**When Jesus Encounters the Dead, the Dead LIVE!**

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**The Way Church**

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Message Title: When Jesus Encounters the Dead, the Dead Come Alive

Message Truth: An encounter with Jesus puts to death the duplicity in the live of the children of God. He brings the dead to life and the abundant life abounds.

Scripture: **John 11:1-44**

**When Jesus Encounters the Dead, the Dead LIVE!**

John 11:1-44

1. Jesus encounters the dead to bring forth the glory of God.

John 11:4

2. A friend of Jesus should be a friend of ours!

John 11:11

3. Jesus encounters the dead so that others may believe.

John 11:15

4. A TRUE encounter with Jesus brings forth an overpowering addiction to follow Him.

A. John 11:16

B. John 11:20

C. John 11:28-29

5. A TRUE encounter with Jesus will always bring you to a crisis of belief.

John 11:25-26

6. God will not exchange His glory for your comfort and timing.

John 11:30

7. It is easier for us to believe and meditate on what Jesus could have done than what He will do.

A. John 11:21

B. John 11:32

C. John 11:37

8. The advice we give Jesus is generally not necessary.

John 11:39

9. When Jesus encounters the dead the dead live!

John11:40-44

10. An encounter with Jesus leaves no doubt.

John 11:44

11. An encounter with Jesus works to destroy the duplicity in our life.

THE HOLY BIBLE

When Jesus touches down in your life, and you truly become committed and souled out to Him, the conviction in your life will destroy the **duplicity** in your life. Duplicity is the double standard you present to the world. It can be defined as, dishonest behavior that is meant to trick someone; contradictory doubleness of thought, speech, or action; *especially* the belying of one's true intentions by deceptive words or action; the quality or state of being double or twofold. Duplicity is the nodding of the head, or the quiet voice never heard, when those around you speak the vulgarities of this world. It is the sin you hide. It is the hypocrisy you know is destructive in your life. It is what you do away from church that you don’t want the church to know. But those are the obvious signs of duplicity; I venture to say there are more hidden forms of duplicity in the lives of those more dedicated to doing what the scripture says. It is you claiming an inability to worship because you don’t like the way a person sings; however you know your worship depends on you and your heart. It is not going to bible study because you claim you don’t like the new format or the new teacher, or the new book, when in realty, it is simply the fact that you are not sacrificing your personal desires for the multitude. If it were all about the format you would be finding another Bible study. It is not going to Wednesday night service claiming you want a more traditional type service. You proclaim, the prayer requests and then a short message, is just not what feeds you, yet you haven’t sought another place that does. Duplicity is saying to the pastor all the right things and to others all the reasons why you do, or do not like something! Duplicity is claiming the abundant life to some brothers and sisters in Christ and being the ultimate complainer to others. Duplicity is being around your worldly friends and looking no different, then being around your church friends and looking no different. You are a chameleon, if you will. The problem is most of us would never claim this about ourselves; however, if we really look into the true meanings of what we say, we will see that in one of the worlds we are living a lie. This will eventually lead to living a lie in both worlds. You see, if we truly examine our words, and measure them against our actions, we will see our words and actions don’t mesh. Our focus is not on Jesus Christ.

I can worship no matter who is singing, because I am focused on Jesus and not the individual. I am focused on Jesus and not the music. I am focused on surrender to yes, JESUS! I can sit under preaching from Ray Cummings to Mike McCoy, from Chris Rumsfield to John Piper, and be ministered to, why? Because of Jesus Christ and placing all the focus on Him and not the man before me. I can listen to the most skilled teacher, and the beginning teacher, and be ministered to, why? Because, I require that of myself; I will not allow myself to focus on the person. It must be all about Jesus. Your actions reveal everything. If you stop coming on Wednesday night because you are looking for a more traditional service, then why my friend are you at home on Wednesday night and not in a traditional service somewhere? Why, because of duplicity, you didn’t speak the truth. The truth is, in all your

self-absorption, you have not been able to put your personal feelings aside, and just focus on Jesus. Instead, you make it about the service. If I found you at some other church on Wednesday night in faithful attendance, then I might believe you. Finding you at home somehow just does not line up!

Encounter Jesus today and come alive and let duplicity die.

**Screwtape Letters Chapter 10**

My dear Wormwood,

I was delighted to hear from Triptweeze that your patient has made some very desirable new acquaintances, and that you seem to have used this event in a really promising manner. I gather that the middle-aged married couple who called at his office are just the sort of people we want him to know—rich, smart, superficially intellectual, and brightly sceptical about everything in the world. I gather they are even vaguely pacifist, not on moral grounds but from an **ingrained habit of belittling anything that concerns the great mass of their fellow men** and from a dash of purely fashionable and literary communism. This is excellent. And you seem to have made good use of all his social, sexual, and intellectual vanity. Tell me more. Did he commit himself deeply? I don’t mean the words. There is a subtle play of looks and tones and laughs by which a mortal can imply that he is of the same party as those to whom he is speaking. That is the kind of betrayal you should specially encourage, because the man does not fully realise it himself; and by the time he does you will have made withdrawal difficult.

No doubt he must very soon realise that his own faith is in direct opposition to the assumptions on which all the conversation of his new friends is based. I don’t think that matters much provided that you can persuade him to postpone any open acknowledgement of the fact, and this, with the aid of shame, pride, modesty and vanity, will be easy to do. As long as the postponement lasts he will be in a false position. He will be silent when he ought to speak and laugh when he ought to be silent. He will assume, at first only by his manner, but presently by his words, all sorts of cynical and sceptical attitudes which are not really his. **But if you play him well, they may become his**. All mortals tend to turn into the thing they are pretending to be. This is elementary. The real question is how to prepare for the Enemy’s counterattack.

The first thing is to delay as long as possible the moment at which he realises this new pleasure as a temptation. Since the Enemy’s servants have been preaching about ‘the World’ as one of the great standard temptations for two thousand years, this might seem difficult to do. But fortunately, they have said very little about it for the last few decades. In modern Christian writings, though I see much (indeed more than I like) about Mammon, I see few of the old warnings about Worldly Vanities, the Choice of Friends, and the Value of Time. All that, your patient would probably classify as ‘Puritanism’—and may I remark in passing that the value we have given to that word is one of the really solid triumphs of the last hundred years? By it we rescue annually thousands of humans from temperance, chastity, and sobriety of life.

Sooner or later, however, the real nature of his new friends must become clear to him, and then your tactics must depend on the patient’s intelligence. If he is a big enough fool you can get him to realise the character of the friends only while they are absent; their presence can be made to sweep away all criticism. **If this succeeds, he can be induced to live, as I have known many humans live, for quite long periods, two parallel lives**; he will not only appear to be, but actually be, a different man in each of the circles he frequents. Failing this, there is a subtler and more entertaining method. He can be made to take a positive pleasure in the perception that the two sides of his life are inconsistent. This is done by exploiting his vanity. He can be taught to enjoy kneeling beside the grocer on Sunday just because he remembers that the grocer could not possibly understand the urbane and mocking world which he inhabited on Saturday evening; and contrariwise, to enjoy the bawdy and blasphemy over the coffee with these admirable friends all the more because he is aware of a ‘deeper’, ‘spiritual’ world within him which they cannot understand. You see the idea—the worldly friends touch him on one side and the grocer on the other, and **he is the complete, balanced, complex man who sees round them all.** ***Thus, while being permanently treacherous to at least two sets of people, he will feel, instead of shame, a continual undercurrent of self-satisfaction.*** Finally, if all else fails, you can persuade him, in defiance of conscience, to continue the new acquaintance on the ground that he is, in some unspecified way, doing these people ‘good’ by the mere fact of drinking their cocktails and laughing at their jokes, and that to cease to do so would be ‘priggish’, ‘intolerant’, and (of course) ‘Puritanical’.

Meanwhile you will of course **take the obvious precaution of seeing that this new development induces him to spend more than he can afford and to neglect his work and his mother**. Her jealousy, and alarm, and his increasing evasiveness or rudeness, will be invaluable for the aggravation of the domestic tension,

Your affectionate uncle,

SCREWTAPE