

Repentance and Excuses

AT-14

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Let's talk today about repentance. Let's see what repentance says in the Scripture. Now I'm going to just hit a few of the high points, and then I'm going to you give an understanding in the truth of the Word what repentance really is. Why is it such a great thing with God? Why is it such a necessary thing in your life? And, and why is it so required, such as in 2 Cor: 7:10, "For godly sorrow produces repentance...?"

Now, repentance doesn't produce godly sorrow, godly sorrow produces repentance. Repentance, which is the turning away from evil. It's a desire in your heart to turn away from evil, and it is the actual doing of the turning away from evil. It is when your heart has actually turned away from evil. Neither in thought, nor in deed, nor in action, nor in the center of your heart do you desire, nor would you do sin in that area any longer. That's repentance.

To turn your mind is when you say, "Well, I don't want to do it no more. Well, I won't do that no more. Well, I'm not going to do that no more." That's just the mental turn. That is not repentance. That is to make up your mind that you don't think you'll do it any more, but you'll find yourself doing it as soon as you have reached the limits of your endurance of your flesh, or your temptation, or what you can stand, or what you would set for your perimeters. Once you reach that limit, you immediately go back and re-do the same thing.

True repentance, true repentance, is the turning away from evil, from within. It is the washing of the cup, within. Matthew 23, Jesus spoke of the Pharisees. He said, "You do the washing on the outside...", which means you make up your mind you're going to do that which is right, but He said, "Your insides are dirty." In other words, inside you didn't have repentance. You didn't turn from evil. You still think evil. You still believe evil. You

still speak evil. You still contemplate within, evil, which is the lack of repentance. In other words, if you can still do that which is evil you have not yet repented.

Again, true repentance is a washing and a cleansing from down within. It is when the inside has been changed. The inside has been washed. It is when the inside says, **says**, that which is right. It is when your heart and your thoughts are in accordance with God, pleasing to God, pure before God, righteous before God, and done right before God, and without a thought of that which is evil. You're not making lies down inside. You're not making your own excuses. You're not doing your own will. You truly have a desire inside, and you do that which is pleasing to God.

Matt. 3:8. Here is where John the Baptist was working with the Pharisees and the Sadducees, and the Herodians, as with the tax collectors and with the sinners of the Israelites out in the desert. He was out in the River Jordan, and he had been baptizing these people. Now, John the Baptist was a very coarse character, extremely coarse. He lived like a bandit. He lived like a ..., he lived almost like a wild man out in the wilderness. He ate locusts and honey, and he dug herbs out of the ground, and he wore animal skins around his body. He probably looked mangy, dirty, filthy, scruffy, whatever you want to call it, by the standards of anybody, even that day. Today, it would be like a bandit on the street. He would look like one of these street people that had been there for several years, unshaven, uncleaned, unkept, whatever. You name it. But, he was baptizing by the word of God in the Jordan River; and while he was doing that, baptizing in the Jordan River, many of the Pharisees and Sadducees were coming to his baptism, and he had had said to these people, "You brood of vipers. You filthy snakes. You rotten, no-good people. Who has warned you to flee from the wrath to come?" In other words, they were trying to be baptized in water, which is symbolic of the tears of sorrow for repentance, and he was saying, "Who told you? Who has given it to you to come and flee from the wrath that's coming upon you when Jesus comes, and when the Savior comes?" He said, "Therefore, bear fruits worthy of repentance."

Now the fruits that are worthy of repentance is sorrow, godly sorrow. It is brokenness, humbleness. It is crying out, "Lord, I'm a sinner. Lord, I am guilty. Lord, I am wrong. Lord, I am sick. Lord, I am sinful. Lord, I need help, and weeping, and crying out with sorrow, and godly sorrow. 'God, I've done it against You, and against You alone I've done these things. I've lied, made excuses, done that which is rebellion and disobedience in Your presence, O God.'" "And therefore," he said, "bring forth these fruits worthy of repentance. It doesn't have anything to do with the fruits, workings of man, such as whatever you want to give, or whatever works of the hands, it has to do with the brokenness of heart, and he was telling them that. And, he said, "Bring forth fruits worthy of repentance."

In Matt 7:1 through 6,... Now this is the one that is very misunderstood, and I want to bring this out to you. It fits right in with the area of repentance, something that you may not have seen. It may not have been given to you before. Chapter 7 of Matthew: "Judge not, that you be not judged. For with what judgment you judge, you shall be judged. And with the same measure you use, it will be measured back to you." Now, a man who is righteous, and broken, and humble will not judge. He may see evil. He may point out evil. He may declare evil, but he does not judge. He does not judge because righteousness is within him. Righteousness sees evil, and knows it, but he feels sorry for it. He hurts for it. He prays for it, but he doesn't judge by the flesh, by the demon that a man who doesn't have righteousness judges by. So herein will be a man who judges is not one who is not full of righteousness, who is not broken, who has **not had repentance of his own!**

Now listen carefully what it says. And, He says, Jesus is speaking all these words in here, all these verses: "...and why do you look at the speck in your brother's eye..." In other words, why do you look at your brother and see that little bitty mistake he has, that little fault? Maybe he commits adultery. Maybe your brother commits thievery. Maybe he is a thief. Maybe your brother is a crook of some kind. And He says, you see that little

bitty speck that he is a crook, or he is an adulterer, or maybe he's a murderer. Maybe he's a murderer, and you see that sin of a murderer in your brother's eye, but you do not consider the plank in your own eye.

What is that plank in your own eye? Well, the plank in your eye is you judged against God's creation. That's far more, far more of a sin than to have murder or adultery. I didn't say that they weren't sins in all cases, but it's a far greater sin to be a judge of your brother, than it is to be a murderer. And He said, the other plank in your eye, it is far more worse to be a rebellious, disobedient person in your heart against God, than it is to be a murderer or an adulterer. It is far more sinful to be a witchcraft person. Witchcraft is rebellion.

What is rebellion? Rebellion is whenever some, you're trying to be corrected and somebody tries to correct you, or God tries to correct you through anyone or through the Holy Spirit, and you say, "But, Lord, You understand that I couldn't do that because I was doing this or that, and, Lord, You don't understand, I couldn't correct this. I couldn't do this or that because this person over here made me do this, and this person over here made me do it. Lord, I couldn't do it because the devil made me do it. I did it, God, because the devil made me do it." And, on and on, with my excuses and lies. I am worse than a murderer. I am worse than an adulterer. I am the world's worst sinner. The worst sinner in the sight of God is one who has rebellion, which is the sin of witchcraft. He has no repentance.

Repentance, repentance is when you have gone beyond excuses and lies. So you don't see the plank in your own eye, and the plank in your eye is the plank of rebellion, disobedience, which is witchcraft. It is exhibited by excuses. It is exhibited by **excuses** in your daily life. And He says, "How can you then say to your brother, 'Let me remove that little speck out of your eye,' when you can see a plank is in your own eye?" You know that you're a liar. You know that you continuously lie against God's word. You continuously lie by making excuses and by giving reasons and explanations of why you did that which was wrong, which wasn't perfect. You couldn't do it perfect because there

is always an excuse and a reason why you'll never be made perfect; therefore, you're going to correct that brother that has a little sin of adultery, or a little sin of murder, or a little sin of a thief, or a little sin of something of that nature, and here you have the greatest sin the world's ever had, which is rebellion against God, and witchcraft.

So that's the plank that's in your own eye. You hypocrite. First remove that rebellious plank from your own eye, and get obedience in your life, and then you will see clearly to remove the speck out of your brother's eye. Not obedience by saying, "I'll do it if I have to," but the obedience that comes from the heart that is the willing heart that says, "Yes, Lord," always. "Yes, Lord. Yes, Jane. Yes, Jack. Yes, Pete. Yes, brother so-and-so. Yes, my heart will go that way. My heart is always malleable. My heart is always turned toward what is needed."

"Now, after He had said these things...", : "first remove the plank from your eye," and then He said, "go back and help your brother to show him what's in his eye." In other words, get rid of your rebellion and your judgment, and your disobedience, and your witchcraft against God, then He said, you can go back to that brother that's having a problem, and you can say, "Brother, you're living in murder. You're living in adultery. You need help. Can I pray for you? Can we talk about it? Maybe you'll see the right way out of it." Then you can say, "Brother, I couldn't do it before, because I was an excuse-making, judgmental, excuse-making, lying fool, against God. And I was the greatest sinner the world ever had; because, I couldn't be helped, because I wouldn't be helped, because I wouldn't allow myself to. But now, brother, I've seen my mistake, and may I help you? May I pray for you? May you talk to me? Let me help you out, to see if you can come out of this adultery, come out of this murder group, this raping, that you've been doing, etc."

And then He said..., listen to the next verse. And you say, "It doesn't fit in." Oh, yes it does fit in. "Do not give what is holy to the dogs, nor cast your pearls before the swine, lest they trample them under foot, and turn and tear you to pieces." And the greatest

pearl that is ever found, that pearl of great price that's in the field, is the pearl of repentance. For there's no greater pearl in God's Kingdom after salvation than repentance, true, broken hearted, honest to goodness, down in the heart, righteous, repentance. That is the pearl of all price. Nothing exceeds it after salvation, because that is the gateway to all things. That is the gateway. And He said, "Don't give what is holy to the dogs," because, repentance comes from God. True repentance comes from God. He allows it, because He has heard your Godly sorrow. He has heard your words. He has heard your declarations. He has heard your confessions, and He has heard your heart loath itself. When your heart has loathed itself, and when you have loathed your ways, and have declared you're a sinner, when you have wept, and wept, and wept, with Godly sorrow.... God said, "There will come a time when I will hear you, and I will grant you repentance, "...and from godly sorrow, comes repentance, and with repentance comes salvation, not to be regretted." II Cor. 7:10.

So, He said, then, Jesus said, "Do not give what is holy to the dogs." In other words, he who does not want to repent, is a dog. I don't care what he believes, what he says, what he confesses. He who does not show the desire for repentance and to turn away from his wicked ways, is a dog. And the Lord says, "Do not give holy things to dogs," because, he who does not want to weep with sorrow and declare his wrongs and his sins, is a dog, and he does not require, nor is he to be given holy things, lest when you told him about repentance, you told him what is needed, this righteous, self-religious, unholy, dog, will turn around and laugh at you, and mock at you, and say, "I don't need that. I believe in Jesus. I got all I need. I got my church." Therefore, you have cast your pearls before that swine, that religious dog, that swine, and he trampled you under foot, like the Jews did to Jesus, and he will turn and tear you into pieces with his abrasive mouth, and his religious heart, and his unwavering ways, and he will make that repentance pearl that you had dirty, and he will trample it into the ground, that which was holy that God had given you, and you will then be greatly sorry, greatly sorry for what you have done against

the Lord, by making His holy gift unto you a gift unto a swine, a dog.

Something you better think about, because he who doesn't want to weep with sorrow and repent, but only wants to change his mind with his own thinking, is a dog, having no desire to be a righteous, righteous, God-fearing, God-broken, person. They want to be a mental, self-righteous, self-changing, mental thinking person, full of unrighteousness and unholiness. So do not work with that person, but leave them alone to wallow in their own sin, and let them think about it night and day until it drives them insane, because they have no desire to do that which is right. And He says, "Do not give that gift, that holy gift unto the swine," because they will trample it under you. They will make mockery of you, make fun of you. They will speak oddly against it. They will not accept it with holiness, brokenness, righteousness, and weeping sorrow.

In Matthew 7, verse 15, Jesus said to beware of these false prophets, the ones who come to you in sheep's clothing, but inwardly they are ravenous wolves. Outwardly they put on the white robe, with the black collar, look like they are a holy priest, and they go down and shack up with little boys. They go out and they preach big sermons in worldly churches, and ask for big money. He says, they tell you all the good news: the world is going to be great, God's going to make it a sweet place. Everybody is going to have all they want. We're all going to be rich. We're all going to be holy. We're all going to be caught up into heaven in our filthy, dirty, unclean condition. You don't need to weep. You don't need to cry. You don't need to worry about, just because you got a little rebellion and disobedience. That's not bad, but, boy, you ought to watch out. You don't want to go out and commit adultery. You don't want to be a rapist, because, then, boy, God won't like you if you're a homosexual or something." Well, you shouldn't do those things. That's true, because they are dirty to the flesh, but what they mean is spiritual things, not physical. But, the inward ravenous wolves are the preachers, and the religious people, who have no brokenness. They, you want to run from, and get not near them under any condition.

In Matthew, chapter 13, verse 44, 45, and 46, I'll read to you what it says: "Again, the kingdom of heaven is like a treasure hidden in the field, which a man found, and he hid it. And, for joy over it, he goes and sells all that he has, and buys that field." That field is that pearl of great price, and that pearl of great price is repentance, Godly sorrow producing repentance. To find that Godly sorrow, is the greatest thing you've every known, if you ever find it. He who searches after it and seeks after it with all of his heart, and he who knows his need for it, and he who is not proud of himself, but instead is thankful for God, and is broken and humble before God, and before man, and he who is the one who falls on his face continuously, and declares his wrongness, not worrying about himself, but knowing that God is everything, he will find that field of great price. He will find that treasure hidden in that field, and he will turn himself and buy that field with all that he has. In other words, he will sell his life. He will sell his joy. He will sell his gladness. He will sell his days upon this earth. He will sell all of his goods. He will sell everything he owns, out of his mind, out of his heart, and out of his life, and he will give it away, because he will turn to God and he will say, "Lord, all I want is that field, that field of repentance, that **field of repentance**, Lord, that pearl that's in that field of repentance that I might repent over all of my sins, that I might weep with sorrow, and Godly sorrow over all those sins and things I've done wrong against You, O God, day after day, after day, and month after month, and year after year, until, Lord, I am washed clean from the inside out, to where, Lord, I have come to the place where every one of my thoughts are on You. All my thoughts, Lord, are to do that which is right, from within, Lord, I think, I breathe, I live, the righteousness of God from within. That, Lord, is the end result of repentance." That is the end result of repentance and washing.

David Wilkerson asked in his letter the other day, one of his letters. He said, I wish I knew what it really was that some people have that causes them to live a righteous life and never desire to do that which is evil and wrong. I could tell David Wilkerson what it is, if he could hear. It is to have full repentance, to where you are washed from within,

and to where you have brokenness from within, to where God has placed righteousness within the heart, to where all of your thoughts and all of your desire to seek after, are to give up everything you have that you might receive that field of great price, that great reward of repentance. The pearl of great price is repentance. That is the beginning of the need for Jesus.

Then John the Baptist taught in Luke 3:3... Excuse me, I didn't read verse 45 and 46. Verse 45 of 13: "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who when he had found one pearl of great price, he went and sold all that he had, and he bought that pearl." In other words, he wept, he cried, he gave away from his heart, from his life. He gave it up, because he truly wanted it out of his life, everything, everything in his life. He wept with sorrow and cried, because he saw that field, and that field of great price was repentance from God. And that was his pearl of great price. He sought after it, because that's all he really desired was that pearl of great price, that repentance that brought on that cleansing, that purity, the change from within, that was spoken of in Matt. 23, and that's the washing of the inside of the cup.

Luke 3:3, "And John went into all the region around Jordan preaching a baptism of repentance for the remission of sins." Now, Jesus didn't preach that, because the baptism of the repentance for sins, is the forerunner of Jesus coming. No man can have Jesus in his heart..., I didn't say he wouldn't be saved. I did not say he wouldn't have the blood of Jesus over him. I did not say that he would not go to the kingdom of heaven. I said, no man will have Jesus in his heart until he has repentance. He can not have Jesus in his heart, because the Holy Spirit comes first and prepares a place for Jesus.

So in Romans 8:1, it says, that as a man, when he is in Jesus. But Romans 8:8 and 10 said, "Blessed is he who has Jesus **in him**." One is before the repentance, and the other is after. One is the belief in Jesus, and the other is the sorrow and brokenness until his heart has wept and wept until it is washed clean. It is after he has gone through the baptism of tears, which is the baptism of water. It is the man who has gone through

repentance.

Repentance is baptism of water. It is the true, real thing that Jesus was giving, the disciples were showing, John the Baptist was showing, that the repentance of sorrow was the repentance of water, and it is the forerunner before Jesus comes into a man's life. Not salvation, into his life, as a part of him in his heart. It is not the forgiveness of sins. It is the washing away of the sins, because it is the time when you will declare those sins each one, verbally, before God and before others as necessary, declaring them one by one, day by day, year by year. It will take years in some cases to declare them all, and some are never seen because we don't allow ourselves to see them. But that is the baptism of water. That is the beginning of tears, and from that comes repentance, and from that repentance comes salvation. and that salvation brings the cleansing of the inside of the cup, and the inside of the cup being cleansed brings pureness of heart, and pureness of heart gives us a mental, spiritual, inward attitude that is "Yes, Lord," and called meekness, that which Moses had, meekness. For Moses had known that way to go. He had been humbled.

I'm not talking about somebody who is being humble. I'm talking about somebody who is humbled, "ed". It is a passed, on-going tense. It is not something that he's been done to now. It is not something that's coming up tomorrow. It is not that he's going to be humbled because he did something - God's going to humble him in that area. It is a man who is humbled. He is in a constant state of lowliness, and God is his strength. That doesn't mean he walks around with his head down, and his eyes in sorrow, and feels like a dog. That's one who is in joy and gladness, because he doesn't have to prove himself. He doesn't have to walk around so everybody will have to think he's something when he's nothing. He doesn't have to walk around with a razor mouth or with a plastic tongue, but instead he can go around with a holiness and a humbleness of God, because he has inward brokenness.

He has been repentant, and that man or woman, cannot, **cannot**, cannot, be taken to

a limit, even death. He **cannot** reach a limit. And anyone who can reach a limit on any test or trial or temptation, has not been broken. Any one who can reach a point where they say, "That's enough. I can't take it any more," is a fleshly person who is not spiritually broken, who is not given over to the Lord. But he who has no limit, even unto death, as Jesus had no limit unto death.... Paul had no limit unto death. John the Baptist had no limit unto death, and I could go on and on. They have been broken. They have known repentance. They have known trueness of humbleness.

But he who has not and will end up making an excuse, end up throwing a fit, becoming angry, or the devil rising up in them, has reached the point where the devil has taken over that area of their heart, and if he couldn't take over, he wouldn't have been there to begin with. If he didn't have that part of your heart to start with, he couldn't have taken it, when he who has been totally washed and cleansed within, will walk away, shake his head. It doesn't bother him, he can put it aside and let it go. That doesn't mean that he wouldn't rise up as Jesus rose up in great anger, but Jesus rose up in anger and correction. He rose up in anger because of the evil done against God, but when it came time to defend His own life, He put His head down and went to the gallows and murmured nothing. He could have walked away. He could have turned away. He could have confessed something else. He could have said, "Whoa. That's the limit. I can't take any more. Whoa. Wait just a minute. What do you want Me to do?" And, He could have forsook God in one moment of time. He could have thought it in His heart. He could have said it on His lips. He could have done it in action. It doesn't make any difference. Any one of those three would have been the same sin, and God would have turned His face from Him forever, but He went straight to His death with the same gladness of heart that He came to live with, and any man that doesn't have that has not brokenness, but instead all he has inside is a little bit of righteousness, a little bit of Jesus, a little bit of the Word, and a whole lot of flesh, flesh meaning the devil.

For, the devil bought your flesh in the days in the garden. He bought the flesh of man,

when man turned against God, in the days of Adam, and he became, he became the Lord of the flesh of man until he's broken. And the only way man can turn away from that and let his flesh die is when he turns away and forgets about himself and never again considers himself as any value, never considers himself as having any need, but he lets God take care of all his needs. Instead, he lives life and enjoys it, and does things that are available, and has great gladness; but, he doesn't worry about what's around him, and whose doing what, or saying what, and how's it going with him. He's always interested in "What does the Lord say?" He's interested in "What may I do, Lord?" And, God is his total provider.

In another place in here it says, in the book of Revelation, chapter 22, it said, "Outside the holy city shall be those people who are whore-mongers, dogs, and sorcerers, and the sexually immoral, and the murderers, and the adulterers, those who adulterate, those who love material goods, and those who love life, and those who love the way of life that they live, and those who believe themselves to be good," and there's one other little bitty thing beyond that, that stands for some people I know. This is the sorriest, the most dangerous, and most vital thing, and He says, "And, whosoever loves and practices a lie," shall be found outside that holy city with the dogs, sorcerers, whore-mongers, murderers, and adulterers. "...whoever loves and practices a lie."

Now you may say, "Well, I don't practice a lie, and I don't love a lie. I hate people who lie to me. I hate people who lie." Oh, that's not what it's referring to. All that's not what's being told. You can be a liar and deny Jesus, and you are a liar. You can deny that you've got sin, and that's a lie. You can deny that you did something that you did do, and that's a lie, but that's not what it's about.

Let me explain to you what that Scripture means. It's found in other places in the Scripture, such as in II Thessalonians, chapter 2. I don't know what the verse is. I'll look it up for you. II Thessalonians, chapter 2, verse 10, 11, and 12. You need to read that, and 13. ...10, 11, 12, and 13: knowing the love of the truth. Let me explain to you what

that means. And, this is the area that's going to trap more religious people, and more Pharisees, which are the Baptist and the Assemblies of God, and the Church of Christ people, and the Catholics, and all them that call themselves denominations. Here are the ones who will fall into that trap, the trap of believing that, "Why, I don't tell a lie. I'm not a liar. I don't love no lie." And yet, they find, that they are the Pharisees of today. The Pharisees, and the Sadducees in the days of Jesus, were the great denominations of that day. Today, they are the Baptists, and the Methodists, and the Assemblies of God, and the Catholics, and the Presbyterians, and they have lies like you've never seen before. They have lies that they believe that this is what Christ is saying, and they believe this is what the Bible says, and this is what God wants: He wants you to be a great and physical man, and He wants you to do all these good works for yourself, and He wants you to pull yourself up by the bootstraps and go at it. That's not the Lord.

The Lord said to bring everything to Me in prayer, EVERYTHING. He said, "Tell Me everything in prayer, and let Me be the One Who will guide your life each day, in work, in prayer, in living, in your family, in your eating, in your living, in your sleeping, whatever it may be."

But it still means more than that. He who loves and practices a lie is he who makes that lie in his heart, in his thoughts, by his excuse. Whenever he is about to be trapped with his mistake, or his sin, or he's about to be trapped with something he's done wrong, and he knows it, he has already conceived his excuse. And over the years he begins to parade around and build up walls and excuses all around his life. He says, "Well, let's see. If I go down here, if I'm going to be late today, I'm going to make an excuse so I will have something. ----"On the way, oh, my goodness, I had to stop, and I saw Janie, as I was going, and Janie wanted me to stop and talk to her for awhile, so I had that excuse, and that's the reason I was late."

And somebody says, "Why did you back into that car?" And I say, "Well, I backed into it because that woman was coming up so fast behind me, that by the time I could look

back in the window and saw what I was doing, I already had it in reverse, and I couldn't stop, and it was her fault, and she ran right into me." And somebody says, "Why didn't you ask God to forgive you?" and you said, "Well, I've asked Him so many times that I just didn't think that I should ask Him again, because He probably wouldn't forgive me. He's got the same mentality, God has, as I have." So you know what kind of god he has.

And so, then you ask a person, you say, "Well, why did you say that, what you just said? Why did you open your mouth and say that, which wasn't needed to be said?" You say, "Well, I don't know. I just thought I should tell them what I should tell them." I could go on and on. Everything that you're cornered with. Everything that you're told that you're wrong with, by anyone - me, by the Spirit, by a stranger, by someone off the street, somewhere down the street. You have to have some excuse. And even when you're asleep at night, and God gives you a dream and shows you what you've done wrong, you tell Him an excuse in your dreams, because you're so used to making an excuse, that you're doing it in your dreams. You've always got an answer, and it's always of the devil. It's a lie, constantly a lie. You can't even do the things right with the children. If you're asked why you did this with a child, you have an excuse for it. You have to justify yourself. That excuse is called a lie. It says, "I won't accept responsibility for what I did wrong. I won't accept responsibility because I've made a mistake. I won't say that I'm wrong. I'll give you an excuse, because I'm a little mental, small minded person, and I don't know how to be corrected. I don't want to be changed. I want to be rebellious. I want to be disobedient. And, if I'm going to do it, I will make my own decision, when I want to do it, and how I'm going to do it." - The world of the sinner today, rebellion, disobedience, witchcraft. The sin that is greater than murder, rape, adultery, fornication, theft, cursing, drinking, drunkenness, and all put together, is the sin of witchcraft.

I told you in the very beginning, some years ago when I began to teach you. I told you that the sin that God would not forgive was the sin of rebellion and disobedience. And that sin, as an outward evidence is given by excuses. For every time you utter one out

of your mouth, you have just entered into rebellion and disobedience, and witchcraft. You've just said, "Woah! Stop. Don't tell me. I've got a reason why. Boy, and my reason is so good that you can't get through it. I've got an alibi. God, I've got an alibi. So I don't need to look and see if I'm wrong. I don't need to see if I've done anything wrong, because I've already determined that I've got a good alibi. I've got a good excuse. Why, I couldn't do that, because I probably couldn't figure out what to say. Why, I couldn't do that, Lord. I couldn't do that, Lord, because....ah..."

That's exactly what Moses did to God. He said, "Well, God, I can't go down and talk to the Pharaoh, because I don't have eloquent voice." And, God became angry, extremely angry at him, because he didn't trust God. He gave God an excuse instead. And, God said, "O.K., Moses, since you won't do it, I'll send your brother with you, and he will speak for you then." Instead of turning to Him, and saying, "God, I can do it. I can do it. Just give me the strength, Lord. Open my mouth and put a tongue in me, that I can speak with." Instead, he made an excuse and a lie. And later on, he made more excuses that he didn't need to make.

How about you? Are you guilty of the sin of rebellion, disobedience? Are you guilty of the worse sin that's known to God? The same sin that happened to Adam and Eve, when God rejected them in the garden. Eve said, what? She said, "That serpent made me do it. **That serpent made me do it!** He beguiled me. He tricked me." He did? Why did you listen to him? "Well, because he was talking to me sweetly, and I thought he was telling me good words. "Why did you do it, Adam?" "I did it because the woman did it. She tempted me. She told me that she wanted me to do it, so I'd be with her, because she had done it, God, and she had an open mind, and she was smart at the time. She says, "You have to do it if you want to be with me, and I didn't want to lose her." That's my excuse.

And God said, "Because you've done this, all three of you are going to receive your just punishment. "You devil. You, you serpent, you snake, will crawl on your belly and

eat dust the rest of the days of your existence." He said, "You, man, you're going to work on the ground and till it, and the soil that you till will not produce good crops. It will not produce fruit for the land like you would have had otherwise, but instead, your land that you till will bring up thorns and thistles, which means you'll have evil and violence in your life, and cursings. And, your children will be cursed, and your children will have sickness in their life, and death will be through your family from now until the end comes." And He said, "To you, woman, you'll beg for the man all your life, and you'll seek after him as your strength and source, and as your need. And, in childbirth, when you give birth to children, you'll have pain and suffering, because you have done this." And He said, "I will curse your bodies so that they will not leave this earth, nor live forever." And their sin was what? Disobedience to God, and an excuse to cover it up.

They didn't commit adultery. They didn't commit fornication. They didn't commit robbery. They didn't commit murder. They committed the worse sin there was. They committed witchcraft with the devil, and gave an excuse to God, instead of turning to Him and saying, "Lord, God, we've have violated Your word. We have sinned against You. We have done very wrong." They had no repentance, and they wouldn't repent because they didn't know how. So, God then, allowed them to be covered by blood and the skins of animals, that they might make offering and sacrifice thereafter, until he could send a Savior, Who would be their sacrifice for them. But, in the meantime, no man upon the earth had ever died could enter anything besides the Sheols of hell, and that's where all men where interned until the day of Jesus's time, that He might then be the Savior to bring them out, because He obeyed God. His word, His heart, His thoughts, His desire, His intent, was always to do God's will, and did it out of the love and gladness of His heart. He never had an excuse. He never made up a lie. He never formed witchcraft.

But some of you have. You've committed the worse sin that is known to man under God's Name. There is no greater sin. Judgement of another for a little sin of murder, or adultery, or fornication, or theft, or homosexuality when you're a lying, filthy, unclean,

religious, bigoted, hypocrite, who has a spirit in them of excuses and lies, and you love and make a lie, and practice that lie through excuses, day after day, after day. How could you ever know that anybody upon the face of the this earth was wrong, as long as you had those lies within you.

Until you're broken, how do you expect your children, or your families, or anyone who you would speak to, to ever want to listen to you with all your excuses and lies? It's a very serious matter. The door is closed on you until you get rid of it. Just as simple as that. Till you decide, "I'd rather die, and I will die. But I will never open my mouth again to make an excuse or a lie. When I start to utter one, I will close that devil in my teeth, and I will bite his head off, and I will say, 'I did it. I did it. I'm at fault. It's a mistake. It was me. I was wrong. It was me. I did it. My mistake. I'm wrong. I'm guilty. I'm sorry.'" And it won't take long of that until your heart will start to change, and before your utterly sandpapered tongue gets a chance to speak, perhaps you'll bite the devil right in the head, as he starts to come out of your tongue. And, you won't utter and practice that lie, because that's exactly what it is: is to love and practice a lie.

How serious is it? It's this serious; that if you do it in the daily practice, in your daily life with anyone else, your heart is doing it continuously against God when He's trying to correct you. God's word, trying to correct you through the Spirit, through someone else, through any stranger, anybody, anybody! Could be your child, and you're uttering your excuse, and your thoughts contain excuses. Your thought contains excuses: "Well, he doesn't know what I did. He doesn't know how hard I work. He doesn't know how hard I strive. He doesn't know what I'm thinking. He doesn't know how hard I'm thinking. I'm thinking about getting right. I'm thinking about changing. I'm just really thinking about it. He doesn't understand that." He probably doesn't care, because that's all sin.

If you want to get rid of it, you need to speak it out. You need to declare your lies, and you need to bite, bite that tongue off when it starts to open up with that excuse. And you need to say, "Woe. Wait just a minute. I started to make an excuse. I started to make a

lie. Where's it coming from? It's got to be coming from down in my heart, because if it wasn't coming from my heart, it wouldn't come out of my mouth." And so, what are you doing then, with another god sitting in your heart, who acts like he's god, instead of the true broken, humble, word that should be down there, Who does not make excuses?

Where it says in II Corinthians, or II Thessalonians, again, chapter 2, "This one opposes and exalts himself above all that is called God," or that is worshipped, so that he sits as God, in that heart of man, which is the temple of God. The temple of God is in the heart of man. So he sits as God in the heart of man, showing himself that he is God. Showing himself to the people that he is God. His god is his excuses, his lies. That's what the liar is. The devil is the liar. He was the liar from the beginning. He originated the lie, and he originates the lies within you, to cause you to make excuses. You make excuses for all your short-comings, for all your mistakes, for all your wrong doings, for your inabilities, for your errors, and for all your sins, instead of accepting all things, **accepting all things** as a man or woman of God, to say "**I'm wrong**. I've done it wrong, but I'm going to put an end to it. I know what to pray on," and crying out to Jesus, "Lord, I did wrong," before the devil has a chance to take over my heart like he did in Adam and Eve.

But, he who is making excuses and lies and loving those lies, he's already sold his soul to the devil. He's already sold his heart to the devil. And, if you want to buy it back, you want Jesus to buy it back, you better stop lying. You better put on a new way of life. You better break it fast, because you know better. You know that the way you're going is the wrong way. And, Godly sorrow produces repentance. Godly sorrow produces repentance. And, repentance produces salvation, and salvation gives you the desire to stop making lies and excuses, which are the worse sin that you can make. Because, an excuse and a lie is total rebellion against God. It's total rebellion against any word spoken to you. It's total rebellion against any correction that could be given you. It's total rebellion against anybody helping you, because you've always got a reason why you cannot change, why you cannot do it.

I've heard so many people that all they are is filled with excuses. You can't work with them. You can't help them. You give them material, and you walk away from them and leave them alone. Every time you go to talk to them, all you will hear is excuses and lies come out of their mouth. They will spout them out day and night, instead of just listening and saying, "That's me. I'm really wrong, aren't I?" It's because they're so small, so small a people in their own mind, and in the sight of themselves, that they're so small that they make themselves proud and arrogant, and they lie and they cheat continuously against God. That's what it means to love and make a lie. That's also what it means to give away that pearl of great price to a dog or to a hog, is when you take in that sign of repentance and give it to a person who will not repent, one who is not ready to repent, one who doesn't believe himself to be wrong, and in sorrow, and so you tell them about repentance, and you give them the way of repentance, and they turn and laugh at you and tell you, "Well, I don't want to do it right now. I'm not ready right now." You have then, taken that pearl of great price and given it to a dog.

And you say, "Well that dog was my mother." I don't care who that person was in the physical. I really don't care, because God doesn't judge whether that mother or father of yours belongs to Him, or not. He judges those who come to Him and live for Him. He doesn't judge by your relationship to someone. He doesn't judge by your relatives, or my relatives. He judges by those who are His, who hear His word, and do His way, and live in Him, though He will accept anyone who will come to Him, He will turn their hearts unto Him. Anyone who truly wants to serve the Lord, and seeks Him with all of His face, and cries out to Him, God will not let Him go away.

But, he who stands and makes excuses, the doorway will be closed for him one day, and he will find himself eternally separated from all the rest, because he failed to put on obedience - true, inward, washed of the cup, obedience. Obedience says, "Yes, Lord, I'm wrong." And that scripture happens to fit in with a scripture in I John, which I'll read to you as I close, in the book of I John, chapter 1, starting in verse 7: "If we walk in the

light as Jesus is in the light, we will have fellowship with one another, and the blood of Jesus Christ, His Son, cleanses us from all sin." In other words, when I walk in the light, I'm walking in the truth. I am saying, "Yes, Lord, I'm guilty. Yes, Lord, that's me. Yes, Lord, I made that mistake. Yes, Lord, I know I'm wrong. Yes, Lord, I repent. Yes, Lord, I'm sorry for what I did. Yes, Lord, that was me. Yes, Lord, I didn't do it right. Yes, Lord, I need your help." THAT's what it means to walk in the light. Then I'll be cleansed of all sin, because my heart is humble, and He will hear me. And, He will wash it as I walk.

But, "if we say we have no sin, we deceive ourself, and the truth is not in us." And the way we say we have no sin, is, "Well, I didn't back into that woman. She ran into me. Why I couldn't have possibly have done it, because I've been wanting to. I've been wanting to change. I've been wanting to stop lying. I've been wanting to stop this anger, but you got to understand. I've been trying to. I've been thinking about it everyday." The truth is not in us, and we are not cleansed, but we are walking in sin, and if we will confess our sins, instead of making excuses, then Jesus is faithful and just to forgive us our sins, and he will cleanse us from that unrighteousness. If we do not make excuses, but we say, "Yes, Lord, I'm wrong. That's me. Yes, God. Yes, Jim. Yes, Pete. Yes, Jane. Yes, Mary. That was me Mary, I did that wrong. Yes, Jane, I did it. I'm sorry I didn't do right with you. Yes, Pete, I knew what you're saying is true, and I'm really wrong, and I need to pray on it. Then Jesus will forgive my sin, and He will wash me from it, and I will find that I have peace within me, because I don't have any fight. I don't have any fight. I don't have any excuse."

But, if I say to them, "Well, you do the same thing. Well, you caused me to do it. Well, if you hadn't said anything to me it wouldn't have made me upset. Well, if you hadn't told me this, I wouldn't have done that which is wrong." Then, I have sinned, because I have said, "I have not sinned;" and I make him who is speaking to me, a liar, and Jesus's word is not in us in that case.

I read to you exactly what that means. It means I make an excuse for my sin, instead

of saying, "That's me. I'm wrong. I'm sorry. And, I do not have any limit, Lord, in what I will reach, but death is the ultimate. Death to my flesh. Death to my desire. Death to my pride. Death to my little girl, little boy inside me. Death to my lies. Death to my excuses, and death to my life that I might gain that field of great price, that I might know You, Lord, and You will sustain me. You will care for me. You will keep me when I have put myself in Your hands, and I stop lying and making a lie, and loving that lie. When I have learned that the greatest sin there is, is making a excuse and a lie, when I have learned that the greatest sin is rebellion, disobedience, witchcraft, the works of my own heart, the works of my own tongue, the works of my own life, become the greatest sin that I can do, then I will know that I am the sinner, and I will get out the plank in me, that I might be able someday, to help out another who has a little bitty speck of a murderer, a little speck of a rapist, a little speck of a thief, the little speck of a whore, whatever she might be, or a homosexual, or a thief, then I'll be able to see that little speck, and I'll know that I was the world's greatest sinner, but now I can have empathy, and hope, and help for that little man who has that little bitty sin, and I had the big one.

You see, Paul didn't have a great problem with his murder of Christians. That wasn't what he had the problem. His problem that he had the problem with that God finally forgave him for, or otherwise he would have lost his eternal life, was the blaspheme of the Holy Spirit, not the murder of Christians, the blaspheme of the Holy Spirit. He had spoke against the Spirit of God, Who was working in people around him, and those Christians whom he saw who were seeking the Lord, he blasphemed them, and spoke against them, and that was the sin that could have sent him to hell. But to murder the Christians, God forgave him of that a lot quicker, but the blaspheme of the Holy Spirit, God would have not forgiven him except he did it in ignorance, and he prayed and he sought the Lord with all of his heart, and God finally did forgive him, but he let him die in his work for the Lord.

You better think a long time of what you think is sin, and what you think is bad. You

better consider a long time on where you think you stand, and where you see sin, it is not sin, but the sin is your heart and your excuses and lies. You hearing me?