirit, soul and body will be without blame. You know we don't have to be afraid of that. It's like saying, supposing a doctor says listen I'm going to examine you and treat you so you'll be healthy in your eyes and healthy in your ears and healthy in your stomach and healthy in your heart and healthy in your nerves and healthy in your liver and healthy in your kidney and your hands and legs will be strong.

Are you going to be scared of that? No. Hey and he said I'm not even going to charge you for it. I say that's wonderful.

I wouldn't be afraid of that. I say hey tell me what to do. I really want to be healthy.

Is there a single person sitting here who does not be entirely healthy? Or do you want to be healthy only 90 percent? I don't think there's any human being unless he's mad or something who wants to be healthy

just 90 percent. Are you happy with 99 percent health? Are you afraid of 100 percent health? There was a question that Jesus asked the man who was lying for 38 years at the pool of Bethesda. It's a very funny question.

You know what he asked him? You read in John 5. Do you want to get well? Imagine a man 38 years paralyzed. Is there a need for such a question? There is. Because when he gets healthy he can't beg anymore.

A lot of people who make a lot of money with their infirmity, with their leprosy, will go around and if they get healed no one gets so much money. Certainly spiritually it's true. But the Lord asks you.

You may have been enslaved to something just like that man at Bethesda for 38 years. And the Lord asks you. Do you really want to get healthy? If you're not interested.

If he had said no Lord actually I sort of got used to this way of life. He'd have said fine and he'd have walked out. That's what often happens.

The Lord says that's fine. You stay there where you are. But you could have risen much higher many years ago.

He wants to sanctify you entirely. I love this verse. He wants to make separate me from everything evil in my body, in my soul, in my spirit and as a by-product.

Not the main product. As a by-product you'll be healthy in your body too. To me health in the body is not the main product of Christianity.

It's a by-product. You know it's like these big factories that make cars and some of the other stuff they make something called by-products. They don't establish the factory to make that.

But with all the leftover stuff after making cars they make something else. So it's like that. Even your body can be healthy.

But it says here that further in verse 24, the one who has called you is faithful and he will do it. Again the emphasis is on he will do it. So these are, let's see the two main differences between the old covenant and the new covenant.

One, the old covenant was all external. The new covenant is primarily internal. Cleaning the inside of the cup that leads to the outside being clean.

That's why I say even if you make a person dress in a holy way but you haven't changed. Say a woman was dressed immodestly. Even if you say well you got to dress modestly when you come to church.

Okay you've done it. You haven't changed her heart. I want to change her heart where she realizes that to dress immodestly is not becoming for a daughter of God.

Then you've really accomplished something. But if you just, I mean people are children in our home. We got to force them because they're under law.

They don't know what's good for them. But we hope that those girls will grow up to recognize that as a daughter of God I must dress modestly. Some will never realize that what to do.

We can't do anything. Even Jesus did not succeed in changing everybody. Now we won't succeed in changing everybody.

But we concentrate on the inside. I say the inside doesn't go. The inside is not blameless.

The outside being blameless is just not worth anything. So that's the first thing. And the second thing is that in the difference between old covenant and new covenant is the old covenant you've got to do it yourself.

In the new covenant God says I'll do it. God will sanctify you. God will bring it to pass.

Let me show you again Hebrews chapter 8. Hebrews 8 is the New Testament equivalent of Exodus 20. And those of you who've heard me before you know that Exodus 20 is the 10 commandments. 10 of them.

In Hebrews 8 are the three distinctives of the new covenant. They're not commandments. The three features of the new covenant.

The old covenant 10 commandments. And the 10 commandments were basically every one of them was thou shalt or thou shalt not. Every one of them.

You must do this or you must not do this. All 10 were like that. You must not commit adultery.

You must honor your father and mother. You must not murder. You must keep the Sabbath.

You must not take the name the Lord your God in vain etc. In the new covenant notice this difference which I just told you. It's not you must not you must.

Notice in first covenant he says in verse 7 was faulty. So that's why he needed a second. And the new covenant is described in verses 10 to 12.

And it is I will. I will. Notice that I will.

Not they should not. Verse 11. But they shall not.

You know the difference between you should not and you will not. I mean if you're a sensible person and I say you'll never go licking the floor with the tongue with your tongue. Right.

Right or wrong. I don't have to say to you you should not. Maybe to a baby you've got to say you should not lick the floor with your tongue.

But for grown up people sitting here I don't say you should not lick the floor with your tongue. I say you will not lick the floor with your tongue. You know the difference.

Because you don't want to do it. The baby doesn't have that distinction. You go and lick anything.

Then you have to tell a baby you should not. So a baby is a picture of somebody who's under the law. But here it says it doesn't say you should not.

You will not. And you will know me. All will know me.

Then you know the difference between saying you should know me and you will know me. A lot of difference. And then it says again I will.

I will. So all those verses. I hope you see this distinction in all three verses.

That the Lord is saying I will do this and you automatically will do what you want. What I want you to do. I wish you could see this.

I want to say to you that's why the word faith comes so often in the New Testament. Faith means

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