
How to Effectively Use the Law

This is called the RCCR principle of witnessing, using the law to bring the knowledge of sin. This is the method that I believe is the scriptural way to present the gospel. Charles Finney said, “Evermore, the law must prepare the way for the gospel,” while Spurgeon said, “My brethren, we must not cease to declare the law, its demands, its threatenings, and the sinner’s multiplied breaches of it.” Now, it’s my observation that often the world unwittingly stumbles upon biblical principles. One area I’ve noticed this in is the area of selling. So what we’re going to do is look at the way of a salesman using the RCCR principle: Relate, Create, Convict, Reveal, as related to us in John, chapter 4.

Okay, we have a salesman who’s walking along a driveway; he wants to approach a woman to try and sell one of his Hoovers to her. Firstly, we’ll look at the principle of Relate. He doesn’t want the door slammed in his face, so his opening words are important to him. He knocks on the door and says, “Hello, I am so and so from the Hoover Company. My, what beautiful roses I noticed in your driveway. Do you tend to the garden yourself?” Just for a moment he wants to relate to that woman to build a bridge with to speak on the level of her understanding, something she can appeal to. He may not mention the roses; he may just mention the weather; he may mention the dog. There may be a child standing next to the woman; he may say, “That’s a nice child. Did you make it yourself?” or something she can relate to.

Firstly, Relate. Secondly, Create. This is where he creates an opportunity to mention his product. A deliberate swing from the subject he opened with to the subject he’s wanting to bring forth.

Thirdly, Convict. He must convict the woman. Make her feel bad about her present Hoover, so that she will see her need of a new one.

Fourthly, Reveal, where he reveals his product to her. He may resort to psychological pressure. Encyclopedia salesmen often do this. As soon as they get a foot in the door, they put brochures all over your lounge floor. They may say, “Look, I’ve got a brochure in the car; I’ll just run out and get it for you,” and subliminally he’s working on you and putting you under obligation so that you’ll think thoughts like, “My, this young man’s going through so much trouble. I can’t say ‘no’ to him.” Psychological manipulation. He may not give you the choice of “yes” or “no.”

I've got one daughter; she looks like me, but don't tell her that. It'll go to her head. She, years ago, used that principle on my wife. She came to her and said, "Mum, can I have one or two lollies." Mum said, "You're not having two. Here's one; now run along." That's all she wanted was the one. She didn't give mum the choice of yes or no, but the choice of one or two. The salesman won't say, "Do you want one, yes or no?" They'll say, "Do you want the deluxe model or the super model?" Not giving you the choice of yes or no but the choice of models. And I have often seen evangelists use psychological pressure, psychological manipulation in their evangelical proclamation, especially at the altar call. And it's my belief that those who do such may just find themselves without the help of the Holy Ghost and reap liabilities, rather than assets, for the local church.

So let's now go from the natural to the spiritual looking at the RCCR principle of witnessing. We're going to look at the way of the master in John, chapter 4, and in no way am I inferring that Jesus used sales tactics. What I'm saying is the world has unwittingly stumbled upon these biblical principles related to us in John, chapter 4: Relate, Create, Convict, Reveal.

Vs. 7, Relate. How did Jesus relate to the woman? "There came a woman of Samaria to draw water. Jesus said to her, 'Give me a drink.'" Notice that He didn't lean across to that woman and say, "Are you washed in the blood of your old man?" Oh...I mean..."Are you washed in the blood of the Lamb?" or "Have you crucified your old man yet?" No, he did not relate...Here's another one for you; here's a textbook one: "How can a man enter into his *father's* womb and be born again," I once said to a crowd of about two hundred. "Though your *skins* be as scarlet, they shall be as white as snow" was another one. Racist preacher. So Jesus did not lay deep, heavy spiritual truth upon this woman. He spoke to her on a natural plane, something she could understand. Why? Well, "the natural man receives not the things of God, neither can he know them, they are foolishness to him because they are spiritually understood." First, the natural and then the spiritual.

You may not like to go up to a sinner and just say, "Give me a drink," but you can relate to him on the natural plane by speaking of the weather, or their vocation, or a sport, something they can understand. Relate to them. I learned this the hard way as a new Christian; I went door knocking, which I found very difficult because a lot of the sects and cults have stolen our thunder and even imposed on people's privacy over the continual harassment. So when I knocked on a door, when a lady answered the door I said in a very sincere, clear voice, "Hello, I'm not a Jehovah's Witness," and she said, "*Well, I am!*" So God's ways are best: first, the natural before the spiritual.

Relate. Secondly, Create. Vs. 10: "Jesus answered her, 'If you knew the gift of God and who it is that's saying to you, 'Give me a drink,' you would have asked of Him and He would have given you living water.'" A deliberate swing from the natural to the spiritual; this is where it takes courage: swinging from the natural to the spiritual. From the weather you could just swing to, "We had a very interesting speaker at our church recently," or "Did you see that Christian program on television?" What you and I are doing is putting out a feeler to see if this person is open to spiritual truth. You watch a honey bee at work. A honey bee comes zooming down to flowers. He goes from flower, to flower, to flower; suddenly, it finds one it likes and it goes right into the heart

of that flower. What's it doing? It's searching for nectar. You and I are honeybees searching for nectar of an open heart. We go from flower, to flower, to flower, until we find someone who doesn't get offended by the gospel: they are open. If they're open, we need to know how to crawl down into the heart of that person and bring them to genuine conviction with the help of God. We are honeybees working for God, but if they're not open, try and sting them with the law before you buzz off. I believe modern evangelism has forgotten on great, important truth and that is "*salvation is of the Lord.*" You and I cannot save sinners. The Lord opened Lydia's heart that she could heed to the things spoken of by Paul. "No man comes to the Son unless the father draws him" (John 6:44). "God grants repentance with the acknowledging of the truth. They may recover themselves out of the snare of the devil, who have been taken captive by him at his will" (2Tim. 2:25–26). So it's God who opens people's hearts, and if someone isn't open, we can do nothing about it but pray on their behalves. So don't feel bad if someone bursts a blood vessel when you swing to the spiritual; feel free and uncondemned to swing back to the natural and talk about the weather very quickly, gently.

I find an excellent probing question is, "Have you had a Christian background?" Very inoffensive and it tells you where the person is at. If someone is open, we must know how to work in with the Holy Ghost, who convicts of sin, righteousness, and judgment.

Relate, Create, thirdly, Convict. Vs. 16. How did Jesus bring conviction? "Jesus said to her, 'Go call your husband and come here.' The woman answered him, 'I have no husband.' Jesus said to her, 'You're right in saying, 'I have no husband,' for you have had five husbands and he whom you now have is not your husband. Then she said, 'Truly.'" Jesus was using the seventh commandment: You shall not commit adultery. You're a lawbreaker, a worker of iniquity. I find another probing question is, "Do you see your need of God's forgiveness?" Now most people will say, "No." Because Proverbs 16:2 says, "All the ways of a man are pure in his own eyes." They're ignorant of God's righteousness and they're going about to establish their own righteousness, not submitting themselves to the righteousness which is of God. So the law is the tool given to us by God to bring the righteousness of God before the face of the sinner. It brings the knowledge of sin. It shows us of the holiness, the righteousness, the justice of God. Finney said, "The spirituality," or the essence of the law, "should be unsparingly applied to the conscience until the sinner's self-righteousness is annihilated and he stands speechless and self-condemned before a holy God."

So I want you to keep your finger in John, chapter 4, and turn with me to Exodus 20, verse 2. Keep you finger in John, chapter 4. We're going to look at how the essence of the law annihilates self-righteousness. We're going to look at the ten commandments in the light of new testament revelation. See if you can hold on to your fig leaves of self-righteousness as each of these ten commandments blast their barrels at you.

Verse three, the first commandment. "Thou shalt have no other gods before me." What does this mean, "You shall have no other gods before me." Well, Jesus said what it's actually saying is that we're commanded to love God with all our heart, mind, soul, and strength. But more, Luke 14:26: "Jesus said, 'If any man hate not his father, and mother, and wife, and children, and

brethren, and sisters, yea and his own life, he cannot be my disciple.” What does it mean “if any man hate not his mother, and wife, and father, and children, brethren, sisters, and his own life, he cannot be my disciple.” That’s called “hyperbole.” A statement of extremes. Contrasting love with hate for emphasis sake. And what Jesus was actually saying is that your love and my love for almighty God should be *so great* that all our other affection should fade into the background and seem as hate compared to the love we have for Almighty God. Now that seemed rather heavy to me, even as a Christian, until years ago. I hired a color television set for my children to watch cartoons in the afternoon. First afternoon we had it, I came home, opened the door and said, “Hi kids, it’s me your dad.” Kids weren’t interested. They were watching television. They were about two foot from the set. I said, “Hang on kids,” and I turned it off. I said, “Kids, I got that set for your pleasure, but if it comes between you and your love for me, *it’s going*. It’s a wrong order of affections. You’re setting your love on the gift rather than the giver.” Now if you love your mother, your father, your brother, or your sister, your friends, your girlfriend, your sport, your travel, your car, your money, your ministry, or even your own life more than you love God, you’re setting your affection on the gift rather than the giver. It’s called inordinate affection. God is jealous for our love. And looking back on my 22 years as a non-Christian, I did not love God with heart, mind, soul, and strength. In fact, there was nothing in me that desired God. The Bible says, “There is none that seek after God.” We hate God without cause. Of course, we don’t hate our own God that we’ve created without cause, but we hate the God of the Bible if we see Him in truth. He’s a God of righteousness, a God of holiness, a God of justice. The name God and the word boredom to me as a sinner were synonymous. I had no desire for God. I had broken the first commandment into a thousand pieces. In fact, it had broken me.

The second commandment, verse 4. “You shall not make unto thee any graven image.” You shall not make yourself an idol; that is, you should not make a god either with your hands or with your mind. The twentieth century man doesn’t normally create a God with his hands, but he creates a God to suit himself. He makes a god in his own image. He creates a god and says, “My god is not a god of judgment: my god would never create hell. My god’s a god of love and mercy.” And I would agree with him: his god would never create hell because his god doesn’t exist. His god is a figment of his imagination: he’s shaped an image to suit himself, to suit his sins, and he loves the god of his own creation. His god doesn’t dictate him a moral standard. His god is *dumb*, “and those that make them are like unto them” (Ps. 115:7–8). The Bible says, “Idolaters will not inherit the kingdom of God.” If you’re walking down a railway line and there’s a train heading for you and it’s fifty feet from your face and it’s going 60 miles an hour, if you say, “Oh, I believe it’s a marshmallow train,” will that change anything? No. If you don’t get off the line, you’re going to be marshmallow. You don’t change realities by your beliefs. And you and I can believe what we wish about God, but He says, “I am the Lord; I change not (Mal. 3:6). I love righteousness and hate iniquity (Ps. 49:7); and though hand join in hand, I will by no means clear the guilty (Prov. 11:21). The wicked shall not go unpunished.” 1 Corinthians 6:9: “Idolaters will not inherit the kingdom of God.”

Third commandment, vs. 7. “You shall not take the name of the Lord your God in vain.” Now most people count God’s name as nothing to a point where they don’t even know they’re using His name in vain. I was in a restaurant and after about five minutes there were two girls sitting next to me alongside the next table. After about five minutes, I leaned across and said, “Excuse

me, would you like this booklet?” and gave it to one of the girls. And she said, “Oh, is this a Christian booklet?” and I said, “Yes.” She said, “Well, I’m a Christian.” I turned to her friend and said, “You’re not, are you?” And she said, “Why do you say that?” I said, “Because in the last five minutes you’ve blasphemed God’s name four times.” She said, “God, have I!?” “Five.” I said, “Do you know what you’re doing?” And she said, “Not really.” I said, “Look, man hits thumb with hammer. Mmmm. Very painful. All little messengers are coming up armed to the brain. I mean, it is agony. He wants to express how he feels, so he may spit out a four-letter filth word beginning with ‘s’, or he may just take God’s name and say, ‘Oh, God,’ or the name of Jesus Christ. In doing so, he is taking the holy name of God which is above every name and bringing it down to the level of a four-letter filth word to express disgust.” And I said to her, “I wouldn’t do that with your name, and you’ve done it with your Creator’s name. I wouldn’t be in your shoes on judgment day for all the tea in China.” She said, “Ahhh, you’ve ruined my day.” And I had! She knew in her heart she shouldn’t blaspheme the name of her Creator. It’s been said, “Never trust anyone who can blaspheme God’s name. If they can blaspheme the name of the God who gave them life, they’ll also lie to you and steal from you.” “The Lord will not hold him guiltless who takes his name in vain” (Ex. 20:7) “Every idle word a man speaks, he’ll give an account thereof on the day of judgment” (Mt. 12:36).

Fourth commandment, vs. 8: “Remember the Sabbath day to keep it holy.” Speaks of giving God his dues, and for 22 years, I didn’t set aside one day in seven to worship God in spirit and in truth. In fact, I didn’t set aside one second to seek God and say, “God, what’s your will? I want to worship you, I want to love you, I want to be thankful, I want to be full of gratitude.” Fourth commandment slew me. Now, if you’re confused regarding Sabbath keeping, *In Search of New Jawbones*, our publication, has an entire chapter called “Freedom from Sabbath Keeping.”

Fifth commandment, vs. 12: “Honor thy father and mother.” This means to value them, to honor them. Ephesians 6:2 says it’s the only commandment with promise. Conversely, if it’s not fulfilled, you’ll reap the consequences. “That all may be well with you, that your days may be long upon the earth.” If you do not honor your father and mother, if you don’t value them as the vessels God used to give you life, then all will not be well with you and your days will not be long upon the earth.

Sixth commandment, vs. 13: “Thou shalt not kill.” The Bible says if you get angry without cause, you’re in danger of hell fire (Mt. 5:22). 1 John 3:15 says if you have hatred in your heart, you’re a murderer. You could say, “I could kill that guy.” God says, “It’s the same as the deed.” He knows why you’re holding back: not because of the goodness of your own heart or for conscience sake but for fear of the consequences of getting caught in fulfilling the desire of your own heart. In this day and age when abortion is so prevalent, we need to thunder from pulpits and let it echo throughout the world, “Thou shalt not kill.”

Seventh commandment, vs. 14: “Thou shalt not commit adultery.” Before I was a Christian, my whole attitude in my self-righteousness was this: “Well...I haven’t broken too many of the commandments, I’ll probably get to heaven if there is one. ‘Thou shalt not kill.’ I haven’t killed anyone. ‘Thou shalt not commit adultery.’ I haven’t done that. ‘Thou shalt not steal.’ I just use to raid orchards as a kid: not counted. Yeah, I’ll probably make it if there is one...heaven.” And the night of my conversion, I saw Matthew 5: 27–28: “You have heard it said by them of old, ‘Thou

shalt not commit adultery.” I thought, “Sweet.” But then I read the words, “But I say unto you, ‘That whoever looks on a woman with lust hath committed adultery with her already in his heart.’” Suddenly I saw that God required truth from the inward part. That God shared my thought-life with me. And suddenly I cried out, “Woe is me! I am undone. What must I do to be saved?” And suddenly, the cross—I mean, I’ve celebrated Easter for so many years—suddenly the cross made sense. Suddenly, I was shut up in the prison of my own sins, and there was the key opening the door: the gospel. I was free to go because of what Jesus did on the cross.

Eighth commandment, vs. 15: “You shall not steal.” 1 Corinthians 6:10 says, “No thief will inherit the kingdom of God.” What do you have to steal to be a thief? A paper clip will do; 10 cents will do. God’s not impressed with the amount. If you “pinch” something, if you take perks from your boss, you are a thief and there’s no way you can enter God’s kingdom. “Who shall ascend the hill of the Lord? He that has clean hands and a pure heart” (Ps. 24:3–4).

Ninth commandment, vs. 16: “Thou shalt not bear false witness against thy neighbor.” Fibs and white lies. How many lies do you have to tell to be a liar? Just the one. Revelation 21:8: “*All liars* will have their part in the lake of fire.”

Tenth commandment, vs. 17: “Thou shalt not covet.” It means to be materialistic, or greedy of gain. 1 Corinthians 6:10 says, “The covetous will not inherit the kingdom of God.”

And then the final nail on our coffin, James 2:10: “For whosoever shall keep the whole law, and yet offend in one point, the same is guilty of all.” If you try and keep God’s law and yet just offend in one point, you are guilty in all. In fact, the Bible says, “Cursed is every man who does not continue in all things written in the book of the law to do them” (Gal. 3:10). If you say, “I’m going to be right with God by keeping the commandments,” you’ve got to keep all of them: moral, ceremonial, and civil. “Cursed is everyone who does not continue in *all things* written in the book of the law to do them.” Break one of God’s law, you’re guilty of all. Same with civil law: you don’t have to break 10 laws to get the police after you, just break one. You’re a lawbreaker; you’re in debt to justice. Every hair on a head is numbered. Every idle word that we’ve spoken, we’ll give an account thereof on the day of judgment. God sees our thought-life. “Shall not he who formed the eye also see” (Ps. 94:9). Can God create the eye, and yet is God Himself blind? No, the eye of the Lord is in every place beholding the evil and the good. God formed the ear. He hears everything we say. He sees the darkness as though it were pure light. He is perfect, holy, just, and good. And He set aside a day in which He will judge the world in righteousness.

Once you’ve taken a sinner through the essence of the law, just say to him, “If God were to judge you by that standard—purity of thought, word, and deed; be ye perfect, as your father in heaven is perfect—if he were to judge you by that law, would you be innocent or guilty? Heaven or hell?” You see, when a sinner says, “I don’t mind goin’ to hell: all my mates will be there,” he says it in unbelief. As Jonathan Edwards said, “Almost every natural man who hears of hell flatters himself that he shall escape it.” He doesn’t believe that he’s bad enough to go to hell. The law shows him that he’s bad enough to go to hell. That’s why Paul “reasoned” with Felix (Acts 24:25). He reasoned with him. “‘Come now, let us reason together,’ saith the Lord”

(Is. 1:18) And when Paul “reasoned” with Felix, he appealed to his good sense. Felix trembled because suddenly he saw that hell made sense. I mean, it DOES make sense. You appeal to a sinner; the most reasonable, rational, logical, intelligent thing there is is hell. You say, “What do you mean?” Well, if a man bursts into an old lady’s home, rapes her, strangles her to death, burns her body, and gets away scot free because they find no evidence, and we ask the question, “What does God think of that?” I mean, does God who sees everything say, “Ah, well, never mind: the guy enjoyed himself.” Has God got no sense of justice? Do we attribute man with his court systems of having more sense of right and wrong, more sense of justice, than Almighty God? The Bible says, “God will by no means clear the guilty.” If God isn’t going to punish crime or sin, then God is unjust. Any judge who turns a blind eye to the workings of the Mafia, is a corrupt judge. And if God is not going to judge sin, if he’s going to turn a blind eye to murder, rape, greed, lust, envy, jealousy, pride, etc.—all sin—then God is unjust. How far can you get from the truth? Shall the Almighty pervert justice. No. God has set aside a day in which he’ll judge the world in righteousness. But not only will he punish murderers, he’ll punish hatred. Not only will he punish adultery, but he’ll punish lust, envy, jealousy, greed, rebellion, disobedience; he’ll punish sin wherever it’s found. If you’re a son or daughter of Adam, it’s found in your heart. “All of us are as an unclean thing, and all our righteousnesses are as filthy rags. It’s a fearful thing to fall into the hands of a living God. ‘Vengeance is mine,’ saith the Lord” (Is. 64:6; Heb. 10:30-31).

You see, if Paul was able to obtain a decision from Felix as he, Felix, trembled, if he’d said, “Ah, look at him. Uh...just slip up your hand; make a decision for Christ now,” it would have been a false conversion. Felix was not penitent. He said, “Go your way; when I have a convenient season I will call for you.” He was impenitent; he was not an anxious sinner. He was *open*, but he wasn’t anxious, and we must see that dividing line. He was open to the gospel, but he wasn’t anxious: he didn’t want to let go of his sin.

Paul may have left that courtroom saying, “What good did I do, Lord. I mean...I reasoned with him sin, righteousness, and judgment. What good did I do?” You see, the Bible says, “Felix trembled.” Paul may not have seen him tremble. It may have been a tremble of the heart, a tremble of the hand, a tremble of the bottom lip, I don’t know. Paul may have been a long way from him. But God is faithful. And when you witness to someone, you may see them physically tremble under the weight of the law; I have seen it. Other ones may say, “Go your way. When I have a convenient season, I’ll call for you.” But don’t be discouraged in your witnessing. God is faithful to water his word.

Sometime ago, I was standing where I preach. A young man came up to me; he says, “Do you remember me?” I said, “I’m not really sure.” He said, “Two years ago, you got a hold of me at a house meeting and you were heavy on me.” Now, I couldn’t remember it. I probably just took him through the law of God. But he said, “It took a year, but I’m now a Christian.” He said, “Thank you very much.” God is faithful: He will bring increase. Be faithful to the calling and present the whole council of God that ye may be free from the blood of all men.

So, we’ve been through Relate, Create, Convict. If someone is under conviction, we must know how to reveal Christ to him. The Bible says that Jesus said to that woman who was penitent, “I that speak to thee am He,” when she asked of the Messiah. Christ has redeemed us from the

curse of the law, being made a curse for us! When someone trembles under the weight of the law, tell them that Christ redeemed us from the curse of that law, being made a curse for us. “For God so loved the world that He gave His only begotten Son” (Jn. 3:16).

I was in a plane; a woman was sitting next to me, so I opened the conversation in the natural plane. I said, “Where have you been.” She said, “Ah, up northern.” “What have you been doing?” She said, “Ah, just skiing.” So for about ten minutes we related to each other about skiing and broken legs and surfing and other things like that, just on a natural level. She said, “What do you do for a job.” I said, “I write Christian books. Have you had a Christian background?” And she said, “Yes, Anglican.” I said, “Do you see your need of God’s forgiveness?” She said, “Not particularly.” So, I shared with her an anecdote I find very powerful. I said, “Ah, well, this girl was looking at a sheep eating grass. She thought, ‘Doesn’t that sheep look white against that green grass.’ Then it began to snow. And then the girl said, ‘Doesn’t that sheep look dirty against the white snow.’ Same sheep, different background. Now if you and I compare ourselves to the background of man’s standard, we come up reasonably clean. Plenty of people worse than me. My life compared to Adolph Hitler makes me seem pure white. But on the day of judgment, God’s going to use as a backdrop the standard of the snowy-white righteousness of his law. And when you use that as your backdrop, you see you’re not as clean as you thought you were.” And I took her through the law of God, shared with her the essence of the law. That God requires truth in the inward part. And she said, “Hey, that’s what I’ve been doing: measuring myself by man’s standard.” She said, “What should I do?” So I shared with her the work of the cross. Tears welled in her eyes and I had the joy of leading her to Christ as the plane came to land. I said, “Have you got a Bible.” She says, “Yes, there is one at home.” I said, “Do you know any Christians?” She said, “Yeah. Someone has been speaking to me at our work on this subject.” Praise God! Someone had been sowing; I had the joy of reaping. He that sows is nothing, he that reaps is nothing, but its God who gives the increase. Praise God.

Your finger should still be in John 4. It should be a different color, but it should be still in John 4. Look at the words of Jesus. John 4:35: “Say not ye, ‘There are yet four months, and then comes harvest?’ Behold, I say to you, ‘Lift up your eyes, and look on the fields; for they are white already to harvest.’” Listen to the words of the Son of God. He said, “Look on the harvest fields.” He said, “Look! Behold I say to you, ‘Lift up your eyes, and look on the fields; they are white already to harvest.’” This country is ready for revival according to Jesus Christ. You do not have to wait for economic collapse. You don’t have to wait for it. You see, the problem isn’t with the harvest fields, the problem is with the laborers: we have failed, through ignorance, to pick up the sickle of the law of God and reap the hearts of men. That’s the problem: not with the fields, but with the laborers.

I was in Sacramento, at this conference in Sacramento; on the Thursday afternoon, we were told to go out and do some witnessing. So, a number of us went out; it was very hot, 104 degrees Fahrenheit, and we went to a riverside, and there was this couple blowing up this life raft the size of the Queen Mary, and I said to them—it’s hyperbole, that’s justified exaggeration—I said, “Would you like a hand? Would you like some of my air?” They said, “Sure.” So I wrapped my hot lips around that and began blowing and blowing, and in between blowing, just began to relate to these people. About 20 minutes I blew. And then they said, “What accent’s that? Where you

from? What are you doing over here?" I said, "I'm taking a Christian seminar over here." They said, "Ah, yeah." I said, "Have you had a Christian background?" The guy said, "Ah, yeah, but I'll see my need to give my life back to God one day." He said, "When I see my need, I'll give my life back up to Him." So, I took him up on it. "When you see your need," I said. I took him through the law of God, the essence of God's law, that God requires truth in the inward part. Lust, you're an adulterer; hatred, you're a murderer; tell one lie, you're a liar heading for the lake of fire. I said, "If God were to judge you by that standard—purity, holiness of thought, word, and deed—would you be innocent or guilty?" He said, "Guilty." "Heaven or hell." And he deliberated for about 20 seconds, and he said, "Hell." I said, "Now do you see your need to give your life to Christ?" He said, "Yes, sir." I turned to his wife and I said, "Do you see your need of God's forgiveness?" She said, "Yes, I do." "Do you want to give your life back to Jesus Christ today?" She said, "Yes, sir." And I had the joy of praying with them. Now my confidence was that I was not appealing to their emotions, but to their will and to their conscience. Their motive was one of purity: fleeing from the wrath that's to come.

I was in another plane. Sitting next to me, there was this Fijian lady. She had piled up black Fijian hair, so I turned to her and said, "Are you from Fiji?" She said, "Yes." Word of knowledge. (Laughter) I said, "What's the culture like in Fiji." So we talked about Fijian culture, just related to her on the natural plane for about ten minutes. "Are there any live Christian churches in Fiji?" "Yes, quite a few." And, I said, "Have you had a Christian background?" She said, "Traditional." I said, "Do you see your need of God's forgiveness?" She said, "No." So I took her through the law of God, and without any provocation from me, she put her finger on her lips and said, "I am a sinner." And I had the joy of leading her to Jesus Christ. He that sows is nothing, he that reaps is nothing, but it's God who gives the increase.

Listen to this letter from a pastor. I shared with him on the phone for about twenty minutes regarding the use of the law. He said, "On Sunday night, I included some of the demands of the law in my message, and I would say this is the first time I'd ever really strongly done this. At the close of the service two guys came forward to give their lives to Christ. I asked why they had come and one of them said to me, 'I have broken God's law.' This really thrilled me and confirmed in my heart the correctness of preaching the law of God. When he said that, it was as if God said, 'You're on the right track'."

The law works, and—listen carefully—Satan hates it, because it takes the Christian who is suffering from the disease of evangelical frustration, running around in ever decreasing circles, and it puts a super-sharp sickle in their hand. It makes them a laborer for the kingdom of God.

Now, if statistics hold true, you will only retain 10% of what you've heard in this seminar. Now, that's a secular statistic. You will forget 90%, and that is without Satan doing his seed-snatching. Now, as I've said, we're a charitable trust; our proceeds go into providing low-cost evangelical literature for the body of Christ. The reason we encourage the books and tapes is that—the sales off them—is that you might go over them and get familiar with the use of the law of God. I've had a pastor ring me and say, "I've had to pray this thing into my spirit for about two weeks. I, myself, of ages felt that I was in an evangelical rut. Every time I'd go to witness, I'd swing back to a man-centered gospel proclamation." You see, you can leave this place and say,

“Hey, I can see it. The *law of the Lord* is perfect converting the soul! By the law is the knowledge of sin. Paul said, ‘I had not known sin but by the law.’ How can a man repent without knowing what sin is. The law was our schoolmaster to bring us unto Christ. The law is good if any man uses it lawfully for the purpose for which it was designed. *I can see it! I can see it!*” And the first sinner you meet, you’ll say, “You’ll never find true peace until you come to Jesus Christ.” Creatures of habit. Saints, we need to reprogram ourselves. Get a hold of that computer and say, “Oh, God, just change my whole thoughts so I go back to a biblical basis and a scripturally sound way of seeing sinners come to Christ with the knowledge of sin and find genuine repentance. A place of true genuine contrition, that they might come out of the darkness and into the glorious light. Ah, saints, make it a matter of prayer until using the law to bring the knowledge of sin becomes as naturally to you as loving God.

THE END
