



Sermon Notes

US N°. 50

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Title: Jesus the King and His Kingdom on Earth pt. 2

Series: #3 of "The Restoration of God's Desire"

1. Reminder of the city gates (Slide 1)
2. Tripartite nature of Man (Slide 2)
 - a. The three components: Body, Soul & Spirit. (cf. Gen. 2:7, 1 Thess. 5:23, Heb. 4:12)
 - b. Spiritual death is being out of relation with God. (cf. Eph. 2:1, 5, Col. 2:13, 1 Tim. 5:6)
 - c. Discerning the three and rightly dividing between Soul & Spirit. The role of the Word of God, Heb. 4:12, *"For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."*
 - i. Carnal y Soulical y Spiritual Christians; Is. 64:6, *"But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away."*
 - d. The wounds within us. (Slide 3) Jn. 8:44, *"... Satan is the father of lies..."* When we believe these lies we become impoverished and it is good to remember that Satan lies to individuals as well as nations. Gal. 4:3,9, *"... before we were Christians we were enslaved..."* But we can become enslaved again by believing worldly principles again.
 - e. We've grown up in a culture of lies and what is the biggest lie that believers believe? That God will come through for you, but not for me. God's desire for intimacy with you is HUGE. The Trinity is in itself perfect communion, and God intended that Man share in that. The "Abba cry" of Romans, was a cry of intimacy in the face of weakness & wounding.
3. His Kingdom come, His will be done in... Me. God intended that we be immersed in the Holy Spirit, "baptizo" [Strong's #G907] uses at that time were to dip, to signify the dyeing of a garment, to immerge, or submerge (of vessels sunk); not just put into but saturated inside and out.
 - a. Slide 4
 - b. Two important Sundays
 - i. Easter with the resurrected Christ and the In-breathed Spirit. Jn. 20:19-22, *"Then the same day at evening, being the first of the Sabbaths, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace to you! And when He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Then Jesus said to them again, Peace to you. As My Father has sent Me, even so I send you. And when He had said this, He breathed on them and said to them, Receive the Holy Spirit."* (cf. Gen. 2:7)
 - ii. Pentecost with the glorified Christ and the Out-poured Spirit without measure. Acts 2 The promise of the Father to all of us. (cf. Ez. 36:26-27, Ez. 47, Joel 2:28-29, Acts 2:38-39)
 - c. Jesus describes the Spirit as a Comforter or Consoler, which is the Greek word "Paracletos" (cf. Jn. 16:7 [Strong's G3875]) and was used in ancient Greece to describe someone who would run alongside a marathoner the last few miles; able to help with keeping cadence and to look out for pot holes.
 - d. Jesus the Baptizer

- i. The distinctive of Jesus was shown in Mt. 3:11 by John, *"I indeed baptize you with water to repentance. But He who comes after me is mightier than I, whose sandals I am not worthy to carry. He shall baptize you with the Holy Spirit and with fire..."* Jesus was introduced to Israel as the Baptizer of Fire. (cf. Jn. 16:7, Acts 1:5)
- ii. Jesus began His ministry once he was baptized by John and anointed by the Holy Spirit. (cf. Mt. 3:16, Luke 4:14) The result was healing and deliverance. Jesus depended upon the Spirit for His power of His miracles and for His teaching.
- iii. Jesus promised the same Holy Spirit to His disciples. Jn.7:37-39, *"And in the last day of the great feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes on Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.' (But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.)"* The Holy Spirit is a limitless resource to us; the man who was thirsty now becomes a source of supply by Him, God turns the table so that wounded becomes part of the healing.
- e. Beginning with resurrection and the new life given by Christ to us, the Church was born on Pentecost. The Church was supernaturally brought into being by the power of Spirit and it depends continually upon the Spirit to function effectively; there is no other way for the Church to function effectively apart from the grace & power of Holy Spirit.
- f. The Holy Spirit is the Ultimate Gate-Keeper. Phil. 4:4-8, *"Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things."* (cf. 2 Thess. 2:17, 3:3, Mt. 6:13, Jn. 17:15, 2 Tim. 4:18, 2 Pet. 2:9, Jude 1:24)
- 4. God chooses to transform us from the inside out; this *"inner healing"* renders us better capable of serving.
 - a. *"It is God's life-changing power that is able to touch every individual, who then has the responsibility to touch the world around him with the absolutes found in the Bible. In the end we must realize that the spirit of the age - with all the loss of truth and beauty, and the loss of compassion and humanness that it has brought - is not merely a cultural ill. It is a spiritual ill that the truth given us in the Bible and Christ alone can cure."* Francis Schaeffer
 - b. Eph. 3:17-19, *"...that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us..."*
 - c. The path of embracing weakness & wounding was the cross, Jesus' wounds were not His fault – in effect He was victimized by us. The pathway of wounding led Him to a greater & more intense intimacy with His Father; they had never experienced a situation like this before His embracing those wounds. We are born into a wounded environment, but the pathway of woundedness can be a pathway into intimacy. God anticipates our needs and wants to heal us, however sometimes we are not dialed into the right frequency. From birth we are groomed to go to someone to have our needs met, but when we bring the

discussion into the domain of inner healing, we miss something because we ignore the "Great Exchange." We need to exchange our life on an on-going basis through worship, taking Christ's and leaving our old life with its affections, etc. Through communion with God, He can meet our needs of woundedness & suffering and if communion is the frequency, then worship is the language of communion. Communion with God has a language, worship, and it is through that language that gets in sync with Him for the healing that we need.

- d. Speaking in Tongues is perhaps one the most controversial element of the gifts. However, speaking in tongues is a privilege and not a measure of maturity; people who do not speak in tongues are not 2nd class Christians. Tongues and worshipping the Lord through the Spirit are a means to bypass the mind to heal the heart, it bypasses our memories, nourishes us emotionally beyond what we can understand, allowing the Spirit to go directly to heart issues. Blocking the flow of underground of water directly impacts the water above ground. When we allow ourselves to let the Spirit to flow through us, we find a pathway to inner healing. A prayer language is an important key to becoming a whole person. Phil. 4:4-7, "...and the peace of God which transcends all understanding will guard your minds..."
- i. 1 Cor. 14:2-4, "For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church." Edifies (oikodomeō) [Strong's #G3618] means "to be a house builder, that is, to construct, confirm, edify, or embolden." Praying in tongues is a key component to building your inner structure.
- e. University of Pennsylvania study, "It is interesting that the frontal lobes showed decreased perfusion during glossolalia, but this is consistent with the subjects' description of a lack of intentional control over the performance of glossolalia... We have previously argued, and found, decreased activity in the SPL (superior parietal lobe) during meditation in which there is a described loss of the sense of self. However, glossolalia was not associated with a loss of the sense of self and there were no significant decreases in the SPL... That there were changes in several brain structures suggests that there is complex brain activity during this unusual practice." It further showed that those who participated in Eastern meditation had contrary brain waves as opposed to those speaking in tongues; they were being robbed of their proper self-awareness.
- i. "A sample of 1,276 clergy working in the Church of England... charismatic clergy record higher levels of job satisfaction in comparison with clergy not influenced by the charismatic movement." [Leslie Francis, UK]
- ii. "Glossolalia was reported by those who practiced it to be a frequent, usually daily occurrence, more likely to happen out of religious settings than in them. It was reported to be more likely while driving, relaxing or engaged in domestic activities, than in explicitly religious contexts or activities. Typically the emotions reported are positive, calm ones, or sometimes "no particular" emotions. Glossolalia was described as a spiritually helpful part of daily life, and as a (powerful) form of prayer. This "profile" of glossolalia is surprising, challenging the general view of glossolalia which is well encapsulated by the control group... Those had not practiced glossolalia saw it differently. These differences were more pronounced among those who had not even witnessed glossolalia (the controls). The non-glossolalics believed that glossolalia occurs less than daily, and that it normally occurs in religious settings and while engaged in religious activities, that it is accompanied by high-arousal, usually positive emotions (ecstasy and the like), and that its salient social meanings and functions are in promoting unity among church

members.... A possible implication is that there are two forms of glossolalia, the public and the private. Private glossolalia may be practiced by adept "speakers" - so there is hypothetical developmental sequence, in which "speaking" in public is mastered first. It is features of public glossolalia which are observable to others, and it is features of public glossolalia which may appear in forms of psychopathology." [Warwick Univ.]

- iii. *"A sample of 991 male clergy... in the United Kingdom... demonstrated that glossolalia was correlated positively with extraversion, correlated negatively with neuroticism, and unrelated to psychoticism. Glossolalia was associated with stable extraversion, and contrary to some theories, completely unrelated to psychopathology."* [Leslie Francis, UK]
- iv. *Two other studies in the UK demonstrated that those who practiced speaking in tongues displayed "preferences for extraversion over introversion, for sensing over intuition, and for thinking over feeling, and a strong preference for judging over perceiving..." and "they may have the tough-minded and self-disciplined attitude which enables them to act with integrity in the face of temptation."* [Leslie Francis, UK]

5. Closing

- a. The Kingdom of God begins within the Spirit of the man and woman of God. From there it spreads into their whole being, from there to their family, to their community, to their nation, and finally to the world. (cf. Acts 1:8)
- b. The Kingdom of God is a kingdom of order, of peace, and of justice. Order in a right chain of command, peace in the communion within a person him or herself, and justice in that the Word of God is applied to every aspect of our lives.
- c. Apart from God none of this is possible, thus God's promise to change our hearts of stone for hearts of flesh. Thus the promise to place His own Holy Spirit within us to will and to do for *His* good pleasure. (cf. Phil. 2:13)
- d. God wishes to heal our inner wounds so that we may minister in a hurting world.
- e. Therefore, eagerly desire the gifts (cf. 1 Cor. 14:1) and ask. (cf. James 4:2)