

**General Topics :: Why we fail - Ernest O'Neill****Why we fail - Ernest O'Neill, on: 2008/5/26 7:54**

Why we fail - Ernest O'Neill

We have been talking about the failure in our own inner lives as far as victory is concerned and the failure in our outward lives, too, in situations like Mark has described, where we have been in relationships with others at work or at home and we have not been what we knew Jesus wanted us to be. That is what many of us experience who are born of God. Both an inner conflict and defeat with unseen things that nobody else realizes are there like temper and self pity and criticism and resentment in our hearts towards others...things that are less than the whiteness that we know is in Jesus. Then, outwardly, really a result of that, a failure in witnessing life...an inability to witness to others or to bring others to Jesus. Of course, the outward failure is really due to the inward failure. The fact is we're not convincing salesmen. We aren't. We so often have the words, we so often can tell them the Gospel, but we aren't convincing salesmen. In that, they do not see in us something that just makes them hunger and thirst after righteousness. They often see in us good Christians. That's what the world calls us and what we call ourselves. Good Christians. We go to church and we have a good fellowship, but they don't see anything in us that makes them hunger and thirst after righteousness. Probably, a lot of the question our love for them.

Actually, they have good reason for it because most of us who are God's children are only half His children. That is, before we were children of God at all, we just lived for ourselves. That's what the whole world lives for. Just lives for itself. We were brought up that way, even those of us who had parents who knew God. Most of us caught the spirit very quickly from school and from the magazines and the television screens and we realized, yes, that's what we're here to do. To live for ourselves, to make ourselves happy, to get a good job, and to be successful. So, most of us have lived for ourselves from the very beginning of our years.

Then, we began to realize that that's not the way we were meant to live. That, in fact, God Himself had put each one of us here to do something for Him that nobody else could do and that that's why we were here, to live for Him. We heard that usually in the form of a very simple gospel that, because we were living for ourselves, we were condemned to death and we would never be able to live with God in His Heaven, unless we repented of the things that we were doing and we asked Him to forgive us and to come into our hearts.

Most of us took that step. But, we never actually stopped living for ourselves. We just started living for Him, along with living for ourselves. Some people may see us in a fully surrendered life but I know that many people look at you and me and they see people who are unselfish as much as they want to be unselfish. That's it. Too often they look at you and me and they don't see a love that is much greater than the love they get from the social worker or the love they get from their friends. That is, a love that is given, first of all, to ourselves; first of all, to having a happy life ourselves; and, then, give them a little love after we have taken care of ourselves

Now, I think that's because most of us actually are like that, you know. Most of us actually are like that. I think you're a great group and I think you're dears and I am glad that you are my brothers and sisters but the fact is that most of us who are carnal, who are living defeated Christian lives, only look good on the outside. So, actually, I don't need to know much about you, you know, so don't say, oh, you mean you're saying that about me. I'm saying it by faith. If you're like a carnal Christian, then your love is not a fully unselfish love. It's kind of a love that goes first to yourself. That is, you're concerned primarily with your job, with how your career is going, how your work life is going. You're interested, too, in your marriage prospects or in your present marriage. You're interested in having a nice home and some security. You're interested in knowing what you're going to do when eventually you retire. Then, when you've got those things kind of settled, then, at a lower level, comes your love for Jesus and your love for others.

Of course, that's why others don't see Jesus' self-sacrificing love in us because it isn't there. It actually isn't there. We have stopped living only for self and we have started to try to live for God. But, we have never really stopped living for self. Of course, what happens with most of us is, as our life goes on, we enter into the great professional deception of Christendom. Christendom is so organized as to make half-surrendered Christians comfortable. That's it. Most of our churches are so organized that we can pay somebody else to go out and be missionaries and we can pay somebody else to look after the guys on that corner over there, the down and outs. We ourselves can get on with our own lives and most of us enter into that half-surrender or control-surrendered life. We have never really dealt with the fact that repentance

was only the first step in getting back to what we were originally meant to do.

Repentance is saying to God, Lord, I see Iâ€™m living for myself. I see I am living for my pleasure and my satisfaction. I see that. Iâ€™m sorry. Lord, I didnâ€™t know it for a while; Iâ€™ve known it for a while; and, I repent. I know thatâ€™s wrong. I see it has driven Jesus to the Cross. Lord, I repent. We kind of ask Jesus to come into our hearts but we never fully turned around and said, Lord, God, I consecrate myself, my life, all that I am, my possessions, my future, my success or failure, I consecrate it to you and I will live for You from this moment forth. Now, thatâ€™s what we havenâ€™t done, you see. We havenâ€™t made a full consecration to God. Thatâ€™s why so many of us live in this twilight zone. We know that, in fact, God destroyed all the evil in us on Calvary but we know fine well why that has not been actualized in our lives. We have not believed it all destroyed. We have only believed the bits destroyed that we were willing to let go. We stopped drinking excessively. We stopped swearing. We stopped going to bed with people. We stopped stealing. We stopped being dishonest. We have believed those and, if you note the things that you really were willing to let go of, God brought victory in those things. But, the whole business of self, of living for self, is still at the center of our lives.

Of course, you donâ€™t need me to tell you that itâ€™s even stronger now on our campuses. You know that. I mean, we did have a kind of break from it, you remember, in the hippie day because there was a reaction against America living for prosperity and getting on to the little career ladder. You remember the way we all said, oh, thatâ€™s not the way to go. We want to be free and we want to be ourselves. So, we broke from that but, you probably know, those of you who are on campus, that weâ€™re back in the old circle. Itâ€™s now get done, get at the books, let me discover truth; no, no, let me get the books, let me get the right degrees to get the right job to get security and get a career that will bring some kind of steadiness in this chaotic world. So, weâ€™re back on that kind of bandwagon.

Now, thatâ€™s why we have defeat in different parts of our lives. There is a whole area of self that we have never believed to death. You remember, thatâ€™s the principleâ€”be it unto you according to your faith. You are getting exactly the life that you want. I know itâ€™s hard, you know, but you are getting exactly the life that you want. When you sink down in self pity, either crying real tears over the way you are being treated by somebody, or simply having that feeling of hurt inside, oh, how could they do that to me? When you do that, you are willing to do that. You want to do that. You want to be the center of your own attention and you want to cry over yourself. You are not really willing to see that crucified on the Cross. You know fine well it was crucified. You know that old self pitying, resentful self was crucified with Christ but you donâ€™t want to let that go. So, you do not believe it to death on the Cross and, therefore, it is not brought to death in you and the tragedy is the beauty of Jesus life, therefore, does not shine from you. So, most of us are running a holding action.

What I am asking you to do is to examine tonight the state of your consecration. Not your repentance. Most of us have repented here of the things that are most obviously wrong in our lives, especially the things that were hurting ourselves and some of the things that hurt other people. But, I am talking about those things within that you know you have not consecrated to God. Iâ€™m talking about the things that youâ€™re still holding on to. This old book. I brought it because I thought, well, oh, maybe the old guys saw things that we ourselves didnâ€™t see. Maybe they can bring something to us. Of course, this man says, when Paul made his voyage to Rome, a great storm arose which threatened the loss of the ship and the lives of those on board. In order to save the ship, the sailors threw overboard the wheat and other articles that composed the cargo but later they had to cast themselves overboard also and abandon the ship. This is the way many people consecrate to God. They proceed by degrees. They yield up the less important things first rather than give themselves. They give up prejudices or happy habits or their associationâ€™s money. They begin on the outer circumference but self in the center is still untouched. They keep drawing nearer to the center. The less important things are given first and then things of greater value but still they are not consecrated until they come to self and give that.

Self, for most of us, does mean our futures but it does mean our futures. I donâ€™t think the issue is whether God wants you in Africa or in India. I donâ€™t think the issue is whether God wants you to take care of those loved ones over in that house. I think the issue is are you still in control of what yourself intends to do with your life. Do you still think of it as your future? Do you still have it fenced around with, well, Iâ€™d like to do that; Iâ€™d be willing to do this; but, I wouldnâ€™t do that? Or, is your future consecrated to God? Have you said, Lord, whatever, whether it means I will have no money for the rest of my life, whether it means I will have to sell my home; whether it means I will be regarded as a failure by even my friends here, Lord, whatever. You died at 33 for me. Lord, itâ€™s a small thing for me to give up my future to You, for You to use to do what You want with.

I think itâ€™s easy in a community like ours to organize what we think our full surrender is for victorious Christians. I think itâ€™s easy for us to get into a little kind of an arrangement here whereby you say, well, that would mean maybe going to Christian activities, well, I could take that. Or, that would mean going into this thing or that thing. I think itâ€™s possible, you see, for us to draw our own little circle but itâ€™s still a circle that weâ€™re in control of. Itâ€™s not something that weâ€™ve ab

andoned to God. So, have you your future consecrated to God, that's part of your self? Have you your marriage? Those of you who are married. Those of you who aren't married. Have you consecrated that to God? Have you said, Lord, whatever way You want to deal with my wife, that's the way I will be to her. I will no longer take it as my right to deal with her in a certain way. I will be to her what You want me to be. Whatever. I will no longer judge for myself the way I think I should deal with her. Lord, whatever You want me to be, that's what I'll be. Your career. Would you be willing to give it up? Would you be willing to start something absolutely new? Would you be willing to do whatever God wants? That's part of what consecration means.

Of course, after you get those things given up or consecrated to Him, because it's not just saying, oh, okay, do what you want, it's a loving handing over, it's filling your hand with those things and saying, Lord, there, tell me what You want to do. It's Your life. What do You want to do? After you've done that, then you begin to get to the hard layers of ice that have built up over the years from resistance to God's will that you have exercised. You have hard layers of self that have been built up over the years as you have resisted God's commands to you repeatedly. They're in all kinds of areas. They're in areas of the way you spend your time, the way you eat, the way you treat people of the same sex, the way you treat people of the opposite sex, the way you've dealt with your mind. All kinds of commands that God has given you through the years since you became His child and you've resisted Him and the whole layer of it's like hardened ice or like the earth that was beaten down on the wayside, you remember, where the seed of the word of God could not penetrate because it had become like concrete.

Now, after you get all the things given over, after you throw all the things overboard, then God's Spirit begins to deal with the self. That is a whole system of disobediences that you have expressed to God and He can only begin to dig down through those by the power of His Holy Spirit if you want it with all of your heart. That's the interesting thing. God will not pull consecration from you. He will require you to come and say, Lord, help me to consecrate all. Holy Spirit, show me, show me where there's a subtle attitude of self here that is not consecrated to You. Bit by bit the Holy Spirit will take you through those layers and repeatedly I'm sure you'll find yourself, as many of us have found ourselves, at a place where here we think, thank you, Lord, I never knew there was that depth of evil in me and we'll think we've come to it and we'll say, Lord, I received the fullness of the Holy Spirit, and, the next day, the Holy Spirit will witness clearly by allowing us to fall into some old self attitude that, no, that wasn't the last layer and we'll have to go back to that altar and get down to things with the Holy Spirit until gradually He blasts through layer after layer after layer.

You'll need to come to obedience in each of those layers; otherwise, He won't give you new light for the next layer. You do need to walk in obedience in those things to adopt a new attitude. That's what it means, you remember. I just point that out to you. It's Leviticus 20. It was that verse that I couldn't find, you remember, last day. Leviticus 20:7-8, "Consecrate yourselves therefore, and be holy; for I am the Lord, your God. Keep my statutes, and do them; I am the Lord who sanctify you." You see, there's a lot that we have to do ourselves that God believes we are able to do. He says, "Consecrate yourselves therefore and be holy." That is, be set apart from living for yourself or living for the world. "For I am the Lord, your God. Keep my statutes and do them." See, He expects us to obey the things that He's shown us.

It ties up, you remember, with that verse Acts 5:32, isn't it, God gives the Holy Spirit "to those who obey Him." So many of us think, oh, no, I want the Holy Spirit to help me obey Him. You get the whole picture there of one of those governments, you know, in South America and they're going to give all their authority and their weapons to people to speak on their behalf. They don't go into the mountains to find all the rebels, all the people who disobey them and give them their weapons and give them their power and give them their authority. They go out throughout the land to find the people that submit their wills to them and then they give them the weapons and the authority. So it is with God. God does not give the greatest power on earth the power of the Holy Spirit to rebels, to those who are disobedient. He gives the power of the Holy Spirit to those men and women who have submitted to Him their wills completely and utterly. You cannot be like Christ yourself. You're right. God alone can sanctify you but you can stop being like the devil yourself. You can stop being like Satan yourself. I agree with you. You can't be like Christ unless the Holy Spirit sanctifies you, but you can set yourself apart from Satan. God requires us to do that. To consecrate ourselves with all our hearts.

Some of the other things that this man George McLaughlin says is, "it is like a wedding contract." It is something that you do at a definite time. It is not something that you drift into. There comes a time when you have to decide, am I going to continue to live partly for myself and do a little bit on the side for God to try to ensure that I'll get into Heaven or am I going to believe what this Bible says that God put me here for a purpose that only I can fulfill? You have to decide sooner or later what your life is going to be like. I would ask you tonight, you know, do you really believe that your God, your Creator, has put you here to do something and to live a life that nobody else can live? Do you really believe that? Well, if you do believe that, will you consecrate yourself to Him tonight for that purpose? Whatever that means. Will you give yourself to Him tonight for that purpose? Will you sign a marriage contract with Him and say, Lord, whatever happens in the future

re, whether I feel that You're touching me or not, I now commit myself to You and I complete my side of this covenant? This man George McLaughlin says, "God says, I have made an everlasting covenant with you." Now, will you make that everlasting covenant with your God? Your God will take you seriously when you take your God seriously. Your life will turn around internally and externally if you will commit and consecrate yourself to your Creator to do what He wanted you to do, whatever the cost. But, it is, it's like a marriage contract. It's as real as that.

McLaughlin goes on and says, "It is more than for service." Another popular notion is consecration to work in order to obtain power for service. We've heard a lot of that, you remember, in connection with the whole charismatic movement. The true charismatic movement is a movement that is based, first, on inner purity and then, after that, on outward power. But, do you remember, there's been a great emphasis, almost like Simon, you remember. Simon who came to the apostles and said, "I'll give you money if you give me this power so that I can lay my hands on people. So, many of us, of course, want to be great workers, you know. This idea dwarfs and belittles consecration making it only human doing. Consecration is more than doing. In fact, doing is a very small part of it. It means to be, to do, and to suffer the will of God. All three. Sometimes it is easier to do the will of God than to be what we ought to be or to suffer the will of God. The fact is that consecration is for being. Jesus said, "You shall receive the Holy Spirit and You shall witness"? No. You shall be My witnesses. The reason outsiders don't believe us is we're not the same all the time, you see. We're all nicey, nicey at church or when we're talking to them but, in our own quiet, private times at home, we are all kinds of raging demons and devils. To their face, we love you, Brother. But, when we're on our own, we care just about ourselves and we love them, Brother, until we have to go out on a rainy night or a snowy night to help them or when we have to put off something that we're going to enjoy ourselves. That's what the Holy Spirit wants us to get at. Are we prepared to consecrate all of ourselves to be absolutely and utterly what God wants us to be?

It was a great revelation to me when some man gave that illustration that I've shared with you before. If your heart at this moment, if we could put your heart on some kind of x-ray machine, and we could project your heart, your head and your mind and all the thoughts and feelings and motives and attitudes in it onto this screen, would you be happy? Or, would you be embarrassed? Do you realize that God not only wants us to have clean insides, He made us to have clean insides? Do you know that it's possible to look at a person with a single mind, that is with nothing else in your heart, no unclean things in your heart? Do you know that it's possible to think the same in love about a person behind their back as it is to their face? God made us to be single, to be clean right the whole way through. God wants us to consecrate in order to be holy inside and out. God is able to make you that but it requires you to consecrate. It requires you to say, Lord Jesus, You died and You took me with You to death. Lord, I want you to take the whole of me. Everything that You see, Holy Spirit, that is not right inside me, take it all. I accept that it was crucified with Christ and I now consecrate myself to be whatever You want me to be.

That's something of what full consecration is. Maybe this would be useful because I think some of us get caught in it the way, really, George McLaughlin says others did in his, he wrote in 1890, so it shows you how we human beings never change. That was probably 90 years ago. Many people are consecrated to their feelings and emotions more than to God. They have come to estimate their religious state by the amount of good feelings they have. When they feel bad, they think they have no religion. When they feel well, they suppose it is an indication of the possession of very much grace. So some of these people think very little about their conduct and character but very much of their feelings. Whether they live right or not does not concern them very much but they are very much disturbed if they do not feel good.

This is one of the weaknesses of modern religion. People are seeking frames and feelings more than God. Such religion is mere sentiment and so far has it gone that the majority of seekers at the altars of religion, whether it be for pardon or heart purity, are seeking more an emotional experience than a radical change of character. Many want to feel nice whether they are right or not. The result is a large class of religious weaklings. They seek the loaves and fishes of religion, instead of righteousness. Of course, feelings are just self. You see that. I mean, feelings are just self. I want to feel good. I want to feel joy. I want to feel forgiven. I want to feel peace. I want to feel uplift. It's just self. I mean, it's just hedonism. It's just self demanding more pleasure and stimulation.

Many want the results who do not desire the call of salvation. Here's the great vantage ground of Satan. He harasses many good people right at this point and gets the advantage over them and destroys their souls. Perhaps there's no more common form of satanic attack than right here. It's not too much to say that every Christian has had more or less trouble right at this point. Then, he says, it is a common experience to hear people say, I am all the Lord's but I do not feel any different. This very expression goes to prove that they are not wholly given up to God. If they were wholly given to Him, they would be given up in the matter of their emotions, frames and feelings. Lord, whether I feel this or not, whether I never feel happy again. Lord, I'll give myself to You. Whether I never feel joy or peace again, Lord, I'll give myself to You. What Bunyon said, you remember, "Come Heaven, come hell, I will leap into Your hands by blind faith. If they were

wholly given to Him, they would be given up in the matter of their emotions. When wholly given up to God, we shall be content to feel as He wishes. The desire for some remarkable manifestation in our experience comes from a willfulness whereby we desire our own way, instead of God's way. Many people linger about altars seeking justification and entire sanctification who never obtain either because they want God to come to their terms and save them in their way and not in His way. Such people, although they may think they have consecrated a great many things to the Lord, are leagues distant from entire consecration because they have not given their feelings to Him. Reader, if you have been seeking in vain the fullness of the blessing, stop and ask yourself if the cause of your failure is not because you have expected God to save you in your own way, instead of allowing Him to save you in His way."

I remember somebody saying to me, "Don't look for somebody else's experience." Jesus bore you in a way that He did not bear me. Jesus bore you in a way that is exactly right for you. Jesus, moreover, bore things for you that He did not bear for me. He bore things in me that He didn't bear in you. You and your Lord Jesus have to get face to face with each other and you ought, to give Him what He has died to buy for you. You owe that to Him, just as I do. You owe Him your whole life. You owe Him your future. You owe Him your reputation. You owe Him all the right to comfort or to happiness. You owe Him that. He gave everything up for you. He went to hell for you. You have a personal arrangement that you only can make with Him, you see. When you do that and consecrate all to Him, He will come into you in a way that is uniquely yours. He will be in you uniquely Himself. You will be freed and anointed with the Holy Spirit to begin to work for Him. Of course, that's what we need, you know, you saw that. What Mark told about Jesus needs some men and women who will give themselves as fully to Him as He has given Himself to you and me.

I would ask you to get down to this business of consecration. Do you realize that you and I are in a very advantageous position? He has already made His sacrifice. He's already made His move. You and I can sit here under the Cross and play with dice, play with dice for the next 10, 20 years, while we keep pleading the blood that falls upon us. Well, it's not right. That's why it says in the Bible, "Let us present ourselves to Him as a living sacrifice," which is our reasonable service. It's very reasonable. He has bought you and me with the full price of His own life and it's reasonable to ask us to give Him that full price. So, wherever, any of us have something in our lives that we have not consecrated to God, I would suggest, you know, that we do it tonight.

A brother shared with me this past week that when he heard that little thing that I read at the end, he decided last Sunday it was time to move, you know. He made his move on Monday, I think.

They were at a camp meeting. You remember. It's that one. A little boy once went to a camp meeting. As his mother was putting him to bed, he heard a noise in an adjacent tent. He asked what it was. His mother responded, "It is a man praying and I judge by the way he prays that he wants to be wholly given up to the Lord." The little boy replied, "Why don't they then, Mother?"

We should stop playing around, you know. We should stop bluffing. We should stop uttering all these holy intentions. If the Man died for us and we all... everything, if He didn't die for us, we owe nothing. If He did die for us, we owe Him everything. If He's the Son of our Maker, we owe Him everything anyway. But, if this Maker has a certain plan for our lives and we're fiddling away our time on things that we want to do, we're not only sinners and rebels, we're foolish, dumb men and women. So, it's plain, you know. I would say why don't you get down to business, you know. Why don't we have a few minutes here and a few minutes of quietness and why don't you settle things with God. Say, Lord, I want to consecrate everything. Show me, Holy Spirit, where I'm not willing and I'll deal with that. I'll be as good as my word.

**Re: Why we fail - Ernest O'Neill - posted by crsschk (), on: 2008/5/26 11:34**

Oh ... *my!* We have been long overdue for a dose of Ernest O'Neill brother. This is incredibly challenging, convicting ... demanding. What a breath of fresh honest, blunt air! He never beats around the bush ...

To excerpt this is difficult, to miss the greater point by not mentioning the overall emphasis ... but, I must remark on a few. If I had been sitting in the congregation where this was spoken he could not have singled me out more specifically than right here;

Quote:  
-----I think it's possible, you see, for us to draw our own little circle but it's still a circle that we're in control of. It's not something th

at we've abandoned to God. So, have you your future consecrated to God, that's part of your self? Have you your marriage? Those of you who are married. Those of you who aren't married. Have you consecrated that to God? Have you said, Lord, whatever way You want to deal with my wife, that's the way I will be to her. I will no longer take it as my right to deal with her in a certain way. I will be to her what You want me to be. Whatever. I will no longer judge for myself the way I think I should deal with her. Lord, whatever You want me to be, that's what I'll be.

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I know this. I have at better times and days understood it completely and even obeyed it from the heart, head and action. Yet, not two weeks ago failed tremendously by taking it all back under my own control ... an argument over money, 2000 miles from home, tired and weary (and an excuse), the sense of self recognition and depletion for not getting that 'respect' I thought was due ... all the hard work, the overtime, the money squandered, etc. etc. It was a self-pitying party and just before the beast left the cage, the vitriol spilled out, right at the very door ... "*Don't you do it now ... hold your peace*" some form of intimation along that line ... And I busted through that door, past the Guard with His still, small voice left trailing so hurried and half enraged was I at it all. An angry discourse over the phone and retort from my precious wife (which wasn't any better, yet I stirred it up), I flung the phone to the ground essentially hanging up on her. And for the first time in 10 years I didn't call back and apologize. I was perplexed. On the one hand it seemed duplicitous and dishonest to do so, apologize, when I wanted the force of the argument (my own) to be felt and understood. On the other, the sting of hypocrisy and the sorrow for the blow-by, the quick discharge of hearing that pause to reconsider ... just a couple of seconds and what did I chalk it all up to? Hearing that 'voice'? "*It's just your religious\spiritual imagination*". Moreover was the thought that I was 'right' and 'had my rights', that it needed to be said, needed to be expressed and in all sheer honesty, if everything was to be disclosed the many would likely rally to the 'point' of the matter as being 'right' indeed. But Oh how wrong it all was! It was not Thy will be done, but mine! It was "I'll handle this" subtly ... and handle it I did, all for naught. I got precisely what I put into it ... nothing. Nothing but a step backward if anything. There was a reconciliation later, an apology ... but it was still damage. Pathetic. Maybe a bit too personal here but he is dead on, "*You are the man* ....

Quote:  
-----This is one of the weaknesses of modern religion. People are seeking frames and feelings more than God. Such religion is mere sentiment and so far has it gone that the majority of seekers at the altars of religion, whether it be for pardon or heart purity, are seeking more an emotional experience than a radical change of character. Many want to feel nice whether they are right or not. The result is a large class of religious weaklings. They seek the loaves and fishes of religion, instead of righteousness. Of course, feelings are just self. You see that. I mean, feelings are just self. I want to feel good. I want to feel joy. I want to feel forgiven. I want to feel peace. I want to feel uplift. It's just self. I mean, it's just hedonism. It's just self demanding more pleasure and stimulation.  
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Lakeland Florida! And the associated prophetic\charismatic\name-it,claim-it\dice it slice it\Christendom gone mad ...

For all that though, the plank ...

*We should stop playing around, you know. We should stop bluffing. We should stop uttering all these holy intentions. If the Man died for us and we all...everything, if He didn't die for us, we owe nothing. If He did die for us, we owe Him everything. If He's the Son of our Maker, we owe Him everything anyway. But, if this Maker has a certain plan for our lives and we're fiddling away our time on things that we want to do, we're not only sinners and rebels, we're foolish, dumb men and women. So, it's plain, you know. I would say why don't you get down to business, you know*

*If your heart at this moment, if we could put your heart on some kind of x-ray machine, and we could project your heart, your head and your mind and all the thoughts and feelings and motives and attitudes in it onto this screen, would you be happy? Or, would you be embarrassed? Do you realize that God not only wants us to have clean insides, He made us to have clean insides? Do you know that it's possible to look at a person with a single mind, that is with nothing else in your heart, no unclean things in your heart? Do you know that it's possible to think the same in love about a person behind their back as it is to their face? God made us to be single, to be clean right the whole way through. God wants us to consecrate in order to be holy inside and out. God is able to make you that but it requires you to consecrate.*

*I would ask you to get down to this business of consecration.*

Re:, on: 2008/5/26 12:05

I couldn't help but think of the Mary/Martha scenario when I read this. I pray God helps me to choose that "...good Thing.. and it **shall not be taken from her...**"

You are still living for yourself first, on: 2008/5/26 12:42

Quote

"Most of us who are carnal, who are living defeated Christian lives, only look good on the outside. So, actually, I don't need to know much about you, you know, so don't say, oh, you mean you're saying that about me. I'm saying it by faith. If you're like a carnal Christian, then your love is not a fully unselfish love. It's kind of a love that goes first to yourself. That is, you're concerned primarily with your job, with how your career is going, how your work life is going. You're interested, too, in your marriage prospects or in your present marriage. You're interested in having a nice home and some security. You're interested in knowing what you're going to do when eventually you retire. Then, when you've got those things kind of settled, then, at a lower level, comes your love for Jesus and your love for others.

Of course, that's why others don't see Jesus' self-sacrificing love in us because it isn't there. It actually isn't there. We have stopped living only for self and we have started to try to live for God. But, we have never really stopped living for self. Of course, what happens with most of us is, as our life goes on, we enter into the great professional deception of Christendom. Christendom is so organized as to make half-surrendered Christians comfortable. That's it. Most of our churches are so organized that we can pay somebody else to go out and be missionaries and we can pay somebody else to look after the guys on that corner over there, the down and outs. We ourselves can get on with our own lives and most of us enter into that half-surrender or control-surrendered life. We have never really dealt with the fact that repentance was only the first step in getting back to what we were originally meant to do."

Re: - posted by bonni (), on: 2008/5/26 12:44

Mike quoted,

"Maybe a bit too personal here but he is dead on, "You are the man .... "

This might be a bit too personal, but we all need to quit hiding these things and confess our faults to one another that we might be healed. I know we need discretion, but at the same time we need to get real.

Remember what Keith Daniel said at the conference about the hinderance to revival? He said "Compromising christianity , STARTING IN THE HOME , is the greatest tradgedy the world knows"

thank you for being real, I pray the Lord will helps us all to take this post to heart.

Thank you Greg for posting this, very convicting, but full of hope for those who want to be real and have power with God to be effective in this vapor of time we call life.

I thank God for this website bonni

**Re: - posted by crsschk (), on: 2008/5/26 12:49**

Ah, *that* Bonni! :-)

Thank you sister for that exhortation.

**Re:, on: 2008/5/26 13:25**

By: Samuel Logan Brengle

Confessing Other People's Sins

'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' asked the Lord of Adam in the Garden of Eden. And Adam replied, 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.' Thus they confessed the sins of others and ignored their own, and the curse fell upon them instead of blessing.

Nothing more surely makes manifest a man's spiritual blindness and deadness and hardness of heart than this hiding behind others and confessing their faults instead of his own, and nothing will more surely confirm him in his blindness and sin. It is a deadly kind of hypocrisy. It is an endeavor to shift on to others responsibility for a man's own evil heart and life, and it can meet only with God's displeasure.

'He that covereth his sins shall not prosper,' said Solomon; 'but whoso confesseth and forsaketh them shall have mercy,' and there is no more dangerous way of trying to cover one's sins than by blaming somebody else and calling attention to his faults instead of humbly confessing our own.

An incident in the life of King Saul makes this plain. 'Samuel said unto Saul, Thus saith the Lord of Hosts, I remember that at which Amalek did to Israel..... Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep and ass. .... But Saul and the people spared Agag (the king) and the best of the sheep and of the oxen and of the fatlings and the lambs and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly....

'Then came the word of the Lord unto Samuel, saying, It repenteth Me that I have set up Saul to be king, for he is turned back from following Me, and hath not performed My commandments.....And Saul said..... I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear? And Saul said..... I have obeyed the voice of the Lord, and have gone the way which the Lord sent me.. ... but the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed.' Thus Saul tried to cover his own sin by confessing the sins of others; but Samuel answered him, 'Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king.' So Saul lost his kingdom.

And men still lose their crown of peace and salvation and God's favor by sinning, by disobeying, and by confessing the sins of others instead of their own.

'Confess your faults one to another,' wrote James. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' wrote John.

'I have sinned!' cried David, and again he said, 'I acknowledge my transgressions; and my sin is ever before me.' We can hear the sob of a broken and penitent heart, through the open and humble confession. And God put away his sin.

'God be merciful to me a sinner!' prayed the publican; and 'this man went down to his house justified.'

'Are you saved?' I asked a little woman in one of our Prayer Meetings.

No, I am not,' she replied with emphasis.

'Were you ever saved?' I asked.

'Yes, I was.'



'And what did Jesus do that you turned your back on Him and started for Hell?' I questioned. 'A man who called himself a Christian slapped my husband in the face,' said she; but she did not tell me the fact (which I learned later) that the man confessed his wrong, and apologized.

'Well, that was too bad,' I replied; 'but you shouldn't have turned your back on Jesus for that. You know they slapped Jesus in the face, they "smote Him with the palms of their hands." And she opened wide her eyes and looked at me. 'And you know they spat in His face also, and not content with that, they crushed a crown of thorns on His head; but that did not satisfy them, so they bared His back, and tied His hands to His feet, and whipped His poor bare back till it was all cut and torn and bleeding -- that was the way the Roman soldiers, under Pilate, scourged Him; and then they smote Him on the head and mocked Him; but not content with that, they then placed a great cross on His shoulders, and it must have pressed heavily upon the poor, wounded back. But He carried it, and there on Calvary they crucified Him; they drove great nails through His hands and feet, and lifting the cross they let it fall heavily into its place. This must have rent and torn His hands and feet very terribly, but He prayed, "Father, forgive them." And there He hung in agony and pain, while they robbed Him of His only suit of clothes, and gave Him gall and vinegar to drink, and wagged their heads and mocked Him. Then He bowed His head and died. And this He suffered for you, my sister, but you turned your back upon Him because some one ill-treated your husband!

And as I talked she saw Jesus; the sin of the other man faded from her sight and her own sin grew big before her eyes, until she was in tears; then rising, she rushed, sobbing, to the penitent-form to confess her own sin to the Lord, and, I trust, to be restored once more to His favor.

When a man gets this vision of Jesus, he ceases to blame other men, and looks only at his own sin, which he can no longer excuse. He blames himself, pleads guilty, and confesses his wrongdoing with a broken and contrite heart; then, looking into the pitying face of his suffering Saviour, he trusts, receives pardon, enters into peace, and becomes a new creature in Christ Jesus.

This is the vision and faith that begets love to the Saviour, that produces obedience in the heart, that saves from all sin, and that gives love and skill to save others also.

Oh, my brother, my sister, let me beg of you to take your eyes off other people and fix them upon yourself and upon Jesus; then you will get the 'beam' out of your own eye, and see clearly how to get the 'mote' out of your brother's eye!

And you that have to deal with people who are always confessing other people's sins, let me beg of you to deal with them very tenderly, though very firmly, lest you forget 'the hole of the pit whence ye are digged,' and lest you become severe with your brother for a fault from which you may think yourself delivered, but are not entirely free.

Remember Paul's words: 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' I have seen men fall themselves through failing to be gentle with those who have fallen. Remember the words of Jesus: 'Learn of Me, for I am meek and lowly in heart.' How hard is that sweet lesson of meekness and lowliness of heart! But that is the first lesson Jesus sets us to learn.

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=6220>

**Re: - posted by Nellie, on: 2008/5/27 9:17**

I printed off some of Brother O'Neil's Sermons, and read them last night.

He presented the Truth of God's Word.

God Bless

Nellie

**Re: Why we fail - Ernest O'Neill - posted by InTheLight (), on: 2010/8/19 12:43**

Read this again today, taking it to heart...

**Re: - posted by davym (), on: 2010/8/19 15:41**

Thanks for bringing this thread back up.

David

**Re: Why we fail - Ernest O'Neill - posted by learn (), on: 2010/8/22 21:23**

Can anyone give me the link to this sermon. Thanks.