

All Things

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[0 : 00] If you turn with me to the Bible, if you've got your Bible, we will be showing the words on the screen so you can keep up that way as well. And this morning is not a three-point sermon but a three-letter sermon.

A-L-L. All. The question is all or part? All or part. Have you ever done a jigsaw and you just get to the end of it and just think, oh, it's like there's one piece missing.

Isn't that frustrating? When you've got all the jigsaw almost done but no, there's just one. I know my mother-in-law here, she likes jigsaws.

How frustrating it would be to miss something, to not have the whole. And God's wanting us to, there's many scriptures and I've just picked a selection here, but to talk about that fulsome, that completeness, that wholeness of being a Christian and not missing anything.

Because spiritually we can make that mistake, can't we? All or part. All or part. Now in Mark 12 from verse 28, the context here is of the scribes coming.

[1 : 16] They're coming there to ask questions of the Lord. And one of them, it says, Ask the Lord Jesus, which is the first commandment of all?

And this is verse 29 of Mark 12. Jesus answered him. The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.

And thou shalt love the Lord thy God with part of thy heart. Oh, no, that's wrong. What does it say? All.

With all of thy heart. And with part. No. All of thy soul. And with part. No. All of thy mind. And with part.

No. All of thy strength. This is the first commandment. Notice those words there. All. All thy heart.

[2 : 19] All thy soul. All thy mind. All thy strength. It's a three letter word. It covers every dimension of life here. The heart. The soul.

The mind. The strength. All of those dimensions of living. And God wants all of us. All of us. All of you.

To love him. In those fourfold dimensions. And it goes on. The second is like. The second commandment is like. Namely this.

Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. Question is all or part?

As an example of this. We could go back to. King Saul's day. And.

[3 : 20] The context is. Where the Lord had told. Saul. To deal with the Amalekites. To wipe them out. And.

He made a show of that. He did. He did. He did it mostly. Maybe 99%. He did what God told him to do. Didn't he? If you read 1 Samuel 15.

In the context. You'll see. That. Saul. King Saul. Obeyed God. Partially. But partial obedience. Was not enough.

Samuel fronted. King Saul. And. In 1 Samuel 15. Saul makes. This. Claim. I've done what. What God told me to do.

And. Samuel said. What meaneth then? This bleating of the sheep in my ears. What does sheep sound like?

[4 : 20] Come on. Do an invitation. More. More. What meaneth this bleating of the sheep in my ears. And then. And the lowing. Of the oxen which I hear.

Who's good at making an oxen noise? Come on. You can do better than that. What meaneth this bleating of the sheep in my ears. And the lowing of the oxen which I hear.

Oh. You did a great job. No. What did. What did God told him to do? Not to leave the sheep and the oxen. But to utterly.

Destroy. The Amalekites. The Lord sent thee on a journey and said. Go and utterly destroy. The sinners. The Amalekites. And fight against them. Until they be consumed.

You know. Saul kept King Agag there. And you read in the context. It's probably a bit too. A bit too. Dramatic and violent.

[5 : 22] For me to even read out. What. Samuel did. With King Agag. You know. Made mince meat out of him. Because.

God had said. Utterly destroy. The Amalekites. And we've had problems ever since. Because they failed to. Haven't we? We've still got the Amalekites today. They're ruling us.

They're. They're multiplying. And taking over the. The. Planet. Because. Saul didn't. Finish the job. When he could have done. He said.

God told. Saul. Utterly. Destroy them. Now. Utterly destroy. Means. Get rid of all of them. Now. Just this last. Few days.

I got a. A big. Load of plants. You know. People that know me. Know that I. I love gum tree. And I get things off gum tree. Including free plants. And. I got some plants.

[6 : 18] To put in my garden. And. Amongst those plants. I saw one of these little creatures. And. You know. You that are gardeners. Know.

That. We have to utterly destroy. The snails. Don't we? As much as. We don't really want to hurt these. Poor little creatures. But. If we don't. Utterly destroy them.

If you leave one of those snails. In that pile of plants. That you put in your garden. And it's going to. Damage your garden. You've got to utterly destroy them. And it's the same with the Amalekites. It's the same with sin.

It's the same with that. Which would. Hinder our walk with God. You've got to utterly destroy. That which is. Going to hinder your walk with God. Get rid of all. Of it.

People of God. We are in a battle. We're in a battle. It's Satan versus the Lord. And. What will we do?

[7 : 14] What will. What will we do? All or part? Now. Tell me what this is. It's a fork in the road.

We can't do a fork in the road. And usually when there's a fork in the road. It's one way or the other. All or part.

And we might go that way. Which. Which looks. The road less travelled. And that's what we have to do. Don't we? As God's people. We've got to go the less popular road.

It's. Often a quandary. When you come to the fork. In the road. Isn't it? I know. I know. Every time. Well. Most every time. When I go driving with Julie.

And she says. Go this way. And I go that way. And then I end up having to do a U-turn. And she says. I told you so. You know. It's like that.

[8 : 11] Isn't it? Because. The wife always knows best. It's important that we go the right way. Isn't it? All or part. I urge you to go God's way.

And not partially. But fully. What started me thinking about this theme. Was. Was a scripture. I'll come to that in a moment. But. Back to that theme of battle.

I was thinking. Of late. As we read in Ephesians 6. What does it say? Take unto you the armour of God. Is that what it says?

It's the whole armour of God. It's the full armour of God. You know. It's like when you get up in the morning. And you might lay out your clothes for the day. On the bed. And. And you forget to put one sock on.

Who would be so stupid as that? Put on the full armour of God. Put on the whole armour of God. Now have a look in Ephesians 6. And think. Have I put the whole lot on? Have I got all of it?

[9 : 10] All the armour. Ephesians 6. It's the. All the armour of God. That word's important. Isn't it? The full armour. The whole armour. All the armour. Because.

Who would be a soldier. And forget the helmet. That's pretty silly. You see some people. I've seen some people. Down the shopping centre. And say. That boy could sure use a belt.

You know. The belt. The pants are hanging off. And. He needs a belt. That's an important article of clothing. Isn't it? If your pants are starting to fall down.

You need a belt on. You know. Have you ever had that experience? You quickly get dressed. And you forgot to put a belt on. It's so annoying. Isn't it? And you know. Those things. Forget your shield.

Forget your sword. God forbid. Forget to pray. As it talks about in the context. All of those things.

Check them off. Have a bit of a checklist. And think. What about righteousness?

[10:07] Did I forget to wear that today? What about. This or that. All the various articles of the armour. Have a look at that later. That's your homework. If you. If you'd like.

Ephesians 6. Have a read of that. Think about that. And just check. Check them off in your mind. Am I wearing all the armour. Of God. It's important to. All. Or part.

Put it all on. And what started me. Thinking about this theme. Of all. Or part. Was a scripture.

That I'm going to get to shortly. And it tells really. Of how to have a total clear out. To get rid. Of all. We want to put on.

All the armour of God. There's some things. That we have to get rid of. All. Of that. Now. I was worried. At one time. Because I do have a bit of a problem.

[11:07] I've been worried. That I'm a bit of a hoarder. A bit of a hoarder. And people that know me. Know that. I do collect things. And. Like plants lately.

But. I've got a lot of books too. I've got. Really more books than I can ever read. And there was a time. That our place looks a bit like this.

You know. Have you ever seen people at hoard? It's really quite a destructive habit. Now. I do keep some things. But now. I have parted it with a lot of things too.

You know. I've thrown out my stamp collection. And my. My medals. And my. Coin collection. And my. My rock collection. And. I can't think what else I used to collect.

Oh. Aviation books. I had some peculiar. Occupations in my time. But I do have some things. That are. That I don't consider them. They've just got a sentimental value to them.

[12:09] There's still some useless things. That I hang on to. For example. Boy Scout badges. Who's still got their Boy Scout badges? Or their Girl Guide badges. Yeah.

You know. I picked the badges off the uniform. But I kept the badges in a little. In a little container. Because I worked hard to earn those badges. That was something special for me. They've got sentimental value.

And I know my mum was sharing with me. Just days ago. How. There's some sentimental. She's got something very sentimental. It's very precious. And it's a telegram. From England. To say that her father had passed away.

And then just days later. She got a letter from her father. Because it was the days before email. But she got the letter. After she'd already heard the news.

That he'd passed away. And that's something special. Isn't it? Something sentimental. There's some things you don't want to throw away. But sometimes you need a total clear out. Like this guy. Here. And like a preacher I knew.

[13:08] He was telling me that he once had a large library. And I went and visited him. I stayed at his house. Some years ago. And he said. I used to have a large library. And I said. I looked around.

And there's just a computer sat there. And he said. Yeah. One day. Our house got flooded. And all the books went. They just got all wet. And beyond repair.

And he said. But in a way it's kind of a blessing. Because now I've got it all. I'll just use the computer. And I've got online reading and stuff. So. He had a total clear out. A total clear out.

And I'd like to put to you. Spiritually speaking. That there's some things we need to clear out. And this is the scripture that got me thinking. Let all.

Bitterness. And wrath. And anger. Clam. And evil speaking. Be put away from you.

[14:06] With all malice. That's a big call isn't it? Really? All bitterness. Wrath.

Anger. Clam. Evil speaking. Speaking evil about people. All of it. All of it. All malice.

All malice. Be put away from you. And there's some people that irritate you. Get under your skin. Put it away. Put it away.

And it goes on. Verse 32. Notice that short three letter word.

Sometimes we gloss over it. All malice. Don't be malicious. Don't be hating. Don't hate people.

[15:10] Some people they hurt you. They've wronged you. You've been bruised. You've been battered. You've been slighted. You've been defamed. You've been injured by them.

Let it go. Let it go. All malice. What does it say? Get rid of it.

Throw it away. I'm probably going to need that later. Get rid of it. All the malice. All the bitterness.

All the wrath. All the anger. All the hatred. All the yucky stuff.

And it's interesting. When I was doing this search. I thought, yeah, I've heard that. All malice. It's actually repeated three times in the Bible.

This word, all malice. Goes on. That's Ephesians, right? Here's Colossians 3, verse 8. But now you also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth. [16:14] Get rid of all of it. Total clear out. Total clear out. It goes on. Lie not one to another. Seeing you put off the old man with his deeds and put on the new man which is renewed in knowledge after the image of him that created him.

So there's a sense here. I was kind of, I should have become prepared. But the sense of putting it off. It's got a sense of a change of clothing. I'm going to put off the old man. If you can imagine this is a new shirt and a new jacket now. Put on the new man. I'm going to put a new, I'm going to put a new man on. That's the meaning of it. It's putting off the old man. So I think, get those old rags. Take them down the op shop. Better yet, burn it. The old man. The old stuff. The old you. The old me. Clear out. I look through my wardrobe and there's a few clothes I could probably have of chuck out. [17:19] I've never worn them for years and I never will wear them. And we all have that, don't we? Don't you? Chuck it out. But spiritually, even more so, the old man, the old self.

Clear it out. And take those new clothes. The new robe of his righteousness. The clothe yourself with Christ it talks about. Clothe yourselves with the Lord Jesus Christ. With the armour of light. Put that on. So there's things to put off. There's some things to put on. It speaks of a total transformation. And here's the third reference. All malice. Again. Peter says it. Paul says it in Ephesians. In Colossians. Peter says it in 1 Peter. Verse 1 of chapter 2. Wherefore, laying aside all malice and all guile. In other words, being untruthful. Don't be untruthful. Speak the truth. All malice. All guile. [18:22] Hypocracies. Envy. All evil speakings. There it is again. Notice what it is saying. How much of it? A-L-L. What does that mean?

All of it. What a clear out that would be. Wouldn't it? You don't have to live crowding yourself with all those things around you like a hoarder would. All those things that are doing you harm really. They're not good for you. The bitterness. The malice. The wrath. The hate. The anger. The speaking evil. The envy. The hypocrisy. The old man. The filthy communication. The blasphemy. Rather, be kind. Forgiving. Tender hearted. Put on the new man. 100% all of it. In other words, don't leave any room for it. Put off all the hurts. We have to forgive. We have to forgive. How sad it is when I see someone and they're harboring things. [19:24] They're harboring it. It's like, oh, that's my chip on my shoulder. Look at my chip on my shoulder. Look at me. Look at me.

Pity, pity, pity party me. My chip on my shoulder. I'm going to display it with pride and tell everybody about it. Bitterness in our hearts. Let it go. Don't wear it anymore. Total clear out. Aspire to holiness. Totality. Brothers and sisters, it's 100% all. Now, you might say, preacher, that's easy for you to say. You don't know what I've been through. You don't know what I'm going through. And I'm not discounting that. Believe me. Brother, sister, there's people hurting here this morning. You know, as a preacher, I get to hear about people's hurts. And I hurt with you. [20:25] I hurt for you. I can't carry it either. I can't carry your hurt. But I know someone who can. Amen. I know he can carry it for you. There's grieving people.

There's bruised people here today. But I preach to you the healer of broken hearts. He will heal the broken heart. And he does. He can. He will. Believe him. Totality. 100%. All. There's some good things you can do and know for God. Desperately seek after God. With all your heart. He says, those who seek me and find me are those who seek for me, search for me with all their heart. All your heart. Give all your heart to Jesus. And the answers are here for us in the Bible. He's given us his word. You don't have to go and hear some prophet say, thus saith the Lord. Here it is. It's in here. Between the front cover and the back cover of your Bible. [21:32] This is the voice of God. A more sure word of prophecy. And we read that it says, all scripture is given by inspiration of God. It's profitable for doctrine, for reproof, for correction, for instruction in righteousness.

That the man of God may be thoroughly furnished. Perfect. Thruly furnished unto all good works. Notice that all scripture. Now some people make the mistake, and I think it's a very grievous mistake, to say, oh, this is the part that we follow.

Paul's writings. Just Paul's writings. Just this part. It's wrong. That's false doctrine. False doctrine. It's not part. It's not Paul's gospel or Paul's writings. It's all scripture. All scripture is given. It's profitable. All scripture is profitable. All scripture is profitable for doctrine. All scripture is profitable for reproof. All scripture is profitable for correction.

[22 : 39] All scripture is profitable for instruction. All scripture is profitable for instruction in righteousness. It's saying all scripture. Of course we know some of it is not directed at us. We don't have to go and kill a lamb anymore because we've got the lamb.

You know, there's things naturally, there's signs foretold and fulfilled. The scriptures for Israel, the scriptures for the church. We've got to take it in application, in context.

But all scripture is for us. It's for our learning, it's for our comfort. We can take heart in that. All, all scripture. So, get a hold of the word.

Dig deep. You know, I'm just scratching the surface here with this concept of all, all, all. Lose your life to find it, says the Lord. Do not be deceived, it says.

Watch out for false doctrine. I know I've been talking with folk of late and there's a bit of a trend in some quarters to a works-based salvation.

[23 : 42] That's very dangerous stuff. Works-based salvation is false doctrine. The work that my salvation is based upon is the finished work.

The finished work of the cross. He saves my soul. He fits me for heaven by his grace, by my trust in his wonderful, sufficient work of the cross.

It's not by me working that I am saved or keep myself saved. It's of his saving, of his keeping.

Salvation is by grace through faith.

And let's read on some further scriptures on this concept of all. Here's one that really speaks to us. I beseech you therefore, brethren, by the mercies of God, that you may present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be you transformed by the renewing of your mind that you may prove what is that good, acceptable, and perfect will of God.

[24 : 53] Now, I was thinking I probably could pick one of the youngsters here, but they're all a little bit too young, and lay them on this communion table here, as it were, to graphically illustrate for you the altar of a sacrifice slain.

The picture that that would be if there was maybe a little youngster or, you know, I think Isaac was probably more like a young man, maybe someone like John there, someone who's older.

And that was Isaac. He was a young man lying on the altar. That's the picture for us. It tells us, present your bodies, a living sacrifice.

What a picture that is. A living sacrifice. And it goes on to tell us how that our mind can be renewed. Our mind can be renewed.

In this world where our mind is often fed with stuff that is not good, we need to get renewed, don't we? Because there's a lot of garbage. Garbage in, garbage out.

[26 : 09] The thinking patterns of this world are contrary to Christ. Our Lord tells us, have godly thoughts and attitudes. It's a complete clear out and a complete renovation that he wants to do to renew our mind.

And consider this again that we're called to be a living sacrifice. A renewing of our mind such that, brethren, the things we should think about are whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

If there be any virtue, if there be any praise, think on these things. Just think about that. This is all. What does the media feed us? Whatsoever things are false. Whatsoever things are lies.

Whatsoever things are not just. Whatsoever things are filthy. Whatsoever things are vile.

[27 : 27] Whatsoever things are of evil report. If there be any sin. There be anything that is disgusting. The world says, think on these things.

But Jesus says, rather, let your mind be renewed. It's going to take a deliberate intent and a change of attitude. And we tell us, we see again, so picture this living sacrifice concept again.

Think of back in Isaac and Abraham's time as Abraham took his beloved only son, Isaac, as they trudged up to the top of Mount Moriah.

And Isaac said to Abraham, my father. And he said, here am I, my son. And he said, behold the fire and the word. Where is the lamb?

For a burnt offering. Here they were, climbing up the hill. Pile of firewood on his back. And Abraham carrying something to light the fire or perhaps something already lit.

[28 : 36] And heading up to the summit. And Abraham said, my son, God will provide himself a lamb for a burnt offering.

So they went, both of them together. And of course we know Abraham, in obeying God, laid his beloved son on the altar. And God indeed provided a lamb.

A lamb caught in a thicket. You think, what a picture that is of the cross. This, this lamb caught in a thicket. It was, it was ensnared, it was held to wood.

And there was a crown, it was like the thorny thicket as a picture of the crown of thorns. What a picture this was of the saviour to come. And friends, Jesus provides salvation.

He provides himself a lamb. God himself will provide himself a lamb. Himself. We all can struggle with this concept of a living sacrifice.

[29 : 46] As D.L. Moody once said, the problem with a living sacrifice is that it keeps crawling off the altar. You know, don't, isn't that true? We crawl off the altar. Stay on the altar, brother, sister.

As a songwriter has put it, is your all on the altar of sacrifice laid? Your heart does the spirit control.

You can only be blessed and have peace and sweet rest as you yield him your body and soul.

Lay your all on the altar as a living sacrifice. And what about the troubles and trials, the reality of life?

When, when we're talking of such things, we can sometimes think, oh, that just sounds like maybe a theological concept. This sounds like a worthwhile principle, but does it work when the rubber hits the road?

And when everything's going horrible for me? Paul says this, he says, who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword?

[30 : 59] As it is written, for thy sake we are killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things, in all these things we shall be.

We are more than conquerors through him that loved us. In how many of these things? All. All of those things? Distress, persecution, tribulation, peril, sword.

How many of those things? All. And he goes on to say, for I'm persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Nothing can separate you from his love. What awaits us Monday? I worry when I start talking like that because it sometimes happens to me.

But what awaits us on Monday morning? Trouble, distress, hardship. people are talking about cancer this morning.

[32 : 15] Who knows what's around the corner? But we know that God is already there. He's already there. And he will help us. And he will help us to find how that we are more than conquerors in all of it.

More than conquerors. And brother, sister, you can know a full assurance. I looked up this word in my concordance and found an interesting little insight here about this phrase, full assurance.

I found that this occurred three times. Three times. Full assurance. A full assurance of understanding. A full assurance of hope.

And that speaks of that confident expectation we have of Christ coming, the blessed hope. A certain hope. And a full assurance of faith.

Brother, sister, you can know full assurance. Full assurance. When life throws its curveballs at you, you can be like this fella. I've got full assurance.

[33 : 20] Not in a smug kind of ha ha ha. But it's what I depend upon that gives me my full assurance. Because I don't depend on the circumstances. I can depend on the one who's above the circumstances.

because I'm more than a conqueror in him. And that in all things God is with us. We know that all things work together for good. To them that love God, to them where the court according to his purpose.

Now you might say, oh, it sounds good in theory. But it's the promise of God. What does it say? There's that three letter word. All.

All things. He promises that it will. We may not see it in the meantime in the present, but one day we will look back and know, yes, hitherto, have the Lord helped me.

Ebenezer. How many things? All. Now the Christian life is 24 by 7. It's not like we clock on and clock off when we put on our sanctimonious, sanctified face with our Sunday clothes and then we forget God for the rest of the week.

[34 : 28] It's 24 by 7, isn't it, sister, brother. It's 24 by 7. All the time. God is good all the time. And God is comprehensively at work each and every day and he's with us all the time.

And there's many scriptures. I find it hard to fit it all in, what I want to say really. In all things, in all things, Paul says, we're approving ourselves.

He's testing us. He's approving us. I've got his stamp. Of approval. Approved unto God. Approved. In much patience. In other words, perseverance. In afflictions.

Yep, you're going to get some. But you're going to be approving yourself unto God in that situation. In necessities. When you're feeling like you're needing, you're lack.

In distresses. In all things. We know that God is our sufficiency. And God is a part of our trials. He's with us in our trials and distresses. He's never left you in the trial.

[35 : 31] It's like that story of the footsteps in the sand, isn't it? Who's seen that one? Where people, they see the two sets of footsteps on the beach, representing the man and walking with God.

And then he sees just one set of footprints. And he makes the thinking, oh, God's left me then. No. That's when he carried you. That's when he carried you. He never leaves us nor forsakes us.

He's always with you. He's part of your trials. And he's with you in your trials and distresses. He's never left you. Because he said, I will never leave you nor forsake you.

He is with you from A to Z. From alpha to omega. From beginning to end. God will never leave you nor forsake you. He is part of your whole life.

And Paul says, great is my boldness of speech towards you. Great is my glorying of you. For I am filled with comfort. I am exceeding joyful in all our tribulation.

[36 : 32] Well, I thought the church wasn't going to go through the tribulation. Yeah, I believe we're not going through the tribulation. But we will have some tribulation. God says you will have tribulation.

Jesus says in the world you will have tribulation. So don't think God's left you or suddenly your faith is less because you're having some trouble. You can be exceeding joyful in all all your tribulation. You can know that God is in charge. He is seated on the throne. Now as another has rightly said, give them all. Give them all to Jesus.

Shattered dreams, wounded hearts, broken toys. Give them all. Give them all. Give them all to Jesus and he will turn your sorrow into joy. There's true words there.

Will we be all out for Jesus? All to Jesus, I surrender. And I've seen some people when we sing certain songs, I've seen some people deliberately not sing that song because they thought I'm not going to sing a lie.

[37 : 36] Be fair dinkum. But really that's to be their hearts cry shouldn't it? All to Jesus, I surrender. We're not there yet. I know someone was talking to me some while back and saying I'm having trouble with this concept of full surrender.

Full surrender. I don't think I can. They were being very honest with me and I'll bless you sister for that. We do struggle with that concept of full surrender.

Full surrender. And as I say, I've heard some people, they find it hard to even mouth these words. All to Jesus, I surrender. All to him, I freely give.

I will ever love and trust him. In his presence, daily live. I surrender all. I surrender all. All to thee, my blessed saviour. I surrender all.

But in our heart, that can be our heart's prayer, can't it? That can be our aspiration, can't it? That can be what we, by God's grace, will receive by faith, isn't it?

[38 : 46] Because he will do the work. And of course, these shouldn't be just words we mouth, but words that we mean. And we can at times be broken people.

Give them all to Jesus. Your brokenness. Trust him in your trial, in your tribulation, in your storm. God's love. He wants your all. Total lifestyle.

A total lifestyle. Again, I say, don't be a Sunday Christian, as in just on a Sunday. Be 24-7 by 365. A total lifestyle. Paul says, whether you eat or drink or whatever you do, do A-L-L to the glory of God. In other words, don't be half-hearted about it.

Do everything with this object in mind. We don't switch on or off our Christian life and graces. It is 24-7. 1 Peter 1.15, Peter says, but as he which has called you is holy, be holy in all manner of conversation, conduct.

[39 : 49] So in other words, don't think that you suddenly, it's like, you know, it's a time card. I'm clocking in today. I've done my Christian bit today. I'm clocking in.

And then I'm clocking off and I'm just going to do my merry whatever. All. All conversation. All your conduct.

Let him be your life. To live is Christ. It is Christ. Trust him. Make him your determination. All that you do, do it all to God's glory.

To his praise. And it's Christian love really too. In the context, 1 Corinthians 13, in speaking of God's kind of love, Paul says, it bears all things, believes all things, hopes all things, endures all things.

And he says, let all your things be done with charity. So let love be your hallmark. Let love be the hallmark of who you are. be conscious that people are looking at you.

[40 : 59] Not that you have to put on anything, but be a real Christian. Be a real Christian. I was talking to someone lately and I hope if they hear this that they are not going to get offended with me.

But if they watch this and they might realise I'm talking about them. So bear with me. I was on a phone conversation with a Christian sister and somehow she had a cross line.

She had her mobile, she was talking to her internet company and then on her landline she was talking to me. And she said, I'm just on hold to the internet company.

And then, oh they're back on, so just hold a minute. She was talking to the internet company and she was having a real go at them and saying that's really very poor service, I'm very disappointed and it's not good enough, that kind of thing, to the internet company and then she hung up on them and then she came back to me.

And I thought, hang on a minute, I didn't say anything. Look, there's times when you might get poorly treated by someone. Look, I'm probably the worst person to say this to you because when I go down a shop and I get poor service, sometimes I will say that too.

[42 : 10] But they're just doing their job, aren't they? They're just doing their job. And sometimes they might do the best that they can and still not be able to give you what you want.

And, you know, please be nice to telemarketers. Please, be nice to telemarketers. I used to be a telemarketer. And if you want to develop thick skin, be a telemarketer.

Because it's a rotten job. love. And sometimes you hear some Christians saying, oh, this is what I said to the telemarketer. I led them on and then I abused them and whatnot.

And I think, they're human beings. They're trying to make a living. They've got a family to support. They're just doing their level best. They're trying to sell you something you don't want, but you can still be kind and nice to them, can't you?

Please, let's show love. Even to those that we find it hard to love. Even a telemarketer, please, be nice. But let all your things be done with charity.

[43 : 12] Live out your life with love towards others. Who knows whether tomorrow you may die or they may die. I know some like to witness to these telemarketers.

That's a good thing to do. Let's aspire to be 100% for God. And you might say, oh, look, that's what I want to be, but I know that I'm not.

If you foul up, there's total cleansing. There's total cleansing. I'm not here to condemn you today when you say, I've not reached that, I've not reached full surrender yet. No, join the club.

I've not reached full surrender yet either. But I'm trying, I'm aspiring to that. That's my goal. And we can know total cleansing today. Paul says, having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness and the fear of God.

jump in to the cleansing power of God. Ask him to cleanse your heart, to help you get right, to get things right, to know his grace, total grace, to know his true purpose for your life.

[44 : 19] And God is able to make all grace abound towards you and that you, having all sufficiency, always having all sufficiency in all things, may abound to every good work. God is so big, and God is so big, and his grace is all sufficient.

And we just get that little thimble full, and then we see the whole ocean of his grace. He's got a whole ocean of grace, and his grace is all sufficient.

And David tells of his good shepherd, the Lord, my cup overflows. God is so big, and awesome, and so generous, that he just overflows your life.

David says, my cup overflows. It's the abundant life. That's what Jesus came for. He says, the thief comes not but for to steal and to kill and destroy, but I am come, that they may have life, and they may have life more abundantly.

The abundant life, the abounding abundant life. And your cup will be full and overflowing if you know the Saviour. That doesn't mean you're going to have lots of necessarily material things, but you'll have an abundance beyond what any rich person materially can have, because you've got the riches of his grace, the abundance of God.

[45 : 48] We must have full surrender, but he will help us to get there. He will help us to get closer to him. As we draw nigh to God, he will draw nigh to you.

Cast all your care upon him, and he will provide no matter what. Full surrender. Full surrender is possible. And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength.

This is the first commandment. Now notice, he doesn't leave it there. He goes on. You think, oh no, it's another sermon now. It's time to go home. No, I won't keep you long, but just some thoughts here.

Love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength.

That's a good one to put, park it, in the grey cells, in between the ears.

This one. Put it in here, in your heart. Love God. And then it goes on, number two. He says, the second is like this. Not only thou shalt love thy neighbour as thyself.

[46 : 55] There is no other commandment greater than these. Now, Brother Mick, I need your shoes. I've just got to demonstrate this here. I'm not going to wash his feet.

They probably need a bit washing, but... Thanks, Mick. You can sit down. I've got to try these on. I thought I picked someone a bit tall, because otherwise I could have got Michael's shoes. Oh, they're nice shoes. They're comfier than the Monsau.

I might keep these. Oh. Oh, yeah. I like these shoes, Mick. Now, the Cherokee Indians used to say, to understand a man, you must first walk a mile in his moccasins.

Love your neighbour as yourself. Do we stop and think, that poor telemarketer, he or she's been having a hard day.

[48 : 03] I'm probably the 50th person to say, I'm not going to listen to you. Go away. Love your neighbour as yourself. Sometimes we can be so heartless, can't we?

We can be so selfish, can't we? So prideful. It's all about me, me, me. Isn't it? God's love translates into action in how we treat others.

How do we treat others? do we try to be kind and understanding with others? I'm walking in Mick's shoes. I wonder what Mick's going through at the moment in his life.

What crosses is he carrying? What burdens has he got? His situation. How can I pray for Mick?

How can I bless him? How can I encourage him? How can I build him up in his faith? How can I understand what's going on for him?

[49 : 13] My brother in Christ. My brother from another mother. But he's got the same heavenly father. My brother in Christ. My sister. What's going on for you? How can I love you?

How can I care for you? How can I understand you? How can I walk in your shoes? Think about shoes. And think about walking in someone else's shoes.

Right. I reckon those shoes fit me better than these ones. How can we be kind and encouraging and understanding with others?

It's abounding grace isn't it? Learn to extend grace. to others. Paul says be kind, tender hearted, forgiving one another.

Extend grace to others. Have you noticed how some people can be really good for you? They can really help you to learn to practice grace.

[50 : 22] Can't they? Some people just they really are good for you. Very good for you. sandpaper Christians. You know, they can really help you.

They can help you to grow in grace. They test you and reveal who you really are. They stretch you and you have to learn to exercise your grace.

Now that's why Julie, my saintly wife, is so very gracious and godly because of the man she has to cope with every day. Day by day. That's why she's such a saint.

people in our lives help us to extend grace, don't they? Put yourself in someone else's shoes.

Please, just bear with me, just capture this concept here just now when you're down at the shop and it's a grumpy checkout person, you know, beep, beep, 7.95.

And you might think they're being a bit rude, a bit sort of, how can you show the love of God to them? How can you?

[51 : 33] Be kind, be kind. Who knows what crosses they're carrying? Who knows whether they're struggling to pay the mortgage, whether they've got domestic violence, whether they're going through some great hardship of soul.

Be kind, be kind. God helps us to exercise grace. So be thoughtful, don't be selfish.

Others have their crosses, others have their hurts, their losses, their trials. Learn how to have compassion and understanding and treat others as you would have them treat you.

So God wants your all and not just loving God but loving others. Not just vertical but horizontal.

God calls us to love him and it includes the human dimension, how we treat others in our lives. Let me close with this challenge here now.

[52 : 38] I urge you to put this simple scripture into action. Do you love Jesus? Do you love the Lord your God? Do you know him?

The lover of your soul? The one who paid his precious blood, his awesome love, his abounding grace is sufficient for you if you'll simply trust him.

Call on him, trust him, cry out to him today and seek his help such that you can know a surrender moment by moment, day by day, day after day.

Give him your all. Give it all to Jesus. Let's pray. Lord God, we honour your majestic and glorious name, our Lord God and Saviour, our Lord Jesus Christ.

Lord, help us to put this into action that it not just be words, but it be a change of heart, of mind, of soul, of strength.

[53 : 49] Lord, let it be. Pray that each one here might know the saving knowledge of the Saviour, of the finished work, that everything was done, when you cried out, it is finished, it truly was.

Everything that had to be done was done, at Calvary's Hill, 2,000 years ago. For all who will believe, we can receive that great love gift.

And help us, Lord, to translate that love into our action in our daily living, in how we interact with others too. Help us to be mindful that every day is another opportunity to extend grace.

In Jesus' name, Amen.