

The Door: Part Two

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Preacher: Bro. Van Ashton

[0 : 00] And he led me to the shelter, now I'm worn on his own.

And in the joy of knowing. I saw that, I thought somebody was taking dope. I didn't know what that was.

Amen. Amen. Oh no, they throw this away.

I think when they get through these things, they throw them away as part of the feeding bag here.

Oh, do they? Oh, really? Really? Oh. Praise the Lord.

Amen. How many remembers what I was ministering on last night? All right, one heard thieves and robbers.

[1 : 13] What did you hear? Amen. years, plus or minus, few.

And that don't mean that I'm going to be in a bride. If I decide to stop anywhere along the way and say, I've had enough, then, honey, I'm not going to make it. He then endures to the end.

Amen? Hallelujah. I would like to, you know, I'm talking about the door to the sheepfold. Go with me to John, the 10th chapter, and let me just briefly go over this just a little bit here real quick.

John 10 and 1. Verily, verily, that means truly, truly, surely, surely, I say unto you, he that entereth not in by the door, into the sheepfold.

Amen? The sheepfold refers to the place of shelter for flocks where they might repose at night and be safe from the attacks of the beast. Sheepfolds were low buildings, opening into a court, surrounded by a stone wall or a fence with a layer of thorns on top for protection.

[2 : 59] A doorway carefully guarded the entrance. You say, my Bible don't say all that. That's because you don't have a dake. That's one of the reasons why you need a dake. One of the many.

Got them on sale. But he that entereth, he that climbeth up some other way is the same as the thief and the rather, but he that entereth in by the door is the shepherd of the sheep, and to him the porter openeth.

Now remember this. The New Testament was written originally in Hebrew. It wasn't written originally in Greek. It was translated from the Hebrew to the Greek and from the Greek into English. That's what makes it so difficult to understand. So when you read about this, you've got to understand that they were, at the time, they still had the, of course they didn't have the mosaic tabernacle there, but they had the temple area that Solomon had built and all this stuff.

So the same, the same, uh, uh, show our gate, which means that when he says, I am the door to the sheepfold, that's, that, that is the, that's the, the place, the entrance. But then after you get in through that gate, then there are other gates inside that you still have to go through.

[4 : 14] And I was preaching last night to how that the city has 12 gates and, and, and how that if we're the city and it says, come on, let me show you the, the, the, the bride, the lamb's wife. And he showed me a city, clear as crystal proceeding out of the throne of God and the lamb prepared as a bride adorned for her husband.

Amen. So, uh, these 12 gates are 12 things in every one of us lives that you don't even know you have them.

And you're going through things, going through valleys and going through all kind of, of, of perils and, and, and, and situations. And, and, and you don't even know, you know, what, what, what, why in the world is this happening?

And sometimes you just think, well, that's just life. It's just happening. But it's not, it's because, because the good shepherd is leading you in and he's leading you out. You ever notice that some people, they come to church for a while, the good shepherd leads them in.

Then they get tired of being in and then you go, all right, take you out. But you know what? And, and, and a lot of times we just like to raise their name off the church books and, you know, forget

them. But you know what?

[5 : 17] Maybe it might, it might take a month. It might take six months. It might take a year. It might take 10 years. All of a sudden you see them walking back in. They come in back in. Amen? Why do they come back?

Because the good shepherd is leading and guiding. Amen? Aren't you glad that he don't deal with all of us equally, but he knows our, our limits. He, and, and he sees our heart's desire and, and he knows our limits of our education, what we're able to do, what we're not able to do.

And, and he deals with each one of us individually on that. Now, how did I tell you last night that we go, we go in and out of these doors, these gates? Amen. I told you we do that through intercessory prayer.

That is why intercessory prayer is so important. If you don't have intercessory prayer, you need to pray that God would give it to you. You need to desire spiritual gifts. Amen? And he said, Paul said, said desire spiritual gifts, but rather that you prophesy.

Amen. So I promise you, if you'll start prophesying, you'll start, uh, getting the, uh, the intercessory prayer that we talk about all the time. But, and this is all these things that, that, that every Christian should have this.

[6 : 20] It is not something for just a, a, an elite few. This is for everybody. Amen. So, uh, I want to talk on a few things here. Uh, he says, uh, but he that entereth in by the door is the shepherd of the sheep, and to him the porter openeth.

And the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he put forth his own sheep, he goeth before them, and they, the sheep know his voice, know him, and they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers.

This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Isn't that a simple little parable?

But his disciples didn't understand what they were speaking to him. Then he says, I'm going to explain it to you. He says, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. Find me. If any man enter in, he shall be saved and find, and go in and out and find pasture.

[7 : 42] Amen? The thief cometh, but for to steal, to kill, and to destroy. But I am come that you might have life and have that more abundantly. Can somebody say amen? Let's bow our heads and go to the Lord in prayer. Lord Jesus, we ask you mighty God, Lord, to sanctify our minds today and help us, Lord God, to be able to, Lord, to get in here and just break one little bitty crumb off your word.

Lord God, that it might fill us up, Lord God, and cleanse us out. Father, Lord, that should you decide to come today, Lord, that you find us prepared and watching and ready for the youth to come. Lord, we ask it all in your precious name and for your glory.

In Jesus' name, everybody say amen. Hallelujah. Hallelujah. Now, somebody say, well, I've got an accessory prayer, so I've been in and out these gates, if that's what it takes to go in and out of them.

I've been in and out these gates a lot of times, you know. Well, I've got an accessory prayer too. I've had it for about 30 years, and every time you do it, you're going in and out of gates.

All right, what is inside the gate? What are we getting into? Amen? Salvation is inside the gate. How many things did you only get saved one time? Let me tell you what. I sat on the organ in church and backslid.

[8 : 47] It was cold in my heart and didn't get out of church, but I was backslid. Amen? In other words, if God had came right then, my heart wasn't on fire. I didn't have a zeal to live for God. I was cold in my experience with God.

I was backslid. And so what happens, honey? The good shepherd, don't give up on us. He don't give up on us when we're down. He said, all right, now come on now. Follow me. Amen? Pat us on the back.

Let it come on. And he leads us back in. Amen? And we go in there and we experience salvation again. But all over again. Remember I told you there's two times you've got to get saved. There's two ways you've got to get saved.

First time, you've got to get saved from sin. Amen? From the, from the, what's the word? From the judgment of sin.

And what is the judgment of sin? Death and hell. Sin is going to be judged and those guilty of sin are going to experience death and hell. Amen? But then we have to get saved the second time from ourselves.

[9 : 45] And I say second time and the third time and the fourth time and the fifth time and the sixth time and seventh time because how many times have I had to get down and say Jesus save me all over again God. I got the wrong attitude you know or whatever.

I'm deleterious, unconcerned. I haven't been reading, praying, studying, fasting. You know God have mercy. Save me again. And, and, and you know, brother man that's not getting saved again. It has been when you've been down so low honey you've got to look up sea bottom and all of a sudden you feel that old weight coming off of you. Amen? Man you just feel like you've been born again. You're just, you're just shining bright and you're just excited.

You get excited about the word of God. Amen? Listen. A lot of people can't wait till the trash rag magazine come out every once. They've got to go through Walmart and they'll pick up that book there and they want to say who slept with who and who wore what to what bash and, and who's the best dressed and the worst dressed and, and you know, all right, all right, that trash is gone. Then they've got to come back next week and got to find something that's exciting and new. And they'll read that but they won't read the word of God when this is the most exciting story. If you'll ever find it this is the story that's in the story that's in the story that's in the story.

[10 : 46] Amen? They just came out with, with, with, with the, the Potter, what's his name? Harry Potter. And, and, and this last book they said has like something like 2,500 pages. Some, just a great big enormous amount.

I forget how many thousand words in there and somebody's going to sit down and read that stupid thing who have never even bothered to open the book. Amen? Claim to be Christians, claiming to go to heaven. Amen? When the trumpet sounds and we read everything and learn about everything except about Jesus.

Amen? So, so, and, and now, now who opens the door? Who opens the door? You can't come through a closed door. The Bible said the porter hears the voice of the shepherd and the porter opens the door.

And who is the porter that opens the door? The Holy Ghost. Even Jesus Christ is, is, is dependent upon the Holy Ghost according to what John says here to open the door.

Amen? For him to go. And I'm just reading it to you again so you'll get it. He said, but he that enterth in, verse 2, by the door is the shepherd of the sheep and the porter opened up the door and the sheep hear his voice and he calleth his own sheep by name and leadeth them in and out.

[11 : 53] Can you say amen? Amen. Who opens the door? The porter and what, and the porter is who? The Holy Ghost. Amen? We come to church. We face a closed door.

You can come to church and you can, you can do everything and try to have church all you want to but if, but if the door to the Spirit is closed, you're not going to enter into a realm of worship, you're not going to feel any, anything. And you're going to go home and you know, in about 35, 40 minutes because it's so dead and, and you're going to say it wasn't there.

You know what happened? Sometimes we come in the wrong way. We come with the wrong attitude. We don't even come to get in. We just come because it's Sunday and we're supposed to come. Amen? But when we come with the right attitude and we begin to lift up our voices and praise us to God, you know what happened?

The porter swings wide that door and he says, come on in, my good and faithful children. Enter into the joys that the Lord prepared for you from the foundation of the world. Enter into what? Amen? Amen? Come on, enter into your heart.

What's in your heart? The Bible said, for the heart is desperately wicked above all things and who can know it? And then he answers. He said, I, the Lord, try the reins of the heart to give every man according to what's in his heart.

[12 : 58] Amen? Don't it scare you that the Bible said the word of God is quick and powerful and sharper than any two-edged sword dividing us under between the joint and the marrow of the bone?

But between the thoughts and the intents of your heart, why do you do what you do? Why do you look the way you look? Why do you dress the way you dress? Why do you talk the way you talk?

There is an intent and a purpose behind everything in our lives that we do. What is that? God understands that we don't know it and our heart is desperately wicked and who can know it but God knows it. Amen?

And because he knows it, that's why he leads us in and he leads us out. That's why he comes in here on Sunday morning and he lets our eyes fill up with tears and he lets our heart fill up with gratitude. Amen? Because he knows what's in our heart and he's trying to woo us and to persuade us.

He don't take a stick and beat us. He don't make us live right. He loves us in the living right. I don't serve God because God whips me every time I get out of line.

[13:56] No. I serve God because he loved me when I deserved death and hell. Amen? And now because he saved me from death and hell, I serve him because I love him. Look what the Lord has done. He healed my body.

He healed my mind. He saved me just in time. What am I going to do? I'm going to praise this name. Amen? Hallelujah. All right. We go with... You got to keep going in and out of the 12 gates of your heart.

And you're going out these gates through intercessory prayer. and each time you go into the gate, you get a new revelation. You see a new thing in your life that you need to deal with.

God don't show you everything wrong with you at one time. I've been saved for 35 years. He still don't show me everything wrong with me at one time. He takes me a little bit at a time.

He said, all right, I think you can handle this bit of flesh that I've been covering up here. And he unveils that part of my flesh. And I say, oh my Lord God, I'm so sorry. I should have dealt with that a long time ago to get down and repent. If God ever showed us all of our flesh at one time, we'd say, man, I can't, ain't no way, ain't no way, I can't handle it, I can't do it.

[15:00] Amen? So that's why it just shows you just a little bit. So I say, well, I don't have to deal with anything. That's because your eyes are blind. Amen? I figure if I'm the pastor and I've got to deal with flesh in my life, and I've been saved for 35 years, then I figure that the people under me, my sheep, also have to deal with things in their life regardless of how long you've been saved.

Can you say amen? All right. Hallelujah. Now, and where does the good shepherd lead them into? What do they go into? Into the sheepfold. Amen?

I wish I could, I wish I could paint a picture. I wish I was an artist. And I'd paint you a desert out there. And I'd paint blocks, big old rocks piled around in a wall with thorns sticking up on the top of them.

And at nighttime, the shepherd would come into the sheepfold and, and, and, you know, and when he's out there with his sheep, he ain't got nobody else to talk to, so he talks to his sheep. Somebody said, oh, he's out there talking to himself.

No, he's not. He's out there talking to his sheep. He might be singing a psalm to them or, or, you know, whatever it takes, amen, to, to make them know his voice, know his word so that they'll trust him.

[16:09] And he leads them on into the sheep. You can't drive sheep. You get the sheep out in front, you try to drive them and they get scattered, they run everywhere. But if you lead them, that, you know, that still small voice will lead them right into the fold, amen.

And then Jesus said, I am the door, I am the door of the sheep. What does that mean? That means that once you get inside, he lays his body down across the door and any enemy that's going to come in and get you, once you're inside that sheepfold, is first going to have to come through the shepherd, amen.

And how many know anybody that's able to come through Jesus Christ, amen. No, he said, because all power in heaven and earth is given unto me. All right, let me hurry up and get on down through here. Why do we have to go into the sheepfold?

Why do we have to? This little church here is kind of like a sheepfold. We come in it, we find pasture inside.

Pasture is what you eat. That's where the grass grows, amen. Then you go out. And the Bible says he takes us in and out to find in pasture and out pasture. He leads us out. What does he lead us out for?

[17:16] We already got it inside. Once we're inside the gate, what does he lead us back out for? Because we lose our gratitude. We lose our thankfulness that he has saved us. So he'll take us back out there and we'll taste of the world a little bit and then all hell start breaking loose and then

we remember, wait a minute, when I was in the father's house it wasn't like it.

And we turn around and we go back to the sheepfold, amen. And the shepherd is there and he opens, he calls for the porter and the porter opens the door and the Holy Ghost lets us come back in. Can somebody shout amen? Why do we have to get in?

The Bible says be sober. Be vigilant. For your adversary, the devil, walketh about as a roaring lion seeking whom he may devour. The devil wants to devour you. He wants to destroy you.

He wants to eat you up. He don't want you praising God. He wants you to sit down and shut up. I'm amazed but we spend the first two years of a child's life getting it to walk and talk and the next 18 years getting it to sit down and shut up.

And a lot of, a lot of that happens in church, amen. Hallelujah. The sheepfold, the place of refuge. And John 10 and 4 said, the sheep follow him for they know his voice, they know his word.

[18 : 26] If the sheep hear the voice of the shepherd, listen, this is very important. If you hear the voice of the shepherd, if you hear the word, that's why he said, he that hath an ear, let him hear. We all got ears but we don't hear what the Spirit's saying.

But if we have a spiritual ear, we will grow up into the measure of the stature of Jesus Christ. You can't help but grow up. I was thinking about translation a while ago when I was up there singing and, and, and, and, you know, exactly when was, when was I saved?

Because coming to an altar don't save you. If it did, you know, the church wouldn't be able to hold the people of the people that's coming to the altar. But, but, but salvation comes when there is a translation. When, when, when all of a sudden we're walking along and we're in the kingdom of darkness and then all of a sudden something happens and it picks us up and puts us over in the kingdom of light.

And, and, and we didn't do it. We didn't have anything to do with it. We were just walking along trying to find our way and, and, and suddenly he translates us from the kingdom of darkness into the kingdom of light.

Then we don't want to go do those things we used to do and act those way we used to act and say those things and talk like we used to talk. Amen. Because there's been a transformation and a translation taking place. Consequently, that's the same way that salvation, the way salvation took place is the same way that the rapture is going to take place.

[19 : 43] You're just going to be walking along like, like Elijah and Elisha and all of a sudden, amen, there's going to come a sound from heaven and a whirlwind and church of fire and we're going to be gone. Amen. In the twinkling of an eye at the sound of the last trump.

Can somebody say amen? You're not, hey, you're not going to be able to tell when it happens? It's just going to happen. It's just going to happen. It's just going to happen. It's just going to happen.

Think about it. Think about it. You know, I know when I went to the altar and I made my commitment, but I didn't get saved when I went to the altar and made my commitment.

Uh-uh. I went through hell first. Tried to backslide 15 times. Tried to get back out into what I used to be because I didn't want to give up on what I thought I had. Having a good time.

Get saved from this? To go to church all the time? God had to change my priority to what was important. That sin is temporary. It's, you know, the Bible, you know, Hebrews 11, 25 tells you that there's pleasure in sin for a season.

Amen. But the season ends. Or, but at the right hand of God. Like Psalm 16 and 10 says, at that right hand are pleasures forevermore.

[20 : 51] Then it doesn't end. Amen. All right, let me hurry along now. Twelve gates to your heart. Twelve gates to New Jerusalem I was talking about last night. And each gate has an individual name.

Did you know that each gate has got an individual name? Let me just tell you some of the names here. It's at the Sheep Gate. Sheep Gate. And I was just studying this this morning and, you know, I could hear the Spirit of the Lord saying, you know, my sheep know my voice.

And they follow the shepherd and he comes into the foe. After the Sheep Gate there's a fish gate. Jesus said, follow me and I'll make you fishers of men. Amen. There's the old gate. Seek ye out the old paths and walk therein.

Amen. Seek ye out the old paths wherein dwelleth righteousness and walk therein. Hallelujah.

There's a valley gate. Gave though I walk through the valley that shall have death offer no evil.

There's a dung gate. Paul said, I counted all but dung that I might win Christ.

Can somebody shout amen this morning? There's a fountain gate. The Bible said, let him that is thirsty come and drink of the water of life freely. There's a prison gate. Jesus said, I was in prison and you visited me not.

[21 : 53] Amen. Hungry and you fed me not. Amen. There's the water gate. He said, blessed is he that thirsts for he shall be filled. Amen. There's the horse gate.

When I think of a horse, I think of different things. First thing I think of a horse in the book of Job, the horse of faith pawing in the valley. Oh man, you want to read about a real horse. I mean a war horse.

Amen. Your faith is like a war horse and it paws in the valley and it snorts, its nostrils blowing out, snorts, and it's pawing down there in the sand that's in the valley. Amen. And the hair is standing up on its back and its muscles are just standing there trembling.

It's just waiting for its rider to give it to the rain so it can run to the battle. Man, hallelujah, there's a gate that they call the horse gate. Can somebody shout amen? Hallelujah.

Then there's the eastern gate, the golden gate. I'll meet you in the morning just inside the eastern gate over there. There's the milk pail gate which means an appointment gate. There's an appointment that the man wants to die and after that the judgment.

[22 : 52] Amen. We're going to make an appointment. One day, we're going to step through that gate and we're going to stand before Jesus Christ. Amen. And he's going to judge us by the things that are written in our lives, in the book of our lives that haven't been raised by the blood.

But if we repent, then all that goes away. Amen. Repentance is the greatest revelation that you can ever get if you just stay repentant. And then there's the Ephraim gate. Joseph had two sons and the name of them was Ephraim and one was Manasseh.

Amen. And after Ephraim, they named a city. And when you go out the Ephraim gate, it leads to the city of Ephraim. Can somebody say, man, there's 12 gates. Each of these gates have a different meaning and it's a whole message and it's a world in itself.

And we just wonder, you know, we read it and they don't, you know, we just... Somebody said to me, you know, I think it was my wife yesterday.

She said, came back and she needed something and said, man, you got so hot in here. No wonder you're sleeping. And I said, I'm not sleeping. Ain't nothing moving but my eyeballs and my brain.

[23 : 59] Everything else is sitting still. My blood is not cursing through my body like it would if I was up walking around. Amen. Hallelujah. So it's exciting. And I was going through that gate.

Revelation 21 tells you about the gates and the entrance into the Old Testament and the way and the truth and the life. Jesus said in John 14, He said, I am the way, I am the truth, and I am the life. No man comes to the Father but by me.

The show our gate, the entrance into the Old Testament tabernacle was the way to the brazen altar to find the blood atonement that washes away our sins. Amen. And it's a place of judgment where the leaders of the people would sit and take care of the business in the gates.

You remember last week or week before last when I told you about the gates? Just, you know, Lot sat in the gate of Sodom and Gomorrah. And the gates were where the elders sat.

And that's where they judged. When somebody had something against their brother, they would come to the gates where the elders were sitting and they would present their case and the elders would decide what it was. And then there was, there was Boaz who he had to go to the gates and take off his shoe for a witness, you know, in order to claim the next of kin inheritance for Ruth, his wife.

[25 : 12] Somebody say amen? And then, in Proverbs 31, talks about the virtuous woman, how her husband is known in the gates.

He's got a good name. So, you know, his wife's out working, Wayne. This don't go very good, Brother Darrell. His wife's out working, rising up early in the morning, fixing her food for her family, using her hands, making linen and selling it and, you know, making money for the family and she sees a parcel of land, she buys it and she sells it and all this.

Where's her husband at? He's sitting down at the gate. Isn't that amazing? You would think that the husband would be the one doing that. While the wife's sitting down at the gate.

But honey, when you get back to the Bible way of doing things, it's exactly opposite from what man's way of doing things is. Can somebody say amen? Amen. Hallelujah. Thank you, Jesus. In Matthew, the seventh chapter, and we're just recounting some of this stuff because we go through it

so fast we miss it.

Jesus giving the illustration of the straight and narrow way. He says, straight is the gate. Oh, you got to go there because you don't want to miss this. Matthew 7. Matthew 7, page 6.

[26 : 28] Note 13. Verse 13. It says, Enter ye in at the straight gate. I want to back up to verse 12 if it be all right.

It said, all things whatsoever that ye would that men should do to you, do ye even so to them for this is the law and the prophets.

Amen. Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many go in thereat.

Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it. Now let me just read some of my footnotes to you that if you have a date Bible you'd learn this.

Going back up here to the all things in footnote E this is this is an illusion to the strict observance to the golden rule. What is the golden rule? Do unto others as you'd had them do unto you.

[27 : 29] Amen. Amen. And to repentance and walking in the Christian way of life to the end of the narrow way. Can you say amen? If you've got a date Bible you found those footnotes right over there on the side that help you out when you're studying.

It says then it says for straight is the gate. Straight means living a straight life. Are you straight or are you gay? You're crooked. You like the serpent.

You got a crooked wheel. It says for wide is the gate. Wide an allusion to the careless sinful way of life of the wicked and imitating intimating that it is easier to be revengeful and covetous than to take advantage of another to enrich self rather than to walk according to the golden rule.

For wide is the gate and broad is the way that leadeth to destruction. And that word destruction is also translated hell. Wide is the gate and broad is the way that leadeth to hell.

And many there be that go in there at. No, Jesus says the way of life leads to destruction. This way of life, the broad way. He said which does not actually come until the end of the road.

[28 : 47] That's why sinners think they're getting by because hey, I'm doing all right. I'm not coming to church. I'm not doing all that. Yeah, you think you're getting by but you're not at the end of the road yet. At the end of the road, the road that you own is going to take you to destruction and death and hell.

Because straight is the gate. So see, there's two ways. There's a straight way and there's a broad way. There's a narrow gate and there's a wide gate. And there's two different destinations.

One of them is heaven and the other is hell. Amen? Straight is the gate. Jesus said, I am the gate. I am the door to the sheepfold. Can somebody shout amen this morning if you know where I'm at?

Two destinies. Two places to go. Tell me the book of Nehemiah, the first chapter. Nehemiah is not an easy book to find if you don't have that little thumb index.

It's Genesis, Exodus, Ephesians, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st 8 Samuel, 1st 8 Kings, 1st 8 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, and Proverbs. Ezra, Nehemiah, Esther, and Job.

[29 : 56] Somebody shout amen. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Nehemiah, the first chapter. Everybody found it?

Page 499. I'm sorry. Page 499. We all got the same book on the same page. We'll be on page 499. Hallelujah.

It said, The words of Nehemiah, the son of Hakaliah, and it came to pass in the month Cheslew. That's the month December, by the way. In the 20th years, I was in Shushan, the palace, that Hananiah, Hananiah, one of my brethren, came, he and certain men of Judah, and I asked them concerning the Jews that had escaped.

Now, at this time, Jeremiah is a slave in this particular place where he's at, which were left of the captivity concerning, and he asked them concerning Jerusalem.

And they said unto me, the remnant, the remnant that are left of the captivity there in the province are in great affliction and reproach. The wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

[31 : 08] What are those two problems with Jerusalem? The wall is broken down, and the gates are burned with fire. And it came to pass when I heard these words that I sat down, and I wept, and I mourned certain days, and I fasted, and I prayed before the God of heaven.

How many wants to know how to get your prayers answered? Huh? Let me tell you right here. Listen to what it says. And it came to pass when I heard these words that I sat down. We got to stop what you're doing because we're always running to and fro here to keep our mind busy.

He said, I sat down, and I wept. Tears are a language that God understands. And I mourned. You know what kind of sound a mourner makes?

That's a travailing sound. Oh. Oh. Oh. Oh. The walls are torn down. Oh. Oh. The gates are burned with fire.

Oh. And he mourned unto God. Hallelujah. You know why God came and delivered the children of Israel out of Egypt? He said, Their cry has come up before me. Their mourning has come up before me. And then he said, And he mourned certain days.

[32 : 14] Not just one day. Not just five minutes. Not just 15 or 20 or 30 or one or two hours. He mourned for certain days and he fasted. You gotta fast.

You want your prayers answered? You got some serious prayers you want answered? Everybody in the Bible that had a serious prayer they needed to answer. Honey, they did just exactly what he's talking about here. They fasted and then he prayed before the God of heaven.

And this is one of the greatest prayers you're ever gonna read. You're ever gonna hear about. Let's do his prayer. And here's what he was praying. After he had prayed, after he had mourned, after he had wept, after he had fasted, then he was praying.

And he said, I beseech thee, O Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments. Who gets mercy and love them that love him and observe his commandments.

He said, Let thine ear now be attentive and thine eyes open that thou mayest hear the prayer of thy servant which I pray before thee now day and night. How long did he pray this prayer?

[33 : 19] Day and night. You know, sometimes we hear a while back we got the prayer of Jabez and it was going around. Amen. Did you just read it once? No, we kept on reading it because we thought that there was gonna be a blessing coming from that prayer of Jabez.

Amen. He's gonna increase your gait. He's gonna increase your vision and all this stuff. Listen, this is what he did. He said, I prayed before him day and night for the children of Israel thy servant and confess the sins of the children of Israel which have sinned against thee both I and my father's house.

We have dealt very corruptly against thee and have not kept the commandments nor the statutes nor the judgments which thou commandest thy servant Moses. Remember, I beseech thee the word that thou commanded thy servant Moses saying, If ye transgress, I will scatter you abroad among the nations.

Where was he at? He was in captivity. They had transgressed and the enemy had came and took them prisoner and they were slaves. And then, but he said, But if, he said, This is what the rest of your words said, God, But if you turn unto me and keep my commandments to do them though they were of you cast out into the uttermost part of the earth, yet will I gather them from thence and will bring them into the place that I have chosen to set my name there.

Now these are thy servants and thy people whom thou hast redeemed by thy great power and by thy strong hand, O Lord, I beseech thee, let thine ear be attentive to my prayer of thy servant and to the prayer of thy servants and who desire to fear thy name and to prosper.

[34 : 51] Lord, I pray thee, thy servant this day and grant him mercy in the sight of this man for I was the king's cupbearer. You know what, you know what the next verse comes along here and says?

And it says, And when I went in to give the king his wine as I always did with a smile on my face and, and I, and a lift in my spirit, he said, But I went in and, and he didn't, he didn't quit going, he didn't stay home and cry.

He went on and did his job. He said, And I gave the king his wine and the king looked at me and he said, What's wrong?

King's a rexious. What's wrong? Why has your countenance fallen? Have I not done something right for you?

You, you, you're right here with me all time. Why has your countenance fallen? How many of you knows that first thing that happens to us when we really get down, you know, we go from this, we go, a lot of times we want God to see it.

[35 : 58] A lot of times we want somebody else to see it so they'll feel sorry for us and bat us on the back and say, What is wrong with you? When all we can give you is a temporary relief when God can give you a permanent relief.

And when, when he inquired and, and, and, and they said, What's wrong? Why has your countenance fallen? You know, you're in my presence. Have I not, you know, you can eat anything. You eat my table. You can have anything you want.

He said, Oh, said I just got word. He said that, that the walls of my beloved Jerusalem have fallen down and the gates are burned with fire and God has just put the burden on me so bad that I can't eat even though I get, you know, you got T-bone steak and all this stuff that's good that I can't eat. I've been fasting and I've been praying and I've been seeking this faith and that God, what am I going to do? And, and King said, What do you want me to do about it? He said, Well, you could give me the, the supplies and the men and, remember, this is a servant.

This is a slave talking to a king and, and I could go back and, and I could take care of it. The king said, Okay.

[37 : 11] Can you imagine that? This wasn't, this wasn't one of the people in his army or, or his generals or something. This was a slave. This was his cupbearer.

Here, you want another drink? Here. His cupbearer. But, but when, when he saw, what kind of king is this? What kind of man is this? What kind of man is this heathen king?

Because the Bible says that, that God uses these heathen kings or his servants to whip the children of Israel to get them to do what they should do. Amen? And, and then the same way that, you know, when, when things, bad things happen to us, God uses the devil as his servant to cause things to happen to get us to turn back to him.

Let me just read it to you real quick. And it came to pass in the month of Nisan, that, that, that's April, in the 20th year of, of our taxis, uh, uh, the king, that wine was before him.

And I took up the wine and I gave it to the king. Now I had not been before time in his presence. Uh, wherefore the king said unto me, why is thy countenance sad? Sing thou art not sick. There is nothing else but sorrow of the heart.

[38 : 14] Then, I was very sore afraid. And I said unto the king, let the king live forever. Why should not my countenance be sad? When the city, the place of my father's sepulchre's, see, Jeremiah never been there.

Amen? I've never been to heaven, but I, I've seen it. Amen? I've seen it in my mind. I've seen it when John 14 says, Jesus said, I go to prepare a place for you. Amen? That where I am there, you may be also in my father's house and many mansions.

I ain't never been there, but I've seen it. Jeremiah, amen, he hadn't been there, but he saw it in his spirit. And he said, if I could go there. Listen, and the sepulchre's life waste and the gates thereof are consumed with fire, then the king said unto me, for what dost thou make the request?

He didn't even ask him a request, but the king was wanting. How many knows that God is waiting and wanting to do something for us? When he sees us with a broken heart and a contrite spirit, the Bible said he wouldn't inspire us.

Why dost thou make that request? So I prayed to the God of heaven and I said to the king, if it pleased the king and if thy servant have found favor in the sight that thou wouldst send me to Judah and to the city of my father's sepulchre's, that I may build it.

[39 : 18] And the king said unto me, the queen also sitting by him, for how long shall thy journey be? And when without return, so it pleased the king to send me and I sent him a time.

Can you imagine that? It pleased the heathen king to send him back to Jerusalem to rebuild the walls that probably this king or his father had torn down. And Jeremiah had never seen it, but he had a desire to build up the walls.

How many knows that we need to get a desire? Let me tell you what these walls represent to me. And I see it so bad now that it crushes my heart. These walls to me are holiness.

These gates are the gates of praise. Amen? We see holiness falling in the streets. We see it falling in the churches. People that at one time had a fear of God. Paul, you're not going to like this, but I've got to preach it anyway.

Holiness without which no man shall see God. Brother Ben, don't you know it's fun to go out and to party and to go to all the things that the world has?

[40 : 19] Yes, I know it's fun. I've been there and done that, but I've done been to the... I've done been to the altar. I've done had a taste of the new wine.

I've done been to the new city. Amen? Now these things don't hold that much for me because I've seen what holiness will do. Holiness. Holiness. You know what the Bible says about holiness when you're preaching down the lines of holiness?

It says if a man put it on anything that pertained to a woman, it's an abomination. Amen? You're not going to like it, but I've got to preach it. You can get rid of me right after your service.

It's over today, but you're going to hear it one more time. It seems like that if we don't keep on preaching that we think, well, everybody knows it anyway, so everybody's going to do it. No. They may know it, but they're not going to do it. Amen?

You don't have to do a thing I tell you, but the day you tell me I can't preach it anymore, you're going to have to find me at you and another church or you and another pastor one way or the other because I'm going to have to leave. Amen? We don't think anything about a woman putting on pants.

[41 : 18] I remember when the first woman that our church down in Livermore put on pants right before she back slid because she had to go to work because her husband was an alcoholic. That was her excuse. Then I remember when her youngest son committed suicide too.

See, sin has consequences. Now, Brother Van, everybody does that. Everybody jumps off of Brooklyn Bridge. You're going to go jump off? Let me tell you something. Sin is sin.

I don't care who's doing it. If the preacher's doing it, it's still sin. What would you think? You remember that night I preached on the queer situation? Making the best of a queer. Went down here at the Holiday Inn on the second floor.

All the transvestites in Louisville, Kentucky and transsexuals were down there. They had the whole second floor and they were all dressed up and they had on their wigs and they had on their makeup and they had on their ear bobs. But they were just old hairy-legged men, just old perverts.

So that night I came to church and I had me a dress on. I had me a wig on. I had me some lipstick and arched eyebrows and ear bobs and all that stuff. That I've always been taught that is a type of the world.

[42 : 25] Flashlight Katie. Sister Bivitt was here. And I preached on making the best of a queer situation. What if I came in here this morning and I was wearing a dress and I like to cut over to her to my navel with no bra.

Then I'd lean over to her. Anybody want to look? And if I was going to wear a dress, I wouldn't wear a long one.

I'd wear one just barely covering my butt. So that when I sit down, I'd have to hold the front of my dress like this. Oh, come on. I'm preaching. You may not be getting it, but I don't care.

I'm preaching it anyway. I don't care. We expect that out of the world. They haven't received salvation.

They're in darkness. They can't see the light. They're lost. They don't know. They don't know. I feel like Jeremiah.

[43 : 38] I can weep when I see the walls of holiness falling down. We're on every side.

The world that's in the church, the world that's in the church is putting pressure on the pastor to compromise. Don't preach against women cutting their hair.

Don't preach against women wearing their makeup. Don't preach against wearing their ear bobs.

Don't preach against smoking. Don't preach against drinking. Don't preach against being a whole longer. Don't preach against sin.

Just go in there and make us feel good. Tell us that we're all going to make it and everything's going to be hunky-dory. Well, I got some sad news for you today. We all ain't going to make it. And it all ain't going to be hunky-dory.

That's why the Bible says, he said, what? Know ye not that your body is the temple of God which is in you? Wherefore, come out from among them and be ye separate, saith God, and touch not the unclean thing.

[44 : 39] And I'll be your God and you'll be my people. And I won't be ashamed to call you my people, my son. See, when I got saved, I got a vision.

I got a vision of the prize. I got a vision of the new city. I got a vision of holiness. I got a vision of pressing toward the mark of the prize of the high calling of God which is in Christ Jesus. And that

You're going to my church. You're representing me. So take you a bath. I don't know about you, but when I was a kid, we didn't have running water, so we didn't take a bath every day. I used to get all that dirt on your feet that's been there for two or three days, and I'd call it rust, but you take a little spit and you rub it and it'd all come off.

[51 : 25] Some of you laughing. You know what I'm talking about, don't you? Amen. Amen. One time I was ignorant and unlearned and didn't know it. But the Spirit of God came by and he put some kind of intelligence in me that I didn't have before.

Maybe I was able to read words that I couldn't read before. To understand things that I couldn't understand before. He translated me. He picked me up from here. And he put me over here out of the kingdom of darkness into the kingdom of light.

And he gave me a commission like Jeremiah. Rebuild the walls. Rebuild the gates. Don't let holiness fall in the streets. What every Christian in Louisville should have done after the queers took Broadway and marched down through there shouting, We're queer and we're here.

Ain't nothing you can do about it. The next day, every Christian in Louisville, Kentucky, should have got out and marched down the streets, said, We're God's people and we're here and we're not leaving and we're not giving Louisville, Kentucky to all you queers. But did they do that?

Nope. Nope. Nope. Nope. Nope. How does it start?

[52 : 43] Just a little bit at a time. Just a little bit of letting down. Just a little bit of letting down. You know what really makes me think?

Not you, just me. See a man with a necklace on. Or see a man with an earring in his ear. It just... It's a preacher wearing shorts. It just does something to me. And I'm not the judge. I'm just telling you what bothers me.

I'm not saying this looks bad to God. I'm just saying that when God called me, y'all wasn't planning on this this morning, would you? I think I've lost my audience. Is that what Brother Bud said when he was preaching?

I think I've lost my shouters. I better get back here to where I was going to. Amen. Amen. Amen. Hallelujah. What verse did I get to?

[53 : 41] Now verse 7. It says, Moreover, I said unto the king, If it pleases the king, Let the letters be given to me to the governors beyond the river, That they may convey me over till I come to Judah. And a letter unto Asaph, the keeper of the king's forest, that he may give me the timber to make beams for the gates of the palace, which appertaineth to the house, and for the wall of the city, and the house that I shall enter in.

And the king granted me according to the good hand of my God that was upon me. Why in the world would a heathen king let a man do this and go back? Because the hand of God was upon him.

He said, Hey, listen, what did he do? He sent captains of the armies and the horsemen with him, and he put him over the captains of the armies and everything.

And then he said, When Sanballat, The word Sanballat means the enemy is secret. He was an enemy of the Jews, the nation of Israel. After the captivities, he opposed Nehemiah in the building of the walls of Jerusalem.

And Aramaic Pappas discovered that at the Elephantine Egypt, written by two Jews, Delia and Shemilia, to the sons of Sanballat, who is called the governor of Syria, is dated in the 17th century.

[54 : 58] That's just some footnotes there on the side. Sanballat the Hornite. And to Tobiah the servant and the Ammonite, he grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

And so I came to Jerusalem and was there three days. Now listen, he's there three days. Now listen. And I rose in the night, and some few men with me, and told I any man what God had put in my heart to do at Jerusalem.

Neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley. Can somebody say by the gate of the valley?

Before the dragon well. And I went down to the dung port. And I viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. And I went by night out through the gate of the valley.

The valley gate. The Hebrew word for the valley here is the gehi. And this valley, if you remember what David said, Psalms 23 and 4.

[56 : 07] Yea, though I walk through the valley of the shadow of death. This gehi valley, the word gehi reverts to amassing an army. Any time you start down into a valley, and we all go through valley, mountaintop, valley, mountaintop.

Amen? And the only thing is, we think we're going through valley and mountaintop and valley and mountaintop. When, when, if I could draw you a picture. You're in the valley.

You go up on the mountain. You come back down to the valley. You say, oh, my Lord, I'm in the valley again. Yeah, but this valley here is a whole lot higher than this mountain. You're on back here. Until you're going on for God. But, but, David said, yea, though I walk through the valley of the shadow of death.

The gehi valley. This valley of the shadow of death, it's a, it's a valley of hail. Sometimes we got to walk through hail. When everybody's against us, and nobody wants us, and nobody loves us.

I mean, it, it, it refers to amassing an army. When you can't do right, because, man, the press is so great. It's just like a whole army is coming at you.

[57 : 15] And then he said, pass the dragon well. You know, when I think of, when I talk about a dragon, when I think a dragon well, I don't know what this is. I, I, I think about a well that's spitting fire. Called a fiery dragon.

I think about maybe a, uh, a volcano. I'm sure he wasn't talking about a volcano here, but that's what I think of. We're down to the valley.

What, what comes out of a volcano? Huh? Fire. Fire and smoke and brimstone and sulfur. What, what comes out of the belly of hail?

Fire and brimstone and, and, and sulfur. He, let, let, let, let me, let me just read this here. The gate of the valley. Hebrew, Gehi Valley, number 15, 16.

Ye, though I walk through the valley of the shadow of death. You have to learn how to rebuild the gates when all the forces of hail are coming at you.

[58 : 11] When this army that mounts up, when you begin to try to rebuild the holiness walls and the gates of righteousness and praise. When they're coming against you and, and when the devil is breathing fire down your neck, you need to learn what to do in hell's valley.

To rebuild your life. When the devil has done everything to destroy it. How am I going to build my life after it's been so bad? Amen. Hallelujah. Does anybody know how you're supposed to go down in the valley? Let me tell you how we go in the valley.

We've been on the mountaintop. We've been a shadow. And all of a sudden, God said, all right, it's time for you to go down in the valley. Here's how we go down in the valley. I want the valley. I want the back of the mountain. I want a shadow. All right.

And God keeps on taking us down. You know how we should go down in the valley? El Shaddai. El Shaddai. El. God. Shaddai. Almighty. God Almighty takes us down.

He's not going to let anything come upon us that's, that's, that's, that's not good for us. That we don't need. When you're going down in the valley, raise your hands. And say, I surrender. Surrender. Whatever you want in my life, God.

[59 : 15] Whatever you want. Well, last week I was shouting. And this week I just don't feel it. Maybe you're going to a valley. Maybe God wants you to just lift up your hands and surrender. And just go on down. How, how deep am I going?

God, tell you, say enough's enough. When you say enough's enough, then all the devil's in hell. That army that's amassed against you that makes you think nobody loves you. Nobody cares. And if you ever come back to church or not, that's a lie spoken from the pits of hell by the devil and all of his demons.

Because when God said enough is enough, that big hand. He said, listen, listen to what he said in Psalm. He said, he said, though he fall, yet will I bear him up in the palm of my hand.

Amen. God allows us to be taken down to the valley, to the depths of hell, to experience what we left behind. Amen. To give us some gratitude. When he lifts us back up and we come to church, man, we're the first one in there.

Oh, man, I tell you what, I just feel my Holy Ghost. Woo! If you like that all the time, you couldn't appreciate it. It'd get old.

[60 : 19] It'd get old. Just like you're sick. When you feel bad, you know, when you're feeling good, you don't know how to feel to be sick.

But when you get sick, man, I sure wish I could feel better. Which same way, we get down that valley. I sure wish I could get out of this valley I'm going through. I don't know how long I'm going to be in it. Every devil in hell is going to attack you.

They're going to scream at you. They're going to lie to you. And you're going to feel that everybody hates you. You ever feel like everybody hates you? Well, then this is all part of Romans 8, 28. But we know that all things work together for good.

You know why he's taking us down to hell? How many wants to follow Jesus? How many wants to walk in his footsteps? And how many knows where his footsteps live? When they buried him, put him in that sepulcher, amen?

Hallelujah. He told the thief on the cross, he said, today you're going to be with me in paradise. So he went to paradise, amen, with that thief. But then he left paradise.

[61 : 21] You know what he did? You know what he did in paradise? He said, hello, Abraham. Hello, Isaac. Hello, Jacob. That God that you've been talking about, that your God is the God of Abraham and Isaac.

Hey, Jacob. He said, here I am. Come on, boys. We're going out. Ephesians, the eighth chapter tells you that he that ascended first also descended. Where did he descend to? He descended down into the depths of hell.

And he led captivity captive. And he gave gifts unto men. And he gave apostles and prophets and evangelists and pastors and teachers. Amen. But he left some footprints. He left some footprints in hell for you and I to follow after.

What did he do when he got down into hell? It tells you all about it. Psalm 24 and verse 7. He said, oh, you gates. Hell's got gates. Hell's got gates.

Oh, you gates, you everlasting gates. Be ye lifted up that the King of Glory might come in. I thought we crucified him and he died on the cross. You crucified Jesus Christ, the man on the cross.

[62 : 19] But the King of Glory rose up out of that dead body. Amen. And you're not going to crucify him no more. And now he's coming down to that to find his testimony. In Revelation 1, 17 and 18, he said, I was he that was dead. And I'm alive forevermore.

And I have the keys to death and hell. The gates of hell had to open up. And the King of Glory walked in. And he said, devil. Give me them keys.

He went over there and he unlocked it. Unlocked death. He didn't unlock hell. They still reserved him to hell for the day of judgment. Amen.

I'm going to end right there. And Lord willing, if he lets me live another week. Maybe we come back next week and pick it up where we left off here. Let's all stand up. Let's go to the Lord in prayer. Lord Jesus.

Lord, you're my life. You're my love. You're my health. You're my strength. You're my right arm. You're my shield. You're my buckler. You're my healer.

[63 : 25] You're my provider. Lord God, this precious word that you've given us today. Lord God, that let us know, Lord, that you are the door to the sheepfold and you lead us in.

And you take us back out. You let us taste of heaven and the gifts of the power of God. And you take us back out and we taste of the things of the world. Lord God, I pray that you would help us today, Lord God, to choose.

Hallelujah. Hallelujah. Hallelujah. Joshua told the people, he said, I said before you, life and death. He said, choose life. But I said before you this day. Choose you whom you will serve.

Hallelujah. Lord, my admonition to this group of people this morning would be choose the day whom you're going to serve. Choose Jesus. Choose life. Choose Jesus.

Help us, Lord God, to have a greater appreciation for your word. Lord God, because it only comes, Lord, as your Holy Spirit anoints. Lord God, these old vessels of clay, Lord, that are easily broken. Lord God, to hold it and begin to be able to pour it out.

[64 : 30] Lord, I poured out oil, poured out wine. In Jesus' name, everybody say amen. Amen. Hallelujah.

A little place to have anything for us today. Amen.

Thank you.

Thank you. Hang on. Can you hear me? Today we learned from 1 Kings chapter 19 when Elijah heard God's voice, and they're going to answer a couple questions.

Zach, this is for you. Who was Elijah scared of? The king. The queen.

