The Verdict

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Links to audio sermon – Windows Media Version is best, MP3 is 2nd best:

TheOnLineWord.com and AirJesus.com
... II Samuel, Chapter 15, beginning at the 4th verse, and I'll be reading the King James Version: “Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

“And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

“And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.”

Really, for the last three sermons, I have been preaching about what God has told me dealing with the trials of Joseph, from the trials of Joseph to the four seasons of life to the chair which represented the throne. I told you as I began to deal with that series that God had told me to speak about the trials of Joseph; but He had given me another Word along with that, and this is the Word that He said. He said, “I want you to speak about the trials of Joseph, because so many of the people, the trials of Joseph are the same trials that they go through; but I want them to understand this: after the trial comes to verdict ... after the trial comes the verdict.”

I speak to you today not from the trials of Joseph, but from the verdict. After the trial comes to verdict.

Do you know when you take a test in school, the test is tough? But the main thing is, you’re not concerned with that as a student. The main thing is, you’re not really concerned so much with the test; you are concerned with the verdict. After the test, after the trial, after the ordeal, comes the verdict.

Here the Bible is saying that Absalom, the son of David, basically the people of Israel were having a problem, because they could not get a fair verdict. You know, we think that the judicial system just got corrupt in modern times. Do you know it’s been that way all along? Even back in Israel, the people were complaining they could not get fair judgment, that every time they went to trial, something happened and they did not come out with a good judgment. Do you know now if you go to trial, the trial and, really, the verdict that comes out when you’re dealing in man’s court is not dependent upon who’s right? It’s not dependent upon who’s right; it’s dependent oftentimes upon, really, who has the best lawyer. It’s dependent upon whether or not you have money enough to deal with the legal system. Oftentimes, it’s dependent upon whom you know in the system. If you get the right lawyer, the lawyer can go in and talk with the judge and kind of get some rulings moved around and changed around, and basically what it boils down to is, if you are rich, you are not going to jail; and if you do go to jail, you’re not going to a rough jail; and if you
do go to jail and you don’t go to a rough jail, you aren’t going to be in jail long. That’s really what it boils down to: if you are rich.

Do you know it’s hard to put a rich man in jail? I don’t care what he’s done, it’s hard to put a rich man in jail. You know the fellow who killed the wrestler? His name was Dupont. Do you know they could not put Dupont in jail? They knew he killed a man. But that was a Dupont, and you can’t put a Dupont in jail! The man has billions of dollars. You just can’t put him in jail! Don’t you know he’ll have all kinds of defenses about he was crazy, psychologically off and he’s sick and all kinds of things? You cannot put Mr. Dupont in jail; and if you do put him in jail, it’s not going to be a rough jail. The jail that Mr. Dupont is going to be sitting in is going to be better than most of our houses.

You can’t oftentimes get a fair verdict from the courts of man, because the courts of man are dependent on some other stuff. But, you see, whenever you go through the trial of God, the verdict will not only be fair; it’s going to be merciful.

You know, sometimes you can’t even get mercy out of man’s court. I’d hate to throw myself on the mercy of the Court, because oftentimes man’s court is not merciful. The verdict is simply not fair, and it’s not merciful. Man’s judgment is tainted when we go through a trial in this life, but not God’s.

You say, “Well, they had unfair judges. That was in the Old Testament.” What about when Jesus came? They had them when Jesus came. If you’ll turn over to Luke, Chapter 18 ... Matthew, Mark, Luke ... even there you will see that the unfairness in the judicial system was not relegated to the Old Testament.

In Luke, Chapter 18, beginning at the 1st verse, Jesus talks: “And He spake a parable unto them to this end, that men ought always to pray, and not to faint.

“Saying, there was in a city a judge, which feared not God, neither regarded man.

“And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

“And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

“Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

“And the Lord said, Hear what the unjust judge saith.
“And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?”

“I tell you that He will avenge them speedily. Nevertheless when the Son of Man cometh, shall He find faith on the Earth?”

Jesus said even in the New Testament there was an unfair judge. Although it was a parable, He was relating things that the people understood. The people understood even then there were unfair judges.

The trials of life that we go through, it’s not so much the trials; it’s the verdicts, because we go through a trial just as a part in court in life, we go through it to get to the verdict. After the trial comes the verdict.

You see, people, I have seen this over and over and over and over again. Anytime we go through something in life that we consider an ordeal, that we consider a trial, that we consider a rough situation, God is always going to look at how we handle that situation, and there will come out of that a judgment, a verdict. A judgment is nothing more than a verdict.

When you are going through your stuff, you need to understand you are going through a trial and there’s going to be a verdict at the end. What is going to be your verdict at the end of your trial? Is it going to be guilty, or is it going to be innocent? What’s going to be your judgment?

You see, sometimes if you’re in a courtroom -- I have been in a courtroom dealing with business matters several times -- do you know it’s a rough thing, sitting in court waiting on the verdict? That’s a rough thing, waiting on the verdict, because that judge or that jury can come back and tear your whole world apart just from the verdict.

We’re going through a trial called life, and the important thing, people, is the verdict. When a criminal goes in, an alleged criminal -- by the legal standpoint, it’s an “alleged”. You have to use proper language with stuff.

I never will forget one politician that got on television. They were accusing him of all kinds of stuff. He said, “I deny any unsubstantiated allegations.” What he said in a nutshell is, “If you all can’t prove it, I deny it.” He said, “I deny any unsubstantiated allegations.”

So you have to learn sometimes in the legal system they have certain language; so when an alleged criminal -- because you are an alleged criminal until you’re proven guilty -- when an alleged criminal sits before the judge and before the jury, his main
concern is what the verdict is going to be, because that verdict will determine whether he goes free or whether he is imprisoned.

People, as we go through this trial called life, the verdict will determine whether we go to Heaven or go to Hell. That’s a tough verdict. See, we’re so focused on the trial, we forget about the verdict. We’re living our life in a trial, see; but this is not it, this is just a trial. We are living our life in a trial, and all of our emphasis, all of our focus, all of our concern is about the trial, and we’re not thinking about the verdict!

That’s why God says after the trial comes the verdict, and the verdict is a thousand times more important than the trial. This trial is short, an hour and forty minutes -- and for those of you that heard that sermon, you know what I’m talking about. This trial is short. We’re going through a trial so that when the gavel comes down from the Judgment Seat, it’s going to come back guilty or innocent, Heaven or Hell. People, that is going to be the thing that is going to make the difference, not this brief few minutes that we spend in the trial.

I want you to turn to I Kings, 3rd chapter, and just show you some things about how God will send us from trial after trial after trial and judgment after judgment after judgment. We even go through many trials in this life, and we experience many judgments, even in this life. I am trying to get you to refocus your whole point away from the trial to the verdict. You see, when you start focusing yourself away from the trial to the verdict, you’ll start behaving differently, because you’ll realize the trial is not the real scene.

I Kings, 3rd chapter, beginning at the 4th verse, King James Version: “And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

“In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

“And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

“And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

“And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
“Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

“And the speech pleased the Lord, that Solomon had asked this thing.

“And God said unto him, Because thou hast asked this thing, and has not asked for thyself long life; neither hast thou asked riches for thyself, nor hast asked for the life of thine enemies; but hast asked for thyself understanding to discern judgment;

“Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee.

“And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days.

“And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.

“And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the Ark of the Covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.”

I want you to look at that 4th verse of I Kings, 3rd chapter: “And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.”

People, do you know your offering is a trial? Do you know your offering is a trial? Solomon sacrificed a thousand burnt offerings. Now, see, we often focus on the fact that Solomon had all of these riches and all of this honor and all of this wisdom. We somehow missed that before he got to the judgment, he had sacrificed a thousand offerings.

God will even pass a judgment on your offerings, because that’s one of the first places that you can really look to see a person’s real heart. He laid upon the altar a thousand offerings. Sometimes God will give to you just to test what you are going to do with it, and you don’t even realize it. Sometimes we’ll get a financial blessing, and we don’t understand it’s a trial. What are you going to do with it? It’s a trial, and you don’t even know you’re being tested. All we think about when we look is, “Whoo, Lord, did you see what I just received?” And God will say, “Let me give My servants this, and let Me see what they are going to do; let Me put them on trial.”

The Lord blessed us bountifully. Do you know, even the first murder in history was the result of a man that would not give proper offering? It began with the offering,
and when he wouldn’t give proper offering, it started messing up his whole heart until it even took him to the extreme of murder.

Sometimes God will bless us just to see what we are going to do with it! It’s a test, it’s a trial, and we don’t even understand it. We think it has ended there, and it has just begun. See, we think the thing has ended when we get the blessing, that it has reached its conclusion -- “Lord, now I just got this big raise, now that’s the end of it” -- no, that’s the beginning of your test. What are you going to do with it?

He gave a thousand offerings because, first of all, he even had to have the sustenance. God put him in the office of king to see what he was going to do. After he did that, after he made the thousand offerings, then God basically asked him this: “What do you want? What do you want?”

People, suppose God were to appear to you right now and ask you, “What do you want?” Now, I want you to stop and I want you to think about that for a second. Don’t, wait, I want you to stop and think: what do you want? We’re talking about all this. If God were to appear to you right now and you knew it was the Lord, and if He appeared and stood before you and asked you, “What do you want?” what would your answer be?

Now, that’s a deep question. What would your answer be? You don’t have to tell anybody; just think of it first, because if you shout it out loud, you’re aren’t going to tell the truth in the first place. What would your answer be? What would your answer be? If God came and stood before you and asked you, “What do you want?” what would your answer be?

You see, sometimes we have a tendency in public to glorify the answer: “Yes, if the Lord stood before me, yes, what I would seek would simply be the healing of the land.” “You know, I think what I would want to do is just to have all of the poor taken care of, all of the homeless off the streets; that’s what I would do if the Lord appeared to me and asked me.” “Well, I think if the Lord appeared before me, what I would seek would be a greater spirit within myself, so I could praise God from the bottom of my soul. That’s what I want!”

See, sometimes in a church setting, we’ll get so holy about what we really want; but sometimes, people, you’ve got to get in the dark corners of your mind really to answer that question, because you aren’t going to answer it right up here, standing up here in front of folks. You’ve got to go in your own mind and spirit really to answer that question -- what do you want? -- because that will really tell you what’s really in your heart, and I can tell you this, people: what you want is what you’ve already got!
“Well, what do you mean by that?” First of all, you say, “Well, if God asked me that, I’d want to take care of all the people that are in need.” That isn’t worth a hill of beans if you’re not helping anybody in need right now, because the same spirit that you have with little will be the exact same spirit you have with much, simply magnified.

I never will forget a fellow was telling me, “Man, if I just can hit the lottery,” he said, “if I can hit the lottery, I’m going to donate $1 million to my college. I am going to let them build a science building to honor my name. I’m going to give them $1 million, because they need it.”

I said, “That sounds all well and good, and that’s a very noble gesture.” I said, “But what I want to ask you is this -- and I know you’d give them $1 million if you hit the big game, I understand, I got that clear. I know you’d give $1 million to them; if you hit the big game and you won $50 million, you’d just really lavish your college.” I said, “That’s an honorable thing. But I just want to give one more question to you: how much are you giving them now? I know you can’t give them $1 million.”

You know, everyone that has graduated from college, the alumni will always send you every year this little card and they’ll ask for donations. They’ll have on there $10, $25, $50; they’ll put you in a special club if you give $100, you’re in another club if you give $500, and you’re in another club if you give $1,000; and they’ve really got this other club for the really big folks, the rich. But, you know, every college will send out to its alumni this little card. I said, “How much have you checked off now?”

I don’t even have to tell you what the answer was. I said, “Don’t you realize that the college would be in much better shape if they could just get $50 a year from all of the alumni that never hit the lottery than waiting on just getting a big gift from the one that may hit it? If they could just get $50 a year from all of the people that never hit the lottery, the college would never have to ask anybody for any money.” What do you want?

See, oftentimes what we really want, we can really look back and see what would just be; God was able to trust Solomon with great, because he had taken what he had and put a thousand sacrifices on the altar. He said, “This man here is checking off the $10 and the $25 and the $50 and the $100; he is doing with what he’s got right now. That’s why I can trust him with the big game money, because he is handling the little stuff well.” What do you want?

Actually, God didn’t really ask Solomon what he wanted. When you go back and you really read that verse, He didn’t ask him what he wanted. No, He didn’t. God did not ask Solomon what he wanted.
You say, “Well, what did He do?” Go back and read it. Go back and read it. It’s actually in 1 Kings, the 3rd chapter and the 5th verse: “In Gideon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.” There’s no question mark behind that sentence. That’s not a question. It’s not a question, people, it’s a command; and there’s a big difference between those two. When you understand that, you will understand a great spiritual principle. It was not a question, it was a command. God did not ask Solomon, “Solomon, what do you want?” God said this: “Solomon, tell Me what you want.” That’s a big difference. He said, “Tell Me what you want”; no question mark; statement, command, declarative statement: “Tell Me what you want.” You don’t even have a choice about it. People, that is something that you need to understand.

C. Elijah preached a sermon years ago before the Ark was even formed, and it was called “The Force of Prosperity”; I still remember that somehow. He said when you’re in line with God’s will, there is a force -- you’ve got to prosper. He didn’t even ask him; He said, “Tell Me what you want.” He didn’t ask; “tell Me” -- “You must tell Me what you want.” There is a force that goes along with it. When you start getting in God’s will and when you do God’s commandments, you don’t have a choice in the matter: “Tell Me what you want.” But before God will tell a man that command, He has got to know that man’s heart; He’s got to know that the man can handle it.

So I ask you, people, what is it that you want? Solomon didn’t ask anything for himself. You see, it was a New Testament principle. Most of us are hung up in the “give me” and the “mine” and the “I want this” and “do this for me,” “Lord, help me with it. Do this for me. Give me this, Lord. Lord, Lord.” Most of us are hung up there. Solomon didn’t ask any of that! And whenever God asks you what you want, people, you are on trial. What’s the verdict going to be? You’re on trial! What do you want?

That is a serious question, because most of the time when people make out their wish list, the stuff for others is not at the top of the list. Not at all. Sometimes not only is it not on the top of the list, it isn’t on the list at all! What do you want?

Solomon said, “I want to have an understanding heart, so that I can properly judge the people.” When God asked him that question or told him that statement -- “Tell Me what you want,” “Ask what I shall give thee” -- Solomon was on trial. And when he answered the question, God rendered a judgment. The judgment He rendered was this: He said, “I will give you what you ask, and not just in small measures. You asked for wisdom to judge the people; I won’t just make you wise, I will make you the wisest man that ever lived.”

That’s the way God is. You see, I like that statement that says, you know, He does beyond that which we can even ask or think. That’s heavy-duty.
See, I know God is going to bring some stuff into my life beyond what I can even imagine. That’s why He brought the chair. You know, people, I could not even imagine a chair like that, to be honest. I’m not a furniture man, I’m not a fancy man. God has put some stuff on me beyond what I even wanted or imagined.

I drive a car that I would have never bought on my own ... never! But God forced me into it; He told me to go, and I went and bought it. He forced me into it.

Sometimes the Lord can force you into some things you’re not even interested in. But I was like Solomon, and that wasn’t what I was asking for. He forced me! I didn’t ask for a chair. The other chair I was sitting in was fine.

You know, people, as a matter of fact, when you go back, go and look at one of those, because you will find that the chair that I was sitting in was the smallest and the dullest of all the chairs up here on the stage. Go look at it! It’s on the program; look at your program, you’ll see it. It was the dullest of the chairs, and it was the smallest of the chairs ... the dullest and the smallest! I didn’t give a hoot about a chair! My mother went out and God put it on her. He brought a chair and said, “I’m even going to give a better chair to him.” I wasn’t interested in a chair, and God now has me sitting in a chair; and that is really technically not a chair, it’s a throne. He’s got me sitting in a chair; I couldn’t have even imagined a chair like that! It wasn’t even in my program, anyway. You see, God will force you into some things! But you’re going to go through the trial first.

Now, if I had it on my mind, “Ew, I want me another chair. I got the smallest chair” -- I wasn’t thinking about that. You see, Solomon was not even thinking about himself; he asked for something for someone else. Then God said, “Because you have not asked for riches, you have not asked for power and fame and fortune, you have not even asked for long life; because you have asked for something for someone else,” He said, “I’ll give you what you asked for,” because, see, Solomon frankly was only asking just to be wise; he never asked to be the wisest. He didn’t even ask for that! He just said, “Lord, just make me wise enough to judge the people.” He didn’t even ask to be that smart! God said, “I will make you wiser than anyone.”

There’s a lot of people who have lived. Do you know what it’s like, people, to be the wisest man that ever lived? He made him the wisest, and that’s the principle, people, when we get in right with what we’re trying to do. What we’re trying to do is get all of the stuff; we’re trying to get all the stuff, focusing on the stuff. We’re trying to focus on the trial when we ought to be focusing on the verdict.

God gave him more than he even asked or imagined, because I don’t imagine Solomon could have even imagined being the wisest man that ever lived. That’s pretty smart.
Brother Ivan gave a testimony of how his fingers played with a greater anointing than he had ever played. But, Brother Ivan, suppose God made you the greatest musician that had ever lived! That’s possible! See, sometimes when you get to the point of where you’re full of God and you’re doing all this for Him, God will send a blessing that will be beyond what you could have ever imagined! And that’s what He meant: beyond what you could even ask or think.

I began to see some of those things manifest. See, what happens is, as God begins to open you to the possibilities, your imagination gets broader and you begin to be able to imagine some pretty big things.

I have always had an extremely vivid imagination. “So, Lord, You mean to tell me You can give me something I can’t even imagine?” because I’ve got one of those imaginations that is just out there; I can imagine some things. Ooh, I can imagine. I can imagine some stuff!

God said, “I can take you beyond what you can even ask or even think!” That’s heavy-duty. That’s heavy-duty. And you’ll begin to see some things beyond as you begin to look at who you are as a child of God.

I never will forget, even just dealing with music, there was once a great opera singer, and he was feeling a little down. His wife went to him and said, “Man, why are you feeling down?” He said, “Well, I just am.” She said, “Don’t you realize how great you are? Don’t you? Who is greater than you?” And the man said, “Caruso is!” She said, “Now, who is second other than Caruso greater than you?” The man went to thinking, and he thought and he thought and he thought, and he said, “Well, come to think of it, there isn’t anyone greater than me except Caruso; and now that I think about that even more, Caruso isn’t so hot.”

So, you see, sometimes God can take us to a point, and we’ll unfold some things about our particulars and who we are and where we can go. It will be beyond that we can even ask or think. But we have to have the Spirit of God, because if He takes us too far beyond our character can hold, we will lose it and we will fall.

Made him the wisest man that had ever lived. And right after that, again in I Kings, 3rd chapter and the 16th verse: “Then came there two women, that were harlots, unto the king, and stood before him.

“And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.
“And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

“And this woman’s child died in the night; because she overlaid it.

“And she arose at midnight, and took my son from beside me while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

“And when I rose in the morning to give my child suck, behold, it was dead: but when I considered it in the morning, behold, it was not my son, which I did bear.

“And the other woman said, Nay; but the living is my son, and the dead is thy son; and this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

“Then said the king, The one saith this is my son that liveth, and thy son is dead; and the other saith, Nay; but thy son is dead, and my son is the living.

“And the king said, Bring me a sword. And they brought a sword before the king.

“And the king said, Divide the living child in two, and give half to the one, and half to the other.

“Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

“Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

“And all Israel heard the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.”

The first thing I want you to notice is that this situation arose immediately after he got his wisdom. The principle is this: God is not going to give you a gift that He does not mean for you to use.

I never will forget, years before I ever got in the ministry, God was just giving me sermons and sermon titles. I told my mother one day, “Mother, I have got about 100 sermons.” My mother said, “Boy, what do you expect to do with those sermons?” She said, “Why do you think God has given you all of that? What do you expect to do with them?” I said, “Well, I’m just going to give some of the titles to my brothers.”
She goes, “Do you think God has given you all of that just for you to do nothing with?” I couldn’t even see it.

People, whenever God gives you a gift, whatever your gift is, whenever He gives you a gift, He intends for you to use it to the fullest, and He will send a test. He will send a trial to see if you are going to use the gift.

Some of you right now are sitting out there and you’ve got gifts that God has given you, and you won’t even use them. God has sent you test after test after test to use your gift, and you won’t use it. See, with Solomon’s first test of his gift of wisdom and his discerning of judgment, the Bible says two harlots approached. You know, most of the time preachers talk about two women; no, they were two whores! Sometimes the test you are first sent isn’t the most pleasant test with the most pleasant people. He sent two prostitutes before the king!

We don’t pick our tests, people. Oftentimes we’ll not be able to pick whether we are going to use our gifts. Sometimes you are going to have to preach up on a street box. Sometimes you’ll have to preach on a street corner. Sometimes you won’t be able to use your gift in the most elegant of settings. Sometimes you will be before two prostitutes.

Two harlots came unto the king. You see, sometimes when things are so distant from our world, we can’t even relate to them. Two harlots, sometimes it’s such a distant world for us. A harlot simply means a whore, or a whore simply means a prostitute. Let me break that down where everybody can relate to it: two sinners. You may not be able to relate to two harlots, but you can relate to two sinners. See, you may not be able to relate to the harlot; but you can sure enough relate to the sinner.

Two sinners came, because it really doesn’t make a whole lot of difference what the sin was; it was two sinners who came before the king for judgment, just like we are. Sometimes we’ll pass a stiffer judgment, because we just don’t happen to be doing that sin. So I’ll break it down into two sinners, because, see, the harlots were kind of split. Where you have a small number of people that can relate to two harlots, there are a lot of people turning up their noses at them. But when I said “two sinners,” that’s everybody!

So two sinners came before the king for judgment, and there was a whole lot just in this story that I saw. It was Solomon’s first trial of wisdom; but there are some principles just in those two harlots coming. First of all, it says: “I and this woman dwell in one house.” There’s a principle, people, that sinners happen to run together. It says, “Both of us are harlots, and both of us are in the same house.” Sinners kind of run together, even on the same sin.
You know, drinking buddies, you don’t have one drunk running with a teetotaler; it just doesn’t work. If a man is getting high, he has to run around with the other crowd that’s doing the same thing. The two harlots were in the same house. You’ll find that whatever you’ve got, people like to congregate together with somebody doing the same thing. So whatever the sin is, there is a tendency to get around other folks doing the exact same thing. Somebody comes into drugs, they run around with other people who come into drugs. You just are not going to find two good friends who are just opposites; they are in the same house.

Two harlots in the same house. There is a problem sometimes, people, when you dwell voluntarily in a house with sinners that you know a commitment that has no respect. You see, when the harlots came, they didn’t even come to the king to say that they were going to repent and change; they came about the child.

The other principle is this: it’s just like that unjust judge. The Bible says: “And the unjust judge feared not God, nor regarded man.” You will find that when people don’t have a fear of God, they are not going to regard you, either. When they’ll do God wrong, they’ll do you wrong. When they fear God, they’ll respect their fellowman. But when they have no respect for the things of God, you can go right down the line -- they don’t care about God, they don’t care about anything -- they follow the same violations all the way through.

The unjust judge feared not God and had no regard for man. In these two harlots, the other harlot took the most precious thing that the woman had. There are some deep spiritual principles, because, see, a woman and her child, when you have your first child, that’s the most precious thing that a woman has.

I know when my wife was with our babies, she said more about the babies than anything else in life. And if one of those children gets hurt, there was a situation last week where my youngest 18-month-old child was running through the house and he ran up against a corner or something and banged his head. I mean, I don’t know which was hurting worse between the child and my wife. My wife came to tell me about it, and she said, “Oh, Josie ran and he’s got a knot on his head” and she went through the dramatization of everything that happened. She said, “He was running and hit his head, and his little body shook and he was just shaking!” Tears started running down my wife’s face, and she was just crying and saying, “Oh, my child!” I mean, she was in worse shape than the child was.

Because a baby is so precious to a woman, it represented that one sinner stole the most precious thing in her life, her seed, because that one had killed life by overlaying it. By “overlaying” it, that simply meant that she had laid on the child and smothered the breath from the child. So she killed her seed and took the other woman’s seed.
When they came before Solomon, Solomon said, “Get a sword, and cut the child in half.” The woman that had stolen the child said, “Yep, cut him in half, and give me my half.”

People, when we violate God for so long, we will get to a point where we will willingly accept half of a dead baby. When we have violated God for so long and when our own breath of life has been snuffed out and there is no seed of the Word within us, when there is no breath coming forth, when we have violated God for so long, we’ll get to a point where we will accept half of a dead thing. And what in the world could a woman do with half of a dead child cut down the middle? When God develops our mind and when we live in sin for so long, we will take half of a dead thing with no breath in it!

The other woman said, “No! I would rather let her have the child and see it live.” That is another great spiritual principle: whenever you truly get life, you have to be willing to give it up. You have to be willing to give it up.

This woman was so greedy, so self-centered, that she would rather take half of a dead baby with no breath in it than to let the child live. And the other woman said, “No, I would rather let the child live and not have him.” And because she said that, the king gave her the baby child.

People, there are points in our lives where we have taken the things of God and smothered the breath out of them; and what we need is ... (noise) ... to put some breath back in them. We need a resurrection of some of the things in our lives where we have taken the things of God and covered them with self, because, you see, when you look at it, the word “spirit” in the Bible is “pneumo”, which means “breath”; that’s why when God made Adam, it said He breathed the Breath of Life into a spirit. We have covered the precious thing and taken the breath away, because we have covered it with self; and we need to ... (noise) ... put breath back in.

When you cover it with self, you will kill the spirit, the child will die and you will end up with a dead thing in your arms. You will never have real life if you’re unwilling to give it up.

That’s what Jesus’ message was all about. In order to really get the Kingdom of Heaven, you must be dead to self. Too many of our things we have covered; we have overlaid them, covered them with self, and have killed the precious thing.

It is not the trial, and when we understand these things in life, we will understand it is not the trial, people; it is the verdict we need to be concerned about. Everything we get, everything God entrusts to us, there’s a trial. We have it all focused, thinking this is the end; no, that’s just the test, that’s just the trial.
What do you want? And when you get what you want, what are you going to do with it? It’s a test. Will you pass it, or will you overlay it and kill the thing that God has given you and take the life out of it?

God wants to put some breath back into some of the dead areas of our lives. Different people have different areas, but you know that there are some dead areas in our lives and we have overlaid them and snuffed out the breath. We will come to think of judgment. But yet in order for you to get life back into some dead situations, you have to get yourself out of it, and that’s a hard thing to do.

You’ll ask, “How in the world could anybody have even wanted half of a bloody baby?” Have you ever stood outside and looked at another person’s situation and asked, “How in the world can they even be in that?” Have you ever done that? All of us have done it: “How in the world can they be there? If I were them …” You can see it so clearly! You can see other folks’ half of a dead baby very clearly. To you, you’ll wonder, “How in the world could they ever hold that in their arms?”

But whenever you’ve been away from God, your eyes will start closing and closing and your ears will close, and you won’t be able to see nor hear that which is really true. God wants to put breath back in our situations. That’s what revive, revival, is all about.

We’re getting ready for our great prophetic anniversary. But I’ll tell you, people. One of the most important things that was said here today was the Prayer Vision that is going to be held. On Thursday at 6:00 p.m. until Friday at 6:00 p.m., there will be 24-hour, nonstop praying. You’ll be surprised if you have never done it. See, sometimes the deliverance will be before the prophet even gets here. For those of you who’ve got stuff in your life, you need to be here Thursday at 6:00 p.m. for that all night, I’m telling you, people, if you have never prayed for a solid 24 hours.

I’ve only done it one time myself, and I was forced to do it when I did do it. It was when my brother passed. I was there in that funeral home, and we prayed 24 straight hours. I thought I had gone in there for him and didn’t realize until later I had gone in there for me. After that 24 hours, there was change and burdens and things that were stripped away. There is something about a 24-hour, nonstop prayer that will change your very soul. For some of you who’ve got dead situations and you’re holding dead babies, that Thursday at 6:00 p.m. is going to be more important than the prophet coming. If you know that fits you, Thursday at 6:00, you need to be here, and by the time the prophet gets here God will have already set you free.

Bow your heads.
Dear Heavenly Father, we thank You for the trial, and we thank You for the judgment. We thank You for all of the things that You have allowed into our lives to test, to trial, to send us some of the fire to purify us, dear Father, to melt away all of the things that should not be. We look at the trial and it seems tough, but we don’t understand that it is the verdict.

And, dear Father, after we have gone through trial after trial after trial, help us to stand and be strong and be made clean to where You will say to us, as You said to Your Son, “Well done, well done. This is My Son in Whom I am well pleased.” We will never get there without going through the trial.

Open our eyes, dear Father; let us see when we’re carrying halves of dead babies, bruised and bloodied, that need life breathed. And we’ve got the power to revive, but we’ve got to stop overlaying the situation. We’ve got to take the self out and allow You in.

You’ll take us to places, You’ll put us in situations, You’ll give us things that are beyond that we could even ask or think. But now we’re carrying these dead babies. Revive us, dear Father. Breathe ... (noise) ... the Breath of Life back into our situation, for You want us alive and vibrant, and the seed of our children and the seeds that we’ve birthed to be alive. It has always been Your will; the only problem has always been us when we have overlaid the situation. Breathe ... (noise) ... breathe ... (noise) ... breathe ... (noise) ... back into our lives and back into us.

These things, dear Heavenly Father, we ask as we pray in Thy Son Jesus’ name, amen.

There are still so many that need the Breath of Life brought back into them. Jesus is the Way, the Truth and the Light. Without Him, we’ll never have the revival of the Resurrection in our lives.

I was just asking God, “Lord, how do I get the people to get life back into their situations? How, how, how?” I want you to do this with me. It is symbolic. And understand, God will do many things, and they’re symbolic; but they represent what you’ve got to do. I want you to first hold your breath. Right now, just stop breathing.

Now, start breathing again.

I want you to understand this. When you don’t breathe and when you cannot breathe, first of all, you’re not going to live long; that’s number one. Three minutes max, the brain is going to start dying; ten minutes, you’ll be completely dead. You can’t make it long without breathing.
As you sat there and did not breathe, understand this: you do not own one single breath of air that you've taken ... not one puff. It is essential for your life, and you didn't make one single molecule of the air. You don't have power over any of the winds of this world. God put all of this here, and every breath that we take is made and sustained by Him. That's the first realization to bringing life back into our situations. You can't breathe on your own, because you didn't make any air and you don't own any air, and God has the power to take every breath in our lives out. You don't own any of it, not even the air that you breathe! But we never even stop to thank God for every breath that we've ever taken when we don't own a bit of it. We take all this stuff for granted, and we constantly breathe in and out, and in and out. It's like we're constantly walking, and we don't stop to thank God and to praise God until we get paralyzed or until we can't breathe! When you can't breathe, it's a struggle to take every breath, and then we understand the preciousness of breath and spirit.

People, God wants you to stop breathing on your own, because some of us are trying to do our own breathing of what we think is our own air, and you don't have a drop of air that's yours. We walk around like we own the air. Not a drop of it is ours. That is the first realization of bringing life back into your situation. Stop trying to breathe on your own, and depend on God. But depending on God doesn't mean that you don't do anything; it means that you no longer are a harlot. All of your old ways and all of the things that you used to do and the way that you used to think, depending on God means that you let all those ways go, and you follow and you flow in God's will and in God's way.

He wants you to stop breathing. Stop breathing, because you can't do it. I learned. I'm a good businessman, but I learned. All of my brain, I'm a highly intelligent man statistically and case-wise; I know that without a shadow of a doubt. I'm not the smartest man in the world, but I'm up in the top tenth of one percent. I'm pretty smart. But all of my brain, when God wants to shut down breath even in my company, all He's got to do is wink and everything stops; stuff will start happening. I realized it and said, “Whoa, goodness!” God had to show me some things, and I realized some things. This is not under my control. I'm not smart enough. Solomon wasn’t. As smart as Solomon was, he wasn’t smart enough. Stop breathing, and let God; let go, and let God.

Even as I think of what I told you to do last week in the chair -- sit down, lean back and then get up -- you’ve got to let go and rest on God. That’s why some of our situations are in turmoil, because we’re trying to figure this thing out ourselves and it just isn’t working.

So the first thing you’ve got to do is stop being the harlot. And I’m using “harlot” simply meaning that whatever sin you’re in -- and you know it, because everybody has a different sin. You know it. You don't need somebody to tell you. Don't wait on
the prophet to come in here to try to tell you your sin, because you already know it. You don’t need that! You already know that.

Stop being the harlot. Whatever your sin is, stop it. Depend on God, follow in His way and He’ll restore the breath back into your situation and you won’t end up with half of a dead baby, trying to nurse that when you’ll never bring it to life.

Stop breathing on your own. Stop trying to overlay your own situation, because you cannot do it, only God; and the quicker we realize that, the shorter the trial will be. You know, some trials are quick, and some trials go on and on and on and on. The quicker we realize that, the shorter the trial will be; and the less stuff you have to go through, the quicker you realize who the real Judge is and where the real power comes from.

Stop breathing.

Listen, people. I don’t want you all to *63:36 ____. All I want you to do is just let Brother Ivan; you can just close your eyes and just breathe.

(Song: “Breathe on Me”)

Dear Heavenly Father, we thank You for the Breathe of Life and the Spirit of the Breath of Eternal Life. Breathe on our situations, regardless. Even as some of you are breathing, you can breathe life into the breath of your situations. Some of you can feel the Breath of the Holy Spirit breathe on your life. (inaudible) to do right and live life. In Jesus’ Name we pray, amen.