

OBEDIENCE AND VICTORY – JOHN 5:24

We bring greetings this evening in the name of Jesus.

Brother Melvin introduced our subject this evening in his last point on disobedience and we want to build away from that and look at obedience and victory this evening.

The greatest and most forceful commandments of God in the Scriptures are commands to obedience. God told Adam after he disobeyed: “Because thou hast eaten of the tree which I commanded thee saying thou shalt not eat of it, cursed is the ground for thy sake;” and he went on with the curse. [Genesis 3:17-18](#).

God's dealings with his people, with us today and continuing until the end of time, are conditioned upon obedience.

God told Israel: If you will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people upon the face of the earth.” [Exodus 19:5](#).

God requires obedience to Himself before he accepts anything else, God expects a response of obedience.

He said it again in Samuel, [first Samuel 15:22](#), Samuel told Saul that to obey is better than sacrifice.

God requires obedience as a necessity for eternal life. They that do His commandments will have right to the tree of life. [Revelation 22:14](#).

Obedience is more than attitude, obedience is a practice, it is a way of life, it is a practical outworking.

Our title this evening is: Obedience and Victory.

Victory implies battle.

[Revelation 12](#) gives us a picture of battle and the tenor of Brother Melvin's message implied a battle that we are facing today. There are no victories without battles. If we are going to be victorious there must be a battle, of necessity there will be a battle. The Christian life is often described as a warfare.

Particularly outstanding is the second book of Timothy where there are a number of comparisons to the life of a soldier. Paul said I have fought a good fight, (2 Tim.4:7) there was a battle there for victory.

Obedience and victory are related because we can be victorious in the battle only if we are obedient to the authority that is over us.

The outcome of many great battles depended upon the express obedience of officers under authority that made possible a working together, apart from that many outcomes would I suppose have been different.

I invite your attention to John chapter 5 where we have our text, I want to take the points for the message this evening from this verse, verse 24 of John five.

I want to read as a background [John 5: 17 to 29](#).

I want to just give a brief description of the circumstances that brought about the teaching that is involved here, the thought of the teaching in verse 24 and of verses around it.

Jesus healed a man on the Sabbath day, a crippled man, and in his healing Jesus told the man to take up his bed and walk.

The Jews challenged the man they saw walking and wondered why he was doing what they considered to be un-lawful on the Sabbath day, namely carrying his bed.

He said that he didn't know, they asked him and he said: He that healed me told me to do this. He didn't know who it was. But later on Jesus met the man and had a few more words with him, He said: "Behold thou art made whole, sin no more unless a worse thing come unto thee." Verse 14.

The man upon discovering who healed him went and told the Jews, their response to that was, or their reaction was, verse 16, they sought to persecute Jesus because He had done these things on the Sabbath day.

Jesus' response is in verse 17: "But Jesus answered them, My Father worketh hitherto, and I work." Again their reaction in verse 18 was an increase of feeling against Him because his reply indicated that He considered himself equal with God, they caught it correctly because from verse 19 to the end of the chapter Jesus reinforces the claim that He is in fact equal with God and a very part of God, He is the Son of God. ([John 5:1-18](#))

And now this verse 24 is part of a discussion where He is the reinforcing his claim that He is equal with God and is part of the godhead. I'm going to read these verses now, verse 17 to 29.

"But Jesus answered them, My Father worketh hitherto, and I work. ¹⁸Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. ¹⁹Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. ²¹For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. ²²For the Father judgeth no man, but hath committed all judgment unto the Son: ²³That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. ²⁴Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. ²⁵Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. ²⁶For as the Father hath life in himself; so hath he given to the Son to have life in himself; ²⁷And hath given him authority to execute judgment also, because he is the Son of man. ²⁸Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." [John 5:17-29](#).

Verse 24 while it is in the context of His teachings it is somewhat a complete thought in itself but I want to take four points from this verse.

The first one that we want to look at is: He that heareth my Word - A pre-requisite for obedience.

Secondly: And believeth on him that sent me - the practice of obedience.

Thirdly: And shall not come into condemnation - and that's protection, the protection of obedience.

Fourthly: But is passed from death unto life - the product or result of obedience.

Parts one and two apply directly to obedience, parts three and four to the victory that comes as a result of our obedience.

We want to look now at the first phrase there: He that heareth my word - the pre-requisites for obedience.

First, pre-requisite means a requirement beforehand, a necessary condition for something following. One of the first requirements, one of the most important requirements for obedience is the recognition of authority. Obedience requires the recognition of authority. He that heareth my word - why is that significant? Because Jesus is saying that because it is the final authority of the universe, it is absolute authority. Absolutely authority resides in God, God possesses an inherent authority that no one else has.

[Hebrews 1:3](#): He upholds all by the word of His power (or authority).

The operation of the world is based on an authoritarian structure that we cannot ignore.

Satan's uprising that we have pictured there in Revelation 12 was a test to see whether or not that authority was absolute or not, and it was and it is tonight, and will be forever, it is absolute authority. God possesses an inherent authority that is a part of Himself, it is a part of God and nothing, not anything else possesses an inherent authority like God does.

Now Jesus subjected Himself in the flesh to that authority while at the same time He was a part of it. Verse 27, the Father has given Him, the Son of authority to execute judgement. It rests in God as possessing inherent

authority, He is able to delegate and give that authority where it belongs. God could give it to Jesus because God possessed that and of course Jesus is a part of the godhead, He was a part of that but in the flesh subjected Himself to that.

Now by recognising absolute authority and responding to it we will also recognise delegated authority. We are speaking here about something that is necessary for obedience and that is recognising authority. All authority under God is authority set under authority. There is only one absolute authority and all authority under that is authority under God's authority. And all authority is delegated by absolute authority or it is not authority. Either it was delegated, it moved down from the godhead, or it possesses no authority.

God delegates authority to the Church, God delegates authority to the home, God delegates authority to the State. They have no inherent authority, none of these areas, but are only in authority as they have been commissioned and given authority by absolute authority.

But the fact that they have been placed in authority by absolute authority makes violation of delegated authority a violation of that absolute authority.

When we fail to respond to a delegated authority we come up against absolute authority, authority flows from God, it moves down and finally goes back to God.

In Luke chapter 7 we have the centurion that encountered Jesus. He told Jesus that he didn't have to come to his house, he said I'm a man set under authority, having under me soldiers and I say to one go and he goes, and to another do this and he doeth it. The centurion was recognising that his authority over the 100 soldiers under him depended upon his obedience to the authority that was over him, that was ultimately the authority of the Roman Empire and finally resided in the Roman Emperor himself. ([Luke 7:7-8](#))

That soldier, that centurion had no authority to say do this or do that and demand obedience were he not under the authority that was over him which was the authority of Rome.

Now disobedience is a response to the devil who is no authority.

The devil possesses no inherent authority, the devil is no authority. He is a usurper who rejected the authority of God, the devil was rebellious, is rebellious, rejecting the authority of God and is making an effort to rally men around him in his rebellion against God. Rebellion against absolute authority is responding to the devil because he is the head of that, that is his work.

Rebellion against authority delegated by God is also rebellion against absolute authority.

Now a refusal to recognise church authority.

I want to just expand a little bit more on some of the thoughts that I've given here relating to this thought. A refusal to recognise church authority is ultimately a refusal to recognise or to subject oneself to the authority of God when that church is responding to the authority of God.

The same is true of the home. It is also true of agencies or rather areas of church life where individuals have been placed in authority such as the school program. Our school boards represent an authority that has been delegated by the church that has been delegated by God for this work.

If we refuse to be obedient to the church we are despising her authority which she has not taken to herself but that authority which has been placed up on her by God.

There are times when individuals who are being dealt with will accuse church leaders of setting themselves up like Moses was accused of. They said there are a lot of people that could do Moses work that Moses is setting himself up. But they heard from the authority that placed Moses in authority - God.

I say when we challenge the authority of leaders in the church we are trampling on ground where we had better be careful because we are coming up against the authority of God Himself, absolute authority. That person is rebelling against God and cannot have a fruitful Christian experience because the entire Christian life is based upon submitting ourselves to the authority of God.

There is a thought that I want to give now yet in relation to the thought on obeying church authority.

There are people sometimes that say that church authority does not have to be obeyed if it can't be found in Scripture, that church authority only goes as far as what is a "Thus saith the Lord" in the Word and that is all that can be asked, that applications in details are inconsistent or an abuse of the authority that the Lord had laid upon the church.

I want to say that is also false, that is wrong. God has given authority and if you find yourself in a church Fellowship and are chafing under the agreements and disciplines and restrictions of that group and refused to acknowledge them because you say they are not in the Word you finally are facing up to the absolute authority of God, you will confront that.

We have example after example and one of them is that Jesus said they (the Pharisees) sit in Moses seat, ([Matthew 23:2](#)) He said that about a people and one would certainly think after Jesus was finished with them that they were not worthy of respect but there was an authority that was laid upon them and they were to obey because of that authority not because of who they were.

If your church is of such a condition that you can no longer be obedience to it you had better be with a fellowship where you can be obedience to it, you had better get there because we are not safe for long, I'll put that qualification to it, we are not safe for long in a church where we must set ourselves up against that church because they are the leading contrary to the Word.

We had better find ourselves in a place where we can submit for our own spiritual welfare or we are going to eventually find ourselves not submitting to the authority of God.

Again I say it is a myth that we can be disobedience to delegated authority and still be obedient to the authority of God, we can't do it. If you are disobedient, and unsubmitive to one you are finally unsubmitive to the one that heads up the authoritative structure that the whole universe operates on and that is God Himself.

It is a myth that we can be in right standing with the Lord and be rebellious to the authority that is over us, whether that authority is parental

authority or whether that authority is church authority or whether that authority is the authority of the State or any other area under these.

If we think that we can knowingly and consciously violate and not submit to that authority we are doing something to our relationship with God because our relationship to God is based upon a subjection to His authority. We are under authority - all of us.

I think this area does give some problems sometimes among us because we are not conditioned to living lives under discipline like we should. We are not, we just aren't. The world isn't, people aren't.

Discipline is something to be chafed under rather than something to be submitted to. It is a developing and coming to fruit of the devil's entire program, part of the end times are people that are disobedient to parents.

In [Jude](#) it speaks about presumptuous rebellious apostates that have a contempt for authority, they speak evil of dignities, it is a part of our world, it affects us, it touches us, and therefore causes restlessness at times. We must, we must work as leaders, as people we must learn to enjoy a life under discipline. If we haven't learned it as children we had better learn it because living a life in subjection to God involves a life under discipline. There is too much freedom to set our own thinking up against constituted authority.

Jesus told the people in His day that the Pharisees were sitting in Moses seat. What did He mean by that? Why, they have authority, they possess an authority that warrants the attention of and respect of the people.

Now another pre-requisite for obedience or requirement for obedience is that obedience requires the crucifixion of self.

Before we can be obedient we need to have self dealt with. He that heareth my word. It is His Word against our word - the call of the flesh versus the call of the Lord.

He that heareth my word. To hear His Word and to respond to His Word means to reject our own way. Before we can respond to that word we must first of all say no to self before we can say yes to God.

There is a lot of people who try to say yes to both.

Paul tried that, a lot of people tried that. You know where you end? You end up in the midst of and bogged down in the full round of frustration that we have described in Romans seven.

Frustration to where we are in bondage to a law in our members, we want to respond and we want to do what is right but we find ourselves doing wrong and so we feel bad because we have done wrong but we keep on doing wrong and there is a conflict, we know what we ought to do and we are living under condemnation and trying to remove that by doing things, it doesn't work.

We must say no to self so we can say yes to God.

Now in our baptismal vows we affirm that we are willing to renounce Satan and all the works of darkness and all our own carnal will and sinful desires and live for the Lord.

We have agreed to do that, we have committed ourselves to do that. That means saying "No" to the works of darkness and our will for the sake of the Lord, it involves the cross experience.

Obedience also requires hearing. He that heareth.

God is speaking, God has spoken. Are we hearing this evening, are we responding to God? He that has ears to hear let him hear or who is willing to hear let him hear this evening. (Matthew 11:15, Mark 4:9, Luke 8:8, Luke 14:35)

Are we responding to the authority of God?

Now let's move on to the next thought: The practice of obedience.

He that heareth my word and believeth on him. What does that mean?

Well this is also a pre-requisite because we cannot obey until we respond in belief. It is also a part of the practice because our failure to believe in and trust God is rebellion against God.

I would just like to take that word believeth. Faith, believeth involves faith and trust, and faith is obedience. To be a believer is to be an obeyer, it is part of each other, we can't be a believer in an absolute real sense without being an obeyer, we cannot be an obeyer either without being a believer. They are a part of each other.

[Romans 16:26](#) we have this phrase: Christ is made known to all nations for the obedience of faith.

It is obedience of faith. We must see that practical obedience as a necessary part of Christianity.

I want to refer to one verse, obedience and not overwhelming experiences are the mark of the new birth

[1 John 2:3](#), "And hereby we do know that we know Him, if we keep His commandments."

How we keep His commandments is a way to determine if we know the Lord. Can you see that to be a believer is to be an obeyer, they are one and a part of each other. We cannot separate those two.

People are trying to do it today but you know they are not doing it, they are simply saying that they are not believers when they aren't obeyers because they are a part of the same thing.

Jesus said: Why do you call me Lord, Lord and do not do the things which I say?

Well He was saying that it is inconsistent to call me Lord when you don't listen to Me because lordship implies obedience and submission.

In Matthew chapter 7 verse 21 to 23 we have these words

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Matthew 7:21-23](#).

Those words here are some of the climaxing thoughts to the Sermon on the Mount where Jesus touched on some of the most practical areas and issues that are facing us, that are putting dividing lines between the so-called church and the true church today. I believe it is not without purpose that this very thing is there - Why do you call me Lord, Lord, but rather many will say: Have we not done many wonderful things, we've had many wonderful experiences. And then the Lord will say: I never knew you.

Why weren't they practising Nonresistance that He spoke about in the Sermon on the Mount? You see it touches some of those areas.

Divorce is an area that He touched in the Sermon on the Mount.

The swearing of oaths, the relationship of the State, the personal relationships one to another, having love, laying down grudges, having true and actual experience rather than a form of it. Is all a part of what is climaxed by those phrases there.

We are surrounded by people that act as though they don't believe and apparently they don't realise that the Lord will take vengeance on them that know Him not and obey not the gospel.

One month ago approximately at a Mennonite conference this subject was discussed which called that particular area of the Mennonite church a Believers Church. Among the issues that were discussed at the conference was divorce and remarriage and a resolution was passed that whilst divorce comes because of sin after people have repented of it they could not consider that it would be right to bar them from the fellowship because to do so, because a growing segment of people from their own church said that if somebody finds themselves having been divorced and they are unable to be reconciled if they have not the grace to live alone they are free to marry.

Well what kind of church is that? That's playing church, that is not real church, at least it is not obedience in faith but it comes under the same category here. We must be clear on these areas in practical obedience.

The practice of obedience means that we should obey authority.

Now I want to expand that thought it is not the same as I had before. But in other words when we encounter authority, God's authority either directly or indirectly we should obey, we should obey authority not just men.

Some people will obey some men or people depending who it is but haven't grasped the fact that the practice of obedience means that we respond to authority wherever that authority resides wherever it is, that is the authority we respond to.

If we only obey certain persons and not obey other persons because we don't like them or consider them unworthy of our obedience because of who they are then we are not seeing authority we are seeing people.

If an officer of the law maybe whom we know and don't respect perhaps or isn't worthy of respect even, he represents the law however and he represents the State authority, if we don't obey because it is him we are seeing people and not recognising that it is an authority not people that must be responded to. No matter who it is, if they represent authority that authority must be obeyed, we obey because of authority.

We can see, we must see more than the person, we must see God at the head delegating it.

Paul could obey a simple believer like Ananias because, when just before he was persecuting those people, because he was confronted by the authority of God. [Acts 9:17](#)

Paul changed his attitude toward the High Priest when he was called into question when he knew it was the High Priest, not because the man was worthy of respect, he wasn't, Paul just indicated that, but he gave him the respect because he represented authority, when Paul knew that he took a different attitude toward that. [Acts 23:4-5](#). And that is what we mean when we say we must, it involves responding to authority.

Now submission to authority should be absolute but there are times when obedience may be somewhat relative.

Let me explain that.

It is never right to be arrogant, never. But if a command to obey another authority violates the authority of God then our first allegiance is to God but we never do it arrogantly. That is always wrong, it is pride that the brother spoke about. We must be submissive.

To boldly challenge authority that is set over us even though that authority might be giving commands that we cannot obey is wrong because we don't challenge that authority.

The Apostle said whether or not it is right to obey your authority as opposed to God's, Judge ye. [Acts 5:29](#). But they knew what they had to do, they had to obey God rather than men.

Now if a husband forbids his wife, now we had some teaching of the place of a husband in the home, if a husband forbids his wife to wear the veiling contrary to God's Word what should she do? She should wear the veiling of course because there is an authority that is above his authority

that she must respond to. Now she may not do it arrogantly but must express the attitude of first Peter three like Sarah did to Abraham calling him lord, there must be a submissive attitude, still be submissive but respond to God's authority first.

Jesus said: If any man come to me, and hate not his father, and mother, and wife, and so on (and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [Luke 14:26](#).

Now the idea that delegated authority even if it leads directly contrary to God's Word, the idea that that brings no consequences because we are obeying immediately what is over us is a false idea, it is a misconception of Scripture. Now I think we ought to beware of that idea. There is no umbrella of protection for disobedience of any sort against the authority of God, there isn't any, even though some people say there is and even though we might hear that, people come away from seminars and so on saying that in talking about this: That if we obey the authority that is directly over us in direct violation to the teaching of the Word we are protected from the consequences of our disobedience to the Word because we are obeying the authority over us that it protects us somehow.

The idea is inconsistent with the Scriptures, it is wrong.

We need to promote obedience.

But our lack of obedience to a command that opposes the Scripture our disobedience to that is not done in arrogance but it is done out of a submissive spirit to the greatest authority.

Now let's move on to the next thought.

We have looked at the practice of obedience.

Obedience involves a way, it involves a practice, it involves a living out of the commands of the Word, it involves being sensitive to the Scripture, it involves being able to be moved to action by what the Word teaches. That is obedience, it is a sensitive attitude to truth and it is a desire to live out the truth in the most practical way and the most complete way.

Now and I say what that finally comes to or boils down to is that obedience boils down finally to our response to the Word and to those God has set in authority.

Again I say it is a myth that we can be disobedience to delegated authority and still be obedient to the authority of God, we can't do it. If you are disobedient, and unsubmitive to one you are finally unsubmitive to the one that heads up the authoritative structure that the whole universe operates on and that is God Himself.

No moving to the protection of obedience - Shall not come into condemnation.

He that believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation.

The victory part. Obedience brings victory. It puts us on the same, it puts us on terms with our Judge.

Condemnation is a judicial term having to do with the law and the courts.

Rebellion places one under condemnation, condemnation we are condemned.

Obedience aligns us and puts us on terms with the judge.

The victory that is recorded in the passage of Romans chapter 8 never fails to inspire me, I want to read a few verses from Romans eight.

Verse 31:

"What shall we then say to these things? If God be for us, who can be against us? ³²He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³Who shall lay any thing [now we are talking about condemnation or charges] Who shall lay any thing to the charge of God's elect? It is God that justifieth. ³⁴Who is he that condemneth? It is Christ that died, yea rather, that is risen again." [Romans 8:31-34](#)

He is asking what authority in the world or anywhere can condemn what I have cleared. There is no authority that is able to condemn and God has cleared, when God has freed us and God has given us liberty.

I say that is a tremendous thought, it is a wonderful place to live, having made peace by the blood of his cross having been born again. Having submitted ourselves to the authority of God we'd then are on terms with our Judge against whom no authority can judge. Satan is described as the accuser of the brethren, accusing them before God day and night. ([Revelation 12:10](#))

Listen, God will hear nothing, God will hear nothing against the person if the person has been cleared by the blood because there is no other one that can judge and try but God, God is God alone, God is absolute authority and every all the judgement is finally committed to God and the very person that justifies us is the final Judge of the world.

I say it is a good place to be. It is like coming, it is no comparison really but it is like coming into the law courts and the judge is a personal friend of ours and knows all the details of the case, knows that we are innocent, and we just had to complete confidence that we are going to have a favourable verdict at the end because he knows all about it. He has already cleared us, he has already said what it's going to be because he knows the details.

I say that it is like when the accusations come we are cleared and when God clears us nobody can condemn us. Nobody can.

People can condemn us but judgement is finally committed to the people, it is committed to God that knows it all. Aren't you glad? I'm glad this evening that the God that knows it all is the Judge of all the earth.

I say that is a sobering thought if you are not right with that God. It is a sobering thought if you are fooling people, that's a sobering thought but I say when we have been washed from the inside out that's a glorious thought, it's a glorious thought to know that we can some day face Him and find Him to be our justifier rather than the Judge that condemns us.

That comes because of obedience.

He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation. He shall not be condemned.

Let's move now to our concluding point: The product and victory of obedience - he has everlasting life.

Not only protects us from being sentenced to condemnation but it also gives us everlasting life.

Blessed are they that do the commandments that they may have right to the tree of life and enter in through the gates into the city. [Revelations 22:14](#).

A guaranteed entrance to life into glory.

This is the victory that overcometh the world even our faith. [1 John 5:14](#).

Everlasting life begins below with the quality of life;
Eternal life and begun below now fills my heart and soul,
I'll sing his praise forever more who has redeemed my soul.

Our eternal life begins presently. We have everlasting life, we are passed from death unto life.

Some of the qualities, some of the blessings of everlasting life begun below is answered prayer.

[1 John 3:22](#) we have a thought on prayer directly related to obedience:

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

That's part of the victory, answered prayer, being able to have confidence in prayer, knowing that we are heard, knowing that our prayer is not just going as far as the sound of our voice but knowing that it is being heard at the throne.

We can have an assurance when we are being obedient but we cannot have that if we are not, it is necessary it goes along with it. A sense of being in contact, a sense of relationship.

[John 14](#), I'm just going to turn to a number of scriptures here in conclusion,

[John 14:21](#)

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

That's a blessing, one of the blessings of obedience a sense of our Father's love, and I will love him and will manifest myself to him.

Another one is the manifestation of God to us.

Part of the victory of obedience is to be a sharer, we ought to have the joy of the Lord, to share with our brethren in the joy of obedience.

[John 13:17](#): "If ye know these things, happy are ye if ye do them."

It is one of the blessings a part of obedience is to have the joy of the Lord in our hearts, living free of condemnation knowing that we are being open, open to know more to obey, open to our brethren to help us to obey, open to the Word to have new revelations of truth or new illuminations from the Word through the Spirit.

I think that the greatest part of the victory is to be a sharer in the victorious climax of events on this old world, of the earth, be overcomers with the overcomers of Revelation, the seven churches, it lists each of those and says He that overcometh, there are a number of things listed there, to be a part, one of the prospects of victory is of obedience, is to be a part of the bride that has made herself white.

How purified your souls are in obeying the truth. Made white. [Revelation 19](#), the bride of Christ the marriage supper that came, they were there because they were obedient. [Revelation 19:7-9](#)

Jesus is going to take to Himself a bride not having spot or wrinkle or any such thing but one that is wholly without blemish, a bride that is obedient, that has learned obedience and learned the discipline of being a part of Jesus Christ.

The end time system is based, the end time Antichrist system is based upon rebellion, rebellion against the Lord and the Lord's authority.

The ultimate expression of that we have pictured in the book of Revelation where men rise up against the authority of God only to be crushed by that very authority.

This evening by being obedient we have the privilege of falling on that Stone of authority and being broken, and if we don't fall on that now we are going to be crushed by the absolute authority in the final disposition of events in this world. [Luke 20:18](#).

But I praise the Lord tonight for the possibility of being a part of the bride.

The question is: Are we tonight a part of that bride? Are our fellowships a part of that, will we be a part of the church that He is taking to Himself as part of the bride, are we going to be a part of that victory?

I believe we won't be if the candlestick is removed. We will be if we continue steadfast in Promoting obedience.

The requirements are not any different now than they were five years ago or 10 years ago or 15 or 20 or 25 or however long. *(nor will they be any*

different in the ages to come. Ed.) Our Fellowship has been no different, we must continue on a course of obedience or we are going to be a part of the rebellion of the end time.

Made God help us to be with the victorious ones, the obedient ones.

*From a message by Glenn M. Sensenig
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